

RUMIYAH

ISSUE 12 - DHUL-QA'DAH 1438 - EN

IT WILL BE A FIRE THAT BURNS
THE CROSS AND ITS PEOPLE IN RAQQAH



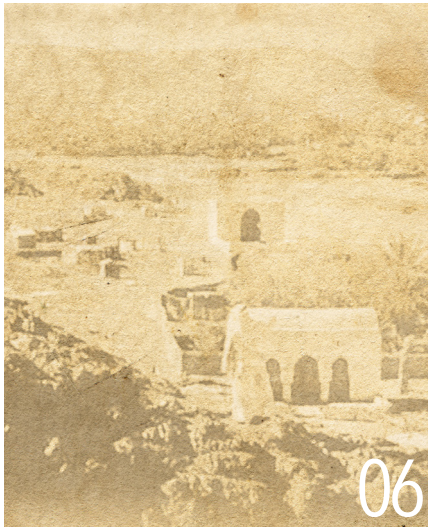
AL HAYAT MEIDA CENTER

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O MUWAHHIDIN, REJOICE, FOR BY ALLAH,
WE WILL NOT REST FROM OUR JIHAD
EXCEPT BENEATH THE OLIVE TREES OF
RUMIYAH (ROME).

ABU HAMZAH AL-MUHAJIR ﷺ



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FOREWORD

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

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

The believer sees the dunya as a prison and instead looks for relief in obedience towards Allah, and in the Battle of Mosul many of our brothers and sisters were liberated from this prison whereby

they attained – by Allah's permission – shahadah in the cause of Allah.

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

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

Here, we present to you “A Mujahid’s Memories from the Battle of Mosul,” an article that illustrates the brutal war in the heart of Mosul, which transformed doctors and medical assistants into soldiers and heroes who were prepared to sacrifice in defense of their religion.

As for the Battle of Raqqa, the Crusaders and their murtadd proxies claimed that they are capable of leading the battle without losing large numbers of soldiers and without sustaining losses and defeats. They also claimed that they would “liberate” Raqqa in a span of time that does not exceed a number of weeks, but they will suffer failure and disappointment, and they will incur losses – with Allah’s permission – and will then be filled with regret.

And in this regard, we present to you an interview with the military commander for Raqqa Wilayah, who talks about the ongoing battle in Raqqa Wilayah and how it is being administered.

In another part of the world, the soldiers of the Khilafah have proven once again – this time in Marawi – that there are no borders when establishing the Islamic State, and that the determination to reside under Allah’s shari’ah and raise His word is not something restricted to any particular time or place.

And as long as the Book of Allah remains in the breasts of those seeking its implementation, then let the kuffar be prepared to confront armies marching forth in order to shed their blood.

The example of our brothers in Marawi is present in every land: It is present in the Arabian Peninsula, Morocco, Algeria, Tunisia, Turkistan, and even Malaysia, and the banner of the Islamic State will flutter fly in every part of the world – with Allah’s permission – even if the enemies of Allah and the enemies of the believers hate that. And there is no ability or strength except with Allah.

In this issue, we begin with an article titled, “The Muslim Society between Human Reality



RAQQAH - THE COALITION DOESN'T LIBERATE CITIES...IT DESTROYS THEM

and Misleading Fantasies,” which gives us a glimpse at the society established by the Prophet ﷺ and his companions. This society did not stop with the establishment of Allah’s shari’ah and the implementation of the hudud alone. Rather, it was a society that called to good and clarified the path to forgiveness.

And in the article titled, “Rulings Related to Giving Da’wah to the Harbi Kuffar,” we clarify matters related to giving da’wah to the harbi (belligerent) kuffar both before fighting them and during the fighting.

“The Female Slaves of Allah in the Houses of Allah - Rulings and Etiquettes” is an article that clarifies what is obligatory for women to know before they head out to the masjid.

Finally, we present to you “Important Advice for the Mujahidin: Part 2,” where we mention the advice of Abu Mus’ab az-Zarqawi ؒ to the mujahidin in Allah’s cause.

We ask Allah to preserve all those– both far and near – who contributed to the success of this issue.



THE MUSLIM SOCIETY

BETWEEN HUMAN REALITY AND MISLEADING FANTASIES

The people of misguidance and their followers from among the munafiqin do not cease to defame the people of iman any way they can, taking advantage of any opening they find in order to achieve this goal, so that they can accuse the Muslims of shortcomings and find fault with their state. And if they can't find anything over which to fault them, they invent for themselves guidelines and conditions for which Allah has not revealed any evidence, and then taunt Ahlus-Sunnah for not having achieved them and for being far from reaching them.

And included among these guidelines and conditions which they stipulate for the Islamic state – which they instill in the people a desire for – are matters which did not even exist in the state of the

Prophet ﷺ, and yet if any of them were to dare to defame the prophetic state or belittle its leader and imam, no one would refrain for even a moment from making takfir of them. And likewise is that with regards to the society that lives under the shade of the Shari'ah and the rule of Islam, they stipulate conditions for it that did not previously exist in the society of the Sahabah رضى الله عنهم.

And we will attempt, in this article, to clarify – with Allah's permission – some aspects of that virtuous society, emphasizing its virtue and superiority over all other societies of mankind despite having been afflicted with some of the same social illnesses that afflict all human societies in every era, including shahwat (lusts) and shubuhāt (misconceptions).

The Prophetic State...Which the Deviants Don't Want

The mujahid shaykh, Abu Hamzah al-Muhajir رحمہ اللہ, refuted the likes of such deviants in a full speech titled, The Prophetic State, wherein he clarified the reality of the state which the Prophet ﷺ established in Madinah, and what it contained of painful hunger which afflicted Allah's Messenger ﷺ and his noble companions, who were the best of the creation in the sight of Allah ﷻ. He also clarified what there was of severe poverty and widespread illnesses in Madinah, as well as the fear that used to govern the lives of the Muslims in this blessed state, so much so that they didn't feel safe from the kuffar outside the state invading them, nor from the munafiqin inside the state betraying them, and much more aside from that from among the signs of weakness which nevertheless did not detract a single bit from the value of the state of the Prophet ﷺ, nor from the obligation on the Muslims to always endeavor to make it their goal to establish a state in the same mold and to tread upon its methodology.

For this reason, when the Islamic State of Iraq was established, the followers of the deviant groups and the parties of fitnah were among the first to defame it, and what they used to criticize about it most was the poverty it contained and the mushrikin's ability to kill and imprison its soldiers, turning a blind eye to the condition which the state of the Prophet ﷺ was in, and ignoring the fact that a state only becomes an Islamic state due to the rulings of the Shari'ah being superior therein, and not due to the number of gold bars or piles of dollar bills in the coffers of its central bank, nor due to the size of its army or the number of planes flying in its skies.

The Sahabah's Society...The Best Ummah Brought Forth for Mankind

Likewise, the deviants who associate themselves with Islam persisted in their lies and in distorting the reality of an Islamic state, altering the characteristics of its people by depicting them as being angels who neither sin nor make mistakes, and who never transgress against one another, and who have no dunya-related concerns, and who are simply busy with worship, dhikr, praying, and fasting. So they painted this fanciful image of the Muslim society, and in reality, this society which they painted in the minds of their followers had never existed before on the earth for a single day, nor will it ever exist until Allah inherits the earth and those upon it. And

it is not required that a society fulfill those fanciful conditions in order to merit the description of being Islamic. Rather, it is sufficient for a society that Islam is what is manifested by the majority of its people and that they are ruled by the shari'ah of Islam.

Indeed, the society of the companions of Allah's Messenger ﷺ is the best society to have ever existed on the earth, and those who lived in this society were among the best of the creation of Allah ﷻ. Allah ﷻ said, "You are the best nation brought forth for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient" (Al 'Imran 110). And the companions of the Prophet Muhammad ﷺ are better than the companions and disciples of the previous prophets, and there has never been in any society in terms of submitting to the rule of Allah the likes of that which was found in the society of the Sahabah. And without any doubt, it is a shar'i obligation for any society of Muslims to endeavor to become like the society of the companions of Allah's Messenger ﷺ in terms of their iman, their worship, their justice, their concern in practicing the Sunnah, and their jihad.

But if in the society of Muslims there exist people who make mistakes, or people who disobey Allah ﷻ or who fall into committing oppression, or there occurs something of dispute over some aspect of this base dunya, or the Muslims are infiltrated by munafiqin – whether they are few or many in number – this does not negate the goodness of that society, nor do these issues detract from that society's Islamic nature as long as the good that is found within it is prevalent and the evil that it contains is fought, and as long as the justice that is found within it is prevalent and the injustice it contains is fought.

And we can go back to the ideal society – the society of the Sahabah رضی اللہ عنہم – in order to see an example of this society's human nature, for among the Sahabah were people who made mistakes and sought forgiveness, and disobeyed Allah and repented. And among them were people who associated themselves with them but in reality were not from among them. On the surface, they were Muslims, but on the inside, they were disbelievers. Among them were many who died upon nifaq, and being members of this righteous society did not benefit them in any way, nor did their companionship of the leader of mankind ﷺ benefit them.

A Society of Men...Not an Assembly of Angels

So this society, whose members were characterized by their iman, was infiltrated by many munafiqin, those who concealed within themselves kufr, plotted against Islam and the Muslims – with some of them even plotting to kill Allah’s Messenger ﷺ – incited the kuffar against the people of tawhid, and allied with the Jews and associated with them, despite manifesting Islam, attending the Jumu’ah and daily prayers with the Muslims, and partaking with the Muslims in battles and raids. And yet no one defamed the society of the Sahabah on the basis that it contained many munafiqin, nor did anyone defame the army of Allah’s Messenger ﷺ on account that one-third of the army during one of the battles was comprised of munafiqin who withdrew from the battle before it had even begun.

And from this society there emerged individuals who apostatized from the religion of Allah ﷻ, returned to their shirk, and rejoined the mushrikin despite what they had known of guidance and what they had witnessed of the truth, and yet no one defamed the religion of Allah’s Messenger ﷺ on the basis that some of those who ascribed themselves to it apostatized from it and chose shirk over it.

And despite the fact that the society of the Sahabah was the purest of societies and the furthest of them from immorality, there were those in the society who committed zina and then came and confessed due to the pureness of their hearts and their fear of Allah’s punishment in the Hereafter. Their human nature had led them to fall into a forbidden matter, but they knew that they would be punished in the Hereafter if they did not cleanse themselves of their sin, so their brothers carried out the hadd on them, stoning them until they died having repented to Allah from their mistake. So neither did they leave the fold of Islam on account of that, nor did their deed defame the society of the Sahabah or nullify its mark of chastity and its characteristic of virtue.

And also among the best of this virtuous society was him who drank alcohol and was then beaten with shoes as a result, despite the Messenger ﷺ having attested to his goodness. And there was him who took part in the slander against Ummul-Muminin ‘Aishah, the wife of the Prophet ﷺ, and the hadd for slandering chaste women was carried out on him, despite him being from among the participants in the Battle of Badr, those who’d had their past and future sins forgiven by Allah and yet despite that would show great concern for repenting,

purifying themselves, and offering themselves in service to Allah, the Lord of the creation.

And from among the members of this society whom the Prophet ﷺ himself appointed to govern the affairs of the Muslims and oversee their interests was him who ordered the people to disobey Allah ﷻ and sought of them that they cast themselves into Hellfire, but the Prophet ﷺ forbade them from obedience in regards to forbidden matters. And among them was him who did something out of a mistake in judgment, and the Prophet ﷺ disassociated himself from his deed. And even though these examples are few in number and occurred on a rare basis, the point is that they did occur in the society of the Sahabah ﷺ, which emphasizes the human aspect of this society – a human aspect that cannot be devoid of disobedience and sin, lusts and misconceptions, and love for the dunya and disputing over it, but which nonetheless never stripped the Sahabah’s society of the characteristics of virtue and iman, and its worthiness of being emulated throughout the ages.

Being on Guard against the Prevalence of Wickedness

A society that lives in the shade of the Islamic State today will never be more virtuous than the society of the Sahabah ﷺ, and it is not possible for us to stipulate such a condition on it, nor is it possible for us to falsely claim that it is free of sinners or free of those who commit oppression either against themselves or against others, and in this regard, both the mujahidin and the sinful who remain behind from jihad are equal. However, it is obligatory to completely be on guard against negligence with respect to commanding the good and forbidding the evil, beginning with forbidding the greatest of oppression – the act of committing shirk with Allah, the Almighty, which Allah will never forgive – and continuing on to forbidding the people from oppressing one another – and this is the type of oppression whereby the sin is not removed except by returning one’s rights to him or by the oppressed individual pardoning the wrongdoer with regards to his right. And we must be completely on guard against wickedness becoming prevalent among us, with no one among us denouncing it, such that Allah ﷻ destroys us in confirmation of what was narrated from the Prophet ﷺ in the hadith of Zaynab Bint Jahsh ﷺ, who said, “So I said, ‘O Messenger of Allah, would we be destroyed while there are righteous people among us?’ He said, ‘Yes, if wickedness becomes prevalent’” (Reported by al-Bukhari and Muslim).

RAJAB

DHUL-QA'DAH

Allah ﷻ said, "Indeed, the number of months with Allah is twelve months in the register of Allah [from] the day He created the heavens and the earth; of these, four are sacred. That is the correct religion, so do not wrong yourselves during them. And fight against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous [who fear Him]." (At-Tawbah 36)

DHUL-HIJJAH

MUHARRAM

THE SACRED MONTHS ARE FOUR

Concerning Allah's statement, "Indeed, the number of months with Allah is twelve months"...to the end of the verse, Ibn 'Abbas said, "'So do not wrong yourselves during them' meaning, in all of them. He then specified from among them four months and made them sacred, magnified their sanctity, and made sins committed within them to be even more grave, and good deeds performed within them and their rewards to be even greater."

Abu Bakrah narrated that the Prophet ﷺ said, "Verily the time has returned to the way it was when Allah created the heavens and the earth. A year is twelve months, four of which are sacred, and three of those are consecutive: [They are] **Dhul-Qa'dah, Dhul-Hijjah, and Mu-harram**, whereas **Rajab** is the month of Mudar between [the months of] Jumada and Sha'ban" (Reported by Muslim).

RUMIYAH



A MUJAHID'S MEMORIES

FROM THE BATTLE OF MOSUL

Some meters away from our ribat line, nothing separated us from the enemy except a street on which American B52 warplanes – which were taking off from airbases in the Arabian Peninsula – had blown a huge crater. It was a crater much like the ones that had become widespread in the various neighborhoods in Old Mosul, due to the Crusaders and their agents implementing a naive strategy in order to prevent the istishhadiyyin from reaching the murtaddin's gatherings and bases. And so their plotting became their destruction, for these craters rendered their vehicles out of service – preventing them from moving – and therefore, nothing remained for them except for the warplanes to take the place of their vehicles, providing cover fire for their soldiers, and opening the path in front of them. They would burn everything in sight and turn vast areas into wastelands just so that a group overburdened with injuries could advance a few meters.

On the frontline, meanwhile, the mujahidin were spread out into units and ambushing teams along its stretch between the rubble of the destroyed buildings and the trenches, with every unit containing skilled snipers, who would lie in wait for the impure Rafidah, alternating their sniping missions between day and night.

It is a difficult task that is surrounded by dangers, and one that requires constant awareness, a wakeful eye, and physical strength.

I approached one of them, being drawn towards him by his radiant face and the splint on his broken hand. I tried to start a conversation with him, but feared that he might miss an opportunity due to me speaking, so I sat next to him, monitoring the movements of the enemy.

A quiet moment was interrupted as the wall shook at the sound of multiple explosions – one of which was the result of a white phosphorus round that had exploded close to us, emitting a repulsive smelling smoke. I rushed to pull out a piece of cloth I had prepared for moments like these in order to breathe through it.

But Allah ﷻ distanced the smoke from us, towards the direction of the murtaddin – praise be to Him – except that the dust of the destroyed building nearby completely obscured our vision. When the dust had cleared, that same sniper came to me with a smile on his face as he was intending to relocate to another position, saying, “With Allah’s permission, that dust will not be joined in my nose or yours, or in the noses

of any of the mujahidin who breathed it in, together with the smoke of the fire of Jahannam, as the Prophet ﷺ said, “The dust in the path of Allah and the smoke of Jahannam do not ever combine in the body of a slave” (Reported by Imam al-Bukhari in al-Adab al-Mufrad, and elsewhere). Then he followed that by saying, “Do you know that this smoke was the most hateful smell in my life? But now I find it pleasant!”

He reminded me of the statement of Bilal ؓ when he was asked, “How did you endure, O Bilal?” (referring to the torture of the mushrikin inflicted on him in the scorching heat of Makkah). He said, “I combined the sweetness of iman with the bitterness of the torment, and the sweetness of iman prevailed over the bitterness of the torment, and thus I endured!”

This incident reminded me of another story of the effects of the sweetness of iman on the believer, which leads the believer to find hardship he endures for the sake of his religion to be something pleasant.

A young man descended from one of the villages of Mosul, fatigued by a disability, the cause of which was a nerve injury in his leg which he sustained in battle. Academically he had reached the 5th grade and was from among those distinguished in his studies. His father ؓ used to dream that his son would one day become a doctor.

When Mosul was liberated, his father joined the ranks of the mujahidin, and he and his uncles then followed, until all his grandfather's sons had likewise joined, all of whom were killed in the path of Allah – we consider them so and Allah is their judge – the last of them being his father and uncle, who were killed on the same day in Zanjili.

I asked him, “Does your injury pain you?” He replied, “When I press down on the protrusion I feel pain.”

I used to feel pity for him due to his circumstances, but when the battle intensified you would find him among the first of those advancing, jogging as if he were in good health. Mashaallah...He would not remain inactive, and he would monitor the movements of the enemy and search for ideal positions from which to shoot his prey.

And so, in the shade of this ruthless battle, finding a suitable position became a difficult goal for the mujahid, for it had become normal for any place from which the enemy was being shot at with bullets to be attacked with aircraft missiles – a fruitful exhaustion of the military arsenal of the Crusaders and Rafidah. And so the areas of ribat on the frontlines became

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

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

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

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

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

So I smiled at him, for his

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

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

The Best of the Two Good Outcomes

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

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

The Lions of the Dawawin in the Arenas of Battle

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



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

another knight named Abu Ya'qub responded to him saying, "Patience, my brother. Wait until the brothers reach me and I will come to you with them." Abu Mus'ab sensed from Abu Ya'qub some reluctance, so he rebuked him, wherein Abu Ya'qub responded to him on the walkie-talkie, saying, "O my brother, by Allah I shall be ahead of them, and I shall attack with them, but I am waiting for their arrival near the target." It was only a matter of minutes before the knights gathered and set out towards their enemies while making takbir, saying, "Proceed, O my brothers. Verily, it is one of two good outcomes!"

And so the knights proceeded to sweep the building, which had an Abrams tank and a Humvee nearby, after it took the enemy several days of battles to attempt to open the road towards the building with their bulldozers due to them having destroyed the roads.

Abu Mus'ab returned with minor bruises due to the airstrikes, and the other brothers likewise returned with him after having accomplished their mission, except for that gallant one known as Abu Ya'qub, as we had heard his companion giving the glad tidings on the walkie-talkie that Abu Ya'qub has rested. Yes indeed! By Allah, verily he has rested from the fatigue of the dunya and its distress, and now we consider him to be in the body of a bird flying in Jannah wherever it wishes!

It is not strange that these people go forward, racing each other to death for the cause of Allah and in order to embitter the lives of the disbelievers, given that their leaders are in front of them in the battle lines. Anytime their leader, with his grey hair, would hear a scream he would fly towards it, pursuing death in the places where it is likeliest to be found. He would insist on carrying out an istishhadi operation, but his leaders would continuously prevent him from doing so. You would find him patrolling the fronts in district in which he worked, monitoring the enemy and carrying out reconnaissance, arranging the units of mujahidin in various positions, and even joining in the attack himself. So what then of a soldier who sees his leader with such motivation and sacrifice? No doubt he would think less of himself and compel himself to follow his example and emulate his deeds.

Ibn al-Mubarak would say, "Whenever I would look at the face of al-Fudayl Ibn 'Iyad I would think less myself."

You might ask me, who are these people, and to what army do they belong? And how were they trained?

I would respond to you quite simply that they are the lions of the Diwan of Health who have demolished the ABCs of military knowledge. They are unique men who did not spare any effort when it came to treating the wounds of the mujahidin as well as those of the subjects of Amirul-Muminin. But when the enemy invaded their land, this became just one aspect of their deeds, and I would not have given them their full due even if I were to write an entire volume about their deeds. You would find one of them getting wounded several times consecutively, and he would ignore his wounds and return to defend his post and to treat the wounded there, such as the likes of Dr. 'Umar Kassar.

He came to Mosul – before the calamity – for treatment after being injured with a broken shin bone in the region of Jazirat ar-Ramadi, and underwent a number of surgeries which did not lead to his recovery. So the brothers advised him to leave the city before it became besieged. However, he and his wife – who is a doctor herself and is the sister of Shaykh Hudhayfah al-Battawi – insisted on staying, and refused to leave until they attained one of the two good outcomes. They showed great courage in treating the wounded, and when the enemy reached the vicinity of the Medical Complex and battles were taking place at its threshold, they refused to leave, as did the rest of the medical personnel, until they attained shahadah – we consider them so and Allah is their judge – as a result of severe bombardment, which turned the Medical Complex into dust. They were an honorable, heroic people, who pursued shahadah in the cause of Allah's, not degrees and plaques.

The Inghimasi Doctor...Amir of the Diwan of Health

It was a quiet day in our district, for the murtaddin were still terror-stricken after a blessed raid by the brothers in another region. So we completed fasting what was left of the day and sat down for the iftar dinner, which consisted of some dates and a little bit of lentils. Our guest today was the amir of the Diwan of Health known as Dr. 'Abdullah.

The shaykh reclined on his back after iftar in order to get some rest, which is something that wouldn't come to him easily, as he would spend his day visiting and inspecting all of the units. He would occasionally be accompanied by Yahya, a young man in his 20s who had not completed his studies at the medical college. Yahya would always serve the brothers. If you were to

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

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

His face showed paleness and fatigue, which concealed the splendor of his old age. Yahya pressed on the shaykh’s shin and he felt a slight pain, so I jokingly mentioned to him a well-known saying: “Old age isn’t a flaw,” at which he laughed and said, “You’re right, it isn’t a flaw.” He was a down-to-earth man. He mumbled some words that I couldn’t hear due to the sound of bombings close by that drowned out his voice. After the bombing stopped, the Shaykh said, “This America, in truth, is the Fir’awn of this age. Imagine, they bomb the second operation room in the Medical Complex, which has four floors, and turn it into a pile of rubble, and everyone knows that our

doctors inside operate on the victims of the airstrikes of the Americans and their proxies, for they were not content with killing women, children, and the elderly, and dismembering their limbs. Rather, they pursued them to the operation room in order to finish them off, along with the medical specialists inside, out of clear animosity towards tawhid and out of a strong enthusiasm to spill the blood of the Muslims.

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

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



would supplicate to Allah that He take both him and his wife as shuhada together. So how great are you, O knight of the Diwan of Health, and congratulations to Amirul-Muminin for having the likes of these leaders.

The leaders of the Diwan of Health were killed within the course of two days. The first of them was the deputy amir of the Diwan, Dr. Khalid Qardash – who was killed as a result of an injury he sustained on the frontlines of the battle at the Medical Complex – followed by the wise and heroic Dr. Qutaybah, and ending with the lion, ‘Abdullah.

Not Turning Away Their Faces Until They Are Killed

The morning was accompanied by the voice of a warner declaring that there was movement within the vicinity, and as we prepared to head out, there came Abu ‘Ubaydah – a bright-faced mujahid and technician who would laugh when the breeze played with his face. He had just returned from a one day leave to visit his family, so his clothes were clean and his hair was fashioned in a way that differed from the hair of the murabitin, as the absence of water and one’s being busy with ribat and fighting would leave his hair looking unkempt and dusty.

I said to him, “Did you bid farewell to your family?” He replied, “Yes, I said to them, ‘This will be my last time meeting you.’” Before he had left to see his family I had advised him to bid them farewell and to say to them, “I may not return”, which he agreed to do as he laughed cheerfully.

The warner called out, declaring, “A bulldozer has appeared clearly in front of you, so deal with it.” Abu ‘Ubaydah called out to me saying, “I want a bazooka so that I can deal with it.” So I gave it to him and he fired it, and they turned back, fleeing. Only a few minutes had passed when he called out to me saying, “The murtaddin have brought forth their idol, the Abrams tank. Bring me another bazooka so that I can strike it – with Allah’s permission.”

I gave him permission and passed him the bazooka after advising him to take certain safety measures, due to the fact that they did not bring forth the tank except to strike the position from which the first rocket was launched. I repositioned myself while he waited for an opportunity to destroy that idol. I called out to him jokingly with a nickname which he had been given at home when he was young. “O so-and-so, with hand grenades my brother...with hand grenades,” I said,

referring to an expression between us that meant that in our fight against the enemy it was essential that we be in a position close enough that our hand grenades can reach, and where there is no return. So he laughed and said, “With bazookas, by Allah’s permission.”

Just a few moments later, the place filled with dust, smoke, explosions, and firing, and so we raced to the location of our brother only to find him breathing his last breath amidst the rubble and fire. His face was covered in soil and one of his legs had been severed, while the other was broken. We evacuated him so that perhaps we could save him, but death was closer to him. We didn’t grieve over him due to the fact that he hadn’t turned back in retreat. Rather, he had faced the enemy’s tank with bravery – we consider him so and Allah is his judge. We do not care that we did not wipe the soil from his face, for there was someone else who would wipe away the soil – with Allah’s permission – for it was reported in the Musannaf of ‘Abdur-Razzak from ‘Abdullah Ibn ‘Ubayd Ibn ‘Umayr al-Laythi, who said, “When the two armies meet, Allah causes the Hur al-Ayn to descend to the lowest heaven. If they see a man whose efforts to advance forward they are pleased with, they say, ‘O Allah make him steadfast’, and if he withdraws, they turn away from him, and if he is killed they descend upon him and wipe away the soil from his face, saying, ‘O Allah cover with soil the one who covered him with soil, and dirty the one who dirtied him.’”

During the first few days we were unable to bury him due to the intensity of the battles and airstrikes. The courageous knight, Abu ‘Ubaydah, the smiling, crippled, ambitious, zealous man had dismounted.

Whatever Misses You Would Not Have Befallen You

My shift in ribat had come to an end, and the brother who was going to replace me and take my position arrived. I carried my belongings and when I was about to leave, I remembered that the neighborhood of Shifa and the Medical Complex had their features changed due to the intense daily strikes from warplanes, artillery cannons, and mortars. You could barely find a building untouched by the bombardment, so I feared that I might stray and lose my way, and thus the drones – which do not leave the sky for even a minute – might spot me.

I inquired with those brothers who had recently returned to our post, and they guided me to a route



THE MEDICAL COMPLEX IN MOSUL SUBJECTED TO HEAVY WHITE PHOSPHOROUS SHELLING BY CRUSADER WARPLANES

which I then took. A major portion of this route required that you travel across a vast open space, with nothing to shelter or to shade you and no walls to protect you, for the area was destroyed. However, Allah's protection preserved the mujahidin and His watchful Eye guarded them, and so He blinded the Crusaders and their dogs, turning their sights away from the mujahidin.

I passed the ruins of the hospital's emergency room where there lay the decomposed bodies of those whom the medics had only managed to reach after they had departed from this world...The dark blood that stains a stretcher carrying a body whose nature was unknown, clearly portrays the criminality and haughtiness of the Crusaders and murtaddin waging war on the lands of the Muslims...The doctor's gown hanging by the exit door was covered with the blood of his wounded patients, and then with his own...

I quickly rushed outside, supplicating to Allah that He accept the shuhada. I arrived at a place that was akin to the first transit stop on the way to my next point and found some remnants of water. I bathed with it and changed my clothing, whose color had changed. My own color had likewise changed, and the most accurate description for it was the description that the shaykh – Dr. 'Abdullah – gave my appearance when he said to his aide Yahya ﷺ, "Abu so-and-so... from the dirt it appears to the onlooker as if he is a piece of concrete." I decided to sleep in order to rest my exhausted body before continuing my journey towards my next stop.

The location was considered somewhat dangerous due to its close proximity to the enemy's positions and lines of fire, so I placed my trust in Allah, wrapped myself with my explosive belt, and drew my weapon close to me. I slept a few short hours, which were interrupted by the sounds of clashes and explosions, and fearing that I may have been surrounded I quickly exited to another location, hoping to get a little rest. I returned to sleep, and only a short amount of time passed before the sound of five consecutive rockets echoed, pounding the location and demolishing its pillars and everything around it, but I and some brothers survived. So praise be to Allah for His protection, for this lesson entrenched within me the reality that whatever misses you would not have befallen you.

I sat and waited for a guide to come from the direction of my next stop, and suddenly a brother entered saying, "The guide took a number of brothers before you, but when he returned to collect the second group he got bombed ﷺ." I asked him about the details, and he replied, "On his way back, a drone targeted him, at which point he began to lose a lot of blood, and we were unsuccessful in rescuing him. The last thing he kept saying was, 'O Allah, Jannah...O Allah, accept me among the shuhada.'" Therefore, whatever befalls you would not have missed you. What a blessing it is for one to be injured in the cause of Allah, and to win His pleasure and His Jannah.

Harvest of
the Battles of

Since They Reached the
Outskirts of the City

RAQQAH

(From the 3rd of Ramadan
Until the 3rd of Dhul-Qa'dah)

Killed
853

Murtadd PKK Fighters
Among them 190 Sniped



Carried Out

43

Istishhadi and
Inghimasi Operations



Detonated

37

Explosive Devices
and 3 Minefields



Destroyed
and Disabled

40

Military Vehicles and
Reconnaissance Planes



More Than

300

Murtaddin Wounded

RULINGS RELATED TO GIVING DA'WAH TO THE
HARBI KUFFAR

All praise is due to Allah, the Lord of the creation. May blessings and peace be upon the seal of the prophets and messengers, Muhammad, and upon his family and all his companions. As for what follows:

In this article we will discuss the ruling of giving da'wah to the asli kuffar (i.e. those who are disbelievers in origin, as opposed to those who became disbelievers after previously being Muslims) prior to fighting them. We will also discuss the ruling of giving da'wah both to those whom the da'wah has already reached and those whom it has not yet reached, prior to fighting them. We likewise discuss the evidences for these issues, as well as the evidence for initiating battle without giving da'wah to those who have already heard of the religion of Islam. We will also clarify the ruling on killing the kuffar whom the da'wah has not yet reached, and also clarify whether or not these rulings apply to the murtaddin.

Rulings Related to Giving Da'wah to the Harbi (Belligerent) Kuffar

What is meant by the harbi kuffar is the kuffar to whom the Muslims have not granted security through either a covenant of security, a ceasefire agreement, or a dhimmah contract. And what is meant by giving them da'wah is to call them firstly to Islam, and if they refuse, to call them to pay the jizyah, prior to fighting them. The fuqaha have stated that da'wah with them is of two types: "haqiqi" da'wah, and "hukmi" da'wah. As for "haqiqi" da'wah, it is da'wah which is given by way of speech before fighting begins, and as for "hukmi" da'wah, it is that the da'wah spreads, becomes manifest, reaches the harbi kuffar, and as a result, takes the place of haqiqi da'wah.

Haqiqi Da'wah

The description of haqiqi da'wah is that the Muslim leader calls the kuffar to Islam when he descends in their territory. Al-Qayrawani al-Maliki said, "And it is more beloved to us that the enemy not be fought until he is called to Allah's religion, unless they hasten to fight us. So either they embrace Islam or pay jizyah, otherwise they are fought. And jizyah is only accepted from them if they are in a place where our authority can reach them. If, however, they are far away from us, jizyah is not accepted from them unless they move to our lands, otherwise they are fought" (Ar-Risalah by al-Qayrawani).

They are first called to Islam, and their embracing of Islam is by merely pronouncing the shahadatayn (the

two testimonies of faith) without having to carry out the laws, because carrying out the laws of Islam is impossible at the point of battle. So it is obligatory on them to enter Islam in that situation, and this is achieved with the pillar of the shahadatayn.

Imam Malik said, "When da'wah becomes obligatory, they are only called to Islam in a general sense without mentioning the laws, unless they ask about them, in which case they should be clarified to them. Likewise, they are called to jizyah in a general sense without explaining the details and without specifying the amount, unless the Muslims are asked about that, in which case it should be clarified for them (the kuffar)" (At-Taj wal-Iklil).

As for the length of the period of da'wah, some scholars said it is three continuous days, just as a murtadd is called on for three days to repent before being killed.

Hukmi Da'wah

Hukmi da'wah is achieved when the kuffar hear of the religion of Islam and what it calls to. Allah ﷻ said, "And this Quran was revealed to me that I may warn you thereby and whomever it reaches" (Al-An'am 19). In his tafsir, Imam at-Tabari narrates from Mujahid that he said, "And this Quran was revealed to me that I may warn you thereby: 'The Arabs,' and whomever it reaches: 'The non-Arabs'" (Jami' al-Bayan fi Tawil al-Quran).

Ibn 'Abbas said, "And this Quran was revealed to me that I may warn you thereby", meaning: the people of Makkah, 'and whomever it reaches,' meaning: if this Quran reaches anyone it is a warner for them" (Jami' al-Bayan by Imam at-Tabari).

Abu Hurayrah narrated, that Allah's Messenger ﷺ said, "By Him in Whose hand is Muhammad's soul, no one from this ummah hears of me – neither Jew nor Christian – and then dies without having believed in that which I have been sent with except that he will be from among the people of Hellfire" (Reported by Muslim).

Imam Ibn Taymiyyah رحمه الله said, "If the da'wah of Allah's Messenger ﷺ – the da'wah to Allah's religion with which He sent him – reaches anyone and they do not respond to it, it is obligatory to fight them 'until there is no fitnah and [until] the religion, all of it, is for Allah'" (Majmu' al-Fatawa).

The scholars differed with regards to giving da'wah to the kuffar before fighting them. Among them were those who stipulated that da'wah be given in all cases before fighting, regardless of whether the da'wah has reached them or has not, and this is the position of the majority

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

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

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

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

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

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

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



THE RELIGION CANNOT BE ESTABLISHED EXCEPT THROUGH JIHAD

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

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

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

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

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

wondering which of them would be given the banner, and each of them hoped that he would be the one. The Prophet ﷺ then said, 'Where is 'Ali?' It was said, 'He is complaining of pain in his eyes.' So the Prophet ﷺ spat in his eyes and made du'a for him, and he became well, as if he'd never had any pain. The Prophet ﷺ then gave him the banner. 'Ali said, 'Should I fight them until they become like us?' So he said, 'Proceed forth with ease until you descend in their territory. Then call them to Islam and inform them of what is obligatory upon them, for by Allah, if Allah were to guide through you a single man it would be better than having the best of camels'" (Reported by al-Bukhari and Muslim).

This da'wah to the Jews took place despite them having knowledge of the message of the Prophet ﷺ and what he wanted of them due to them having lived among the Sahabah ﷺ and the da'wah having reached them.

From among the evidences used by those who state that it is permissible to fight the kuffar whom the da'wah has already reached without giving them da'wah again is what was reported by al-Bukhari from Anas, who said, "When Allah's Messenger ﷺ would raid a people, he would not attack until morning. If he heard the people making adhan, he would withhold, and if he didn't hear an adhan from them he would attack at the onset of the morning" (Reported by al-Bukhari).

This hadith is evidence of the permissibility of fighting those whom the da'wah has reached before giving them da'wah, as mentioned by the scholars.

Sa'b Ibn Juthamah narrated, saying, "The Prophet ﷺ was asked about the children of the mushrikin, as they (the Muslims) would raid them at night and wind up killing their women and children. So he said, 'They are of them'" (Reported by Muslim).

Concerning this hadith, the scholars said that it shows the permissibility of attacking the kuffar by surprise. And indeed, the Prophet ﷺ attacked the tribe of Bani al-Mustaliq as they were heedless, taking their livestock out to drink water.

Likewise is the case with assassinations, which the companions of Allah's Messenger ﷺ carried out when they killed some Jews. Al-Bukhari reported from al-Bara Ibn 'Azib ﷺ, who said, "Allah's Messenger ﷺ dispatched a group of Ansar to Abu Rafi', so 'Abdullah Ibn 'Atik entered upon him in his home at night and killed him as he was sleeping."

What is apparent from the hadith is that it is not a condition to give da'wah before fighting those whom the da'wah has reached. And al-Bukhari gave this hadith the title, "Chapter on Killing the Sleeping Mushrik."

And likewise is what is reported in the Sahihayn from Jabir Ibn 'Abdillah ﷺ, who said, "Allah's Messenger ﷺ said, 'Who will deal with Ka'b Ibn al-Ashraf? For indeed, he has harmed Allah and His Messenger.' So Muhammad Ibn Maslamah stood up and said, 'O Allah's Messenger, would you like me to kill him?' He said, 'Yes.' So he said, 'Allow me to say something.' He said, 'Say it...'"

Al-Bukhari titled the chapter for this hadith, "Massacring the Belligerent Kuffar," and in this is evidence that it is not a condition to give da'wah to those whom the da'wah has reached prior to killing them.

Abu 'Uthman an-Nahdi, one of the senior Tabi'in, narrated, saying, "We would carry out raids and sometimes we would give da'wah and other times we would not give da'wah" (Sharh Ma'ani al-Athar). This is evidence that the Sahabah would both give da'wah and not give da'wah prior to fighting, which clarifies that giving da'wah is not a condition for fighting with regards to those whom the da'wah has already reached.

Yahya Ibn Sa'id narrated, saying, "There is no problem with seeking out the enemy's weaknesses night and day because the da'wah to Islam has reached them."

"And Ahlul-Kitab and the Majus are fought and are not given da'wah because the da'wah has already reached them" (Mukhtasar al-Khiraqi).

The majority of the scholars and imams view that the statement that da'wah is obligatory before fighting was only in the beginning of Islam, and that after the da'wah of Islam became widespread it was no longer obligatory to give da'wah before fighting, and this is what Muslim reported in his sahih from Ibn 'Abbas, who said, "I wrote to Nafi' asking him about giving da'wah before fighting. So he wrote back to me, saying, 'That was only in the beginning of Islam. Allah's Messenger attacked Bani al-Mustaliq as they were heedless, taking their livestock out to drink water. He killed their fighting-age men and took their women and children as slaves, and on that day he enslaved Juwayriyah Bint al-Harith.'"

Imam ash-Shafi'i said, "I do not know anyone whom the da'wah has not reached today, unless they are a mushrik people living beyond our enemies whom we are fighting. So perhaps in their case the da'wah hasn't reached them, such as if they are living in the lands beyond the Romans, the Turks, or the Khazar and are a people we do not know" (Al-Umm).

Imam Ahmad said, "The da'wah has reached everyone and I do not know anyone today who must be called. The da'wah was only in the beginning of Islam" (Al-Kafi fi Fiqh al-Imam Ahmad by Ibn Qudamah).



THE CRUSADERS' INDISCRIMINATE BOMBING SHOWS NO MERCY TO THE YOUNG, NOR TO THE ELDERLY

If we were to assume that there exists someone who has not heard of Islam, it would be obligatory to give him da'wah before fighting him. However, in our present day reality, with the world being one small village and the entire world waging war against the Khilafah State, it is unlikely that there is anyone who has not heard of Islam or whom the da'wah hasn't reached. And if Imam Ahmad and Imam ash-Shafi'i concluded that the da'wah had reached everyone in their era, then this is even more applicable in our present day reality.

The Ruling on Fighting before Giving Da'wah to Those Whom the Da'wah Hasn't Reached

The majority of the scholars have concluded that if the Muslims raid a people whom the da'wah hasn't reached and kill them, there is nothing upon them of diyah (blood money) or kaffarah (atonement) because kufr renders an individual's blood permissible to shed. However, they would be sinful for leaving off the obligation of da'wah which the Prophet ﷺ has ordered to be carried out with respect to those whom the da'wah hasn't reached. Sahnun al-Maliki said, "If the Muslims fight a people whom the da'wah hasn't reached and they don't give them da'wah, there is nothing upon the Muslims of diyah or kaffarah" (At-Taj wal-Iklil).

Ibn Qudamah al-Hanbali said, "He whom the da'wah hasn't reached from among the kuffar – if such a person is found – is not allowed to be killed until he is given da'wah. If he is killed before being given da'wah and without having been granted a covenant of security, there is no liability due in his case because he has neither a contract nor a covenant of security, so he is more resembling of

the wife and small child of a harbi kafir, and killing him was only forbidden so that the da'wah could reach him. And this is the statement of Abu Hanifah" (Al-Mughni by Ibn Qudamah).

Al-Marghinani al-Hanafi said, "And if he fights them before giving them da'wah, he is sinful due to the prohibition, but there is no liability that must be paid as there is no 'ismah (something that protects their blood from becoming permissible to shed) – which is either [embracing] the religion or secluding oneself in one's own home – so it becomes akin to the killing of the kuffar's women and children" (Al-Hidayah Sharh Bidayat al-Mubtadi).

Imam ash-Shafi'i رحمه الله had a difference of opinion on this issue, and what's correct is the statement of the majority of the scholars.

Two Points to Note

The first point: Everything that has preceded of discussion on the rulings related to giving da'wah to the harbi kuffar, as well as the details of their varying circumstances, only applies in offensive fighting, whereby the Muslims are fighting the kuffar in their own lands. As for defensive fighting, whereby the kuffar fight the Muslims in the Muslims' lands, then it's a given that da'wah is not obligatory in such a case since the kuffar are the ones seeking the Muslims for battle, not the ones being sought.

Imam Malik said, "As for the case of those who approach the paths [of the Muslims], then da'wah is cast aside due to their knowledge of what they are being called to, and due to what they are upon of hatred and enmity

towards the religion and its people, and the length of their resisting and waging war against the armies [of the Muslims]" (Al-Mudawwanah al-Kubra).

This statement of Imam Malik is with regards to those kuffar who march towards and approach the lands of the Muslims, wanting to fight them, so how then with regards to those who descend upon the lands of the Muslims, seeking to render those lands permissible to violate?

Yahya Ibn Sa'id said, "It is obligatory upon the Muslims to not descend upon any enemy fighter in any fortress who they hope will respond to them except that they give him da'wah. As for those who would come to [invade] you if you were to sit in your land or who would fight you if you went to them, then these ones are not given da'wah" (Al-Mudawwanat al-Kubra).

And likewise, if they hasten to engage in battle when the Muslims arrive in their lands, it is no longer obligatory to give them da'wah, and they are to be fought, and if they hasten to fight us in our own lands, then this ruling is even more applicable.

Imam Ibnul-Qayyim said, "The Muslims give da'wah to the kuffar to Islam before fighting them. This is obligatory if the da'wah has not reached them, and it recommended if the da'wah has already reached them. This is the case if the Muslims are the ones invading the kuffar. If, however, the kuffar invade them in their own lands, then they can fight them without giving them da'wah because they would be repelling them from themselves and from their sanctities" (Ahkam Ahl adh-Dhimmah).

The second point: The preceding discussion on the rulings related to giving da'wah before fighting is only with regards to the asli kuffar (those who were not previously Muslims) and not with regards to the murtadd kuffar, and this is because the murtadd was previously a Muslim, so the da'wah reaching him is something that has already occurred, and as such, he takes the same ruling as the harbi kafir whom the da'wah has reached.

And the murtaddin fall into one of two situations:

The first situation is that they are overpowered and subdued. Imam Ibn Taymiyyah said, "The meaning of overpowering them is that it is possible to carry out the hadd on them due to the establishment evidence against them or due to their own confession, along with them being detained by the Muslims" (As-Sarim al-Maslul).

With regards to this situation, the majority of scholars view that it is obligatory to make istitabah of them (i.e. to demand that they repent) before killing them. So either they repent, or they are killed.

Imam Ibn Taymiyyah said, "And with regards to the murtaddin, they are divided into those whose riddah (apostasy) is mujarradah (comparatively less severe) and as such, are killed if they do not repent, and those whose riddah is mughalladhah (severe) and as such, are killed without making istitabah of them" (Majmu' al-Fatawa).

The second situation is that they resist with strength and force, or by [fleeing to] dar al-harb, which is any land in which laws other than the laws of Islam are superior, and as such, [in this situation] it is not obligatory to make istitabah of them.

Imam Ibn Taymiyyah said, "If the murtadd resists by going to dar al-harb, or the murtaddin are those who have strength with which they can forcefully resist the ruling of Islam, then he is to be killed without istitabah and without any hesitation" (As-Sarim al-Maslul).

Ibn Qudamah said, "And likewise, if a group [of people] apostatize and forcefully resist in their land from obeying the imam of the Muslims, they lose the sanctity of their blood and wealth in their land, because the asli kuffar have no sanctity [with regards to their blood and wealth] in their lands, so this is even more applicable to the murtadd" (Al-Mughni by Ibn Qudamah).

In his commentary on the book, al-Muqni', after mentioning that no one is to kill the murtadd other than the Imam and whoever he delegates, Ibn Muflih says, "(And if anyone other than him kills him without his permission, then he has done wrong and is to be given ta'zir) due to having wronged the Imam or his delegate (and there is no liability due on him) meaning: due on the killer, because the one killed has no sanctity (regardless of whether he was killed before or after making istitabah of him) because in general his blood is waste, and his riddah makes his blood halal and was present both before and after istitabah was made of him. And if he goes to dar al-harb, anyone can kill him and take whatever wealth he has with him without making istitabah of him" (Al-Mubdi' fi Sharh al-Muqni').

And there is ijma' – without any difference of opinion at all – that nothing is accepted from the murtaddin other than that they return to Islam by repenting from that by which they committed kufr, or that they are killed.

Imam Ibn Taymiyyah said, "The murtaddin are either fought, or they embrace Islam, and jizyah is not accepted from them" (Minhaj as-Sunnah an-Nabawiyyah).

And all praise is due to Allah, the Lord of the creation. O Allah, send blessings upon our prophet, Muhammad, and upon his family and all his companions.



IMPORTANT ADVICE FOR THE MUJAHIDIN

PART 2

BY SHAYKH
ABU MUS'AB AZ-ZARQAWI ﷺ

O mujahidin! I do not find anything better than that which was written by Shaykhul-Islam Ibn Taymiyyah, while commenting on the mobilization of the Ahzab in the Battle of the Trench. He ﷺ said, “And the summary of the story – i.e. the Battle of the Trench – is that the Muslims [faced] the collectivity of the mushrikin mobilizing against them from around them and they came with their armies to Madinah in order to eradicate the believers. So Quraysh and their allies from Bani Asad, Ashja’, Fazazah and others from the tribes of Najd gathered, and likewise did the Jews of Quraydah and an-Nadhir gather. Thus did these Ahzab gather and they outnumbered the Muslims many times. So the Prophet ﷺ raised the women and children to the elevated parts of Madinah.

“And in this occurrence – i.e. the one in the time of Shaykhul-Islam – the enemy, Mongols and other Turks, Persians, Arabized Arabs, and their likes from among the apostates, including the Armenian Christians and others have mobilized. And this enemy came down next to the lands of the Muslims while they are between bravery and reluctance to fight, with the Muslims opposing them being few in number, and the Mongols’ aim being to seize the land to exterminate its people, just as those ones previously came down in the surroundings of Madinah against the Muslims. And during the year of the Trench there was a strong coldness and a harsh wind, by which Allah turned the Ahzab away from Madinah, as He ﷺ said, ‘And We sent upon them a wind and armies [of angels] you did not see’ (Al-Ahzab 9).

“And likewise, this year, Allah multiplied in it the snow, rain, and cold, in contradiction to what is common, until most people disliked that and we used to tell them, ‘Do not dislike that, for indeed in this lies a wisdom and mercy from Allah.’ And this was from the greatest means by which Allah turned away the enemy.

“And Allah said about the matter of the Ahzab, ‘[Remember] when they came at you from above you and from below you, and when eyes shifted [in fear], and hearts reached the throats and you assumed about Allah [various] assumptions. There the believers were tested and shaken with a severe shaking’ (Al-Ahzab 10-11).

“And likewise this year, the enemy came from the upper part of Sham...which is north of the Euphrates...”

He then continues until he says, “And the people assumed about Allah various assumptions. This one

thought that no one from the army of Sham would stand and face them and they would eradicate the people of Sham, and this one thought that if they confronted them, [the Mongols] would annihilate them and surround them just like the moon is surrounded by a glow, and this one thought that they could no longer reside in the land of Sham and that it would no longer be a land of Islam, and this one thought that they would take it (i.e. Sham) and then proceed to Misr (Egypt) and then conquer it and no one would stand in their way, so he contemplated fleeing to Yemen and other such places, and this one – thinking somewhat positively – said, ‘They will rule [Sham] this year as they ruled it in the year of Hulagu in 657 AH. Then the army may come out from Misr and rescue it from them just as it came out that year.’ And this is the assumption of the best among them. And this one that what the scholars of the prophet narrations informed him of, along with the glad tidings, were merely false hopes and absurd superstitions, and this one was overcome by fear and panic, to the extent that thoughts would enter his heart, coming and going as quickly as the passing of the clouds, as he had no mind with which to comprehend and no tongue with which to speak. And for this one, the signs contradicted themselves and his desires conflicted with one another, especially because he could not distinguish with regards to the glad tidings between those which are true and those which are false, nor could he distinguish with regards to the scholars of narrations between those who were mistaken and those who were correct, nor does he know the texts of the narrations as the scholars do. Rather, he is either ignorant of them and has only heard them as parables, following which he could not discern the subtle clues they contain, or even lead himself to refute what he thought contradicted them upon his initial glance. For this reason, confusion took hold of him who was characterized as being guided, and the various opinions would pelt one another with him just as children pelt one another with stones. ‘There the believers were tested and shaken with a severe shaking’ (Al-Ahzab 111). Allah tested them with this trial, through which He atones their mistakes and raises their ranks, and then He ﷺ said, ‘And when a faction of them said, ‘O people of Yathrib, there is no place for you [here], so return [home]’ (Al-Ahzab 13).

“So a faction of them said, ‘There is no place for you to take up position here due to the large numbers of the enemy, so return to Madinah.’ And it was said



THE UMAWI MASJID IN DAMASCUS WILL RETURN TO THE SHADE OF ALLAH'S SHARI'AH

[that the meaning is], 'There is no place for you to fight, so consider being protected under their authority.'

"...So when the enemy Tatars came, there were munafiqin who said, 'The Islamic state is no longer standing, so we have to enter into the state of the Tatars.' And some of them said, 'It cannot be inhabited anymore.' And some of them said, 'The interest (maslahah) dictates that we surrender to them and place ourselves under their authority, just like the people of Iraq surrendered to them...' "

Shaykhul-Islam then continues until he says, "And in this event there were indeed great matters which occurred and which surpassed the limit of analogy and exceeded the norms, and in it Allah's support for His religion became apparent to every intelligent person, as well as His care for this ummah after Islam almost buckled.

"And the apparent means were cut off, the powerful Ahzab were humbled, the differing hearts abandoned one another, and the victorious sect remained steadfast, so Allah opened the gates of His heavens for His powerful soldiers, and He struck down the paths of the people of disbelief and hypocrisy and made this a sign for the believers until the Day of Judgment..." This ends his ﷺ words.

And when the news reached that the Tatars were preparing for the invasion of Sham, the people became scared and the transports became expensive, so the fee

for a horse from Hamasah to Dimashq became 200 dirhams in the year 699 AH.

And some leaders considered surrendering the castle to the Tatars to protect the inhabitants. So Ibn Taymiyyah stood in front of them and requested from the commander of the castle not to surrender it, even if only one stone remained in it. Thus, the commander of the castle accepted the view of Ibn Taymiyyah and this was for the benefit of the Muslims.

And there came the news of the approach of the Misri armies towards Sham, so Hulay and those with him of the Tatars went to Dimashq, and Dimashq remained without an army and without guards, so its inhabitants were called to come out with their weapons to sleep on the walls and gates of the city in order to protect the land, so they went out on the city walls...

And Ibn Taymiyyah would walk on the city walls every night to incite the people to be patient and to fight, while reciting to them the verses of jihad and ribat.

When life returned to Dimashq, Ibn Taymiyyah and his companions went around to the bars and destroyed the alcohol containers. Then, Ibn Taymiyyah left with al-Athram – the vice-ruler of Dimashq – to the lands of Jubaylah and Kasrawan to teach the Rafidah and Batiniyyah a lesson for having helped the Tatars and for having fought against the Muslims, so their leaders came to Ibn Taymiyyah showing obedience and regret,

and they returned all they had taken. Then al-Athram returned to Dimashq, where orders were given that people shall attach their weapons to the shops, and that they should learn shooting. Thus, the Imajat (the training camps in Dimashq) were built and the scholars were ordered to learn shooting in preparation for any emergency situation.

Likewise, it is incumbent on the Ummah to prepare in times of ease so that when the hardships descend the sons of the Ummah are able to stand up to defend it and to repel the schemes of the enemies. And in the year 702 AH the Tatars entered the lands of Sham. So the people became confused, and performed qunut in prayer, and then the first battles took place. Then the army of the Tatars came with 7000 fighters, but a group from the heroes of Sham repelled them, and their number was 1500, so Allah supported His soldiers.

And with the approach of the Tatar army, the two armies from Hamah and Halab retreated to Hims, and then they feared that the Tatars might surprise them, so they descended to the pastureland of as-Suffar, and the Tatars reached Hims, then they went to Ba'labak, whereupon the fear of the people became intense, and the rumors and demoralizing talk spread. Ibn Taymiyyah played a major role in calming down the people and in the preservation of the internal stability.

Then some people started to doubt the validity of the fight against the Tatars, because they displayed Islam completely, like some of the defeatists do now concerning the fight against the army of the tawaghit.

Ibn Hazm رحمہ اللہ said in al-Muhalla that there is no greater crime after disbelief than forbidding jihad for the sake of Allah and ordering to surrender the womenfolk to the enemies of Allah.

So Ibn Taymiyyah opposed them and issued his famous fatwas on the obligation of fighting the Tatars and refuted all doubts that emerged concerning this issue. And he would say to the people, "If you would see me on that side (i.e. the side of the Tatars) with a copy of the Quran on my head, kill me!" So the people became brave for the fight and their hearts became strong.

When the Tatars approached, Ibn Taymiyyah said to one of the commanders of Sham, "O so-and-so, put me at the position of death."

The commander said, "So I positioned him in front of the enemy while they were descending like a torrent, their weapons looming under the dust." Then

I said, "Sir, this is the position of death and this is the enemy and he has approached under the dust." So the shaykh glanced at the sky, then he returned his glance and moved his lips for a long time – calling his Lord – then he clashed with the Tatars. The fighting became intense, the encounter flared up, and the heroes showed extreme courage, so the Tatars fled to the mountains.

Then, night came and the Muslims besieged the mountains, while the hearts of the Tatars filled with terror.

O mujahidin! Indeed, the religion does not become established except at the hands of men of determination, and it is never established on the shoulders of those who seek easy solutions and those who are spoiled, and how far it is that it may be established on their shoulders.

For the great religion is not established except upon the shoulders of great men and the massive responsibility which the skies and the earth were overburdened with. It is not possible to establish it except by its people and men.

*If you wish to wail, O doves of the ben oil trees, over
your separation*

*Then where can someone be found to witness the sorrows
Is it your eyelids that will fill with tears or mine?
[The claim of] a claimant is not accepted without
evidence*

How is Islam established and how does it return to its past glory and might without determination like the determination of Abu Bakr as-Siddiq on the day of apostasy, the day on which that great, tender, weeping shaykh made an oath, saying, "By Allah, I will surely fight whoever distinguishes between prayer and zakah, for zakah is what is due on wealth. By Allah, even if they would prevent me from a rope which they used to pay to the Messenger of Allah ﷺ, I would fight them for withholding it."

How is Islam established without determination like the determination of Anas Ibn an-Nadar, who said, "If Allah makes me witness the fight of the mushrikin then I will surely show Allah what I will do." So he witnessed Uhud and fought until he was killed and more than 80 stab and strike wounds were found on his body.

And the Prophet ﷺ used to call upon his Lord, saying, "O Allah, indeed I ask You for steadfastness upon the affair and the resolve for guidance."



CAMP BUCCA, WHERE THE KUFFAR TORTURED OUR BROTHERS

Indeed, firm resolve boils in the heart like the boiling of water in a pot, and it truly encourages one to embark upon great matters, morning and evening, until it becomes like ash-Shafi'i رحمته الله said, "Relaxation for men is heedlessness."

And the Sahabi, 'Abdullah Ibn Jahsh, leaned towards Sa'd Ibn Abi Waqqas before the Battle of Uhud, and they agreed that each of them would make a du'a and the other would say 'amin.' The du'a of 'Abdullah Ibn Jahsh was, "O Allah, provide me with an extremely determined man so that I may fight him for You and he may fight me, and he cuts my nose and my ear. Then, when I meet You tomorrow, You say, 'O 'Abdullah, for what reason was your nose and ear cut?' Then I reply, 'For following You and Your Messenger.' Then You say, 'You spoke the truth.'"

How great this du'a is and how excellent!

They are indeed souls that have sold everything for their Lord, and that which was bitter became sweet for them...This does not come except from a man who found the way to be sweet and tasted its sweetness, so he doesn't care for anything except for the achieving of his Lord's pleasure. And nothing is of importance to him except meeting Allah while he is obedient to Him and as a shahid for His cause.

Who do we have of these likes? Who do we have who are the likes of Ahmad Ibn Hanbal, Ibn Taymiyyah, and al-'Izz Ibn 'Abdis-Salam, who carried

the banner of jihad and fighting the enemies of Allah for the cause of Allah, while the scholars had abandoned the field and withdrew from the leadership of the caravan, and it was hard for them to sacrifice their souls for Allah. And they did not stop there. Rather, they called out to the mujahidin, accusing them of every defect, so their voice was not heard except that it was filled with hostility against the mujahidin...all of this under the excuse of politics and cleverness.

And I don't know

when those ones will abandon the "fiqh of defeatism and the understandings of weakness and cowardice."

Did you not hear how they denounced the slaughtering of the American, Berg. They made this denunciation because they had refrained from fighting the kuffar before, and because they had never breathed the winds of glory and never raised a head with the meaning of iman by which the believer rises over Jahiliyyah and its people:

"And to Allah belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know" (Al-Munafiqun 8).

It is difficult for these types of people to imagine themselves – the servile slaves – slaughtering the American master. Yes, for they have suckled the milk of disgrace from the breasts of their mothers, and it coursed through their depths, so how can they change or alter.

They did not manifest this bitter truth openly. Instead, they dressed it up in the garment of fiqh, and presented it adorned with the dress of wisdom. Thus, they falsely claimed that this matter had tarnished the image of Islam in the eyes of the Westerners, who have fragile sensitivities, and that the world had been reacting to the crimes of Abu Ghurayb and Guantanamo, but then this operation came and had a negative impact on the reaction and reply of the peoples of the world.

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

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

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

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

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

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

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

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



NICHOLAS BERG, THE AMERICAN SLAUGHTERED BY ABU MUS'AB AZ-ZARQAWI

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

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

What have the armies of demonstrators done for Afghanistan??

What has the Ummah done for the women of Sarajevo, Indonesia, Kashmir, Palestine, and Iraq whose honor was tarnished within sight and hearing of the Ummah altogether?

By Allah, if there were left in us only a little bit of jealousy and the like for our sister, then sleep would not have appealed to us, and we would not find pleasure with women in bed until those bereaved ones were saved.

Woe to you, o my ummah! Your women are in the hands of the worshippers of the Cross, who are abusing them, and no one is responding!

*Every defeatist has taken back his captive people
None remain imprisoned except for our people
And I have not seen any humiliating whips covered in blood
Except that I saw upon them the flesh of our captive people
And in past eras we would not die at the edge of blades
Even our deaths feel embarrassed to meet us*

In order to awaken the people's resolve and bring comfort to the eyes of the muwahhidin in the East and the West, we have resolved not to ransom this foreign disbeliever, even if they were to pay us his weight in gold. For indeed, we have promised Allah

not to ransom any captive – while conceding to its permissibility – so that the enemies of Allah know that there is no lenience and no mercy for them in our hearts...

So either the captives are freed...or there will be slaughter...

I am endlessly astonished at some defeatists from among the people of impotence and cowardice, who have killed our religion, and have become pleased with humiliation, at their forefront being Harith ad-Dari, the Secretary General for the Committee of Muslim Scholars in Iraq, who stated in some of his private gatherings that he can no longer raise his head because of the slaughtering of the American and the South Korean missionary. So I say to him: I was thinking before that you would dig a grave and sleep in it until death comes to you out of embarrassment about your inability to aid your Muslim sisters, whose honor is being violated in Abu Ghurayb Prison, which lies only a few hundred meters away from your house, or that you would swear not to wear an 'uqal [traditional Arabic headband] on your head, nor taste food, nor close your eyelids until you save your sisters or die trying...but unfortunately none of that has happened...

The extent of your jihad is to extend your love to the Rafidah.

Do you not remember your stance of humiliation and shame – which will disgrace you until the Day of

THE TRAITOR, HARITH AD-DARI, FORMER HEAD OF THE COUNCIL OF MUSLIM SCHOLARS IN IRAQ





JOHN BRADY, THE HEAD OF MISSIONARY ACTIVITIES DURING THE AMERICAN INVASION OF IRAQ

Judgment – when the meetings of evil brought you together with Jawwad al-Khalisi and you addressed him, saying, “I heard of your patience and forbearing, so I committed myself to kissing your head if I were to meet you, and now is the time to fulfill that.” Then you quickly stood and kissed a head filled with spite towards Islam, a head whose tongue doesn’t weaken from insulting the honor of your prophet ﷺ.

Tell me, by your Lord...with what face will you meet your Prophet on the Day of Judgment?

You were truly a predator against the people of Islam when you accused the symbols of jihad of being agents...

But you were a tame lamb with the Rafidah, so you donated our mosques to them with your claim that they are merely stones and that others can be built. So we complain to Allah about you and we will make you stand before Him and question you, and Allah is sufficient for us and the best disposer of affairs.

And one is indeed astonished at the patience of the enemies of the religion in their war against the Muslims, and their sacrifice of their souls and hearts and time for the sake of supporting their falsehood.

Allah ﷻ said, “And the eminent among them went forth, [saying], ‘Continue, and be patient over [the defense of] your gods. Indeed, this is a thing intended’” (Sad 6).

They traverse the deserts and wastelands with their fleets and their giant armies in order to spread their false creeds and to spill their blood, and they kill themselves for the sake of their falsehood.

Yes, the British Daily Telegraph newspaper recently published a report which indicates that Iraq has become a hotbed for missionary activities, and it pointed out that the members of missionary groups in the United States began their missionary activities under the title, “Saving Souls in Iraq.” The leaders of these groups stated that the American occupation of Iraq brought forth a historical opportunity to guide the confused souls of the Iraqi people, whether they were Muslims or Orthodox Christians.

The director of the International Mission Board, John Brady, who is responsible for missionary activities in the Middle East, said that the members of the Baptist Church, whose numbers reach 16 million, were requested by the church before the war to keep supplicating for the conquest of Iraq.

And John Hannah – one of the missionaries – said after his visit to Iraq, “The American missionaries are carrying a great responsibility. The doors are all open, the means for preaching are available, and military support is present to save the Iraqis from the values that are opposed to Christianity and Christians.”



IT WILL BE

A FIRE THAT BURNS

THE CROSS AND ITS PEOPLE IN RAQQAH

Battles have been ignited on the edges of the city, which has become an arena for those desiring one of the two good outcomes, and a graveyard for the murtaddin and their allies. Anyone who witnessed the Battle of Mosul knows with certainty that the Battle of Raqqah will be nothing but a loss and source of regret for the murtaddin and their supporters, for the kuffar will not advance one handbreadth in the land of Islam until their mourners wail over blood that was spilled as a sacrifice for the Crusaders, just as the blood of the Rafidah was spilled in Mosul, and not a single home will be void of the wailing of their mourners, with the permission of Allah ﷻ.

With Allah's bounty and support, we were able to conduct an interview with the military commander in the city of Raqqah, who sheds light for our readers on the condition of our brothers in these battles.

Question: Tell us about Raqqah Wilayah and its strategic importance, as well as the current military situation there and the morale of the mujahidin in the wilayah.

Answer: All praise is due to Allah, alone. May blessings and peace be upon he after whom there is no other prophet. As for what follows:

Raqqah is significant for another special reason beyond its military and strategic importance, as it was among the first cities which the mujahidin conquered – by the grace of Allah ﷻ – and in which they spread the pure 'aqidah of tawhid and waged war against kufr in all its various forms. Raqqah was the base from which the Islamic State expanded, and the center for the Khilafah's operations on the various fronts. As for its strategic importance, Raqqah is geographically located between the Turkish lands and the important regions in the lands

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

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

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

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

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

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

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



THE ISTISHHADI ABU MU'ADH AT-TUNUSI ﷺ STRUCK THE PKK IN RAQQAH

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

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

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



ONE OF THE ISLAMIC STATE'S WEAPONS MANUFACTURING PLANTS

city into small sections that could function individually in emergency situations and could independently pursue their objectives. Likewise, these sections would each have their own supplies and ammunition, and would be independent of one another in that regard. They would also function independently in terms assessing locations and organizing troops.

Another means we employed was that we set up workshops for the repair and maintenance of weapons, and also for the purpose of manufacturing weapons after the Islamic State – by Allah's grace – demonstrated a talent for developing weapons, such as aerial weapons, drones, anti-building weapons, sniper weapons, silencers, explosive devices, and other types of weapons which Allah has bestowed upon the mujahidin and which we have not yet revealed.

Question: Our brothers in Mosul and its vicinity exhausted the kuffar and murtaddin, and the kuffar have openly stated time and again that they expect the Battle of Raqqah to be a long and exhausting battle as well. What effect does the Battle of Mosul have on the Battle of Raqqah?

Answer: The brothers in Mosul had a significant effect on the rest of the wilayat of the Islamic State, and this is due to the massive extent of their resolve and their punishment of the mushrik enemies of Allah. And even though the kuffar had assembled against them, the brothers in Mosul employed new tactics that surprised the largest of the taghut organizations in the

world, despite these nations mobilizing a very large and militarily advanced force. Likewise, Allah ﷻ bestowed upon the brothers in Mosul some simple means with which they massacred and humiliated the kuffar and murtaddin.

The brothers' experiences have been passed on to all the wilayat for so they could benefit from them, both militarily and in terms of iman, and they have indeed excused themselves before their Lord and have set a standard that is difficult to reach, so may Allah reward them on behalf of Islam and the Muslims with the best of rewards.

And indeed, we give glad tidings to Muslims everywhere that the Battle of Raqqah will not be a picnic for the murtaddin and their supporters. Rather, it will be a fire that burns the Cross and its people, gives honor to the Islamic State, and raises its banner, and will be a harsh lesson for the enemies of Allah, with Allah's permission.

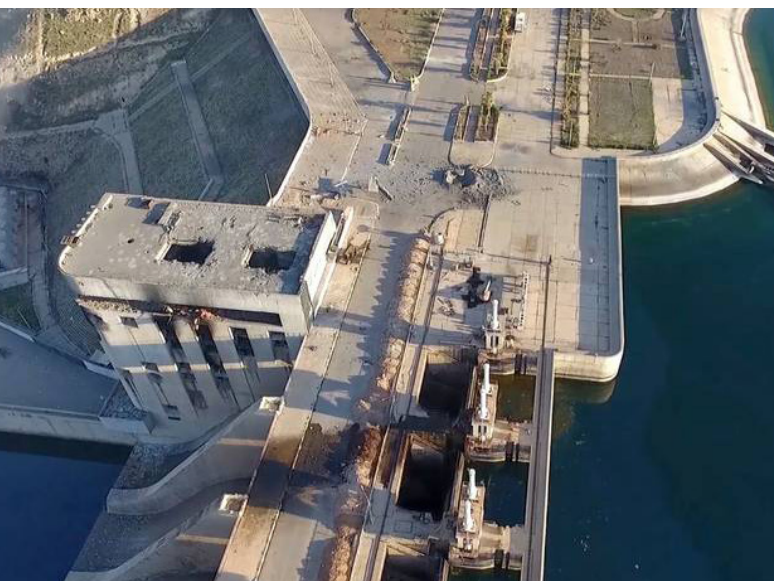
Question: The Crusaders have carried out several special forces raids, and some of them have failed, firstly due to Allah's grace and secondly due to the brothers who stood and repelled their operations. Tell us about the role of this type of operation in the battle and why they would resort to it, and tell us how you confront this type of operation.

Answer: The Crusader army has become accustomed to raising the morale of its crumbling army from time to time, and it does this by deploying its massive arsenal

of planes and by making a big deal out of these special forces raids through the use of its deceitful media. These raids don't occur in any areas other than deserts – areas that are void of men, stones, and trees – and such areas comprise large sections of the Islamic State as you know. As for the operations that failed, Allah ﷻ facilitated for some of our brothers to set up several ambushes and to wait for the murtaddin to carry out a special forces raid, anticipating that this would occur in certain areas which the Crusader army demonstrated its inability to penetrate. Among these areas was the Furat Dam, where the Crusader army failed in several attempts to descend on the area, whether by air or by land. So the preparations which Allah facilitated for the soldiers of the Khilafah to make proved to be a fatal blow to the military minds that fervently endeavor to decisively end the battle through aerial confrontation or other cunning means.

Question: What is your message to the Crusaders and their supporters from among the murtaddin?

Answer: I say to the armies and legions of the Cross and to its ruined herds: History has recorded the battles



THE FURAT DAM, WHERE SEVERAL AMERICAN RAIDS WERE REPELLED

of the Muslims time and again, and how they had crushed the armies of the Cross in their own homelands and had done so when the Crusaders were at the peak of their strength. Allah ﷻ aided His slaves in several places and allowed the Muslims to kill and imprison the kuffar. He ﷻ made the Crusaders, in past eras, race to pay the jizyah to the Muslims, to the extent that they would come humiliated and debased, offering their obedience

to the believing slaves of Allah. And indeed, Allah ﷻ will fulfill His promise concerning the disbelievers in this era, and we will certainly reach their homelands just as we had done so previously, and Allah will make us inherit their land and their homes, as well as other lands which we have not trodden before, inshaallah. This is the promise of Allah, and Allah does not fail in His promise.

Question: What is your message to the munafiqin within our ranks who are lurking in wait and wish for the kuffar to achieve victory over us, and who want the rule of democracy?

Answer: I say to every munafiq hiding among the ranks of the Muslims: Repent to Allah ﷻ, for neither the army of the effeminate nor the tawaghit will be of benefit to you, nor will your play and amusement benefit you. You have come to know and see that we are ferocious in battle, and that we are strong fighters who do not lag behind from fighting. And you have seen that we are not heedless of any kafir, and that we do not forget any murtadd even after a long period of time. And if you believe that the final outcome will be for the kuffar and murtaddin from among the armies of the tawaghit, then you will truly be disappointed, for Allah has guaranteed us victory and has promised you defeat. So repent to Allah ﷻ before we overpower you, for you know how harsh we are on the kuffar and their supporters, and however much you hide among the Muslims, wearing the clothes they wear in order to conceal yourself, Allah ﷻ will expose you and shame you.

And I would like to direct a message to all the mujahidin on the various fronts. Know, my brothers – may Allah safeguard you – that victory of the mujahidin after their display of patience is a universal sunnah, and you will not find in the sunnah of Allah any change. However, patience and steadfastness are not just words. Rather, it is to hold onto hot embers until Allah completes this matter. And none will remain steadfast in the face of tribulations except one who exerts himself in pursuing the appropriate means towards that end...and the best of these means are iman and fear of the Almighty, the Bestower...

*When the winds of despair intensify
The hardship of their intensity is followed by ease
In Allah we have hope and take solace
And with Allah one's hopes are not left disappointed*



THE FEMALE SLAVES OF ALLAH IN THE HOUSES OF ALLAH

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

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

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

Likewise, anyone who ponders the hadith of our prophet ﷺ, “Do not prevent the female slaves of Allah from the masajid of Allah” will notice that despite him ﷺ forbidding the people from preventing the women from going to the masjid, he did not encourage the women to pray with the Jama’ah, nor did he mention its virtues as he did in the case of the men when he encouraged them to pray with the Jama’ah. Rather, we find in the hadith of ‘Abdullah Ibn ‘Umar ؓ, that after he ﷺ forbade preventing women from the masajid, he followed it up with his statement, “and their houses are better for them.” In fact, the woman’s prayer in her house is even better than her prayer in the masjid of the Prophet ﷺ, for Umm Humayd as-Sa’idiyyah narrated that she came to Allah’s Messenger ﷺ and said, “O Messenger of Allah, I love praying with you.” He said, “I have known that, and yet your prayer in your room is better than your prayer in your home, and your prayer in your home is better than your prayer in the masjid of your people, and your prayer in

the masjid of your people is better than your prayer in the masjid of the Jama'ah" (Reported by Ahmad).

Guidelines for Leaving the House

It is upon a woman who wishes to leave her house and go to the masjid to ask her husband for permission, and it is forbidden for her to go to the masjid having put on perfume and beautified herself. Abu Hurayrah narrated that the Prophet ﷺ said, "Do not prevent the female slaves of Allah from the masjid of Allah, and [when they go to the masjid] let them go without putting on perfume" (Reported by Abu Dawud). Imam Muslim reported in the hadith of Zaynab, the wife of 'Abdullah Ibn Mas'ud, that she said, "Allah's Messenger ﷺ told us, 'If one of you [women] attends the masjid, let her not touch any perfume.'"

Musa Ibn Yasar narrated, saying, "A woman passed by Abu Hurayrah and her scent was wafting, so he said, 'Where are you going, O female slave of Al-Jabbar (the All-Powerful)?' She said, 'To the masjid.' He said, 'And you put on perfume?' She said, 'Yes.' So he said, 'Go back and take a bath, for indeed I heard the Prophet ﷺ say, 'Allah will not accept any prayer from a woman who goes to the masjid with her perfume wafting until she goes back and takes a bath' (Reported by Ibn Khuzaymah, and by al-Bayhaqi in al-Adab). And in general, a woman wearing perfume when she leaves her house is prohibited regardless of whether she is going to the masjid or elsewhere, and it is not permissible for anyone to smell the fragrance of a woman other than her husband and her maharim (near-relatives).

And on her way to the masjid, the woman must avoid walking in the middle of the path and should instead stick to the sides of the path. Hamzah Ibn Abi Usayd al-Ansari reported that his father narrated that Allah's Messenger ﷺ came out of the masjid and the men had mixed with the women on the road, so he said to the women, "Remain back, as it is not for you [women] to dominate the road. Stay on the sides of the path." So the women would walk adjacent to the wall, so much so that their garments would get caught on the wall due to them walking so closely to it (Reported by Abu Dawud and at-Tabarani).

The Sunan and Etiquettes of Entering the Masjid

As for when a woman enters the masjid, it is legislated for her to pray two rak'at before sitting down. Abu



A WOMAN'S PRAYER IN HER HOME IS BETTER THAN HER PRAYER IN THE MASJID

Qatadah said, "The Prophet ﷺ said, 'When one of you enters the masjid, let him not sit down until he has prayed two rak'at'" (Reported by al-Bukhari and Muslim). And if the woman enters the masjid and the iqamah has already been called, there is no prayer at that point other than the obligatory prayer. Abu Hurayrah narrated that the Prophet ﷺ said, "When the iqamah is called, there is no prayer other than the obligatory prayer" (Reported by Muslim).

It is upon the Muslimah to seek out the last of the women's rows for prayer, for Abu Hurayrah said, "Allah's Messenger ﷺ said, 'The best row for the men is the first row and the worst is the last row, and the best row for the women is the last row and the worst is the first row'" (Reported by Muslim). So we find that the Legislator takes the utmost concern to distance her from the men, and prevents her from mixing with them even in the houses of Allah, which have not been established except for obedience and worship.

And from the Sunnah is that the woman claps her hands if something happens to her during her prayer. Abu Hurayrah narrated that the Prophet ﷺ said, "Tasbih (saying 'subhanallah') is for the men and clapping is for the women" (Reported by al-Bukhari and Muslim).

As for the manner of clapping, the fuqaha have a difference of opinion on it. Some of them said that the woman claps the palms of her hands, and some of them said that she claps the palm of one hand using the back of the other hand, and some of them said that she claps the palm of her left hand using two of the fingers on her right hand.

However, if there are no men present, there is no harm in a woman making tasbih, as was done by Ummul-Muminin 'Aishah with her sister Asma during the kusuf (eclipse) prayer, as the only thing to beware of is making tasbih in the presence of men due to the fear that

they would hear the woman's voice and it would become a temptation for them.

Once the imam has completed the prayer, it is upon the women to leave the masjid before the men. Umm Salamah رضي الله عنها narrated that the women in the time of the Prophet ﷺ would get up [to leave] once they had given the salam at the end of the obligatory prayer, while Allah's Messenger ﷺ and those men praying with him would remain in their place for as long as Allah willed. Then, when Allah's Messenger ﷺ got up, the men would get up" (Reported by al-Bukhari).

That Which Is Forbidden in the Masjid

It is not permissible for men to noisily raise their voices inside the masjid, and this is even more strictly prohibited and more harshly forbidden when it comes to women. As-Saib Ibn Yazid رضي الله عنه said, "I was standing in the masjid and someone threw some pebbles at me. So I looked and it was 'Umar Ibn al-Khattab. He said, 'Go and bring these two to me.' So I went and brought them to him. He said, 'Who are you two?' They said, 'We are from the people of Taif.' He said, 'If you had been from the people of this town I would have hurt you. You are raising your voices in the masjid of Allah's Messenger'" (Reported by al-Bukhari).

And some women today – may Allah rectify them – do not refrain from raising their voices. In fact, you might even hear some of them laughing loudly when they are in the house of Allah ﷻ, and they show no concern for their violation of this shar'i guideline. So let the Muslimah beware of the consequences of that – even though speaking is allowed – due to the aforementioned hadith of as-Saib Ibn Yazid رضي الله عنه.

And if a Muslimah enters the masjid and finds that the women's prayer area is crowded, as is typically the case during the Eid or Jumu'ah prayers, she must not step over the people's necks in order to reach the front rows so she can join one of her friends or relatives. 'Abdullah Ibn Yusr رضي الله عنه narrated that a man came to the Prophet ﷺ as he was giving the khutubah on the day of Jumu'ah, and the Prophet ﷺ said, "Sit down, for you have harmed the people and have come late" (Reported by Abu Dawud and Ahmad).

The Muslimah must also beware of a mistake which some women commit – the act of buying and selling inside the masjid. The masjid were not built for this purpose, for Abu Hurayrah رضي الله عنه narrates that Allah's Messenger ﷺ said, "If you see someone selling or buying in the masjid, then say, 'May Allah not give you profit in your trade'" (Reported by Ibn Khuzaymah and at-Tirmidhi).

Likewise, if someone loses something and then comes and inquires in the masjid in search of it, it is from the Sunnah for the woman who hears her inquiring about it to make du'a against her. Abu Hurayrah رضي الله عنه narrated, saying, "Allah's Messenger ﷺ said, 'If anyone hears a man asking in the masjid about something he has lost, let him say, 'May Allah not return it to you,' for the masjid were not built for this'" (Reported by Muslim).

Likewise, it is permissible for the Muslimah to participate in gatherings held in the masjid for Quran memorization and for seeking shar'i knowledge. Abu Hurayrah رضي الله عنه said, "Allah's Messenger ﷺ said, '...And no people gather in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquility descends upon them, mercy envelops them, the angels cover them, and Allah mentions them to those with Him'" (Reported by Muslim).

As for a woman who is either menstruating or is in the stage of post-partum bleeding, it is not permissible for her to stay in the masjid, but it is permissible to go out for the two Eid prayers if the prayer is taking place in an open area and if she is not afraid of soiling herself. However, she does not join the prayer, and instead suffices with simply listening to the khutbah and making du'a for the Muslims. Umm 'Atiyyah رضي الله عنها said, "Allah's Messenger ﷺ ordered us to take them out on Eid al-Fitr and Eid al-Adha – the slave-girls who'd reached puberty, the menstruating women, and those women who remain in their bedrooms. As for the menstruating women, they would avoid the prayer but would witness the goodness and the da'wah of the Muslims. I said, 'O Messenger of Allah! Some of us might not have a jilbab.' He said, 'Let her sister clothe her with her jilbab'" (Reported by al-Bukhari and Muslim).

In conclusion, the Muslimah must know that the masjid are the houses of Allah, and are the most beloved sites to Him ﷻ. So let her beware of coming to the masjid in order to disobey Allah therein, whether by manifesting her beauty, or wearing perfume, or raising her voice, or being noisy and excited. And if she sees a sin being committed, let her advise her sisters with gentleness and not chase them away, and let her remember that a Bedouin urinated in the masjid of our prophet, and yet he ﷺ did not rebuke him. Rather, he taught him and clarified for him his mistake in the most lenient and gentle of ways. And Allah knows best.

And our final call is: all praise is due to Allah, the Lord of the creation. O Allah, send blessings and peace upon the leader of the prophets and messengers.

White Phosphorus

A burning, chemical weapon used by armies, specifically in urban warfare. The Russian and American Crusaders are now using it continuously in their war against the soldiers of the Islamic State.

- A chemical element whose physical property is waxy, and yellowish-white in color.
- It has a sharp odor like that of garlic.
- It ignites when it comes into contact with oxygen, emitting a yellow flame, intense heat, and overwhelming white smoke.
- It continues to burn as long as it is exposed to oxygen, is extinguished by cutting it off from it, and re-ignites if re-exposed to oxygen.

Damage to Health:

1

With Physical Contact

When the element makes direct contact with the human skin it causes severely dangerous burning and will continue to burn as long as a part of the element remains exposed to oxygen.

2

Through Ingestion

Ingestion of an element contaminated with white phosphorus will result in the possibility of being poisoned by the substance, which also has negative effects on internal organs.

3

Through Inhalation

The inhalation of the fumes of white phosphorus causes agitation in the respiratory system and severe coughing, and increases according to the volume of fumes one is exposed to, and this can result in damage to the lungs or even suffocation.

4

Taking care not to consume any food or drink from an area affected by white phosphorus, and to force oneself to vomit should that occur.

5

Taking care not to make physical skin contact with or grasp a piece of white phosphorus, whatever the reason may be.

Safety Measures

When Exposed to Strikes from White Phosphorus Rounds:

1

The use of gas masks and pieces of cloth soaked in water, in order to protect the respiratory system from the poisonous smoke and avoid lengthy exposure to this smoke.

2

Wearing clothes that cover the body in order to prevent the white phosphorus from making direct contact with the skin, and removing any clothes that a piece of the element sticks to. It is extinguished by burying it or submersing it in water, or folding the part of the wound with the part that wasn't effected in order to shield the element from oxygen and stop its burning.

3

When the element becomes stuck to the skin, the first measure to take is to cover it in with mud or with thick pieces of cloth, or to pour water on it continuously, while at the same time attempting to remove these pieces from the skin using the quickest means possible, such as medical tongs, or wooden sticks, or even pieces of cloth soaked in water, in addition to rushing the injured person to the nearest medical point, in order to treat the burns and clean the area of the wound.

Military Uses:

- Concealment and Camouflage:

A projectile which emits light through white phosphorus is launched onto a battlefield, releasing a large amount of white colored smoke upon exploding, assisting in the concealment of the movement of soldiers and vehicles, and hiding them from the eyes of the enemy, without having a great effect on the health of the soldiers given that the poisonous fumes disperse out into the open air.

- Burning:

This is because white phosphorus ignites upon contact with oxygen, emitting a yellow flame, and an extremely high temperature, which can be used to burn positions in which the enemy is fortified, as well as their equipment, and to inflict the enemy with severe wounds whose effects, in some cases, surpass the effects of shrapnel bombs.

- Psychological Effects:

This is in order to plant fear in the hearts of the enemy soldiers by exposing them to strikes with these bombs, or pushing them into changing their positions from a well-fortified place to a less fortified location that can be destroyed with conventional bombs.



Military and Covert Operations

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

East Asia

On the 4th of Shawwal, the soldiers of the Khilafah in East Asia succeeded in killing 13 Crusader Filipino soldiers during clashes in the various neighborhoods in the city of Marawi. Likewise, an armored vehicle belonging to the Crusaders was targeted in the Marinut neighborhood with an RPG, destroying the vehicle and killing at least 5 soldiers who were inside.

On the 22nd of Shawwal, the soldiers of the Khilafah succeeded in killing 7 Crusader Filipino soldiers during

clashes in the Laylud and Marinut neighborhoods. Likewise, an armored vehicle of theirs was destroyed after detonating an explosive device in the Marinut neighborhood in the city of Marawi.

On the 23rd of Shawwal, the soldiers of the Khilafah succeeded in killing 6 Crusader Filipino soldiers during the course of clashes in the Marinut and Monkado neighborhoods in the city of Marawi.

On the 26th of Shawwal, a Filipino soldier was killed while another was wounded during clashes in the Marinut neighborhood in the city of Marawi.

On the 28th of Shawwal, the soldiers of the Khilafah succeeded in killing three Crusader Filipino soldiers during the course of clashes in the Baling neighborhood, while sniping a fourth in the Marinut neighborhood in the city of Marawi.

Khurasan Wilayah

On the 12th of Shawwal, the soldiers of the Khilafah succeeded in assassinating three members of the murtadd



Taliban Movement after raiding their locations in the area of Sarah Qal'ah in Nangarhar.

On the 13th of Shawwal, the soldiers of the Khilafah succeeded in assassinating a leader of a murtadd Pakistani government allied militia and two of his escorts using firearms in the city of Quetta in the region of Baluchistan.

On the 17th of Shawwal, the soldiers of the Khilafah succeeded in assassinating a spy working for Afghan government interests in the city of Jalalabad, towards the east of Afghanistan.

On the 20th of Shawwal, a number of the soldiers of the Khilafah attacked a convoy belonging to the murtadd Afghan army in the area Tora Bora, where the convoy was surrounded in a controlled ambush and targeted with explosive devices and various weapons, resulting in 7 murtaddin being killed, while the others fled towards some houses that were previously rigged with explosives, whereby several of them were killed and wounded. Meanwhile, a support vehicle that was heading towards an American base was disabled after it was ambushed in the city of Jalalabad. Likewise, an officer and four members of the murtadd Pakistani police were killed after an assault launched by the soldiers of the Khilafah in the city of Quetta, towards the west of Pakistan.

On the 22nd of Shawwal, two members of the nationalist Taliban Movement were killed in clashes with the soldiers of the Khilafah in the area of Jakanah in the administrative district of Darzab located in Juzjan.

On the 1st of Dhul-Qa'dah the soldiers of the Khilafah succeeded in repelling a joint assault carried out by the murtadd Afghan army and the Crusader coalition on the village of Mariz located in Dah Bala in Nangarhar. Clashes ensued involving various weapons, resulting in four of the attackers being killed – among them Crusaders – and a number of others being wounded, leading to them retreating in defeat.

Sinai Wilayah

On the 13th of Shawwal, the soldiers of the Khilafah succeeded in assassinating a secretary for the murtadd Misri army in the area of 'Azbat Malim in the middle of the city of 'Arish.

On the 14th of Shawwal, a number of Islamic State soldiers carried out a blessed raid, setting out towards a gathering point of the murtadd Misri army and the Sahwat in the area of Birth south of Rafah, where they were preparing to launch a military campaign on the mujahidin's positions. The murtaddin were confronted by the istishhadi Rayyan al-Ansari – may Allah accept him – with his explosives-laden vehicle, with which he struck their gathering, killing and wounding dozens of them. The explosion likewise destroyed three Humvees and disabled a number of others. This was followed by several inghimasiyyin storming in with various weapons to finish off those who remained alive from among the soldiers of the taghut, and to clear the building in which they had been stationed. Meanwhile, the murtaddin dispatched a support convoy to the area, but were confronted by the istishhadi Abul-Layth al-Misri – may Allah accept him – who he detonated his explosives-laden vehicle within the midst of the convoy, killing and wounding many of them, in addition to destroying two Humvees and disabling a number of others. The raid resulted in the killing and wounding of more than 60 murtaddin, among them an officer ranked colonel, while 5 inghimasiyyin attained shahadah – we consider them so and Allah is their judge.

West Africa Wilayah

On the 15th of Shawwal, a number of the soldiers of the Khilafah stormed Nigerian Army positions in the town of Kamiya in the area of Yobe towards the northeast of Nigeria, killing 12 murtaddin and taking various weapons and ammunition as ghanimah.

Bayda Wilayah

On the 17th of Shawwal, three Houthi fighters were killed after they were targeted by an explosive device in the administrative district of Qifah northwest of Bayda.

On the 18th of Shawwal, a 4-wheel drive vehicle belonging to the Houthi mushrikin was destroyed after it was targeted with an explosive device in the area of Qifah, killing three of their fighters who were inside.

On the 19th of Shawwal, three Houthi mushrikin fighters were killed after an explosive device was detonated on a check point of theirs in Dar Najd in the administrative district of Qifah, northwest of Bayda.

On the 20th of Shawwal, a number of the soldiers of the Khilafah stormed Huthi mushrikin positions in the area of Qifah, where a checkpoint belonging to them was targeted in the area of 'Ajma. Likewise, another gathering of theirs between the areas of Qarshiyyah and Mukah was targeted killing and wounding several of them. Meanwhile, three murtaddin were killed after an explosive device was detonated at the entrance of the city of Radi', while the mujahidin returned safely to their positions.

Raqqah Wilayah

On the 6th of Shawwal, a number of the soldiers of the Khilafah stormed murtadd PKK positions in the industrial district, and in the neighborhood of Mashlab, and near the Barazi roundabout, and near Ittihad University, where fierce clashes for several hours involving various weapons, resulting in 30 murtaddin being killed and others wounded. Likewise, sniper units succeeded in targeting them in the Rumaniyyah and Jazrah neighborhoods, and near the Furusiyyah and Barazi roundabouts, killing 12 murtaddin and wounding three others.

On the 7th of Shawwal, an Islamic State covert unit succeeded in detonating a car bomb in front of the house of the murtadd Fawaz al-Bayk in the town of Mansurah in the western countryside of the wilayah where PKK leaders were gathered in his house, resulting in him being severely wounded and 5 PKK leaders being killed.

On the 10th of Shawwal, two inghimasi groups attacked murtadd PKK positions in the village of Kasrat Muhammad 'Ali south of the city of Raqqah, where the murtaddin were taken by surprise and 30 fighters of their were killed, while four inghimasiyyin attained shahadah – we consider them as such and Allah is their judge – while the remainder returned safely back to their positions.

On the 1st of Dhul-Qa'dah several mujahidin stormed into the midst of murtadd PKK positions in the area of

Sakan ash-Shababi east of the city of Raqqah, where clashes ensued between the two sides, resulting in 20 murtaddin being killed and wounded, while the mujahidin succeeded in burning down three of the murtaddin's positions and returning safely back to their own positions.

Meanwhile, the istishhadi Kashmiri – may Allah accept him – detonated his explosives-laden vehicle on a murtadd PKK base in the Hisham Ibn 'Abdil-Malik neighborhood towards the south of Raqqah, resulting in at least 11 murtaddin being killed and a number of others being wounded.

Furat Wilayah

A number of the soldiers of the Khilafah armed with various weapons stormed a base belonging to a Rafidi Mobilization and Rafidi army brigade in the area of Jamunah near Tanaf, where fierce clashes ensued, resulting in more than 28 murtaddin being killed, and 8 barracks and 6 military vehicles being burned, while the mujahidin returned safely to their positions after taking weapons and ammunition as ghanimah.

Dijlah Wilayah

On the 12th of Shawwal, a number of the soldiers of the Khilafah assaulted Rafidi Mobilization positions in the village of Imam Gharbi south of Qayyarah, as well as in the villages of Khadraniyyah and Huriyah north of Shirqat, resulting in 6 murtaddin being killed and one of their barracks in the village of Khadraniyyah being destroyed. Likewise, 21 murtaddin were killed and a number of others were wounded, and 7 of their barracks were destroyed and one of their Humvees was burned in the village of Imam Gharbi, with the mujahidin also taking weapons and ammunition as ghanimah.

Meanwhile, 16 Rafidi Mobilization fighters were killed during the course of clashes within the same village, wherein a Humvee and three other military vehicles belonging to them were destroyed. Likewise, several more of their fighters were killed when one of their gatherings was targeted with a guided missile in the village of Khadraniyyah north of Shirqat.

Ninawa Wilayah

On the 30th of Shawwal, a number of inghimasi of the soldiers of the Islamic State succeeded in assaulting the gatherings of the Rafidi Mobilization in the village of Sahabi west of Mosul, resulting in more than 45 of them being killed.

EPIC BATTLES OF MOSUL

From the 17th of Muharram
Until the 17th of Shawwal 1438 AH

During

9

Months

Destroyed and Disabled

2622

Military Vehicles

More Than

11700

Rafidi and Peshmerga
Murtaddin Killed

Tens of Thousands
Wounded and Crippled

Carried Out

482

Istishhadi
Operations

Among Them

1629

Sniped and Killed

VEHICLES DESTROYED

841

Miscellaneous

76

Abrams
Tanks

1049

Humvees

44

Russian
Tanks

167

BMPs



DOWNED OR HIT



15

Helicopters



103

Reconnaissance
Planes

معرفة الله

KNOWING ALLAH

Between the Iman of
Those Who Know Him

and the Iman of the Disobedient

KNOWING ALLAH ﷻ IS OF TWO TYPES:

1

Knowing of
Affirmation:

And this is common
among all people, be
they righteous or
sinful, obedient or
disobedient.

2

Knowing That
Implies:

- Being shy of Him
- Fearing Him
- Loving Him
- Returning to Him
- Attaching One's Heart to Him
- Familiarity with Him
- Longing to Meet Him
- Fleeing from the Creation towards Him

AND THIS IS:

The specific knowledge that is manifest on the tongues of the people (from the ascetics and devout worshipers), and their varying levels in that regard are innumerable except to the One who knows them Himself and who opened to their hearts aspects of knowing Him which He concealed from others. And each individual has given indications of this knowing in accordance with their position and that which was exposed to him of it. The most knowing of Him from among the creation ﷺ said, "I am not capable of enumerating praise of You. You are as You have extolled Yourself."

THE DOORS OF KNOWING:

This Knowing Has Two Wide Doors:

THE
FIRST
DOOR

Contemplating and reflecting on all the verses of the Quran, and having specific understanding about Allah and His Messenger ﷺ.

THE
SECOND
DOOR

Contemplating His openly-seen signs, and reflecting on His wisdom concerning those signs, as well as His ability, kindness, perfection, justice, and equity towards His creation.

WHAT
COMBINES
ALL THAT

Understanding the meanings of His perfect names, as well as their sublimity and completeness, and that He is alone in that, and their relationship to the creation and to His command, such that one becomes knowledgeable of His orders and prohibitions, knowledge of His judgment and decree, knowledgeable of His names and attributes, and knowledgeable of both the religious, shar'i ruling, and the universal, pre-ordained ruling.

"That is the bounty of Allah which He gives to whom He wills, and Allah is the possessor of great bounty" (Al-Hadid 21).

SOON
INSHAALLAH

THE THREE FUNDAMENTALS

**THE SIX PRINCIPLES
THE FOUR BASICS**



HIMMAH PUBLICATIONS

مكتبة
الهمة

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

[An-Nisa: 84]

