

DABIQ


13 ISSUE

1437 RABI' AL-AKHIR

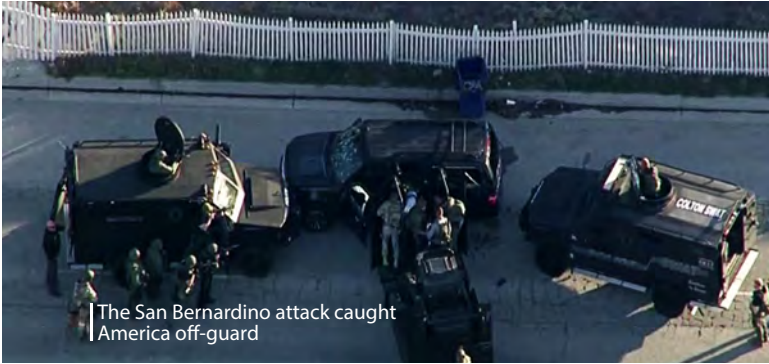


THE RĀFIDAH FROM IBN SABA' TO THE DAJJĀL

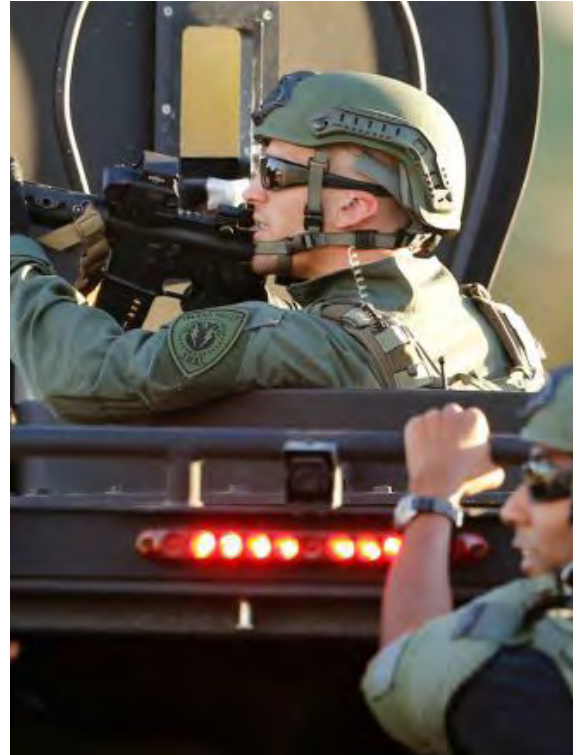
The spark has been lit here in Iraq, and its heat will continue to intensify – by Allah’s permission – until it burns the crusader armies in Dābiq.

Abū Mus’ab az-Zarqāwī 

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The San Bernardino attack caught America off-guard



Foreword

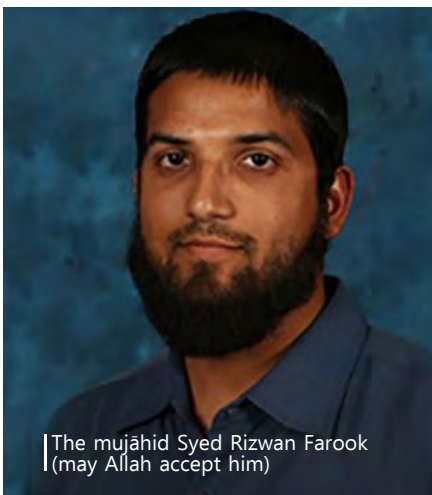
As the American-led crusaders continue waging war against the Khilāfah, more and more Muslims continue demonstrating their willingness to sacrifice everything precious to them for the sake of fulfilling their duty to Allah. While many continue to do so by undertaking hijrah to the Islamic State, others do so by defiantly terrorizing the crusaders in their very strongholds. Such was the case on the 20th of Safar when Syed Rizwan Farook and his wife Tashfeen Malik carried out an attack on the kuffār in San

Bernardino, California and succeeded in killing 14 of them and wounding 22 more. As the operation took place, Tashfeen Malik made a post online reaffirming their bay'ah to Amīrul-Mu'minīn, Shaykh Abū Bakr al-Baghdādī (hafidhahullāh). She and her husband then engaged in a shootout with security forces and were killed, thereby attaining shahādah in the path of Allah. We consider them so, and Allah is their judge. Thus, the Khilāfah's call for the Muslims to strike the crusaders in their own lands was answered once more, but on this particular occasion the attack was unique. The mujāhid involved did not suffice with embarking upon the noble path of jihād alone. Rather, he conducted the operation together with his wife, with the two thereby aiding one another in righteousness and taqwā.

Allah ﷻ said, {The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those – Allah

will have mercy upon them. Indeed, Allah is Exalted in Might and Wise} [At-Tawbah: 71]. The Prophet ﷺ said, “May Allah have mercy upon a man who gets up at night and prays and then wakes up his wife who then prays, and if she refuses, sprinkles water on her face. May Allah have mercy upon a woman who gets up at night and prays and then wakes up her husband who then prays, and if he refuses, sprinkles water on his face” [Reported by Abū Dāwūd, an-Nasā'i, and others from Abū Hurayrah]. If this is the du'ā' of the Prophet ﷺ for a husband and wife who aid each other in getting up for qiyām al-layl, how much more deserving of Allah's blessing are a husband and wife who march out together to fight the crusaders in defense of the Khilāfah! And the brother's blessed wife accompanied him despite the fact that combat is not even obligatory upon her, but she did not want to lose the opportunity for shahādah at a time when many “men” of the Ummah have turned away from the obligation of jihād.

Add to this that they were not held back by the Dunyā from fulfilling their obligation to Allah, and proved that they were ready to sacrifice what



The mujāhid Syed Rizwan Farook (may Allah accept him)

was dearest to them for the sake of responding to Allah ﷻ, for not only did they leave behind their comfortable lifestyle, but prior to the operation they left their baby daughter in the care of others knowing that they likely wouldn't see her again in this life. Such sacrifices mirror the hardship and difficulty faced by so many Muslims who have embarked upon the path to make hijrah to the lands of jihād. Many were forced to make a choice to either leave behind their comfort and luxury, their families and friends, their wives and children, and their wealth and businesses, or to abandon jihād for the cause of Allah. Allah ﷻ said, {Say, "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihād in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people"} [At-Tawbah: 24]. As such, Syed Rizwan Farook and his wife chose Allah ﷻ and the Hereafter over the Dunyā, just as the Sahābah did so before them.

For those who wonder how anyone could possibly leave their children behind in order to fight and be killed for

the sake of Allah, we remind them of Allah's promise to care for those left behind by the believers. Allah ﷻ said, {Indeed, those who have said, "Our Lord is Allah" and then remained on a right course – the angels will descend upon them, saying, "Do not fear and do not grieve but receive good tidings of Jannah, which you were promised. We [angels] were your allies in the worldly life and are so in the Hereafter"} [Fussilat: 30-31]. Imām Mujāhid, the famous mufassir of the Tābi'in, said that the meaning of {Do not fear and do not grieve} is, "Do not fear that which you are heading to of the affairs of the Hereafter, and do not grieve over what you've left behind of your Dunyā, including family and children, for we will look after all of that for you" [At-Tabarī].

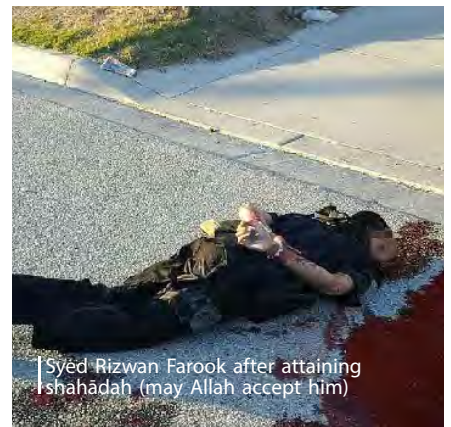
Thus, the believers who do trade with Allah will never lose, rather, they only stand to profit. {O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? It is that you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know. He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of per-

petual residence. That is the great attainment} [As-Saff: 10-12].

May Allah accept the sacrifices of our noble brother Syed Rizwan Farook and his blessed wife, accept them among the shuhadā', and use their deeds as a means to awaken more Muslims in America, Europe, and Australia.



Syed and his wife did not hold back from fulfilling their obligation despite having a daughter to care for



Syed Rizwan Farook after attaining shahādah (may Allah accept him)



SELECTED 10

TEN VIDEOS SELECTED FROM THE WILAYAT OF THE ISLAMIC STATE

1ST

وليجدوا فيكم غلظة
LET THEM FIND HARSHNESS IN YOU



LET THEM FIND HARSHNESS IN YOU

WILAYAH: SALAHUDDIN

2ND

صد هجوم للجيش الأفغاني المرتد
REPELLING AN ATTACK BY THE APOSTATE AFGHANI ARMY



WILAYAH: KHURASAN

3RD

غزوة أبي زياد الزيدي تقبله الله
THE BATTLE OF ABU ZIYAD AZ-ZAYDI



WILAYAH: NORTH BAGHDAD

4TH

سير المعارك في جبل مكحول 1
THE COURSE OF BATTLES AT MOUNT MAKHUL 1



WILAYAH: DIJLAH

5TH

سير المعارك شرقي الرمادي
THE COURSE OF BATTLES EAST OF AR-RAMADI



WILAYAH: AL-ANBAR

6TH

غزوة مهين
THE BATTLE OF MAHIN



WILAYAH: DIMASHQ

7TH

سيهزم الجمع ويولون الدبر
THEIR ASSEMBLY WILL BE DEFEATED



WILAYAH: AL-BARAKAH

8TH

فشل القصف الفرنسي
THE FAILURE OF THE FRENCH AIRSTRIKES



WILAYAH: AR-RAQQAH

9TH

يا قاعدة اليمن إلى أين تذهبون؟
O QA'IDAH OF YEMEN, WHERE ARE YOU HEADING?



WILAYAH: AL-KHAYR

10TH

إلى جندي القاعدة في اليمن
TO THE SOLDIER OF AL-QA'IDAH IN YEMEN



WILAYAH: NINAWA



KILL

THE IMĀMS OF KUFR

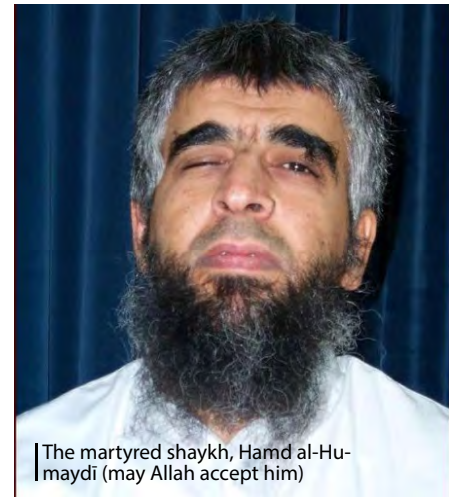
On the 21st of Rabī' al-Awwal, the tāghūt regime of Āl Sa'ūd, with the approval of their judges and the support of their scholastic stooges, executed dozens of great men whose only “offense” was preaching tawhīd and waging jihād in the path of Allah. Most prominent among those killed were the scholars Abū Jandal al-Azdī (Fāris Āl Shuwayl az-Zahrānī), Hamd al-Humaydī, and ‘Abdul-‘Azīz at-Tuwaylī, may Allah accept them all amongst the shuhadā'. Allah ﷻ said, {And do not say of those killed in the path of Allah, “They are dead.” Rather, they are alive but you do not perceive} [Al-Baqarah: 154].

Since the establishment of their present state, the Saudi regime is well known to have committed more than one nullifier of Islam. The images and videos of Saudi “royals” dancing, prancing, and even kissing their crusader counterparts as these “royals” support the crusaders in the wars against Islam and Muslims are famous enough that no one can deny their show of mutual love, and Allah ﷻ said, {You do not find any people believing in Allah and the Last Day having mutual love for whoever opposed Allah and His Messenger} [Al-Mujādilah: 22].

But for one reason or another, many ignorant people often neglect to recognize the reality of the regime’s palace scholars, which is that these scholars



The martyred shaykh, Abū Jandal al-Azdī (may Allah accept him)



The martyred shaykh, Hamd al-Humaydī (may Allah accept him)

are undoubtedly murtaddīn. Their apostasy is even grosser than any other, having studied the clear texts proving their collapse into kufr. They have sought to justify the apostasy of their masters with deception, embroidering their arguments with misquoted āyāt, ahādīth, and āthār from the Salaf. In the severest terms, they have advised the youth to reject the true meaning of jihād and to replace it with national pride. The “hukm of Allah” to them is whatever the Saudi governmental ministries have deemed acceptable. Therefore, it must be understood that these scholars are not simply silent bystanders in the background.

Rather, the palace scholars of the Saudi regime – from their “Grand Muf-tī” ‘Abdul-‘Azīz Āl ash-Shaykh to the minions who spread deceitful pro-tāghūt propaganda atop the pulpits of their “kingdom” – are at the forefront

of this effort to dissuade Muslims from jihād and from upholding the Shari’ah, averting them from the path of Allah. Hiding behind claims of being “Sunnī,” “Hanbalī,” “Salafī,” and especially descendants and students of Muhammad Ibn ‘Abdil-Wahhāb, they are truly nothing more than slaves of tāghūt, waging war against the mujāhidīn in order to maintain the status quo. It was Ibn ‘Abdil-Wahhāb ﷺ who mentioned among the ten greatest nullifiers of Islam, “Eighth: Backing the mushrikīn and aiding them against the Muslims. The evidence is His ﷻ saying, {And whoever allies with them of you, then indeed he is of them. Verily Allah does not guide the tyrannical people}” [Ar-Rasā’il ash-Shakhsiyyah].

When asked about the clear disparity between the Qur’ān-backed creed of Muhammad Ibn ‘Abdil-Wahhāb and the Saudi regime’s constant coalition with crusaders against Muslims, palace scholar Hātim al-‘Awnī criticized Ibn ‘Abdil-Wahhāb and considered this one of the reasons for a required revision of the texts written by the historic scholars of Najd.

In their “justification” of murdering mujāhidīn, the Saudis stated that the plans of some of these brothers were “to damage the nation’s economy and harm the Kingdom’s status [and] its relations and interests with brotherly and friendly countries,” specifically mentioning “by storming the U.S. Consulate in Jeddah.” Such attacks on the regime’s brothers-in-kufr were





These apostate palace scholars were described by the Prophet ﷺ as “callers to the gates of Jahannam” and that “they are of our skin and speak our language.” When asked what should be done in case one witnesses such evil, he ﷺ ordered, “Stick with the Jamā’ah of the Muslims and their leader” [Reported by al-Bukhārī and Muslim from Hudhayfah]. Allah’s Messenger ﷺ also said, “Whoever comes to you wanting to break your strength or divide your unity while your matter is altogether under a single man, then kill him” [Reported by Muslim from ‘Arfajah].

This is the punishment for one who merely attempts to divide the Muslim Jamā’ah – the Khilāfah – through propaganda and arms. What then of these supporters of tawāghīt, these beacons of kufr, these callers to the gates of Jahannam, who – with their misleading lectures and fatāwā – lead the ignorant to support the tawāghīt?! They have committed shirk in the rule of Allah, just as they have taken themselves as lords beside Allah, knowingly permitting the harām and forbidding not only the halāl but even the wājib! They are undoubtedly mushrikīn, and Allah ﷻ said, {Then kill the mushrikīn wherever you find them} [At-Tawbah: 5].

Indeed, it was already obligatory to spill the blood of these palace scholars, for they had apostatized years ago, defending and supporting the tāghūt in the war against Islam. However, the reason to kill them now is even greater, as Allah ﷻ said, {So whoever aggresses against you, then aggress against him the like of which he aggressed against you} [Al-Baqarah: 194].

May Allah ﷻ bless all the “lone” knights of the Khilāfah in the Arabian Peninsula and grant them success in their deeds and purity in their hearts. Āmīn.

labeled by Sa’d ash-Shathrī – a consultant to the Saudi “royal” council – as “causing mischief in the land.” Similar deceptions were delivered by his colleague ‘Abdullāh al-Mutlaq and ‘Ā’id al-Qarnī, while Saudi poster boy Muhammad al-‘Arifī hailed the ruling judiciary.

Salmān al-‘Awdah called the executions a warning to Muslim youth against turning to what he calls “extremism” (i.e. jihād in the path of Allah) and the stooge ‘Ādil al-Kalbānī advised that people be wary of anyone who is angry with the executions, stating that such people are accomplices-in-crime to the condemned.

No less support was given by ‘Abdullāh Āl ash-Shaykh, Salmān an-Nashwān, ‘Abdur-Rahmān as-Sudays, Salih al-Maghāmīsī, Sulaymān al-Mājid, Muhammad as-Sa’idī, ‘Iwad al-Qarnī, Sa’id Ibn Musfir al-Qahtānī, Yūsuf al-Muhawwis, and ‘Abdul-‘Azīz al-Fawzān.

And on this occasion, adh-Dhawāhirī came out and criticized the apostate Saudi regime but made no mention of the evil scholars backing them; rather, he merely advised the “scholars” of the Arabian Peninsula to speak out against the government. Reiterating the distinct difference between his Irjā’ policies and the concept of walā’ and barā’, he did not advise the Muslims to wage

war against the Saudi regime. Rather, he directed those who intend to seek revenge for the scholars to instead attack the Jewish and crusader masters of Āl Sa’ūd. The so-called “wise man of the Ummah” considered this the best response to the regime, wildly claiming it would push the crusaders to stop backing the Saudi state, a state that has done its utmost to serve the crusaders! The jihād claimants don’t seem to realize that the only response to the shedding of Muslim blood is massacring the apostate murderers and all those who aid them – especially their loyal “scholars.”

When then will the Muslims of the Arabian Peninsula wake up and act out against the apostasy of these palace scholars? Indeed, these “scholars” have broken their oaths with Allah and with the Muslims, just as they have targeted the religion with their lies and instigation against the people of jihād and piety. As Allah ﷻ said, {And if they break their oaths after their covenant and defame your religion, then fight the imāms of kufr! Indeed, they shall have no oaths [of safety], that they might stop} [At-Tawbah: 12], so they shall have no pact nor safety and must be fought. Indeed, they are the present-day Abū Jahl Ibn Hishām, Umayyah Ibn Khalaf, and ‘Utbah Ibn Rabī’ah, putting jāhili “national interest” in front of the establishment of Islam.

TEN VIDEOS SELECTED FROM THE WILAYAT OF THE ISLAMIC STATE

1ST

والموعد دابق
WE SHALL MEET AT DABIQ



WILAYAH: NINAWA

MUST WATCH

2ND

إلى أبناء يهود
TO THE SONS OF JEWS



WILAYAH: AL-KHAYR

3RD

ثأر الكرامة
THE VENGEANCE OF THE BRAVE



WILAYAH: 'ADAN ABYAN

4TH

ولاء وبراء
WALA' AND BARA'



WILAYAH: AL-ANBAR

5TH

وأعدوا 1
AND PREPARE 1



WILAYAH: KHURASAN

6TH

هذا وعد الله 2
THIS IS THE PROMISE OF ALLAH 2



WILAYAH: DIJLAH

7TH

حماة الدين 2
THE DEFENDERS OF THE RELIGION 2



WILAYAH: AL-FURAT

8TH

جانب من سير المعارك في ولاية غرب إفريقيا
THE COURSE OF BATTLES IN WEST IFRIQIYYAH



WILAYAH: WEST IFRIQIYYAH

9TH

صولات الموحدين في بزايص بهرز
THE ASSAULTS OF THE MUWAHHIDIN IN BAZAYIZ BUHRIZ



WILAYAH: DAYALA

10TH

يا قوم اتبعوني أهدكم سبيل الرشاد
O MY PEOPLE, FOLLOW ME TO THE RIGHT PATH



WILAYAH: NINAWA



Know

YOUR ENEMY: Who Were the Safawiyyah?

In short, the Safawī State was a political cult of the Ithnā-‘Ashriyyah (Twelver) Rāfidah, whose state was founded by Ismā’īl Ibn Haydar in 906AH and officially fell in 1148AH. In addition to their atrocious revival of Rafd (the religion of the Rāfidah), they laid great emphasis on the Persian language (Farsi) and culture. Today’s Rāfidah are undoubtedly a continuation of this cult as they practice the same Rafd, implement the same policies towards Ahlus-Sunnah, and propagate the same Persianism.

Named after Ishāq al-Ardabīlī (died 735AH), who was of Turkmen or Kurdish origin and famous as “Safī ad-Dīn,” the

Safawiyyah is a group that started as a supposedly “Shafī’ī” tariqah (Sūfī order), which transformed into a militant Rāfidī movement to become a tyrannical state that subdued Persia with ambitions to wipe out all traces of the Sunnah and its people.

Their first “shāh” (Persian king) came to power in 906AH. He was Ismā’īl Ibn Haydar, a direct descendant of Safī ad-Dīn, and was marked by both severe deviance and brutality. Ash-Shawkānī said of him, “His following grew until he attacked and vanquished the sultan of Shirvan, whom his army captured. He then ordered them to cook him in a cauldron and

eat him” [Al-Badr at-Tāli’]. It is not surprising then to hear that when Ismā’īl defeated the emir of Merv, he dismembered him – dispatching his limbs across Persia – and covered his skull with gold and gems to use it as a chalice at social events.

Ismā’īl’s claim was that he received instructions from the awaited “Mahdī,” becoming “Allah’s representative on earth” to usher in a new state and sponsor the 12 imāms considered “infallible” by the Rāfidah. Due to his Sūfi background, he claimed to receive “ilhām ghaybī,” a kind of “gnostic inspiration,” resulting in his followers ascribing a divine status to him, even considering him “Allah’s spirit incarnate” – we seek refuge with Allah from such blatant kufr!

With the full support of the Qizilbāsh¹ Rāfidī militia, Ismā’īl killed scores of Muslims, especially targeting any scholars teaching the Sunnah. He massacred thousands upon thousands and burned all the books of Ahlus-Sunnah, not even sparing their copies of the Qur’ān. Originally hosting an overwhelming Sunni-majority population, Persia, eastern Iraq, and Khurāsān were once bustling with knowledge conveyed by the likes of linguists Sibawayh and al-Azhārī; hadīth masters al-Bukhārī and Muslim; mufasssīrīn at-Tabarī and al-Baghawī; and fuqahā’ al-Marwazī and Ibnul-Mundhir. But once controlled by the Safawiyyah, these lands became virtually void of scholarship.

An age of darkness quickly spread over the once enlightened Persia. Ismā’īl and his descendants worked to forcefully convert the Sunni majority to the Rāfidī religion. The same took place in other Sunni majority lands, including Azerbaijan. Arab Rāfidī “scholars” from Lebanon, Bahrain, and Iraq were imported to teach their deviant tenets. The most famous of them – and one of the first to arrive – was ‘Alī Ibn al-Husayn al-Karakī (died 940AH), who was given the position of “Shaykhul-Islām” and put in charge of an official agency established to oversee the conversion of Ahlus-Sunnah. It was al-Karakī who issued the fatāwā allowing Ithnā-‘Ashrī Rāfidah to use military force to establish their rule, thus “substantiating” Ismā’īl’s claims and justifying all of his abuses. Many Sunnis left Persia, but those who stayed were persecuted, having to decide to either apostatize or face death. Regarding this process and his cruelty to Ahlus-Sunnah, Ismā’īl said, “This matter concerns me not, as Allah and the infallible imāms are with me, so I fear no one. If any of my subjects voice any objection, I shall unsheathe my sword and leave none alive.”

The adhān was altered to reflect Rāfidī “fiqh,” adding the phrase “ashhadu anna ‘aliyyan waliyullāh” (“I testify that ‘Alī is the walī of Allah”). Imāms were ordered to curse Abū Bakr as-Siddīq, ‘Umar Ibn al-Khattāb, and ‘Uthmān Ibn ‘Affān ﷺ during every Jumu‘ah sermon.

1 These were Turkic militias organized by Ismā’īl’s father and known as the Qizilbāsh (Turkish for “Redheads”) because of their crimson crowns of twelve gores each, representing their allegiance to the Twelver sect.

Sunni graveyards were desecrated and their masājid destroyed. Tomé Pires, a crusader and Portuguese ambassador to China, who traveled through Persia during 916 and 917AH, witnessed this, saying, “He [Ismā’īl] renovates our churches yet destroys the masājid of Muslims who follow the Sunnah” [Summa Oriental].

In imitation of Ibn Buwayh, a Rāfidī leader of the fourth century, Ismā’īl revived public observance of al-Husayn’s death, the rituals of which were described by Ibn Kathīr, who said, “Orders were given [by Ibn Buwayh] for the markets to close, for women to wear hair-woven sackcloths, and to go out with their faces and hair uncovered, as they slapped their faces and wailed for al-Husayn Ibn ‘Alī Ibn Abī Tālib. Ahlus-Sunnah were unable to prevent this due to the number of Shī‘ah and their dominance, as the ruler was on the side of the Shī‘ah” [Al-Bidāyah wan-Nihāyah].

Festivities marking the assassination of ‘Umar Ibn al-Khattāb ﷺ were also established during this time. This practice was supported by Muhammad Bāqir al-Majlisī (died 1111AH), regarded as one of the most important Safawī palace “scholars” also given the title “Shaykhul-Islām” by the “shāh.” On celebrating ‘Umar’s death, he said, “What is known among Shī‘ah in the major cities and lands of our present time is that it [the assassination of ‘Umar] was on the 9th of Rabī‘ al-Awwal, and it is a day of celebration” [Bihār al-Anwār]. He then mentioned a fabricated report as evidence that this was the day of ‘Umar’s death (which was actually on the 26th of Dhul-Hijjah) and that it is to be considered the greatest ‘īd for the supporters of Ahlul-Bayt!

Like present-day Rāfidah, the Safawiyyah were known for their allegiance to crusaders. Ismā’īl – then in control of Hormuz – allied with the crusader Portuguese between 921 and 927AH to assist them in their conquest of al-Bahrayn and al-Qatif in the eastern Arabian Peninsula, directly defying one of the Prophet’s final command’s to expel the mushrikīn from



A Rāfidī shrine in Iran dedicated to Abū Lu‘lu‘ah al-Majūsī, the killer of ‘Umar ﷺ

the Arabian Peninsula. But due to the Portuguese enlisting the aid of “Sunni” puppets instead of Rāfidī ones, Ismā’il’s great grandson ‘Abbās broke off Safawī relations with those crusaders – only to engage British crusaders in another alliance sparked by continued correspondence with European rulers from the era of his grandfather, Tahmāsp Ibn Ismā’il.

It was ‘Abbās who invited the crusaders Anthony and Robert Shirley, under the command of the Earl of Essex, to “modernize” the Safawī army in order to assist their cross-worshipping allies further. Even towards the end of the Rāfidī dynasty, in 1119AH, the Safawī Husayn sought naval support from France’s Louis XIV to take control over parts of the Arabian Gulf.

They used such alliances, as well as crafty politics with their neighbors, to further infiltrate lands in which Sunnis resided. Making agreements with the grave-worshipping Ottomans in 962AH, the Rāfidī Safawīyyah were given permission to enter the Arabian Peninsula – like Āl Salūl has permitted for them today – to perform Hajj in Makkah, even though Allah ﷻ said, {O you who believe! Indeed the mushrikīn are impure, so do not let them approach al-Masjid al-Harām after this year of theirs} [At-Tawbah: 28].



Though their influence spread throughout the lands they conquered, and though their lasting effects are felt even today, the Safawī “shahs” lived and died in disgrace. Ismā’il, after a crushing defeat damaged his alleged “divine” image, withdrew to his palace, where he spent his final days in a drunken daze and died in 930AH, just 38 years old. Tahmāsp Ibn Ismā’il died of poisoning in 984AH. Ismā’il Ibn Tahmāsp had his brothers killed and blinded in order to secure his place on the throne, but after only one year in power he was accused of not being Rāfidī enough, poisoned to death, and thus overthrown by his mostly-blind brother Muhammad Khudābandah. Serving as “shāh” for 10 years, Khudābandah’s reign ended when he was imprisoned by his own son, ‘Abbās, who assumed his father’s position. Both a drunkard and a sodomite, he killed his heir Muhammad Bāqir, blinded two of his other sons, and then died in 1038AH. His alcoholic, opium-addicted grandson, the notably weak Sām Ibn Muhammad Bāqir, succeed-



ed him and died in 1052AH. His son ‘Abbās ruled until his death in 1077AH. Sulaymān Ibn ‘Abbās Ibn Sām took over and died of alcohol abuse in 1105AH. Husayn followed, only to be captured in his capital, dying while imprisoned during a fit of insanity. Tahmāsp Ibn Husayn led for a few years, until his son ‘Abbās deposed him with the help of the unrelated Nādir Khān, who then took power for himself. Thus ended the Safawī dynasty, but the Safawī-Rāfidī political ideology and persecution of Ahlus-Sunnah continued unsevered in Persia by the Ashfāriyyah of Nādir Khān, then the Zandiyyah, then the Qājāriyyah, then the Pahlaviyyah, and then today’s Khomeini-inspired Iranian regime, whose supporting “scholars” take “guidance” from the likes of the Safawīyyah, considering them the standard bearers of “good” governance. The Iranian Rāfidī “scholar” ‘Abbās al-Qummī (died 1359AH) wrote, “Safī ad-Dīn al-Ardabīlī: He is the Supreme Saint, the Proof of the Perfectly Pure ... Descended from him are the Safawī sultans who spread the symbols of religion and promoted the supporters of Amīrul-Mu’minīn (i.e. ‘Alī Ibn Abī Tālib), peace be upon him” [Al-Kunā wal-Alqāb]. To the Rāfidī scholars of today, Ismā’il was establishing Allah’s religion, fighting in His path. The Iraqi Rāfidī “scholar” Hasan as-Sadr (died 1354AH) called him, “The Raider in the path of Allah, Shāh Ismā’il as-Safawī” [Takmilat Amal al-Āmil].

However, like their Rāfidī descendants of today, the Safawīyyah had nothing to do with Islam other than to deter the people from it. Their Rāfidī state left behind a rotten cultural legacy filled with spite, and that hatred was directed to none other than Ahlus-Sunnah. It is important to make the connection that this wicked legacy – regarding Ahlus-Sunnah as their central adversary, not the Jews, crusaders, or apostates – is upheld by the Iranian, Iraqi, Lebanese and other Rāfidah of our time as their religion in addition to the worship of the dead and other forms of kufr and shirk.

Just as the Roman Empire never fully fell, but merely adopted new names, the Safawīyyah thrive – based in Iran – with their Rāfidī aim of eradicating Ahlus-Sunnah and replacing them with a population of apostasy.

SELECTED 10

TEN VIDEOS SELECTED FROM THE WILAYAT OF THE ISLAMIC STATE

1ST

خراسان مقبرة المرتدين 1
KHURASAN: THE GRAVEYARD OF THE APOSTATES 1



KHURASAN: THE GRAVEYARD OF THE APOSTATES 1

WILAYAH: KHURASAN

2ND

صولة الأبرار على البيشمركة الكفار
THE ASSAULT OF THE RIGHTEOUS ON THE KAFIR PESHMERGA



WILAYAH: NINAWA

3RD

البذرة الخبيثة في بلاد الحرمين الأسيرة
THE ROTTEN SEED IN THE CAPTIVE LANDS OF AL-HARAMAYN



WILAYAH: AL-KHAYR

4TH

سير المعارك مع الجيش النصيري
THE COURSE OF BATTLES AGAINST THE NUSAYRI ARMY



WILAYAH: HALAB

5TH

قل إنني على بينة من ربي
SAY, "I FOLLOW CLEAR EVIDENCE FROM MY LORD"



WILAYAH: SALAHUDDIN

6TH

هم العدو فاحذروهم
THEY ARE THE ENEMY, SO BEWARE OF THEM



WILAYAH: AL-FURAT

7TH

أخرجوا المشركين من جزيرة العرب
EXPEL THE MUSHRIKIN FROM THE ARABIAN PENINSULA



WILAYAH: AL-ANBAR

8TH

فارتقبوا إنا معكم مرتقبون
SO WAIT IN ANTICIPATION, WE TOO ARE WAITING



WILAYAH: HIMS

9TH

قنص الموحدين للرافضة الصفويين 2
THE MUWAHHIDIN SNIPING THE SAFAWI RAFIDAH 2



WILAYAH: NORTH BAGHDAD

10TH

يا بلاد الوحي صبرا
PATIENCE, O LANDS OF REVELATION



WILAYAH: AL-FALLOUJAH

A SELECTION OF MILITARY OPERATIONS CONDUCTED BY THE ISLAMIC STATE

As the soldiers of the Khilāfah continue waging war on the forces of kufr, we take a glimpse at a number of recent operations conducted by the mujāhidīn of the Islamic State that have succeeded in expanding the territory of the Khilāfah, 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 two months.

On a number of these fronts, whether in Shām or elsewhere, the Islamic State faces increased hostility and even full force aggression from factions that ascribe themselves to Ahlus-Sunnah, some of whom even raise “Islamic” banners. Due to the importance of declaring the truth concerning those who compromise on the fundamental aspects of the religion and use flimsy arguments to justify waging war alongside the apostates and their crusader masters against the Muslims, the Islamic State recently issued a clarification on its position concerning the factions that are waging war against it, stating:

“Recently, some questions have reached us about the official position of the Islamic State on the alliance of factions fighting against the Islamic State in the northern countryside of Halab and other areas, particularly the factions that raise Islamic banners and slogans and ascribe themselves to jihād.”

“We clarify to all that the Islamic State’s position is clear concerning the ruling on these factions, and it is that they are groups that have apostatized from the religion of Allah and have committed numerous deeds that have nullified the fundamentals of the religion. From amongst these deeds is that they fight a state that rules by the Shari’ah of Allah while these factions are in one trench and one coalition with other factions that have resisted the implementation of the Shari’ah and declared their efforts to build a ‘democratic, civil, pluralistic’ state that removes the law of Allah from the lands of the Islamic State and replaces it with jāhili laws. All this is done with support and direct air cover from the American-led crusader coalition that only strives to destroy the mission of the Khilāfah.”

{And it has already been revealed to you in the Book that when you hear the verses of Allah being denied and ridiculed, then do not sit with them until they enter into another conversation. Indeed, you would then be like them. Indeed, Allah will gather the hypocrites and disbelievers in Hell all together} [An-Nisa’: 140].”

“This is Allah’s ruling on one who sits with the kuffār and does not separate from them or denounce them as they commit kufr and mock Allah’s verses. So how is it then with one who fights alongside them and backs and supports them against the Muslims who rule Allah’s earth with what

Allah has revealed. This is a clear-cut ruling in which we have no doubt, and it is built on clear, manifest realities that are not affected by either corrupt interpretations or claims contradicted by reality.”

“We ask Allah to repel the plot of the kuffār, scatter their union, divide their assembly, and support the Islamic State against them.”



The above statement, along with the operations conducted by the soldiers of the Khilāfah against the factions of apostasy in all their colors, make it clear that the Islamic State does not differentiate between those murtaddīn who shamelessly ally with the disbelievers against the Muslims due to their openly secularist disposition, and those murtaddīn who do so using false pretexts while taking desperate and futile measures to try and maintain an “Islamic” image. May Allah expose His enemies and defeat them all at the hands of the Islamic State.

Bengal – On the 7th of Safar, Islamic State security units carried out an operation in the vicinity of Dinajpur where the Italian crusader named Piero Parolari, who was working as a missionary in the area, was shot several times using a silenced pistol, leaving him critically wounded. This followed an operation conducted two weeks earlier on the 25th of Muharram that targeted one of the heads of kufr from the Bahā'ī sect in Dhaka known as Rūhul-Amīn who works as the director of the Bahā'ī center in the region of Rangpur. He was targeted with silenced pistols, leaving him critically wounded. Also in Rangpur, in the vicinity of Kūnyā, the murtadd Rahmat 'Alī, a leading member of the ruling Awami League, was returning home on the 27th of Muharram when he was successfully apprehended and killed. In addition to targeting individuals, the soldiers of the Khilāfah in Bengal have also carried out attacks on the murtaddīn's temples of shirk. On the 14th of Safar, they targeted a Rāfidī temple funded and overseen by the Iranian embassy. The attack took place in Bogra District and resulted in a number of mushrikīn being killed and injured after being hit by automatic weapons fire. Just one month later, our istishhādī brother, Abul-Fidā' al-Banghālī, entered into a temple of the Qadiyānī murtaddīn in the area of Bagmara in Rajshahi District armed with an explosive belt. He detonated his explosive belt in their midst, injuring 30 of them. May Allah accept him among the shuhadā'. Two weeks later, the soldiers of the Khilāfah eliminated the murtadd known as Samir Uddin – who had become a Christian and was working as a missionary – by stabbing him with a knife in the district of Jhenaidah.

Wilāyat Hadramawt – On the 8th of Safar, the soldiers of the Khilāfah launched a major surprise assault on Yemeni barracks west of Hadramawt. The operation began with an assault on the Shubām, SIRR, and al-Qārah barracks on the road between the regions of Say'ūn and al-Qutun after first cutting off their supply routes. The mujāhidīn succeeded in capturing the barracks and also targeted support divisions with explosive devices. They also destroyed four military vehicles killing all the soldiers inside, with the Yemeni army then dispatching another force to regain control of the situation. The new force was then targeted by an istishhādī operation carried out by our brother Battār al-'Adanī. He detonated his explosive vehicle in their midst, killing and wounding dozens of them. May Allah accept him among the shuhadā'. Meanwhile, the soldiers of the Khilāfah succeeded in hitting a helicopter after targeting it with heavy machine guns, and the bulk of these operations led to at least 50 murtaddīn being killed.

Tunisia – On the 12th of Safar, our istishhādī brother Abū 'Abdillāh at-Tūnusī rushed towards a bus carrying members of the presidential guard on Muhammad al-Khāmis Street in the center of the Tunisian capital. When he reached his target he detonated his explosive belt, killing nearly 20



The Qādiyānī temple attacked by the mujāhidīn of Bengal



The remnants of the bus that was carrying Tunisian presidential guards



The dead murtaddīn killed by Abū 'Abdillāh at-Tūnusī (may Allah accept him)

murtaddīn and wounding dozens more. May Allah accept him among the shuhadā’.

Wilāyat West Ifriqiyyah – On the 15th of Safar, the istish-hādī Abū Sulaymān al-Ansārī set out with his explosive belt toward a gathering of Rāfidī mushrikīn in the city of Kano in northern Nigeria. When he reached his target, he detonated his belt in their midst, which led to the killing of no less than 30 Rāfidah and the wounding of more than 100. We ask Allah to accept our brother among the shuhadā’.

Egypt – On the 16th of Safar, an Islamic State security unit targeted a checkpoint belonging to the murtadd Egyptian Interior Ministry in the area of al-Manwāt in Giza, which resulted in at least 5 officers being killed and a number of others being wounded. Just one month later, the soldiers of the Khilāfah struck again and succeeded in eliminating an officer in the murtadd Egyptian army along with his driver after targeting them with light weapons in the Autostrad area near the central security training camp in Cairo. The following day, they stealthily advanced towards a security checkpoint belonging to the murtadd Egyptian police in the region of al-Munīb in Giza. They planted a large explosive device and then detonated it, leading to the killing and wounding of all the murtaddīn present at the checkpoint. Just one week later, the mujāhidīn conducted an operation in response to Amīrul-Mu’minīn’s call to target the Jews everywhere. They targeted a tour bus carrying Jewish tourists on al-Haram Street in Giza using light weapons and succeeded in killing and wounding several Jews and hotel security personnel before safely returning to their locations. Just two days later, they monitored the personal security convoy of the murtadd, Colonel ‘Alī Ahmad Fahmī, which was comprised of three vehicles. They were targeted with light weapons in the region of Abun-Numrus in Giza, leading to the killing of the colonel and everyone in the convoy, with the brothers then returning safely to their locations.

Wilāyat ‘Adan Abyan – On the 24th of Safar, in a meticulously planned security operation that succeeded by Allah’s grace, the murtadd Ja’far Muhammad Sa’d, governor of ‘Adan, was killed along with 10 of his aides. This occurred when he was targeted by a car bomb that was parked in a place where his motorcade passed by in the area of Jūldmūr in the neighborhood of at-Tawāhī in the city of ‘Adan.

Wilāyat Dimashq – On the 28th of Safar, after the soldiers of the Khilāfah managed to take control over the two mountains overlooking the town of Mahīn and its military depots, they continued their advance from the west of al-Qaryatayn city toward the eastern side of Mahīn. They were able to take control of a number of new Nusayrī army points in the west and northwest of the town, taking as ghanīmah a launch base for firing antitank missiles, as well as 9 rockets, 2 heavy artillery guns, and a quantity of weap-

ons and ammunition. Completing the battles surrounding Mahīn, the soldiers of the Khilāfah continued toward the strategic town, taking complete control over it and the neighboring Hawwārīn village and al-‘Aqabah Hills. This followed intense fighting against the Nusayrī army and its militias, which continued for some hours and resulted in many of them being killed, while most others fled in retreat. A tank, a vehicle fitted with a heavy machinegun, a ZiL military vehicle, an ammunition depot, and a number of light weapons were taken as ghanīmah. The Nusayrī army and its militias had made several attempts to invade the city of al-Qaryatayn east of Mahīn using dozens of tanks, armored vehicles, and hundreds of troops under Russian air cover, but their attempts were in vain as they were unable to make any gains. In response, the soldiers of the Khilāfah began a counteroffensive, which led to them capturing Mahīn and its surrounding areas.

Wilāyat al-Khayr – On the 11th of Rabī’ al-Awwal, the sol-



The tāghūt governor of ‘Adan, Ja’far Muhammad Sa’d



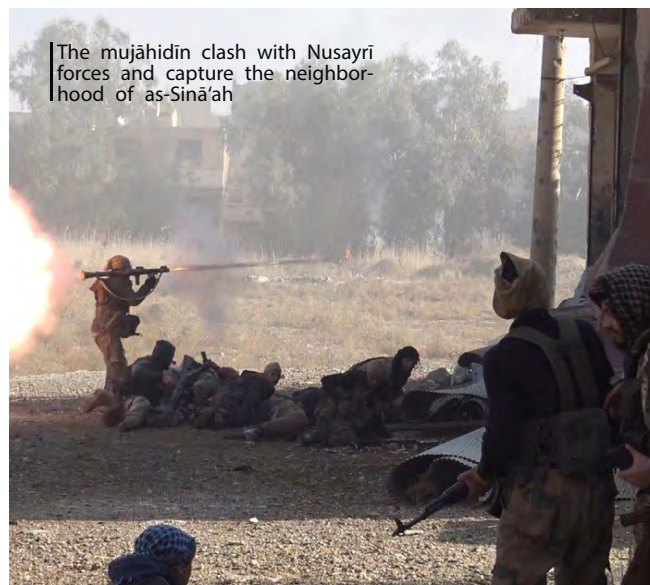
The soldiers of the Khilāfah captured a large quantity of ghanīmah in Mahīn

diers of the Khilāfah, by Allah's grace, succeeded in completely capturing the neighborhood of as-Sinā'ah in the city of al-Khayr following a fierce attack preceded by three consecutive istishhādī operations that struck the main Nusayrī military centers in the neighborhood. The first istishhādī attack was carried out by our brother Abū 'Ubādah ash-Shāmī with a bulldozer carrying four tons of explosives targeting the 'Aqīd checkpoint. He was followed by our brother Abū Jihād ad-Dar'āwī who targeted the Maslakh checkpoint with a bulldozer carrying three tons of explosives. The third istishhādī attack was carried out by our brother Abū Sayyāf al-Bāniyāsī with a truck carrying 6 tons of explosives, which he detonated on a large group of Nusayrī soldiers. The soldiers of the Khilāfah then attacked Nusayrī positions in the neighborhood and succeeded in completely capturing it after several hours of continuous clashes. During the course of the attack, more than 38 Nusayrī soldiers were killed and a T72 tank was destroyed, and the mujāhidīn captured a BMP, heavy machine guns, and large quantities of ammo as ghanīmah. With the Islamic State's capture of the neighborhood of as-Sinā'ah, the noose is further tightened on the Nusayrī forces besieged in the Dayr az-Zawr military airbase and some of the other neighborhoods in the city. May Allah accept our istishhādī brothers among the shuhadā'.

Wilāyat Halab: On the 16th of Rabī' al-Awwal, the soldiers of the Khilāfah took control of the villages of Ghazal and Qurrah Kawbarī in the northern countryside following a counterattack on sahwah locations after they attempted to advance in parts of the village of Dūdiyān. After the attack began, the soldiers of the Khilāfah launched an attack of their own and succeeded in recapturing the points in Dūdiyān. They then continued their advance and took control of the villages of Ghazal and Qurrah Kawbarī, both of which are located near Turkey. The following day, the soldiers of the Khilāfah succeeded in recapturing the villages of Qurrah Mazra'ah and al-Khurbah, also located in the northern countryside. This occurred following battles with the sahwāt of apostasy in which a number of them were killed and wounded. The mujāhidīn also succeeded in capturing a number of vehicles as ghanīmah, in addition to weapons and ammo.

Wilāyat Hims: On the 17th of Rabī' al-Awwal, an istishhādī operation was carried out with an explosive vehicle targeting a group of Nusayriyyah in the middle of the Nusayrī neighborhood of az-Zahrā' in the city of Hims. More than 30 murtaddīn were killed and nearly 100 others were wounded. May Allah accept our istishhādī brother among the shuhadā'.

Wilāyat al-Qawqāz: On the 18th of Rabī' al-Awwal, the soldiers of the Khilāfah launched an assault on locations in the city of Derbent in southern Dagestan where a number of Russian intelligence officers were present. One Russian



The mujāhidīn clash with Nusayrī forces and capture the neighborhood of as-Sinā'ah

intelligence officer was killed and a number of others were wounded, and the mujāhidīn returned safely back to base.

Wilāyat ar-Raqqah: On the 18th of Rabī' al-Awwal, during the course of a blessed assault that was part of the campaign dubbed "Their Assembly Will Be Defeated and They Will Turn Their Backs in Retreat," the soldiers of the Khilāfah carried out a major assault in the northern countryside of the wilāyah. The assault began with an istishhādī operation targeting PKK murtaddīn in the southeastern part of 'Ayn 'Īsā. This was followed by detachments of inghimāsiyyīn attacking the same area as well as the 93rd Armored Brigade base adjacent to it from multiple directions. This coincided with an attack by another group of inghimāsiyyīn on the headquarters of the Asāyish leadership inside the city of Tall Abyad. Fierce clashes broke out and a number of the inghimāsiyyīn detonated their explosive belts on the PKK fighters. The number of PKK and FSA murtaddīn killed in these blessed assaults was later reported to have reached approximately 200 in total.

Wilāyat al-Barakah: On the 19th of Rabī' al-Awwal, the soldiers of the Khilāfah succeeded in killing approximately 30 hostile Christians and wounding hundreds more in a se-



The aftermath of the istishhādī operation in az-Zahrā'

ries of blasts using explosive belts. The blasts targeted them in various places in the city of al-Qāmishlī.

Wilāyat al-Anbār: On the 20th of Rabī’ al-Awwal, the soldiers of the Khilāfah inflicted heavy losses on the Safawī army and its Rāfidī militias as they conducted a major assault on all of their key areas in the city of ar-Ramādī. They succeeded in cleansing the area of the al-Bū Rīshah bridge in the northeastern part of ar-Ramādī after fierce clashes that took place in the region, during the course of which they destroyed one of the murtaddīn’s Abrams tanks, which was on the bridge, after targeting it with a guided missile. Meanwhile, in the region of al-Bū ‘Īthah in the northeastern part of ar-Ramādī, the soldiers of the Khilāfah attacked the artillery battalion following two istishhādī operations targeting the murtaddīn. They burned five 155mm artillery cannons that were present inside the battalion base. After taking control of the base, they continued their advance and captured more than 10 barracks belonging to the Safawī army and its Rāfidī militias, and succeeded in cutting off their supply route to the northern areas of ar-Ramādī from the direction of al-Bū ‘Īthah. They also succeeded in capturing 5 Safawī barracks in the area of al-Mudīq in the eastern part of ar-Ramādī after killing those inside and taking several weapons as ghanīmah. The mujāhidīn also destroyed an entire convoy and killed dozens of Safawī soldiers and officers in an ambush in which various types of medium and heavy weapons were used. This occurred near the area of al-Humayrah in the southern part of ar-Ramādī. During the course of the operations taking place in the same area, the mujāhidīn also succeeded in destroying an Abrams tank and three Hummers. To the south of the city of ar-Ramādī, meanwhile, they attacked 6 Safawī army and Rāfidī militia barracks near the al-Bū ‘Abdir-Razzāq tunnel. A number of those inside were killed, with the rest fleeing. The mujāhidīn likewise conducted a blessed operation in which they attacked and cleansed 11 Safawī barracks in the region of al-Bū Tarrāh north of ar-Ramādī, killing all the murtaddīn inside the barracks. This coincided with an attack on another one of their bases, with the operation leading to the burning



The mujāhidīn get fired up prior to the operation in al-Bū Tarrāh north of ar-Ramādī

of approximately 100 vehicles of varying types, including armored vehicles, hummers, and tanks.

Wilāyat North Baghdad: On the 21st of Rabī’ al-Awwal, during the course of the campaign dubbed “The Battle of Abū ‘Abdillāh Sa’d al-Ansarī (may Allah accept him),” the soldiers of the Khilāfah captured large areas of the Sāmarrā’ Dam following two days of battles with the Safawī army and the Rāfidī Mobilization. The captured areas include the Saytāk Center, the al-Aljīkū complex, the fuel stations, and Control 13, in addition to a large number of barracks and locations to the north of the dam.

Wilāyat Barqah: On the 23rd of Rabī’ al-Awwal, during the course of the campaign dubbed “The Battle of Abul-Mughīrah al-Qahtānī (may Allah accept him),” the soldiers of the Khilāfah in Libya succeeded, by Allah’s grace, in taking complete control of the coastal city of Bin Jawād located east of the city of Sirte. After liberating the city, they launched a major assault on the region of as-Sidrah and its seaport, during which our brother Abū Mu’adh al-Qar’ānī carried out an istishhādī operation with an explosive vehicle, killing and wounding dozens of murtaddīn.

Wilāyat al-Furāt: On the 24th of Rabī’ al-Awwal, during the course of the campaign dubbed “The Battle of Shaykh Muhammad Sālih al-‘Unzī ﷺ,” the soldiers of the Khilā-



The soldiers of the Khilāfah captured the oil storage tanks in the region of as-Sidrah



The mujāhid Abū Mu’adh al-Qar’ānī (may Allah accept him)

Bombarding the bases of the Rāfidah in the vicinity of Hadīthah



fah launched a major assault on Safawī army and sahwah fortifications in the city of Hadīthah and its vicinity. They carried out an attack on the region of as-Sakrān north of Hadīthah from three points, during the course of which two istishhādī operations were conducted, targeting the Safawī barracks surrounding the region. The two istishhādī brothers succeeded, by Allah's grace, in reaching their targets and detonating their vehicles on them, leading to a number of the barracks being destroyed and a large number of the murtaddīn inside being killed. The soldiers of the Khilāfah then advanced and attacked the region, and succeeded, by Allah's grace, in completely cleansing it.

Wilāyat Halab: On the 25th of Rabī' al-Awwal, the soldiers of the Khilāfah, by Allah's grace, carried out an assault on PKK locations in the villages surrounding the Fārūq Dam. The murtaddīn's positions were bombarded with heavy artillery, mortar rounds, and heavy machine guns in order to pave the way for the subsequent assault. The operation led to more than 10 murtaddīn being killed and approximately 30 others being wounded, with the mujāhidīn returning safely back to base.

Wilāyat Tarābulus: On the 26th of Rabī' al-Awwal, our brother 'Abdullāh al-Muhājir carried out an istishhādī operation with an explosive truck which he detonated in the middle of a training camp belonging to the Libyan forces of apostasy in the city of Zlītan east of Tarābulus. He succeeded in killing approximately 80 murtaddīn and wounding 150 others. This came as one of a series of operations in the campaign dubbed "The Battle of Abul-Mughīrah al-Qahtānī (may Allah accept him)." May Allah accept our brother among the shuhadā'.

Wilāyat 'Adan Abyan: On the 29th of Rabī' al-Awwal, one of the soldiers of the Khilāfah, by Allah's grace, succeeded in eliminating 'Alī Sālih al-Yāfi'i, an officer ranked colonel in the murtadd Yemeni intelligence who played a major role in conducting raids on the homes of the Muslims in the neighborhood of Khawr Maskar. He was eliminated in the neighborhood of al-Mansūrah in the region of 'Adan.

Indonesia: On the 3rd of Rabī' al-Ākhir, an Islamic State security unit in Indonesia targeted a group of disbelievers – in the city of Jakarta – who are citizens of nations taking part in the crusader coalition waging war against the Islamic State. They targeted them by planting a number of timed explosive devices, whose explosion coincided with an attack by four soldiers of the Khilāfah (may Allah accept them) armed with light weapons and explosive belts. The operation led to the killing of nearly 15 from among the crusaders and the murtaddīn tasked with guarding them, in addition to the wounding of a number of others.

Wilāyat Khurāsān: On the 2nd of Rabī' al-Ākhir, three inghimāsī soldiers of the Khilāfah attacked the Pakistani consulate in the city of Jalalabad. One of the brothers (may Allah accept him) detonated his explosive belt on the consulate guards, destroying one of their vehicles, killing all the guards at the security building, and paving the way for the other two inghimāsī soldiers to enter the consulate building where one of them then detonated his explosive belt, with the other returning safely back to the mujāhidīn's locations. Clashes lasted for nearly 4 hours, during which the inghimāsīyyīn destroyed the consulate building and killed dozens of personnel as well as a number of Pakistani intelligence officers, walhamdulillāh.



The aftermath of the operation in the city of Jakarta

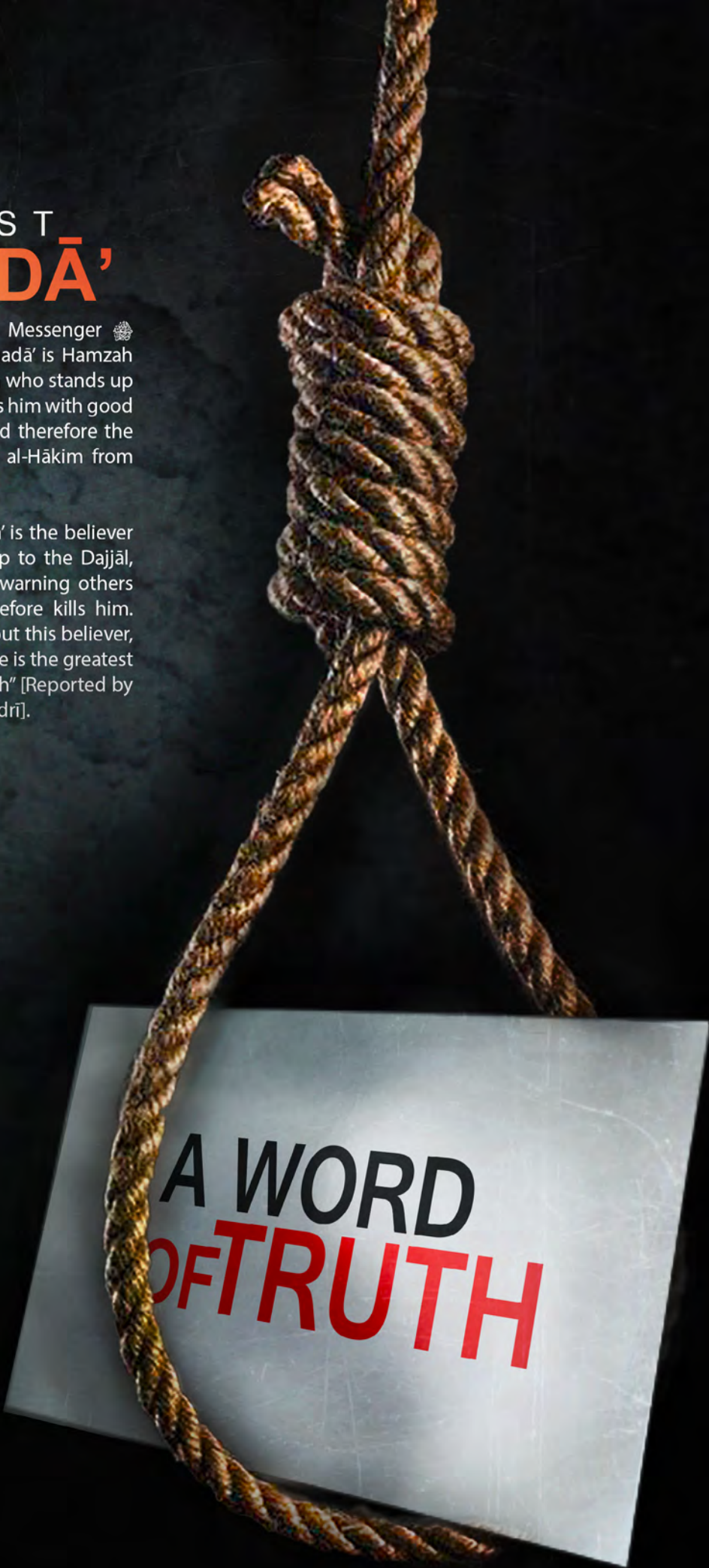


The aftermath of the attack on the Pakistani consulate in Jalalabad

THE BEST **SHUHADĀ'**

It was reported that Allah's Messenger ﷺ said, "The leader of the shuhadā' is Hamzah Ibn 'Abdil-Muttalib and a man who stands up to a tyrannical ruler and orders him with good and forbids him from evil and therefore the ruler kills him" [Reported by al-Hākīm from Jābir].

Amongst these best shuhadā' is the believer who confronts and stands up to the Dajjāl, belying his false claims and warning others against him. The Dajjāl therefore kills him. Allah's Messenger ﷺ said about this believer, "To the Lord of the creation, he is the greatest person in regards to shahādah" [Reported by Muslim from Abū Sa'īd al-Khudrī].



**A WORD
OF TRUTH**

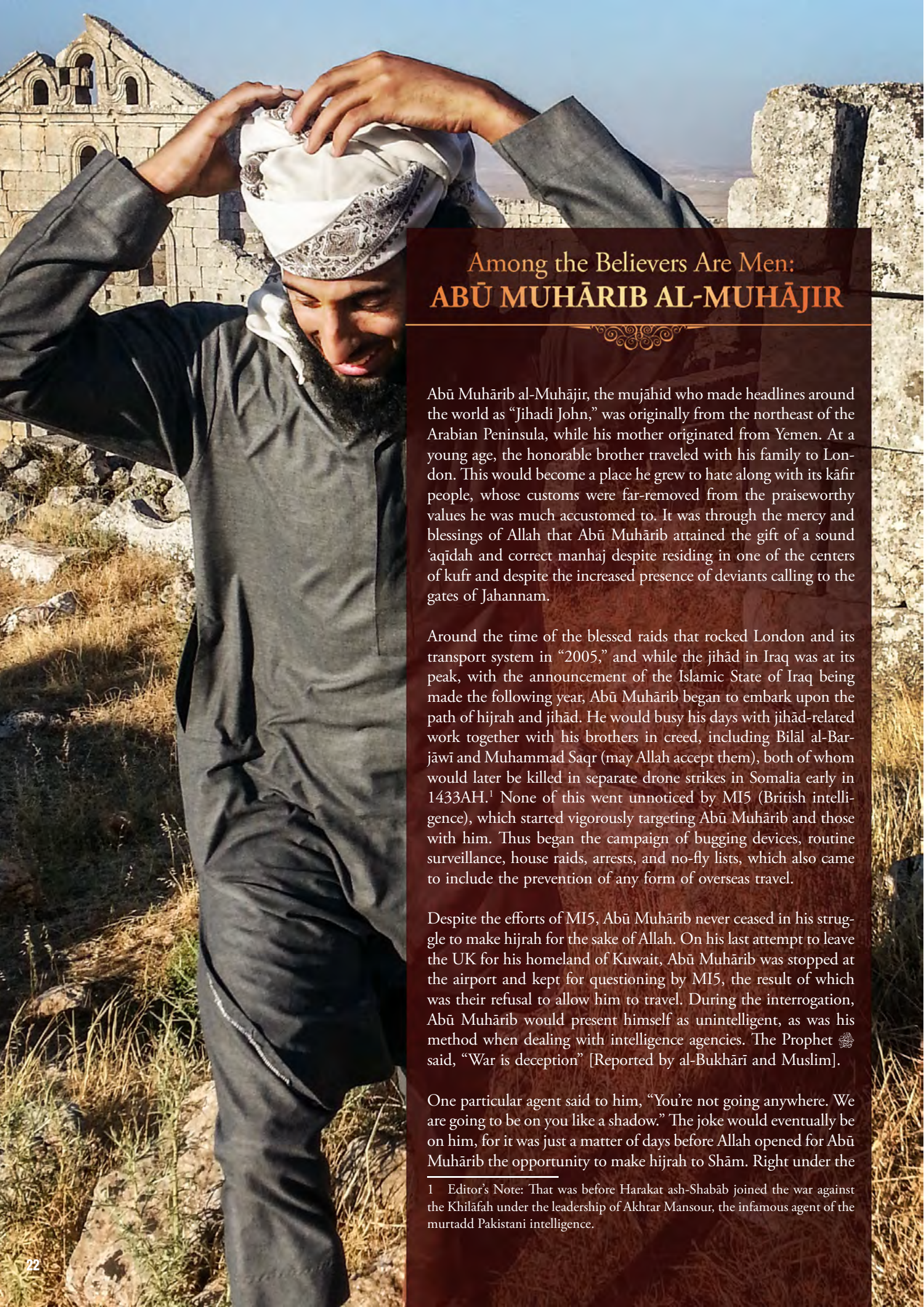


THE BEST SHUHADĀ'

Rasūlullāh ﷺ said, "The best shuhadā' are those who fight in the front ranks. They do not turn their faces aside until they are killed. They will roll about in the loftiest chambers of Jannah. Allah will laugh being pleased with them. And if your Lord laughs being pleased with a slave during a deed of his, then there is no reckoning for him" [Reported by Imām Ahmad and others from Nu'aym Ibn Hammār].

It was also reported that Abū Dharr ؓ asked Rasūlullāh ﷺ, "What shahādah is best?" He ؓ replied, "He whose blood is spilled and whose horse is slaughtered" [Reported by Imām Ahmad from Abū Umāmah].

Amongst these best shuhadā' are the third of the army killed in the epic battle at Dābiq prior to the emergence of the Dajjāl. Allah's Messenger ﷺ said about them, "They are the best shuhadā' with Allah" [Reported by Muslim from Abū Hurayrah].



Among the Believers Are Men: **ABŪ MUHĀRIB AL-MUHĀJIR**

Abū Muhārib al-Muhājir, the mujāhid who made headlines around the world as “Jihadi John,” was originally from the northeast of the Arabian Peninsula, while his mother originated from Yemen. At a young age, the honorable brother traveled with his family to London. This would become a place he grew to hate along with its kāfir people, whose customs were far-removed from the praiseworthy values he was much accustomed to. It was through the mercy and blessings of Allah that Abū Muhārib attained the gift of a sound ‘aqīdah and correct manhaj despite residing in one of the centers of kufr and despite the increased presence of deviants calling to the gates of Jahannam.

Around the time of the blessed raids that rocked London and its transport system in “2005,” and while the jihād in Iraq was at its peak, with the announcement of the Islamic State of Iraq being made the following year, Abū Muhārib began to embark upon the path of hijrah and jihād. He would busy his days with jihād-related work together with his brothers in creed, including Bilāl al-Bar-jāwī and Muhammad Saqr (may Allah accept them), both of whom would later be killed in separate drone strikes in Somalia early in 1433AH.¹ None of this went unnoticed by MI5 (British intelligence), which started vigorously targeting Abū Muhārib and those with him. Thus began the campaign of bugging devices, routine surveillance, house raids, arrests, and no-fly lists, which also came to include the prevention of any form of overseas travel.

Despite the efforts of MI5, Abū Muhārib never ceased in his struggle to make hijrah for the sake of Allah. On his last attempt to leave the UK for his homeland of Kuwait, Abū Muhārib was stopped at the airport and kept for questioning by MI5, the result of which was their refusal to allow him to travel. During the interrogation, Abū Muhārib would present himself as unintelligent, as was his method when dealing with intelligence agencies. The Prophet ﷺ said, “War is deception” [Reported by al-Bukhārī and Muslim].

One particular agent said to him, “You’re not going anywhere. We are going to be on you like a shadow.” The joke would eventually be on him, for it was just a matter of days before Allah opened for Abū Muhārib the opportunity to make hijrah to Shām. Right under the

¹ Editor’s Note: That was before Harakat ash-Shabāb joined the war against the Khilāfah under the leadership of Akhtar Mansour, the infamous agent of the murtadd Pakistani intelligence.

nose of the much-overrated MI5 British intelligence agency, Abū Muhārib together with his companion in hijrah carefully and secretly made their departure, utilizing every means available to them. Depending upon Allah alone for success, Abū Muhārib with his companion embarked on a long and strenuous journey that totaled approximately two months and involved trekking the mountain ranges of Europe and its marshy farmlands, sneaking across borders, and being detained by the authorities of various nations on at least two occasions. The journey required a great amount of patience and a high degree of security precautions, two things for which Abū Muhārib was well known.²

Through their persistence and perseverance, Allah granted them safe deliverance into Shām in the latter part of “2012.” Upon arrival, Abū Muhārib wasted no time and immediately placed his hand with the Jamā’ah, joining the Islamic State while it was operating under the name “Jabhat an-Nusrah,” prior to al-Jawlānī’s treachery. He was not deceived by the presence of hundreds of groups, or their numerous flags bearing their hypocritical logos and names. It would be through this very manner of foresight and decisiveness that Allah would grant Abū Muhārib steadfastness throughout the many trials which the Islamic State would encounter, including al-Jawlānī’s betrayal and nullification of his bay’ah to Amīrul-Mu’minīn Abu Bakr al-Baghdādī (hafidhahullāh). Abū Muhārib was among the very first to declare his disavowal of al-Jawlānī and would say regarding him, “He’s just going to be another Shaykh Sharif,” referring to former head of the Islamic Courts Union of Somalia – Sharif Sheikh Ahmed – who committed blatant apostasy by entering into the parliaments of shirk and supporting the United States and African crusader nations in the war against Islam and the Muslims.

It was Abū Muhārib’s sincerity, ambition, and enthusiasm to work and tire himself for Allah’s sake that granted him prominence, as he grew to be loved and respected by many. He participated in the conquest of the Taftanāz airbase near Idlib and the 17th Division base near ar-Raqqah. He also partook in the operation in Salqīn near Idlib – where Abū Mu’āwiyah al-Misrī³ was martyred – as well as in many other battlefronts. He also participated in the fighting against the sahwāt of Shām and was injured within the first week of the Sahwah, sustaining a gunshot wound to his back during the battle to retake Huraytān.

His harshness towards the kuffar was manifested through deeds that enraged all the nations, religions, and factions of kufir, the entire world bearing witness to this. {That is be-

cause people are not afflicted by thirst or fatigue or hunger in the cause of Allah, nor do they tread on any ground that enrages the disbelievers, nor do they afflict the enemy with anything except that is registered for them as a righteous deed} [At-Tawbah: 120].

A side of Abū Muhārib that wasn’t witnessed except by those who knew him was his mercy, kindness, and generosity towards the believers, his protective jealousy for Islam and its people, and his affection towards the orphans. Of the deeds that attest to his kindness and generosity is that after receiving a sabiyah (concubine) as a gift he did not hesitate to give her away – likewise as a gift – to an unmarried injured brother. And from the incidents that attest to his protective jealousy for Islam and its people is that after engaging in a debate with a Madkhalī (a pro-Saudi “Salafī”) in one of the “masājid” in the lands of kufir, the Madkhalī remarked regarding the abuses of the spiteful Jews against our sisters in Palestine that the women “deserved it.” Abū Muhārib had to be restrained from hitting this Madkhalī by other worshippers at the “masjid.” A brother who witnessed the incident recalled, “Abū Muhārib began to weep loudly. I watched him in his prayer weeping in sujūd as if he had lost a loved one.”

And amongst the deeds that attest to his affection towards the orphans is that following the martyrdom of Bilāl al-Bar-jawī, Abū Muhārib would frequently visit his orphaned son, taking him to the masājid and entertaining him with trips out to the park and the zoo. He would also teach Qur’ān to other sons of shuhadā’. {Muhammad is the Messenger of Allah; and those with him are forceful against the kuffār, merciful among themselves. You see them bowing and prostrating, seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Tawrah. And their description in the Injil is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers – so that Allah may enrage by them the kuffār. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward} [Al-Fath: 29].

On Thursday, the 29th of Muharram, 1437, Abū Muhārib finally achieved shahādah for the cause of Allah, which he had sought for so long, as the car he was in was targeted in a strike by an unmanned drone in the city of ar-Raqqah, destroying the car and killing him instantly. May Allah accept our brother among the shuhadā’, envelop him with His mercy, and enter him into the highest levels of al-Firdaws.

2 Editor’s Note: Perhaps we release the story of his long hijrah in a future issue.

3 To read about Abū Mu’āwiyah al-Misrī and his best friend Abū Qudāmah al-Misrī (may Allah accept them both), see Dābiq, issue 7, “Among the Believers are Men,” pages 46-49.



Advice On Ihdād

In the name of Allah, the Gracious the Merciful. May blessings and peace be upon our Prophet Muhammad and upon his family, his companions, and his followers. To proceed: This is some advice for the noble widows of the blessed shu-hadā' in the mighty lands of the Khilāfah pertaining to the rulings of 'iddah, especially those of ihdād (mourning their husbands). Some common mistakes are also briefly mentioned. May Allah bless the patient sisters through their grief. And all success is from Allah alone.

Ihdād – according to the Shari'ah – is for the widow to stop adorning herself with jewelry, perfume, decorative clothing, and anything else meant to beautify oneself. This is an obligation during the 'iddah for all women whose husbands have passed away. The Messenger of Allah ﷺ said, “The woman is not to mourn more than three days, except for her husband, for whom she shall mourn for four months and ten days. She should not wear any colorful clothing except for cloth used to block menstrual blood. Nor should she wear kohl or use any perfume, except at the end of her menses when she bathes therefrom, with only a dab of qust or adhfār” [Reported by al-Bukhārī and Muslim from Umm 'Atiyyah].

Ibn Hajar commented, “What is meant by 'qust or adhfār' is as an-Nawawī explained, to pass these two types of perfume over the area where there was blood in order to mask the smell, and not for the purpose of perfuming oneself” [Fath al-Bārī].

Zaynab Bint Abī Salamah narrated that she entered upon Umm Habībah ؓ, the wife of the Prophet ﷺ at the time

her father Abū Sufyān ؓ died. She called for some yellowish perfume – khalūq (a saffron mixture) or otherwise – and anointed a young girl with it. She then touched the sides of her own face with it and said, “By Allah, I have no need for perfume, except that I heard the Messenger of Allah ﷺ say, ‘It is not allowed for a woman who believes in Allah and the Last Day to mourn for the deceased more than three nights, except for a husband for four months and ten days’” [Reported by al-Bukhārī and Muslim].

As for the woman who is pregnant when her husband dies, then her 'iddah is until she gives birth, whether the baby is born alive or dead, whether it completes its term or arrives premature, whether it is a whole baby or a deficient fetus. Allah ﷻ said, {And for those who are pregnant, their term is until they give birth} [At-Talāq: 4]. Ibn 'Abbās ؓ said commenting on the verse {And those who are taken in death among you and leave wives behind – they, [the wives, shall] wait four months and ten days} [Al-Baqarah: 234], “This is the 'iddah of one whose husband passed away, except if she is pregnant. Then her 'iddah is until she gives birth” [Tafsīr Ibn Abī Hātim]. There is no khilāf on this, as Ibnul-Qayyim ؒ stated, “As for the pregnant woman, then there is agreement amongst the scholars that when her pregnancy ends the obligation of ihdād also ends for her and she can then get married and beautify, perfume, and adorn herself as she likes for her husband” [Zād al-Ma'ād].

During her 'iddah, it is harām for the mourning widow to use kohl and dyes, just as it is harām for her to wear jewelry, whether of gold or silver or otherwise. Allah's Messenger ﷺ said, “The woman whose husband passed away is not to wear saffron-dyed clothing, ruddled garments, or jewelry,

nor is she to dye her hair or apply kohl” [Reported by Abū Dāwūd and an-Nasā’ī from Umm Salamah].

A woman came to the Messenger of Allah ﷺ and said, “O Messenger of Allah, my daughter’s husband passed away and she complains of pain in her eye. Should I apply kohl to her?” The Messenger of Allah ﷺ said, “No,” two or three times [Reported by al-Bukhārī and Muslim from Umm Salamah].

Ibn ‘Abbās ؓ said, “He would forbid the one whose husband passed away from using perfume and adornment” [Musannaf Ibn Abī Shaybah].

As for the use of dyes in clothing, then those “that are not intended for adornment – like the color black or what is dyed to make something look less appealing or to cover up blemishes – are not prohibited” [Zād al-Ma’ād – Ibnul-Qayyim]. Ibnul-Mundhir ؓ (died 319AH) also said that both Mālik and ash-Shāfi’ī considered it permissible for the mourning widow to wear black “because it is not an adornment and it is the clothing of grief” [Naylul-Awtār – Ash-Shawkānī]. And Allah knows best.

Additionally, the mourning widow must complete her ‘iddah in the house in which she lived when her husband died, whether it is his property or a rental. The sister of Abū Sa’id al-Khudrī ؓ went to the Messenger of Allah ﷺ to ask him for permission to return to her family from Banī Khudrah, explaining that her husband went out searching for some runaway slaves, but was killed by them when he found them. She said, “I asked Allah’s Messenger ﷺ that I return to my family, as my husband left me no home and no spending money.” The Messenger of Allah ﷺ approved, but when she left, he called for her and said, “What did you ask?” She repeated the story about her husband to him. He said, “Stay in your house in which you received the news of your husband’s death until the appointed time is reached.” She said, “So I counted my ‘iddah therein for four months and ten days.” She continued, “Then when ‘Uthmān asked me about that [during his khilāfah], I informed him of the matter. So he adhered to it and ruled accordingly” [Reported in the four Sunan and declared saḥīḥ by at-Tirmidhī, Ibn Hibbān, and al-Hākim].

At-Tirmidhī ؓ said, “This hadīth is hasan saḥīḥ and most of the scholars from the Sahābah and others acted thereon. They did not allow the woman in her ‘iddah to move from her husband’s house until her ‘iddah ended. This is the opinion of Sufyān ath-Thawrī, ash-Shāfi’ī, Ahmad, and Ishāq.”

So this hadīth proves that the mourning widow must stay in the home in which she resided with her husband. This is the opinion of most scholars. ‘Uthmān Ibn ‘Affān – the Rightly-Guided Khalīfah – also ruled according to this in

the presence of the Muhājirīn and the Ansār. It was also the opinion of the second Rightly-Guided Khalīfah ‘Umar and his son, as well as Ibn Mas’ūd and others from the Sahābah, may Allah be pleased with all of them.

As such, it is harām for the mourning widow to move from her home to another except with a lawful excuse, as was explained by Ibn Qudāmah, who said, “If she fears demolition of the house, drowning therein, an approaching enemy, or something along these lines, or the owner of the house wishes to move her elsewhere, such as him lending the house then changing his mind, or its lease has ended, or he wrongfully expels her from the house or refuses to renew the lease, or he demands more than its going price, or she cannot afford it except from her own wealth, then she is allowed to move, as such situations are excusable and she is not required to pay for housing [from her own wealth], but her only obligation is that of residing there, not in obtaining the place itself. If she is unable to reside there [for reasons mentioned earlier], the obligation falls” [Al-Mughnī].

And while the mourning widow spends her ‘iddah residing at her husband’s home, if she has any needs to attend to, then she can do so during the day, as night is a time that causes suspicions to arise. But, if she can find someone to run errands and take care of other needs for her, then the best place for her is her home. When she does go out for a need, she has to be back by maghrib (sunset). Lastly, she can’t sleep anywhere except at her home.

Ibn ‘Umar ؓ said, “It is not right that she should spend a single night, during the ‘iddah of either death or divorce, except in her home” [Musannaf ‘Abdir-Razzāq].

And while Ibn ‘Umar’s daughter ؓ was in her ‘iddah after the passing away of her husband, she would visit her family during the day and speak with them; but as night fell, he would order her to return to her house [Musannaf ‘Abdir-Razzāq].

Likewise, some women from Hamdān who were informed of their husbands passing away told Ibn Mas’ūd ؓ, “We are feeling very lonely.” So he said to them, “Gather with one another during the day, then each woman should return to her home at night” [Musannaf ‘Abdir-Razzāq]. Of course, such gatherings should not become the norm, in adherence to the āyah, {And abide in your houses} [Al-Ahzāb: 33]. These gatherings should also be free of gossip, backbiting, and other sins. And the mourning widow must observe the rulings of ihdād therein. These occasional gatherings ought to serve a purpose such as worship, learning the religion, or keeping family ties.

Thus, the mourning widow should remember that the Muslimāt – widows or not – do not leave their homes ex-

cept occasionally and only for good reasons. Allah ﷻ said to the Muslimāt as a whole, {And abide in your houses and do not display yourselves as in the former times of jāhiliyyah} [Al-Ahzāb: 33]. Ibn Kathīr said, “His saying, {And abide in your houses}, i.e. remain in your homes and do not leave except for a reason.” This āyah is regarding Muslimāt in general. How much more so does the āyah apply to the mourning widow?

And the various scholars of the madhāhib have addressed this topic. Ibn ‘Abdīl-Barr al-Mālikī, for example, said, “It is upon the woman in ‘iddah whether due to the death of her husband or divorce to sleep at her home ... It is okay if she leaves her home during the day for her errands ... She should try to return home before the sun sets. It is not permissible for her to sleep except at her home. If she leaves during a night of her ‘iddah and sleeps elsewhere, she is sinful by her deed” [Al-Kāfi].

An-Nawawī ash-Shāfi‘ī said, “It is okay for the mourning widow to go out to run errands during the day ... But she must return to her home and sleep there” [Rawdat at-Tālibīn].

Ibn Qudāmah al-Hanbalī also said that the mourning widow “can go out to run her errands during the day” but that “she cannot sleep anywhere but at her home. She cannot leave during the night except for necessity, because night is a time that raises suspicions of corruption, unlike the day, which is assumed to be a time for errands, markets, and buying what is needed” [Al-Mughnī].

Another matter that many sisters face after their husbands pass away is marriage proposals during ‘iddah. It is unquestionably harām for a man to directly propose to a woman during her ‘iddah, as Allah ﷻ said, {There is no sin upon you in that which you insinuate or hide in your hearts concerning your wish to propose to [widowed] women. Allah knows that you will think of them. However do not meet them privately, but only utter a proper word. And do not directly propose until the prescribed term has expired. Know that Allah knows what is in your hearts, so beware of Him; and know that Allah is Forgiving and Forbearing} [Al-Baqarah: 235].

The forbidden, direct proposal – as explained in the āthār of the Salaf – is that, for example, a man says to a widow during her ‘iddah, “Let’s get married.” As for the permissible insinuation, it is that he alludes to his wish to marry her by, for example, having a sister mention him in front of the mourning widow, saying, “So-and-so is looking to marry a good woman like yourself. May Allah grant him a good wife.”

Here it is good to mention some common mistakes committed by sisters during their terms of ‘iddah. First and fore-

most is the error of leaving the house during night or for no good reason at all, which was touched upon above. Even if the woman is pregnant in her first month, she should surrender to the command of her Lord and have patience for the duration of her ‘iddah, no matter how long it may be, and she has to try to be content with her test and know that the reward is granted according to the trial’s difficulty.

Second is the error of attending weddings and wedding parties. Some mourning widows claim, “I went to the wedding without wearing any adornment.” The problem is that, other than the principle being that she should try to stay in her house throughout the ‘iddah, she also has to maintain the persona of grief for her deceased husband. So how can a mourning widow go to a party in which joy and happiness are manifested to the utmost, even if she herself does not wear any adornment?!

Third is that a mourning widow cannot make promises to marry a man who might have insinuated his wish to marry her after her ‘iddah. This is wrong, as indicated in the verse mentioned before [Al-Baqarah: 235].

Fourth is that some women are excessive in their adherence to ihdād, living their whole lives in mourning! One can only say to them that the best of creation ﷺ died and the Mothers of the Believers did not observe such a life of sorrow. Likewise, his companions passed away and it was never reported that any of their wives exaggerated the mourning for their husbands as is done today by some women who might even spend the rest of their lives at their homes without wearing any kind of adornment or using any type of perfume! This even exceeds what the women of Jāhiliyyah did, as they would only go for just a single year without adornment!

And the final point is for the brothers – in Islam – of the mourning widows. Allah ﷻ said, {O you who believe! Avoid too much suspicion [of others]. Indeed, some suspicion is sinful. And do not spy or backbite one another. Would one of you like to eat the flesh of his dead brother? You detest that! And fear Allah. Verily, Allah is Forgiving and Merciful} [Al-Hujurāt: 12]. Thus, the brother should not jump to bad conclusions if he sees a mourning widow outside her home during the day, and thereafter backbite her or allow other women to gossip about her. Rather, he should assume the best and give her the benefit of the doubt. And Allah knows best.

May Allah give all mourning widows the strength to complete their ‘iddah with faith and submission to His will. And may blessings and peace be upon our Prophet Muhammad and upon his family and all of his companions.

SELECTED 10

TEN VIDEOS SELECTED FROM THE WILAYAT OF THE ISLAMIC STATE

1ST

عزم الكفامة 2
THE RESOLVE OF THE BRAVE 2



WILAYAH: AL-ANBAR

2ND

ترهبون به عدو الله وعدوكم
SO YOU MAY TERRORIZE ALLAH'S ENEMIES AND YOUR ENEMIES



WILAYAH: HIMS

3RD

بل أحياء عند ربهم
RATHER, THEY ARE ALIVE WITH THEIR LORD, RECEIVING PROVISION



WILAYAH: AR-RAQQAH

4TH

ناسفو العروش 2
THE DEMOLISHERS OF THRONES 2



WILAYAH: AL-ANBAR

5TH

ديوان الدعوة والمساجد
THE DIWAN OF DAWAH AND MASAJID



WILAYAH: NINAWA

6TH

ثبات لا تراجع 3
FIRMNESS AND NO RETREAT 3



WILAYAH: SALAHUDDIN

7TH

الزكاة في ولاية الجزيرة
THE ZAKAH IN WILAYAT AL-JAZIRAH



WILAYAH: AL-JAZIRAH

8TH

إن القوة الرمي
INDEED STRENGTH IS IN ARCHERY



WILAYAH: SOUTH BAGHDAD

9TH

وإن يقاتلوكم يولوكم الأديار
AND IF THEY FIGHT YOU THEY WILL TURN IN RETREAT



WILAYAH: DIMASHQ

10TH

هم العدو فأحذرهم 3
THEY ARE THE ENEMY, SO BEWARE OF THEM 3



WILAYAH: AR-RAQQAH

Do They Not Then Reflect On the QUR'ĀN



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

Al-Qurtubī states in his tafsīr of this āyah, “Az-Zajjāj said, ‘Allah ﷻ ordered His Messenger ﷺ to wage jihād, even if

he has to fight alone, because He has guaranteed for him support.’ Ibn ‘Atiyyah said, ‘This is the apparent meaning of the wording, but nothing has been narrated about fighting being obligatory upon him alone at any point in time without it also being obligatory on the Ummah. So the meaning – and Allah knows best – is that the wording addresses him, while it is a lesson for everyone individually; that is, the statement to you, O Muhammad, and

every individual from your Ummah is, {So fight in the cause of Allah; you are not held responsible except for yourself}.’ And for this reason, it is incumbent on every believer to wage jihād, even if he has to do so alone. And in that regard is the statement of the Prophet ﷺ, ‘By Allah, I will surely fight them even if I’m alone’ [Reported by al-Bukhārī from al-Miswar and Marwān], and also the statement of Abū Bakr when the apostasy occurred, ‘And if my right hand were to oppose me, I would wage jihād against it with my left hand.’”

This statement of al-Qurtubī, along with those of other mufasssīrīn, highlights the magnitude of what the believers have been burdened with. The matter of believing in Allah and then striving to raise high His kalimah – lā ilāha illallāh – is so significant that if one had no choice but to march forth and fight by himself to achieve this, he would have to do so. As such, Allah ﷻ reminds His Messenger ﷺ and the believers that each individual is only responsible for himself. He should not look around and base his decision to make hijrah and wage jihād for the cause of Allah on what other people are doing. Nor should he hesitate to strike the enemies of Allah ﷻ if it’s within his means to do so, even if he were alone.

On the statement of Allah, {You are not held responsible except for yourself}, Ibn Kathīr mentions a report from Ibn Abī Hātim that al-Barā’ Ibn ‘Āzib ؓ was asked if a man who encountered a hundred of the enemy and fought them was considered to be from those about whom Allah said, {And do not throw yourselves with your own hands into destruction} [Al-Baqarah: 195]. He replied, “Allah ﷻ said to His Prophet, {So fight in the cause of Allah; you are not held responsible except for yourself. And encourage the believers [to fight]}.”

Thus, the believer should be prepared to fight alone when necessary and to incite others to join him in jihād. He should not be discouraged by a lack of numbers and should understand that the rewards of a good deed are multiplied when one faces greater difficulty in carrying them out, as is the case when one finds no one to support him in fighting the kuffār, yet courageously marches forward and terrorizes the enemies of Allah nonetheless.

In his tafsīr of the aforementioned āyah, al-Qurtubī then explains the statement of Allah {That perhaps Allah will restrain the might of those who disbelieve}, saying, “Allah restrained the might of the mushrikīn at Badr as-Sughrā (the Minor Badr) and they went back on what they promised the Prophet ﷺ of war and fighting¹ ... Allah

1 The Minor Badr refers to an appointment for battle between the Prophet ﷺ and the mushrikīn of Quraysh two years after the decisive battle of Badr. The Prophet ﷺ and his companions camped at Badr for eight days waiting for the enemy to arrive. The mushrikīn halted their march towards Badr when they reached the area of Marr adh-Dhahrān,



also sufficed the believers at al-Hudaybiyah of what the mushrikīn sought to carry out of treachery and opportunism. Thus, the believers sensed their plot and headed out, capturing them as prisoners, and this occurred as the envoys were going between them to negotiate a truce.² This is what is intended by His ﷻ statement, {And it is He who withheld their hands from you} [Al-Fath: 24] ... And Allah cast terror into the hearts of the factions [during al-Khandaq] and they departed without any killing or fighting, as He ﷻ said, {And Allah spared the believers from having to fight}. Likewise, the Jews left their homes and their wealth [near al-Madīnah] without the Muslims battling them. So all this is might that Allah restrained from afflicting the believers, in addition to a large number of Jews and Christians leaving off war and entering into the jizyah agreement in humiliation and submissively. Thus, Allah restrained their might from the believers.”

These words altogether carry a monumental lesson for the

and decided to forego the battle and return to Makkah due to their fear.

2 This refers to an incident that took place when the Prophet ﷺ was encamped outside Makkah as the treaty of Hudaibiyah was being negotiated with Quraysh. The more zealous youth of Quraysh saw that their leaders wanted a treaty with the Prophet ﷺ, so they sought to devise a plan that would ruin the negotiations. They decided to head out at night and stealthily move towards the Muslim encampment where they would take action and attempt to ignite a war. Around seventy or eighty of them went out and descended from Mount at-Tan'im, attempting to sneak towards the Muslim camp, but were all captured by Muhammad Ibn Maslamah, the commander of the Muslim guard. The Prophet ﷺ later freed them all to ensure the successful negotiation of the treaty. In this regard, Allah ﷻ revealed the āyah, {And it is He who withheld their hands from you and your hands from them within the area of Makkah after He caused you to overcome them} [Al-Fath: 24].

believers: No matter how powerful the kuffār may seem, Allah is capable of restraining their might and keeping it from afflicting the believers, and He can do so in several ways; by sowing discord within their ranks, or bringing about conditions that make it impossible for them to wage an all-out war against the believers,³ or by intervening when they attack with all their might and destroying them in a manner that could not have been imagined, for {None knows the armies of your Lord except Him} [Al-Muddaththir: 31].

Likewise, no matter how weak the Ummah may appear, Allah is capable of granting victory to His pious slaves, for He ﷻ has control over all affairs. The weakness of the Muslims militarily in comparison with their enemies can, therefore, never be an excuse not to wage jihād, because {Allah is predominant over His affair} [Yūsuf: 21] and as such will support His slaves and grant them victory even over an enemy that is exponentially more powerful than they are. The odds mean nothing, for {Indeed, the plot of Shaytān has ever been weak} [An-Nisā': 76], and {How many a small company has overcome a large company by permission of Allah} [Al-Baqarah: 249]. So how much more guarantee do the believers need from Allah in order to understand that victory has been decreed for them and all they need to do is to march forth and seek it! This was

3 An example of this today is the crusaders' refusal to put boots on the ground in their war against the Khilāfah. Thus, Allah has restrained their might in that regard and allowed the Islamic State to continue to expand while the crusaders are busy vetting, bribing, and training apostates to do the fighting for them, with their efforts largely proving fruitless.

a lesson that Banī Isrā'īl failed to grasp, for when Mūsā ﷺ ordered them to march forth and claim the land that Allah had decreed for them, they used the enemy's overwhelming strength as an excuse to refrain from jihād for the cause of Allah. {"O my people, enter the Holy Land which Allah has assigned to you and do not turn back and [thus] become losers." They said, "O Mūsā, indeed within it is a people of tyrannical strength, and indeed, we will never enter it until they leave it; but if they leave it, then we will enter"} [Al-Mā'idah: 21-22]. Their failure to place their trust in their Lord and wage jihād for His cause then led to their punishment, such that they were forbidden from entering the Holy Land and made to wander about for forty years. {Allah said, "Then indeed, it is forbidden to them for forty years in which they will wander throughout the land. So do not grieve over the defiantly disobedient people"} [Al-Mā'idah: 26].

The Muslim must therefore be wary of ignoring Allah's command to fight for His cause, and even more wary of accepting the flimsy excuses put forth by the defeatist "scholars," whose claims that the Ummah is too weak to wage jihād are being proven false by the Islamic State day after day.

May Allah return the Muslims to their religion and guide them back to the path of jihād.

{That perhaps Allah will restrain the might of those who disbelieve} [An-Nisā': 84]





NO RESPIRE



ENGLISH

- ALSO AVAILABLE
- FRANÇAIS
- РУССКИЙ
- TÜRKÇE
- العربية

AMERICA

THE RĀFIDAH

From Ibn Saba' to the Dajjāl



The Rāfidah and the Jews

The Tābi'ī ash-Sha'bī ؓ (died 104AH) said, “I warn you against the followers of deviant desires. And the worst of them are the Rāfidah, as they are the Jews of this Ummah. Some of them are Jews who fake Islam to spread their deviance, just as Paul of the Jews faked Christianity to spread his deviance, hoping the Jews would become victorious. The Rāfidah hate Islam just as the Jews hate Christianity. They did not enter Islam longing for Allah or fearing Him, rather out of spite for the people of Islam and so as to inflict harm upon them. Their prayers do not exceed their ears. Indeed, ‘Alī ؓ burned them alive and banished them to other lands. Amongst them was ‘Abdullāh Ibn Saba’, a Jew from the Jews of Sanaa, who was banished to Sābāt.”

He ؓ also said, “Indeed, the calamity of the Rāfidah is the same as the calamity of the Jews. The Jews say that only a person from the lineage of Dāwūd is suited for kingship. The Rāfidah say that only a person from the lineage of ‘Alī is suited for imāmah. The Jews say that there is no jihād until the Messiah comes forth and a sword descends from the heavens. The Rāfidah say there is no jihād until the Mahdī comes forth and a caller calls out from the heavens saying, ‘Follow him.’ The Jews distorted the Tawrah. The Rāfidah did the same, distorting the Qur’ān. The Jews are not truthful when they say salām to the believers, rather they say, ‘May sām be upon you.’ And sām means death. The Rāfidah are the same. The Jews consider the wealth of all people to be halāl, as Allah described them in the Qur’ān as saying, {“There is no blame upon us concerning the illiterate [meaning the Arabs]”} [Āl ‘Imrān: 75]. The Rāfidah are the same, as they consider the wealth of all Muslims to be halāl. The Jews consider the blood of all Muslims to be halāl. The Rāfidah are the same. The Jews consider the cheating of people to be halāl. The Rāfidah are the same. The Jews hate Jibrīl and say he is their enemy from amongst the angels. The Rāfidah are the same, as some of them claim that Jibrīl mistakenly descended with revelation upon Muhammad ؐ and abandoned ‘Alī ؓ.”¹

This is a reality of which there is no doubt. The Jews and the Rāfidah are two sides of the same coin. The religion of Rafd (“Shiism”) was nothing but a plot by a Jew – Ibn Saba’ – following the footsteps of his Jewish predecessor Paul, who had corrupted the pure religion of the Messiah ؐ, leaving the Christians upon the Pauline deviance and heresies of the cross, original sin, incarnation, atonement, the lordship, divine sonhood, and godhead of the Messiah, and antinomianism (abandonment of the Law of Mūsā ؑ).

1 The various statements of ash-Sha'bī were reported by al-Khallāl in “As-Sunnah,” al-Lālikā’ī in “Sharh Usūl al-Fiqāh,” Ibn Taymiyyah in “Mīnhāj as-Sunnah,” and others.

Who Was Ibn Saba’?

The Jew Ibn Saba’, like Paul, hated Islam and desired to deviate the Muslims and corrupt their religion by innovating deviant concepts including the godhood, lordship, and second coming of ‘Alī Ibn Abī Tālib ؓ. At the same time, he strived to create strife amongst the Muslim ranks, inciting against the Righteous Khalīfah ‘Uthmān ؓ until ‘Uthmān was killed. The killing of ‘Uthmān led to the deaths of more Muslims and the eventual emergence of the Khawārij, who assassinated ‘Alī ؓ, who Ibn Saba’ had once claimed was Allah!

About him, Ibn Taymiyyah ؓ said, “The first to innovate Rafd was a heretical hypocrite named ‘Abdullāh Ibn Saba’. He wanted thereby to corrupt the religion of the Muslims like Paul – the author of the letters read by the Christians – innovated for the Christians heresies by which he corrupted their religion. Paul was a Jew who hypocritically faked Christianity with the intent to corrupt it. Ibn Saba’ was also a Jew intending the same. He strived to spread falsehood aiming to corrupt the religion, but was unable to do so. However, some discord and strife occurred amongst the Muslims, strife in which ‘Uthmān ؓ was killed. Thereafter the fitnah transpired” [Majmū’ al-Fatāwā].

At-Tabarī ؓ said in his tārikh, “Ibn Saba’ adopted Islam during the khilāfah of ‘Uthmān. He then toured the Muslims’ lands, trying to deviate them. He started with al-Hijāz, then al-Basrah, then al-Kūfah, then ash-Shām. He did not succeed in launching his plot amongst the people of Shām. They eventually expelled him. He then went to Egypt and called its people. Amongst what he said to them was, ‘How strange are a people who claim that ‘Isā will return but deny that Muhammad will return, whereas Allah ؑ said, {Indeed, He who imposed upon you the Qur’ān will bring you back to a returning place} [Al-Qasas: 85].² Therefore,

2 The scholars of tafsīr say that the verse was a promise to the Prophet ؐ that he would once again return to Makkah after being forced out from it.



The Rāfidah of Iran dedicate a memorial to dead Iranian Jews



Muhammad is more worthy of returning than ‘Īsā.’ Some people accepted his call and he thereby innovated for them the concept of the second coming. They started talking about it. He then said to them, ‘There were a thousand prophets and every prophet had an heir. ‘Alī was the heir of Muhammad.’ He then began to say, ‘Muhammad was the final prophet and ‘Alī was the final heir.’ He then began to say, ‘Who can be more tyrannical than a person who does not execute the bequest of Rasūlullāh ﷺ, and thereafter pounced upon the heir of Rasūlullāh ﷺ, taking authority of the Ummah!’ He then said, “Uthmān took the matter without right. ‘Alī is the heir of Rasūlullāh ﷺ. So rise for this matter and provoke it. Begin by defaming your leaders. Manifest yourselves in commanding good and forbidding evil, so that you win over the people and then call them to this matter.’ He then sent out his callers and wrote to those who had been corrupted in the lands and who had written to him beforehand. They would secretly call to the belief they held. They displayed themselves in commanding good and forbidding evil, sending out letters to the various regions, letters defaming the leaders.”

Ibn Saba’ died around 40AH, after spreading the seeds of Rafd and fitnah for generations to come. He is the founder of Rafd and considered the instigator of the Khawārij. For this reason, the scholars who wrote about the various deviant sects mention him in their discussions on the Khawārij in addition to those on the Rāfidah. The Khawārij did not emerge except as a result of Ibn Saba’s plot against ‘Uthmān ﷺ. Ibn Saba’s followers would later agree with the Khawārij on a fundamental tenet of their heresy, that is, like the Khawārij, they would pronounce takfir upon most of the Sahābah, all the common Muslims, and all the khulafā’.

The Meaning of “Rāfidah”

Ibn Saba’s fitnah ultimately led to the forming of the sect known as the Rāfidah, who would carry a modified form of his da’wah. The sect, like all deviant sects, would evolve over time, innovating more and more heresies, kufr, and wickedness.

As for the name “Rāfidah,” then it comes from the word “rafada” meaning to reject. They were named so when they came to Zayd Ibn ‘Alī Ibn al-Husayn Ibn ‘Alī Ibn Abī Tālib ﷺ (died 122AH) and asked him to declare barā’ah from Abū Bakr and ‘Umar ﷺ in exchange for their support. He refused to do so and instead said, “May Allah have mercy upon them both.” So they told him, “We then reject you.” Henceforth, they were called “the rejecters.” The scholars also called them so because the Rāfidah rejected the imāmah of Abū Bakr, ‘Umar, and ‘Uthmān, because they rejected the Sahābah, because they rejected the Sunnah, and because they essentially rejected the Qur’ān and the religion of Islam.

As for the name “Shī’ah,” then it is from the root “shāya’a” meaning to support, as the Rāfidah claimed to support ‘Alī ﷺ, preferring him to Abū Bakr and ‘Umar ﷺ.

As for the names “Ithnā’ashriyyah,” meaning “twelver,” and “Imāmiyyah,” from the root “imām,” then it is due to their belief in a line of twelve imāms whom they claimed were “ma’sūm” (infallible). These twelve are ‘Alī Ibn Abī Tālib and his two sons al-Hasan and al-Husayn, the three of whom were Sahābah ﷺ; then al-Husayn’s son ‘Alī as-Sajjād, his son Muhammad al-Bāqir, and then his son Ja’far as-Sādiq, the three of whom were all notable scholars famous for their

great piety. After them came Ja'far's son Mūsā al-Kādhim, his son 'Alī ar-Ridā, his son Muhammad al-Jawād, his son 'Alī al-Hādī, and then his son al-Hasan al-'Askarī. All of whom were famous for their piety. But none of these eleven was upon Rafd, except according to the fabrications propagated by the Rāfidah.

As for their twelfth “imām,” then he is Muhammad the alleged son of al-Hasan al-'Askarī. He is referred to as “al-Mahdī” by the Rāfidah. They claim he was born in 255AH in Samarra of Iraq and that news of his birth was hidden from the public out of fear he would be killed by the khulafā'. They claim that when he was five years old and his father passed away, he became the “imām” of his era and went into hiding after entering a cellar beneath his father's home. This period the Rāfidah refer to as “Al-Ghaybah as-Sughrā” (the Minor Occultation). During this period, no one had contact with their so-called “imām” except for four “deputies” or “emissaries,” who were his only link to the outside world. This “Minor Occultation” lasted about 70 years, until the last so-called “deputy” died in 329AH. The Rāfidah claim that shortly before his death, the last deputy received a letter from the “Mahdī” stating, “Death will come to you within the next six days. So gather your strength. Do not designate anyone to replace you after your death. The Major Occultation will commence with your demise. My reappearance will occur only by the permission of Allah, after a very long time” [Kamāl ad-Dīn – Ibn Bābawayh].

However, at-Tabarī, Ibn Hazm, and Yahyā Ibn Sā'id all reported that al-Hasan al-'Askarī didn't have any descendants [As-Siyar – adh-Dhahabī]. Even if one were to claim that his immediate family had successfully hidden the reality of his birth from the masses for 72 years, how did he remain hidden from the world and live for almost 1200 years? If it were obligatory to believe so, it would have been mentioned in the Qur'an and the Sunnah. Thus, there is no doubt that their “mahdī” is nothing but a fabrication amongst many by the lying Rāfidah, who follow the footsteps of their Bātinī brethren. Many of the Bātinīyyah (heretical sects that claim the Qur'an has hidden meanings contrary to its apparent words) also believe in a hidden “imām” who went into occultation and who has select “deputies” representing, calling to, or communicating with him. Most famous of these sects is the Ismā'īlyyah (the Seveners), who believe in the occultation of Muhammad Ibn Ismā'il Ibn Ja'far as-Sādiq, who they claim was hidden by his father and grandfather, and will have a second coming.

These tenets of extreme ignorance and deviance is what led ash-Sha'bī ʿ to also say, “I saw the Rāfidah holding on to stems having no roots.³ If I wanted them to offer their necks to me as slaves, or fill my house with gold, or perform pilgrimage to this house of mine so that I lie

3 I.e. they have claims and practices having no prophetic basis.

just once upon the tongue of 'Alī ʿ, they would do so. By Allah, I will never lie upon his tongue. Indeed, I have studied the people of desires and have not found any more foolish than the Rāfidah. If they were birds, they would be vultures. And if they were beasts, they would be donkeys.”⁴

The Ruling upon the Rāfidah

In addition to their extreme ignorance and deviance, the Rāfidah – both their leaders and laymen – are murtaddīn. Amīrul-Mu'minīn Abū 'Umar al-Husaynī al-Baghdādī ʿ said, “The Rāfidah are a party of shirk and apostasy” [Qul Innī 'Alā Bayyinah Min Rabbī].

Shaykh Abū Mus'ab az-Zarqāwī ʿ said, “The statements of the Salaf pronouncing takfir upon the Rāfidah are famous. Imām Ahmad ʿ was asked about one who curses Abū Bakr, 'Umar, or 'Ā'ishah. He replied, ‘I don't consider him to be upon Islam’ [As-Sunnah – Al-Khallāl]. He also said, ‘I fear kufr for those who – like the Rāfidah – curse the Sahābah. We can safely say that one who curses the Sahābah of the Prophet ʿ has left the religion’ [As-Sunnah – Al-Khallāl]. He also said, ‘The Rāfidah are those who declare barā'ah from the Sahābah of Muhammad ʿ, curse them, degrade them, and curse the leaders of the Sahābah except for four: 'Alī, 'Ammār, al-Miqdād, and Salmān. The Rāfidah have nothing to do with Islam at all’ [As-Sunnah]. Al-Bukhārī ʿ said, ‘It makes no difference to me whether I were to pray behind a Jahmī or Rāfidī or behind a Jew or Christian. They are not to be greeted with salām. Their ill are not to be paid a sick visit. They are not to be married. Their funerals are not to be attended. The meat they slaughter is not to be eaten’ [Khalq Af'al al-'Ibād]. Ahmad Ibn Yūnus ʿ (died 227AH) said, ‘If a Jew were to slaughter a sheep and a Rāfidī were to slaughter one, I would eat from the sheep slaughtered by the Jew and not eat from the one slaughtered by the Rāfidī, because the Rāfidī is a murtadd’ [As-Sārim al-Maslūl – Ibn

4 See footnote #2.



Taymiyyah]. Ibn Hazm رحمته الله said, ‘The Rāfidah are not from the Muslims’ [Al-Fisal]. Ibn Taymiyyah رحمته الله said, ‘Whoever claims that some āyāt of the Qur’ān were deleted or hidden ... then there is no difference of opinion on making takfir of him. Also, whoever claims that the Sahābah apostatized after Rasūlullāh ﷺ except a very few who didn’t exceed a dozen, or that they mostly became fussāq (major sinners), then there is no doubt on making takfir of him, because he has denied the praises of them that the Qur’ān dictated in several places. Rather, whoever doubts the kufr of such a person, then takfir of him is obligatory. This is because the meaning of this statement is that the transmitters of the Qur’ān and the Sunnah were kuffār or fussāq. It also means that those indicated by this verse {You are the best nation produced for mankind} [Āl ‘Imrān: 110], whose best generation was the first, were mostly kuffār or fussāq. It also means that this Ummah was the worst of nations and the predecessors of this Ummah were the most evil of its people! The kufr of such a person is known by necessity from the religion of Islam’ [As-Sārim al-Maslūl]. As-Sam’ānī said, ‘The Ummah has Ijmā’ on takfir of the Imāmiyyah because they believe the Sahābah to be deviant and reject the Ijmā’ of the Sahābah and attribute to them matters that are not befitting of them’ [Al-Ansāb]” [Abridged from “Hal Atāka Hadīth ar-Rāfidah 1”].

Shaykh az-Zarqāwī رحمته الله also said, “The imāms of the Salaf pronounced takfir upon the Rāfidah and exposed their reality ... Imām Mālik رحمته الله said, ‘He who curses the Sahābah of Rasūlullāh ﷺ has no share of Islam’ [As-Sunnah – Al-Khallāl]. Mālik also commented on the following verse: {And the description of them [the Sahābah] in the Injīl is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers – so that Allah may enrage by them the kuffār} [Al-Fath: 29] by saying, ‘Thus whoever is enraged by the Sahābah is a kāfir.’ Imām ash-Shāfi’ī followed him in this deduction” [Ilā Ummatī al-Ghāliyah].

The Kufri Tenets and Deeds of the Rāfidah

The reasons for pronouncing takfir upon the Rāfidah are several, most important of which are:

1) They are the sect most famous for grave-worship amongst all deviant sects. Much grave-worship that entered into pockets of “Ahlus-Sunnah” originated from Rafd and the Rāfidah. Ibn Taymiyyah رحمته الله said, “The first to fabricate these ahādīth about travelling to visit shrines built upon graves were the people of deviant heresies such as the Rāfidah and their likes” [Majmū al-Fatāwā].

The Rāfidah now prostrate to graves and circumambulate them. They supplicate the buried and seek intercession from them. Their hearts are attached to them more than Allah! This shirkī apostasy is something of which all of them – both their leaders and laymen – are guilty. If this were their only kufr, it would be more than sufficient to declare them all apostates.

2) The Rāfidah make takfir of the majority of the Sahābah, hate them, and curse them. Muhammad Ibn ‘Abdil-Wahhāb رحمته الله said, “The verses of the Qur’ān about the virtues of the Sahābah are numerous and the ahādīth on this are altogether mutawātir explicitly stating their righteousness. Thus whoever believes that the Sahābah or majority of them became fāsiqīn or murtaddīn or believes in the right or legality of cursing them has thereby disbelieved in Allah and His Messenger, denying the virtues of the Sahābah that Allah and His Messenger related” [Ar-Radd ‘Alar-Rāfidah]. He also said, “This is a demolition of the very basis of the religion, because its basis is the Qur’ān and Hadīth. If it were assumed that those who learned from the Prophet ﷺ all apostatized except a very few whose number is meager, people would then doubt the Qur’ān and the Hadīth. And we seek refuge from a creed that dictates the collapse of the religion” [Ar-Radd ‘Alar-Rāfidah].



The shirk of the Rāfidah includes grave-worship



For this reason, most of the Rāfidah – except those practicing taqiyyah (masking their kufr) – consider that āyāt of the Qurʾān were omitted, modified, and fabricated by the Sahābah   and that therefore the Qurʾān with Ahlus-Sunnah is incorrect and incomplete!

3) In addition to their heretical stance towards the majority of the Sahābah, the Rāfidah especially emphasized their hatred and takfīr of the best and most famous Sahābah including Abū Bakr, ʿUmar, and ʿUthmān. They did the same towards the wives of the Prophet   especially ʿĀʾishah the daughter of Abū Bakr and Hafsa the daughter of ʿUmar  . Can someone claim a mustard seed of faith while hating the wives of the Prophet   and the best of his companions!

Al-Awzāʾī   (died 157AH) said, “Whoever curses Abū Bakr as-Siddīq   has apostatized” [Al-Ibānah as-Sughrā – Ibn Battah]. Al-Firyābī   (died 212AH) was asked about one who curses Abū Bakr. He replied, “He is a kāfir” [As-Sunnah – al-Khallāl].

4) The Rāfidah defame ʿĀʾishah   and her chastity and thereby the honor of the Prophet  , clearly denying the Qurʾān, as Allah   revealed verses 11 to 26 of Sūrat an-Nūr, declaring ʿĀʾishah’s innocence. And whoever belies a letter of the Qurʾān is a kāfir. How much more so if he belies over a dozen verses of the Qurʾān!

Ibn Kathīr commented in his tafsīr, “The scholars   have Ijmā’ on that whoever curses ʿĀʾishah and accuses her [of infidelity] after revelation of these verses and what was mentioned therein, then he is a kāfir for opposing the Qurʾān.”

5) The Rāfidah have fanatical love of the “twelve” imāms preferring some of them to most of the Prophets   even attributing to them attributes of Allah’s lordship! They claim that these imāms have control over the atoms of the universe, know the unseen, can abrogate the Qurʾān, and deserve absolute obedience.

After quoting various statements from the Rāfidah showing this kufr of theirs, Muhammad Ibn ʿAbdil-Wahhāb   commented, “Whoever claims that non-prophets are better or equal to the Prophets commits kufr. More than one scholar has reported Ijmā’ on this [being kufr]” [Ar-Radd ʿAlar-Rāfidah].

The various forms of kufr held and practiced by the Rāfidah are so numerous, especially as they innovate new deviances with every passing day while they simultaneously wage war against Islam and support the crusaders and apostates against the Muslims.

The Rāfidah According to the Jihād Claimants

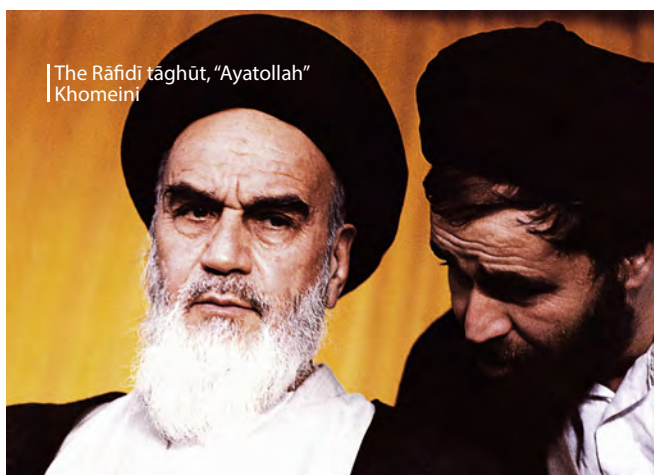
However, the various jihād claimants try to portray the Rāfidah as a sect of ignorant “Muslims.” These claimants rely upon two major shubuhāt to justify their claim.

1) The claim that the Rāfidah are excused due to ignorance: The jihād claimants use this argument as armor to shield thereby the Rāfidah from the takfīr and war of the muwahhidīn. If the mujāhidīn blow up Rāfidī neighborhoods in Iraq with massive car bombs, the jihād claimants cry out, “You are killing ignorant and innocent Muslims! You should be giving them da’wah, not killing them! Our war is only against America!”

This doubt has been responded to numerous times. In brief, if a claimant of Islam worships anything or anyone besides Allah, mocks Allah, or completely abandons submission to Him, then he cannot be considered a Muslim. Islam is sincerity towards Allah and submission to Him. Its testimony declares that there is none worthy of worship and obedience except Allah. One of its prerequisites is knowledge; and one of its nullifiers is turning away from learning the very basics of Islam. Contrary to the Murji’ah and their brethren from the jihād claimants, Islam is not a superficial claim having no reality. If it were so, most of the conflicts between the Muslims and kuffār would have been resolved without the need for war. But it is this reality – that faith is word and deed – that spites the kuffār the most. They wish that just as they have abandoned most of the deeds mandated by their distorted Tawrah and Injīl while holding on to the name of “Christianity,” the Muslims would do the same. {They wish you would disbelieve as they disbelieved so you would be the same} [An-Nisā’: 89].⁵

Ibn Abī Butayn   (died 1282AH) criticized those who excuse the likes of the Rāfidī laymen, saying, “If a person were to say about the Rāfidah of the era that they are excused

⁵ Irjā’ in general as well as this exaggerated understanding of ignorance being an excuse has been refuted in several articles of Dābiq. See issue 8, “Irjā’ – The Most Dangerous Bid’ah,” issue 7, “Islam Is the Religion of the Sword,” issue 6, “The Qā’idah of adh-Dhawāhirī ... And the Absent Yemeni Wisdom,” and issue 10, “The Law of Allah or the Laws of Men.”



due to ignorance with regards to their cursing of Abū Bakr, ‘Umar, and ‘Āishah because the Rāfidah are ignorant blind followers, both the scholars and laymen would condemn him!” [Ad-Durar as-Saniyyah].

That was over a century ago and on the issue of cursing major Sahābah. How much more deserving of condemnation is one who excuses the Rāfidah with regards to major shirk!

2) The claim that some scholars did not make takfir of all the Rāfidah: This claim is a twisting of one of two matters.

First: They refer to scholars who did not make takfir of all the “Shī‘ah,” which is a label more general than that of the Rāfidah, as it includes those who preferred ‘Alī to Abū Bakr and ‘Umar while still recognizing the Khilāfah of Abū Bakr and ‘Umar and their companionship. This is an extinct phenomenon, now only existing in historical books describing ahlul-bida’. As for the contemporary Zaydiyyah, then they have been Rāfidized by Iranian propaganda, making them a sect engaged in cursing the Sahābah after already imitating the Rāfidah in grave worship.

Second: They refer to some scholars who did not make takfir of the Rāfidah, each and every one. However their fatāwā should be understood in the context of history, as the leaders of the Rāfidah had practiced taqiyyah for centuries while living under the authority of the Muslims, concealing many aspects of their religion from the Sunnī scholars, the public, and even from their own laymen until the rise of the Safawī state under the leadership of Ismā‘il as-Safawī in the tenth century after the Hijrah. Thereafter, they flagrantly declared their Bātinī creed of kufr and shamelessly manifested what it dictated to them of major shirk, openly inviting their zealous hordes to a religion of blatant kufr, leaving no Rāfidī layman innocent of apostasy. It was during this “revival” that Muhammad Bāqir al-Majlisī emerged as top religious official of the Safawī state. He wrote several influential books and spread “revivalist” propaganda, leaving a lasting effect on Rafd and the Rāfidah.

‘Abdullāh Ibn Muhammad Ibn ‘Abdil-Wahhāb ؑ said after mentioning the fatwā of Ibn Taymiyyah in which he pronounced takfir upon the Rāfidah who make takfir of the majority of the Sahābah, “This was the ruling upon them to begin with. As for their later generations and now, then they have added major shirk to their Rafd. They practice this shirk at shrines to an extent that even the Arabs to whom Rasūlullāh ؑ was sent to did not reach” [Ad-Durar as-Saniyyah].

Muhammad Ibn ‘Abdil-Latif Āl ash-Shaykh ؑ likewise said after mentioning Ibn Taymiyyah’s fatwā, “This was the ruling upon them to begin with. As for now, then their situation is much worse, as they have added to this deviance their worship of the awliyā’ and the righteous from Ahlul-Bayt, believing that Ahlul-Bayt can benefit and harm them, supplicating them both in times of hardship and ease. They believe that this is a deed that gets them closer to Allah and a religion that they must adhere to. So whoever is in doubt of their takfir after such, then he is ignorant of the reality of what the messengers came with and what the books were revealed with. He must therefore review his religion before the coming time of his burial” [Ad-Durar as-Saniyyah].

Shaykh Hamd al-Humaydī ؑ – one of the scholars recently killed by Āl Salūl and who had pledged allegiance to the Islamic State – commented on Ibn ‘Abdil-Latif’s words, saying, “That was in his era, so how would it be if he were to see this era and the manifestation of their shirk in Makkah and al-Madīnah, and at al-Baqī’ graveyard and elsewhere?” He later comments, “Thus their males, females, laymen, and scholars are thereby kuffār” [Aqwāl Ahlil-Islām Fil-Hukm ‘Alar-Rāfidah].⁶

Shaykh az-Zarqāwī ؑ responded to al-Maqdisī’s criticisms of the operations against the Rāfidah similarly [Bayān wa Tawdih Limā Athārahul-Maqdisī].

Twisting the select words of a few scholars to claim that the Rāfidah are “Muslims,” is equivalent to taking the statements of the Salaf against the Sufis of their era – those early Sufis whose mistakes were limited to exaggerated zuhd and waswās – and then misapplying these statements to the grave-worshipping, Jahmī Sufis of later eras, thereby claiming that just as the early Sufis were misguided Muslims, the later mushrik Sufis are also misguided “Muslims”! Allah’s refuge is sought from such perversion of the truth.

⁶ In his piece, he ؑ quotes several of the scholars from the Salaf on their takfir of the Rāfidah. Those not mentioned elsewhere in this article include: ‘Abdullāh Ibn al-Hasan Ibn al-Hasan Ibn Abī Tālib (died 145AH), ‘Abdullāh Ibn Mus’ab Ibn Thābit Ibn ‘Abdullāh Ibn az-Zubayr (died 184AH), ‘Abdur-Rahmān Ibn Mahdī (died 198AH), ‘Abdur-Razzāq as-San’ānī (died 211AH), al-Qāsim Ibn Salām (died 224AH), Bishr Ibn al-Hārith (died 227AH), Abū Zur’ah ar-Rāzī (died 264AH), and Abū Hātim ar-Rāzī (died 277AH). May Allah have mercy upon them all.

Jihād Claimant Perversions

Adh-Dhawāhirī said, “We consider the Twelver Shī’ah one of the mubtadi’ sects that innovated bid’ah in creed that reached the point of cursing Abū Bakr, ‘Umar, the Mothers of the Believers, and the majority of the Sahābah and Tā-bi’īn. They consider them to be kuffār, they openly curse them, and they consider the Qur’ān to have been distorted ... and they have other innovated beliefs such as claiming the infallibility of the twelve imāms and that these imāms reached a level that neither a prophet nor angel has reached ... As for those who are ignorant and believe in these false tenets due to ahādīth they thought to be authentic while the truth had not reached them or due to them being ignorant laymen, then they are excused due to ignorance” [Mawqīfunā Min Īrān].

He also said in his infamous letter censuring Shaykh az-Zarqāwī ﷺ, “If attacking some of the heads of the Shī’ah is necessary [as you claim], then why do you attack the laymen of the Shī’ah? Doesn’t this lead to their false beliefs taking root deeper in their hearts, whereas the obligation upon us is to speak to them with da’wah and clarify and convey the truth to them so that they might be guided to it? Will the mujāhidīn ever be able to kill all the Shī’ah of Iraq? Did any Islamic state in history ever try to do so? Why are the laymen of the Shī’ah killed despite them being excused due to their ignorance? And what would we have supposedly lost if we had not targeted the Shī’ah? ... And do our brothers forget that both we and Iran are in need of each other not harming one another during this era in which the Americans target us both?”

He said in another letter censuring the targeting of Rāfidī temples, markets, and neighborhoods that he believes “these deeds spill inviolable blood, as the blood of the women, children, and commoners of the Shī’ah – except their fighters – is inviolable, because they are excused due to ignorance.” He then goes on to say mockingly, “Do you want to kill all the Shī’ah of Iraq? Then follow them up by killing all the Shī’ah of the Arabian Gulf and Peninsula? Then the Shī’ah of Iran, Shām, and the rest of the world?!”

He also said, “[The mujāhidīn] must not fight the deviant sects such as the Rāfidah, the Ismā’īliyyah, the Qādiyāniyyah, and the deviant Sufis, as long as these sects do not fight Ahlus-Sunnah. If they fight Ahlus-Sunnah, then the response should be limited to the fighters of these sects, while at the same time we must clarify that we are only defending ourselves. We must avoid striking their non-fighters, their families, their homes, their places of worship, their celebrations, and their religious gatherings ... As for the areas that fall under the control and authority of the mujāhidīn, then these sects should be treated with wisdom after da’wah, promoting awareness, exposing shubuhāt, and command-

ing the good and forbidding the evil in a manner that does not lead to a greater harm, such as the mujāhidīn being cast out of those regions or the masses revolting against them or a fitnah being instigated that the enemies of the mujāhidīn will exploit to occupy these regions” [General Guidelines for Jihādī Activism].

Adh-Dhawāhirī’s policies towards the Rāfidah are clearly based upon his deviant belief that they are “Muslims.” As for his claim that no Islamic state throughout history ever attempted to kill off the Rāfidah, then that is due to his ignorance. The Twelver Rāfidah had not existed during the eras of the Rāshidī, Umawī, and ‘Abbāsī khulafā’ as they exist today, for the sect had been a minority practicing taqiyyah, never having the political power nor the military might to manifest and propagate their blatant kufr and shirk, a condition changed by the advent of the Safawī state four hundred years ago.

As for the nationalist Taliban, then they are similar to Dhawāhirī’s Qā’idah, considering the Rāfidah to be their brothers and publically denouncing those who target the Rāfidah.

‘Abdullāh al-Wazīr, the official correspondent of the nationalist Taliban media committee, said, “The Shī’ah are Mus-



lims ... Everyone who says there is no god but Allah and Muhammad is Allah’s Messenger is a Muslim. The sects are many and Allah will decide between them on Judgment Day.”

The nationalist Taliban also boasted of their gatherings with the Rāfidī officials of Iran, saying, “Recently a high-ranking delegation led by Muhammad Tayyib Agha, the president of the political office of the Islamic Emirate, visited the neighboring state of Iran. During the visit, the delegation discussed with Iranian officials the current situation

in Afghanistan, the region, and the Muslim world, and the condition of the Afghan refugees in Iran. It should be noted that this visit was a part of many regular visits that the Islamic Emirate delegation makes to various countries of the world for the sake of discussing bilateral topics as well as building, expanding, and strengthening relations” [Statement of the Official Spokesman of the Emirate on a High-Ranking Delegation Sent to Iran].

The nationalist Taliban also defended the Rāfidī state of Iran – both its government and public – saying, “The Islamic Emirate of Afghanistan denounces the new punishments by the Security Council against the Islamic Republic of Iran and the censures against this country and its people. The Emirate considers these decrees invalid. The Islamic Emirate, in accordance with its stance of sympathizing with nations, considers the last and previous economic threats from the Security Council to be a great transgression and oppression against the rights of Iran and its people. In this regards, we say that the harmful effects and negative consequences of these warnings fall directly upon the public of Iran. So we demand that all matters be resolved and all problems settled through discussion and understanding” [Statement from the Political Committee of the Emirate on Several Events regarding Afghanistan and the World].

The nationalist Taliban also condemned attacks against their Rāfidī brothers, saying, “Two explosions occurred in an unknown manner on ‘Āshūrā’ day the 10th of Muharram 1433AH this year inside Kabul and Mazar-i-Sharif leading a number of our persecuted unarmed citizens being soaked with their own blood and leading their families to sit at gatherings of grief and mourning. From the very beginning, the Islamic Emirate strongly and severely condemned and denounced these two incidents. On 15-1-1433AH, the head shūrā assembly of the Islamic Emirate of Afghanistan held an emergency meeting in this regards. Comprehensive discussions were held about the two incidents in the gathering. The officials considered that this act to be a conspiracy plotted by the defeated enemy. It was resolved that our attentive nation must be intelligently alert for such deeds and acts done by the enemy and not allow anyone to ignite enmity, animosity, and division amongst our united nation whether based on sect, tribe, language, or region so as to prevent them from reaching their sinister and despicable goals. The shūrā assembly also requested that all political and denominational parties in the country give the interests of the people and nation priority to their specific and partisan interests during such crises. They should not make any statements that seek to serve their political goals thereby harming the unity of our nation in a manner that will only cast more oil on the fire the enemy has lit.”

“During the gathering, it was also emphasized that the enemy at critical moments like this before his imminent



withdrawal will extend his hand, in accordance with his despicable habit to exploit incidents like the sad day of ‘Āshūrā’. He strives to plant the seeds of hypocrisy and division between the united Afghan nation so as to break up their unity. This is because the enemy has failed in achieving all his schemes and conspiracies, so he wants to exploit this event as a bayonet by which he takes revenge against our oppressed and poor nation for all his defeats. But our alert and united nation will not lose patience. It will not be reckless. It will never be fooled by the likes of these schemes done by the enemy. This scheme of theirs will fail like all the other schemes and conspiracies. At the end of the gathering after discussing the two incidents from all the angles, the following statement was released containing the following points.”

“1) The Islamic Emirate offers its condolences to the families of all the afflicted and aggrieved by these two incidents. It also severely condemns all the likes of these incidents. 2) The Islamic Emirate considers these incidents to be the deeds and schemes of the occupation and enemies of Afghanistan. It calls all citizens to fulfill their Islamic responsibility then their national responsibility and cooperate with each other to prevent any similar incidents, because, like this incident, the acts of the enemy are against all citizens and harm our motherly Afghanistan. 3) The Islamic Emirate especially requests that all the scholars and prominent figures of the Shī’ah in Afghanistan be fully alert after what took place against them and teach their people the reality, which is that the matter is not at all that of enmity between Ahlus-Sunnah and the Shī’ah. They should not pay attention to any irresponsible statements from some of the domestic agents of the enemy, those who give this incident the image of being sectarian and domestic spite. These agents do so to achieve their personal goals and satisfy their masters. 4) The Islamic Emirate directs all its mujāhidīn to fulfill their responsibilities and carry out the tasks they have been assigned by focusing very much on preventing such atrocious acts from being repeated” [Report on the Emergency Gather-

ing of the Leading Shūrā Assembly of the Emirate and the Statement Released on the Two Attacks on ‘Āshūrā’ Day in Kabul and Mazar-i-Sharif].⁷

They send their condolences to the Rāfidah and declare their willingness to cooperate with them against the mujāhidīn!

The Zarqāwī Manhaj on the Rāfidah

It is best that one contrasts this deviance of Dhawāhirī and the nationalist Taliban with Shaykh az-Zarqāwī’s plan to cleanse Iraq of the Rāfidah.

Shaykh Abū Mus’ab ﷺ said in his famous letter to Shaykh Usāmah Ibn Lādin ﷺ, “The Rāfidah are the insurmountable obstacle, the lurking snake, the scorpion of deception and malice, the prowling enemy, the deadly poison. We here wage a war at two levels. The first war is open and exposed with an aggressive enemy and clear kufr. The second war is a difficult and fierce one with a scheming enemy who dresses like a friend, shows approval, and calls to unity, while he conceals evil and plots day and night, after obtaining the heritage of all the Bātinī sects that had appeared throughout history, leaving a scar upon his face that the days cannot remove. The precise observer and wise scrutinizer realizes that Shiism is the immediate danger and real challenge. {They are the enemy, so beware of them. May Allah destroy them; how are they deluded?} [Al-Munāfiqūn: 4]. The message of history is confirmed by the testimony of current events, clearly informing the world that Shiism is a religion that does not agree with Islam except like how the Jews gather with the Christians under the label of ‘People of the Book.’ Shiism contains everything from blatant shirk, to grave worship, to circumambulating tombs, to takfir of the Sahābah, to cursing the Mothers of the Believers and the best of this Ummah, to claiming distortion of the Qur’ān – a logical result of their defamation of its carriers – in addition to the claim of the infallibility of the imāms and that belief in them and recognition of their reception of revelation are a basis of faith as well as other forms of kufr and manifestations of zandaqah that their authoritative books and primary references overflow with. And they do not cease to print, distribute, and publish these books and references.”

“The dreamers who think that the Shiite can forget his historical heritage and ancient black spite towards the Nawāsib – as the Rāfidah label Ahlus-Sunnah – is mistaken. He is like someone who demands the ‘Christian’ abandon the idea of the Messiah being crucified [and still call himself a ‘Christian’]. Does an intelligent man do so?”

7 Adh-Dhawāhirī as well as the Taliban leadership have many more statements in defense of the Rāfidah. See, for example, Dābiq, issue 6, “The Qā’idah of adh-Dhawāhirī ... And the Absent Yemeni Wisdom.”



He then said, “The Rāfidah are a party of treachery and treason throughout history and the ages. It is a sect whose war is directed against Ahlus-Sunnah.”

He then goes on to explain that the Rāfidah were beginning to dissolve their militias and join the newly formed Iraqi government, army, and security under the sight of the Americans and with American aid. The Rāfidah knew a direct conflict between them and Ahlus-Sunnah would only harm Rāfidī interests by awakening Ahlus-Sunnah to jihād. The Rāfidah believed that such a conflict would have to be delayed until the stabilization of a crusader-backed government controlled by the Rāfidah themselves. And they committed many crimes against Ahlus-Sunnah before the establishment of such a government, but always covertly, killing many mujāhidīn, scholars, intellectuals, doctors, and engineers, while taking advantage of the fact that unlike the very obvious Americans, the Rāfidah spoke Arabic, looked Iraqi, and knew the Iraqi territory well. This made them a greater obstacle and more dangerous enemy than the Americans. The Rāfidah also exploited the naivety of some of Ahlus-Sunnah, by practicing taqiyyah and hiding their kufr and animosity. As a result of these schemes, most mujāhidīn killed during the initial American invasion were actually killed by the Rāfidah.

After this discussion, he stated, “The Rāfidah: They are the key to change. I mean they should be targeted and struck in their religious, political, and military core. This will provoke





them to manifest their rancor against Ahlus-Sunnah and bare the teeth of the Bātinī spite festering in their chests. If we succeed, it is possible to awaken the neglectful Sunnis, as they will feel the imminent danger and approaching death upon the hands of these Saba'iyyah [followers of Ibn Saba']. Ahlus-Sunnah, despite their weakness and division, are sharper blades and more resolved and truthful on the battlefield than these Bātinīyyah, for the Rāfidah are a people of treachery and cowardice. They only assail the weak. They only assault the helpless. Ahlus-Sunnah in general understand the danger of these people and are cautious and fearful of the results of such consolidation being granted to the Rāfidah. If it were not for the cowardly dissuading heads of Sufism and the Ikhwān, the people would have been much better off."

"This matter, in addition to what is anticipated from it of awakening those who are in slumber, will also trim the nails of these Rāfidah and pull out their canines before the inevitable war. It is also anticipated to incite the anger of the people against the Americans, who brought this destruction and who were the cause of this evil. It will also deter the people from enjoying leisure and achieving some of the delights they were prohibited before, which would make them succumb to comfort, cling to the earth, prefer safety, and turn them back from the clashing of swords and neighing of steeds."

"The Method of Operation: Our condition dictates that we deal with the matter with courage and clarity and endeavor for a solution ... The solution as we believe, and Allah knows best, is to expose the Rāfidah and raise the resolve of Ahlus-Sunnah to fight them and stop them. This is for several reasons: A) The Rāfidah have declared a hidden war against the Muslims. They are the close and dangerous enemy to Ahlus-Sunnah. Even though the Americans are also a major enemy, but the Rāfidah are more severely dangerous and more murderous towards the Ummah than the Americans ... B) They took the Americans as allies, supported them, stood in their ranks in the face of the mujāhidīn, and sacrificed and continue to sacrifice for the Americans everything precious so as to end jihād and the mujāhidīn.

C) Our war against the Rāfidah is a way to incite and raise the resolve of the Ummah for this battle."

He ﷺ also said elsewhere, "It is not possible for the Muslims to achieve victory against the hostile kuffār from the Jews and Christians except by abolishing those apostate agents – especially the Rāfidah – near the Muslims. This is what history observed for us, as Baytul-Maqdis, which fell in the hands of the Crusaders with the aid of the 'Ubaydī Rāfidah, was not taken back except at the hands of Salāhuddīn, despite Nūriddīn Mahmūd being harsher against the Crusaders than Salāhuddīn. But Allah ﷻ declared that victory and liberation of Baytul-Maqdis would be upon the hands of Salāhuddīn. But when? After he fought the 'Ubaydī Rāfidah for years and completely abolished and destroyed their state. Thereafter, he dedicated his efforts to the war against the Crusaders until victory was achieved and he retook Baytul-Maqdis, which had been for years in the hands of the Crusaders due to the treachery of the Rāfidah."

"This is a very important lesson that history presents to us. One should not be heedless of this lesson. We will never have victory against the aslī kuffār⁸ except after also fighting murtadd kuffār in addition to the aslī kuffār. The Islamic victories that took place during the era of al-Khulafā' ar-Rāshidīn came only after cleansing the Arabian Peninsula of the apostates" [Hal Atāka Hadīth ar-Rāfidah].

The difference between the two methodologies is due to the issue of takfīr. Shaykh Abū Mus'ab considered the blood of the Rāfidah obligatory to spill, so he did not hesitate in executing operations that lead to their deaths. Every day, the Rāfidī cities and neighborhoods of Iraq were targeted with car bombs and truck bombs. In contrast, adh-Dhawāhirī considers that the filthy blood of the Rāfidah is harām to spill, and so he censures any attempt at reviving jihād against these pagan apostates!

Are the Rāfidah Apostates or Kuffār Asliyyīn?

This question has confused some of the ignorant, as they thought that declaring the Rāfidah to be apostates necessitated that the Rāfidī raised upon Rafd was once really a "Muslim." These ignorant people then claimed that whoever declared the Rāfidah to be apostates himself apostatizes, as according to them he had declared kufr to be Islam.⁹ But their understanding is nothing but falsehood.

Talhah Ibn Musarrif ﷺ (died 112AH) said, "The women

⁸ Editor's Note: The kāfir aslī is a kāfir having nothing to do with Islam, like the Jews, Christians, Hindus, etc. As for the kāfir who was once a Muslim and became a Jew or Christian, then he is a murtadd. Likewise, the kuffār who mix "Islam" with kufr and shirk – such as the Rāfidah, the tawāghīh, and the Nusayriyyah – then they are also murtaddīn.

⁹ An example of this ignorant phenomenon was reported in Dābiq, issue 6, "Dismantling a Khārijī Cell," page 31.



of the Rāfidah are not to be married. The meat the Rāfidah slaughter should not be eaten. This is because they are a people of apostasy” [Al-Ibānah as-Sughrā – Ibn Battah].

The ruling of apostasy upon the Rāfidah as a sect and individuals was quoted earlier from numerous scholars from various eras. It was also the verdict of Ibn Taymiyyah and others upon the Bāṭiniyyah including the Druze, the Nusayriyyah, and the Ismā'iliyyah, all of which were sects that formed centuries before these scholars. This ruling has nothing to do with the individual Rāfidī or Bāṭinī ever actually being a Muslim fulfilling the prerequisites of Islam. And similar to the ruling of a person who hypocritically claims Islam and then later declares his hypocrisy or a Jew that pronounces the shahādah but claims he was just joking, the person raised as a Rāfidī is treated as an apostate, although he had never truly been Muslim. This has been the ruling of scholars for centuries regarding any apostate sect.¹⁰

This ruling dictates that the Rāfidah are to be treated with the sword against riddah, which differs from the sword against kufr aslī. The difference between the two swords is as follows: 1) The murtadd can be killed after he is taken prisoner even if he declares repentance. 2) The murtadd cannot pay jizyah to become a dhimmī. 3) A treaty cannot be signed with the murtaddīn. 4) Murtadd men cannot be enslaved. 5) A murtadd cannot be released for ransom. 6) A murtadd cannot be released as clemency. 7) A murtadd can be forced back into Islam. Etc.¹¹

The claim that the Rāfidah are kuffār asliyyīn implies that they must not be killed after repenting in captivity, that

¹⁰ The first to claim otherwise was as-San'ānī (died 1182AH). His opinion was criticized by 'Abdul-Latif Āl ash-Shaykh (died 1293AH) in “Misbāh adh-Dhalām.”

¹¹ The details on these matters can be found in the books of fiqh.

they could remain Rāfidah, pay jizyah, and become from ahludh-dhimmah, that a treaty could be signed with them, that their men could be enslaved, that they could be released out of clemency or for ransom, and that they should not be forced into Islam! A deviant ignoramus might even claim they are more suited to be considered from Ahlul-Kitāb than the Jews and Christians, as the Rāfidah have a kitāb, although they consider it distorted!

If one searched the books of āthār from the Salaf, he would not find any precedence for these odd opinions. Finally, the fact that the Rāfidah are apostates necessitates more severity when applying the sword of jihād to their filthy necks.

The Crimes of the Rāfidah against Ahlus-Sunnah

Sufyān Ibn 'Uyaynah (died 198AH) said, “No one holds animosity towards one of the Sahābah of Rasūlullāh (ﷺ) except while holding more animosity towards the rest of the Muslims” [Al-Ibānah as-Sughrā – Ibn Battah].

Wallāhi, he spoke the truth. How can someone hold animosity towards Abū Bakr as-Siddīq and his daughter



Ā'ishah – the two people the Prophet ﷺ declared to be the most beloved persons to him on earth – and then not hate the common Muslims even more?! Thus, the Rāfidah played a role in almost every conspiracy launched against Islam.

Ibn Taymiyyah رحمه الله said, “Because they consider the Muslims to have worse kufr than the Jews and Christians, they take the enemies of the religion as their close allies, those whose enmity everyone knows of, like the Jews, Christians, and pagans. They have enmity towards the awliyā’ of Allah who are the best people of the religion and the leaders of the pious” [Minhāj as-Sunnah]. He also said, “Every intelligent individual should reflect upon the episodes of evil, fitnah, and corruption in his era and before that. He will find the majority of these episodes are from the Rāfidah. You will find them to be the worst of people in making fitnah and evil” [Minhāj as-Sunnah].

Therefore, Shaykh az-Zarqāwī رحمه الله said, “By recalling historical experiences, testimonies of past eras, signs of current events, and the experiences we live today, we will understand truly the meaning of {They are the enemy, so beware of them. May Allah destroy them; how are they deluded?} [Al-Munāfiqūn: 4]. Throughout history, they have been a pang in the throats of the Muslims, a dagger in their backs, the rat that destroyed the dam, and the bridge over which the enemies of the Ummah pass.”

“Shaykhul-Islām Ibn Taymiyyah spoke the truth when he described their condition after describing their takfir of the Muslims, he رحمه الله said, ‘For this reason, they help the kuffār against the Muslim masses. They also helped the Mongols. They were one of the biggest reasons for Genghis Khan, the king of the kuffār, invading the Muslim lands. They were also the reason for Hulagu Khan’s invasion of Iraq, taking of Aleppo, and plundering of as-Sālihiyyah. They also have many other treacheries they committed with their malice and deception. For this reason, they plundered the Muslim army as it travelled near them on its way back to Egypt after the first episode. For this reason, via armed robbery,

they devastate the highways of the Muslims. For this reason, they supported the Mongols and the Franks against the Muslims. The biggest sorrow was manifested by them when Islam again became victorious. Similarly, when the Muslims conquered the shores of ‘Akkah and its nearby regions, the Rāfidah supported the Christians and preferred them to the Muslims ... All that I described is just a part of their evil, whereas the matter is much greater. There is rancor and rage in their chests – the likes of which can be found in no other people’s hearts – directed to all ranks and levels of Muslims. According to them, the greatest act of worship is to curse the awliyā’ of Allah ... The Rāfidah are the people who strive the most to divide the Jamā’ah of the Muslims. One of their greatest principles is to make takfir of and curse the best of the Muslim leaders like al-Khulāfā’ ar-Rāshidīn and the scholars, because everyone who does not believe in the infallible nonexistent imām has not believed in Allah and His Messenger ﷺ. The Rāfidah love the Mongols and their state, because through it they achieved honor the likes of which they could not achieve in a Muslim state. If the Muslims conquer the Christians and mushrikīn, it is a pang in the throats of the Rāfidah. If the mushrikīn and Christians conquer the Muslims, it is a celebration and joy for the Rāfidah’ [Majmū’ al-Fatāwā]. That ends his words, rahimahullāh. It is as if he lives amongst us describing what he witnessed with his own eyes, when he says, ‘And likewise, if the Jews establish a state in Iraq or elsewhere, the Rāfidah would be from their greatest supporters, because they always support the kuffār from the mushrikīn, the Jews, and the Christians. They help them in fighting and waging war against the Muslims’ [Majmū’ al-Fatāwā]” [Ilā Ummatī al-Ghāliyah].

The Rāfidah were behind the early fitan during the reigns of ‘Uthmān, ‘Alī, and Mu’āwiyah رحمه الله. The Rāfidah were behind the death of al-Husayn رحمه الله. The Rāfidah waged war against the ‘Abbāsī Khilāfah via the so-called “Fātimī” state. They supported the Mongols against the ‘Abbāsī Khulafā’ and the Muslim kings thereafter. They supported the Franks and the Crusaders in their invasions of Shām and Palestine. They waged war against Ahlus-Sunnah through the Safawī state. They aided the Americans in their invasions of Afghanistan and Iraq. They supported the Nusayrī regime in Shām and established a Rāfidī militia-state in Yemen. They will continue to wage war against the Muslims until the Rāfidah ultimately unite with the Jews under the banner of the Dajjāl.

The Rāfidah and the Dajjāl

The Prophet ﷺ warned very much of the Dajjāl, even ordering the Muslim to seek refuge with Allah from the evil fitnah of the Dajjāl five times a day. The Prophet ﷺ also described many of the Dajjāl’s attributes. In the Sunnah, the Dajjāl is described as having red in his skin tone





Rāfidī religious occasions are celebrations of kufr and heresy

and being bulky [Reported by al-Bukhārī and Muslim from Ibn ‘Umar]. His hair is also described as being very curly [Reported by Muslim from Ibn ‘Umar]. He is also described as being tan [Reported by Imām Ahmad from Junādah Ibn Abī Umayyah]. He is also described as being Jewish [Reported by Muslim from Abū Sa’īd al-Khudrī]. He is also described as being on an island in the eastern seas, chained and imprisoned [Reported by Muslim from Fātimah Bint Qays]. He is described as coming from the East on his way to al-Madīnah [Reported by Muslim from Abū Hurayrah]. The earth is folded for him so that he can cover it in forty days [Reported by Ibn Hibbān from Fātimah Bint Qays]. He will not leave a single fountain on the earth except that he will stop at it [Reported by Imām Ahmad from Jābir]. He will pass by ruins and order it to produce forth its treasures; the treasures will then follow him like bees [Reported by Muslim from an-Nawwās Ibn Sam’ān].

The above-mentioned traits are similar to those of the so-called “Mahdī” described in the books of the Rāfidah. His hair is very curly [Ilzām an-Nāsib – al-Hā’irī]. He is tan [Al-Ghaybah – at-Tūsī]. He has a big belly [Al-Ghaybah – an-Nu’mānī]. He has red in his skin tone [Al-Ghaybah – an-Nu’mānī]. He looks like the men of Banī Isrā’īl [Ilzām an-Nāsib – al-Hā’irī]. He is currently on a green island in the seas and chained up for his protection [Ilzām an-Nāsib – al-Hā’irī]. He is displaced and alone [Bihār al-Anwār – al-Majlisī]. He will begin his call from the east [Bihār al-Anwār – al-Majlisī]. The earth will be folded for him [Ilzām an-Nāsib]. He will not leave a single fountain on the earth except that he will stop at it [Kashf al-Ghummah – al-Irbilī]. The treasures of the earth will emerge for him [I’lām al-Warā – at-Tabarsī]. The “angels” with him will carry swords belonging to the family of Dāwūd ﷺ [Al-Kāfi – al-Kulaynī]. He will extract the ark of Mūsā and Hārūn and conquer cities with it [Ar-Raj’ah – al-Ihsā’ī]. He will have with him the staff of Mūsā and the ring of Sulaymān [I’lām al-Warā – at-Tabarsī]. He will have the tablets of Mūsā [Al-Kāfi – al-Kulaynī].

Undoubtedly, these fabricated narrations falsely attributed to Ahlul-Bayt actually describe the Dajjāl – the “Messiah” of the Jews. Despite these reports all being fabrications, the Rāfidah strive to follow what the lies dictate, as they consider them the greatest pillar of their religion. Were these reports fabricated by Jews following the footsteps of Ibn Saba? Were they the plots of the Dajjāl conveyed to the Rāfidah through his network of shayātīn? Were they revealed to the Rāfidah by the shayātīn as dreams? Allah knows best.¹²

Conclusion

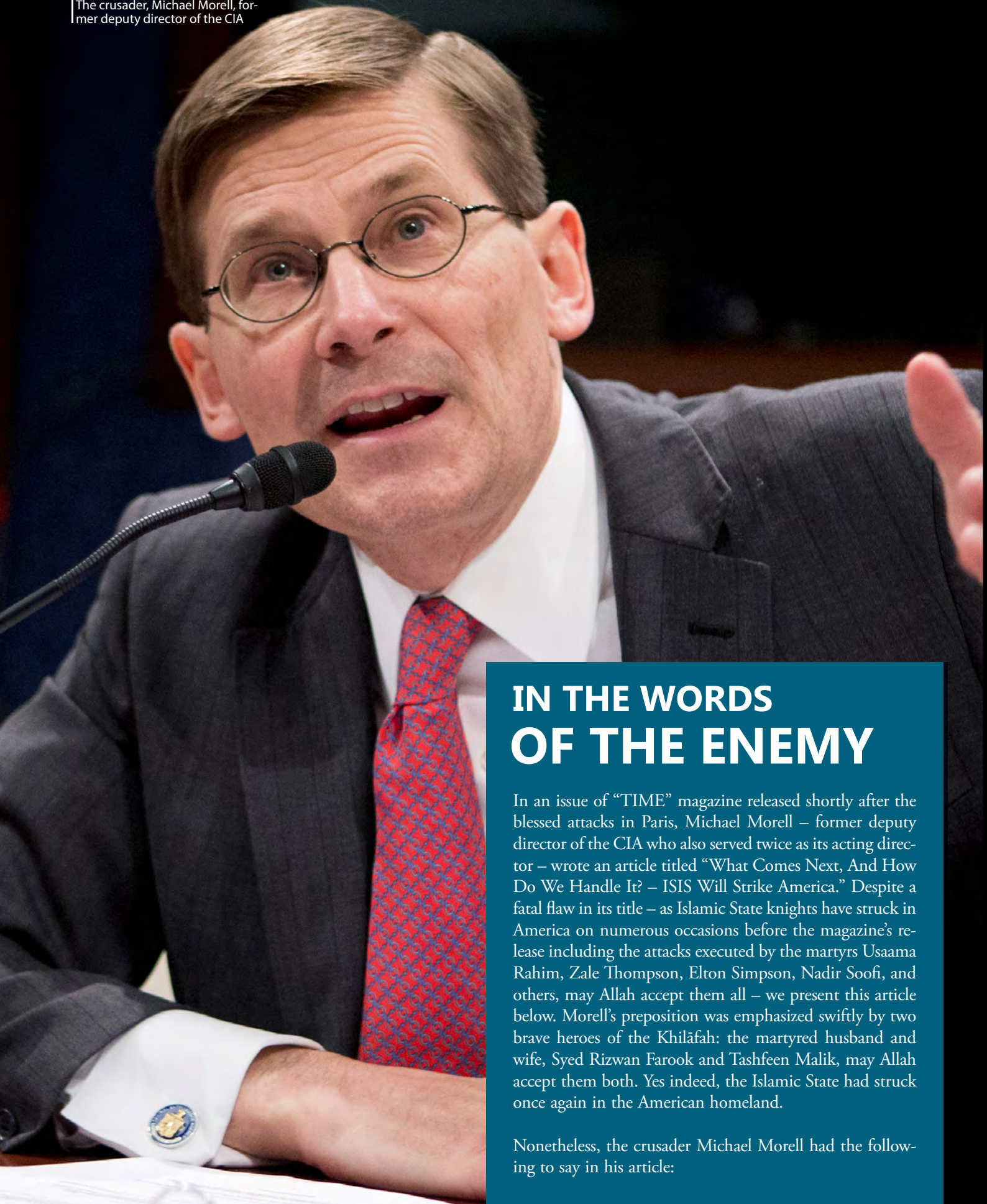
These are the Rāfidah. Initiated by a sly Jew, they are an apostate sect drowning in worship of the dead, cursing the best companions and wives of the Prophet ﷺ, spreading doubt on the very basis of the religion (the Qur’ān and the Sunnah), defaming the very honor of the Prophet ﷺ, and preferring their “twelve” imāms to the prophets and even to Allah! Their hordes of followers all partake in the apostasy of their heads and leaders. Accordingly, there is no difference between a layman Rāfidī and a “scholar” except in the diseased hearts of the jihād claimants, as the Rāfidah did not only reject Abū Bakr and ‘Umar, they also rejected Islam and the very basis of the religion. And throughout history, they have never hesitated to cooperate with the Jews, Christians, and pagans against Islam and the Muslims.

Thus, the Rāfidah are mushrik apostates who must be killed wherever they are to be found, until no Rāfidī walks on the face of earth, even if the jihād claimants despise such and even if the jihād claimants defend the Rāfidah with their words day and night. The Rāfidah and their founder Ibn Saba’ hated the khulafā’ of the Muslims, spread strife amongst their ranks, encouraged dissent, and waged war against the historic khilāfah all in the name of “commanding the good and forbidding the evil,” a trait the jihād claimants also share with the Rāfidah. It is therefore not surprising that the jihād claimants now wage war against the Islamic State while condemning the targeting of Rāfidī temples, markets, and neighborhoods.

Finally, the Rāfidah await the Jewish Dajjāl, who they plot to support alongside the Jews against the Muslims. Thus, as the signs of the Hour approach, a Muslim should ignore the confusion spread by the callers to Hellfire and instead – while performing jihād – reflect upon the condition of the Rāfidah, those who imitate them, and those who defend them, and thereafter ask Allah to keep his heart firm upon Islam, protect him from the evil of the Dajjāl and all other fitnah, and enlighten his heart with truth, until he meets Allah while He is pleased with him.

¹² For more traits of the Rāfidī “mahdī,” see Dābiq, issue 11, “The ‘Mahdī’ of the Rāfidah: The Dajjāl.”

The crusader, Michael Morell, former deputy director of the CIA



IN THE WORDS OF THE ENEMY

In an issue of “TIME” magazine released shortly after the blessed attacks in Paris, Michael Morell – former deputy director of the CIA who also served twice as its acting director – wrote an article titled “What Comes Next, And How Do We Handle It? – ISIS Will Strike America.” Despite a fatal flaw in its title – as Islamic State knights have struck in America on numerous occasions before the magazine’s release including the attacks executed by the martyrs Usaama Rahim, Zale Thompson, Elton Simpson, Nadir Soofi, and others, may Allah accept them all – we present this article below. Morell’s preposition was emphasized swiftly by two brave heroes of the Khilāfah: the martyred husband and wife, Syed Rizwan Farook and Tashfeen Malik, may Allah accept them both. Yes indeed, the Islamic State had struck once again in the American homeland.

Nonetheless, the crusader Michael Morell had the following to say in his article:

“ISIS poses a major threat to the U.S. and to U.S. interests abroad, and that threat is growing every day. The nature and significance of the threat flow from the fact that ISIS is – all at the same time – a terrorist group, a state and a revolutionary political movement. We have never faced an adversary like it.”

“As a terrorist group, ISIS poses a threat to the homeland. That threat is largely indirect and involves ISIS’s ability to radicalize young Americans to conduct attacks here. The FBI has over 900 open investigations into homegrown extremists, the vast majority radicalized by ISIS, and a large number of those investigations relate to individuals who may be plotting here...”

“[T]he potential exists for the quantity of ... [homegrown] attacks to be large. The number of ISIS followers dwarfs the number of followers that al-Qaeda ever had. Over time, the indirect threat, if not significantly degraded, will become a direct one – that is, ISIS will have the ability to plan and direct attacks on the homeland from the group’s safe havens in Iraq and Syria, just like it did in Paris.”

“Such attacks are deeply concerning because they carry the potential to be much more sophisticated and complex – and therefore more dangerous – than homegrown attacks, again, just like in Paris recently, or London in 2005 or even 9/11. And in news that should get everyone’s attention, ISIS has shown an interest in weapons of mass destruction.”

“The attacks in Paris were the first manifestation of an effort by ISIS to put together an attack capability in Europe – an effort it began less than a year ago. The head of the U.K.’s domestic security agency recently warned that ISIS is now planning mass-casualty attacks in Britain. His concerns are well-founded. We will not be far behind.”

“As a state, ISIS poses a threat to regional stability – a threat to the very territorial integrity of the current nation-states, a threat to inflame the entire region in sectarian war...”

“As a revolutionary political movement, ISIS is gaining affiliates among extremist groups around the world. They are signing up for what ISIS desires as its objective: a global caliphate where day-to-day life is governed by extreme religious views. In the mind of ISIS, its global caliphate would extend to the U.S.”

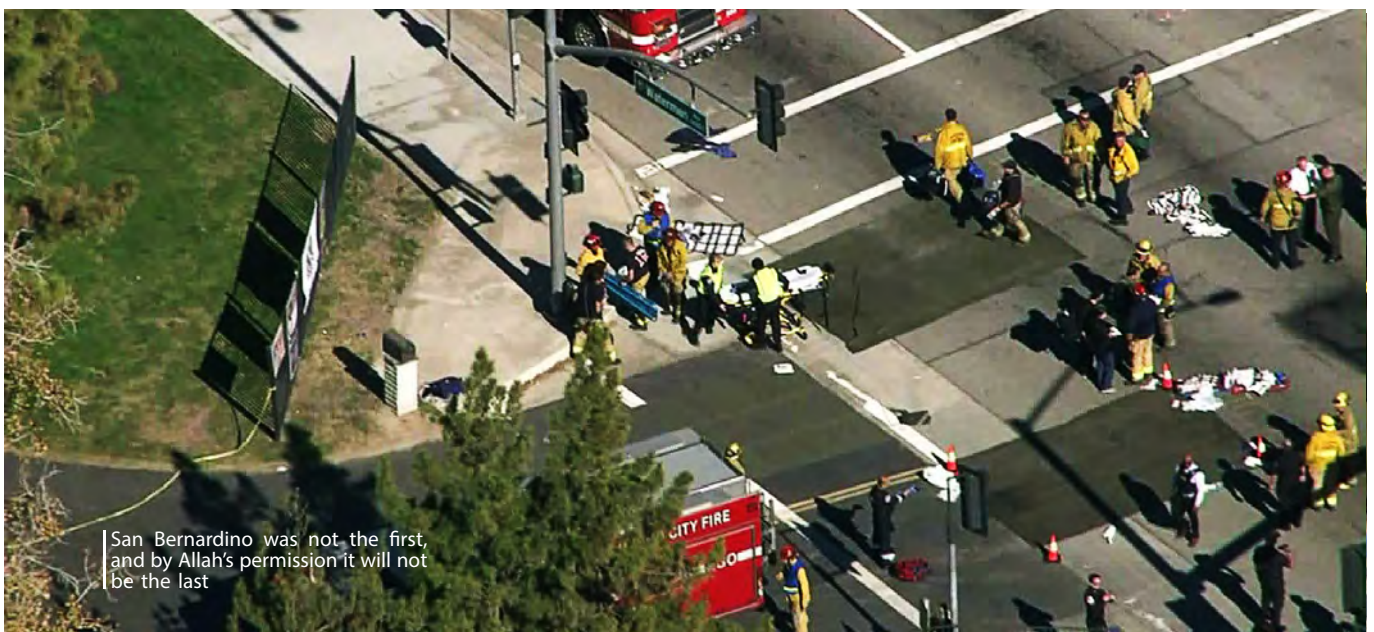
“When they join ISIS, these affiliates evolve from focusing on local issues to focusing on establishing an extension of the caliphate. And their targets evolve from local to international ones. This is the story of the bombing of the Russian airline by an ISIS group in the Egyptian Sinai.”

“ISIS has gained affiliates faster than al-Qaeda ever did. From none a year ago, there are now militant groups that have sworn allegiance to ISIS in nearly 20 countries. They have conducted attacks that have killed Americans, and they carry the potential to grab large amounts of territory...”

Morell ended his article saying:

“Mr. President, the downing of the Russian airliner and the attacks in Paris make it crystal clear that our ISIS strategy is not working.”

Yes, the crusader strategy is not working because the Islamic State is here to stay. It is a state that inflicts just terror against its infidel, pagan, and apostate enemies. And it will continue to expand until its banner flutters over Constantinople and Rome. Until then, let the crusaders get used to the sound of explosion and the image of carnage in their very own homelands.



San Bernardino was not the first, and by Allah’s permission it will not be the last



Interview With:
The Wālī of Khurāsān

This month, Dābiq interviewed the Wālī of Khurāsān Shaykh Hāfidh Saʿīd Khān (hafidhahullāh) and asked him several questions regarding the Wilāyah and the situation on the ground there. We present the interview below.

Dābiq: How is the situation in Wilāyat Khurāsān? Does the Islamic State have territory there with tamkīn (consolidation)? Are the visible aspects of tamkīn there similar to what is manifest in Shām and Iraq?

The Wālī: Alhamdulillah, the situation in Khurāsān brings good tidings, by Allah’s permission. We have achieved tamkīn in the Wilāyah, but not on the same level as Iraq and Shām in terms of the magnitude of territory on the ground. The lands of Khurāsān are very vast and include “Afghanistan,” western “Pakistan,” and other lands that the murtaddīn had taken over. We have conquered and gained consolidation in five “administrative regions” here, walhamdulillah, and in terms of the visible aspects of tamkīn, we – by Allah’s grace – establish Allah’s law therein and implement the hudūd. We have established judicial courts in these regions, offices for hisbah, offices for zakāh, and others for education, daʿwah and masājīd, and public services. We set up a specific division for every sharʿī and administrative duty therein and appointed qualified and specialized officials based on the personnel available from amongst the muhājirīn and ansār in the Wilāyah.



The hisbah in Wilāyat Khurāsān leveling graves

Dābiq: What is the importance of Wilāyat Khurāsān to Islam and the Muslims? What are the difficulties the Wilāyah faces?

The Wālī: Wilāyat Khurāsān has great importance to Islam and the Muslims. It had once been under the authority of the Muslims, along with the regions surrounding it. Afterwards, the secularist and Rāfidī murtaddīn conquered some of these regions, and the cow-worshipping Hindus and atheist Chinese conquered other nearby regions, as is the case in parts of Kashmir and Turkistan. So the Wilāyah,

by Allah’s permission, is a gate to re-conquering all these regions until they are ruled once more by Allah’s law, and so the territory of the blessed Khilāfah is expanded.

Also, the people of Khurāsān in general love Islam and warfare, and because of this, the region has a dormant force for supporting tawhīd and jihād. Thus, as the reality of the Khilāfah becomes more clear to the people of Khurāsān, they will join the Wilāyah at a greater rate and strengthen its jihād against the enemies of Islam and the Muslims, including the kuffār, the murtaddīn, and those who ally with them inside and outside the region. As such, they will be a strong building block for the Khilāfah in this part of the world. And the coming generations will be raised upon the Book and the Sunnah from a young age. This is a tremendous grace that has reached this region by way of this khilāfah, which is upon the prophetic methodology, and by way of our imām and khalīfah, Abū Bakr al-Baghdādī al-Qurashī.

As for the difficulties, then they are nothing but the tāghūt enemies of Allah – including “Pakistan” on one side, and “Afghanistan” on the other – standing with their armies and intelligence agencies against Islam, its khilāfah, and the wilāyah that represents it and implements its methodology in the region. These two governments attempt to create many problems in order to obstruct the jihād of the Wilāyah and thereby hinder the establishment of Islam and its methodology in the region. They attempt to stop the expansion of the Khilāfah. Such is also the condition of those organizations that these two governments produce, support, or take advantage of, and to whom they extend aid, and for whom they pave the way. This leads these organizations, such as the nationalist Taliban movement, to instigate various problems in order to wage war against the Khilāfah. But how impossible it is for all these organizations and others to extinguish the light of Allah! For this is a khilāfah that rose upon the prophetic methodology and upon the foundation of tawhīd, thus all these tawāghīt together will not be able to stand before its lions – the lions of tawhīd and ‘aqīdah. The tawāghīt succeeded against the “Islamic” organizations and movements that held flimsy creeds and deficient methodologies, whether they were “daʿwah”-oriented or “jihād”-oriented. As for the Khilāfah, it is a thorn – rather, an axe! – in the necks of the kuffār and murtaddīn in this region, by Allah’s power and strength.

Dābiq: Does the nationalist Taliban movement have areas of consolidation in Khurāsān? And do they rule them by Allah’s law?

The Wālī: The nationalist Taliban movement only has control of some regions of “Afghanistan,” nowhere else. As for ruling them by Allah’s law, then it does not do that. Rather, they rule by tribal customs and judge affairs in accordance with the desires and traditions of the people, tra-

ditions opposing the Islamic Shari'ah. Wallāhul-musta'an.

Dābiq: What is Akhtar Mansour's relationship with the Pakistani intelligence?

The Wālī: Akhtar Mansour and his associates have strong and deep ties with Pakistani intelligence, and they live in the most important cities of "Pakistan," such as Islamabad, Peshawar, and Quetta. Rather, even Akhtar Mansour's advisory council contains members from the Pakistani intelligence! On top of that, Pakistani intelligence aids him in everything he does. His ties to the Pakistani intelligence agency "ISI" became clear when its former head, the murtadd retired general Hamid Gul passed away several months ago – that general who Pakistani intelligence hired to manage the "Islamic" organizations so that they would be submissive to the interests of the local and global tawāghīt. When this general died, Akhtar Mansour gave the greatest condolences over his death out of loyalty to Pakistani intelligence and in recognition of everything they've done for him and for his Taliban movement. He stated in his condolences over Gul's death, "With the death of Mullā 'Umar one of our arms was severed, but with the death of General Hamid Gul we feel that the other arm has been severed. The death of General Hamid Gul is no less in any way than the adversity we suffered with the parting of Mullā 'Umar." He also added, "Following the death of Mullā 'Umar, he [General Hamid Gul] played an important role in unifying the Taliban."

And on the orders of these intelligence agencies, this enemy of Allah fights and kills the soldiers of the Wilāyah, because the Wilāyah is at war with the tāghūt of "Pakistan." Add to this that he has ties with Iranian intelligence, and with its support, he is active in obstructing the people from Islam and hindering the expansion of the Khilāfah. And through

| The murtadd, General Hamid Gul



all that, he defends the tawāghīt of "Pakistan" and "Afghanistan" as well as the Rāfidah.

Dābiq: What is the war situation between the Islamic State and the Taliban, and between the Islamic State and the governments and armies of the murtaddīn in "Pakistan" and "Afghanistan" that are allied with the crusaders?

The Wālī: The war between us and the Taliban carries on. The nationalist Taliban movement initiated the combat by attacking the muwahhidīn. But the Wilāyah repelled their aggression and the Taliban then fled many of their strategic areas. Thus victory – by Allah's grace – was for the Wilāyah.

As for the condition of the war against the governments and armies of apostasy in Khurāsān that are allied with the crusaders, then the jihād against the Pakistani and Afghan armies of apostasy is continuing and is proceeding with force, by Allah's grace, power, and strength. The mujāhidīn bravely carry on in fighting the armies of both apostate governments and their forces who have betrayed Allah, His Messenger ﷺ, and the Muslims.

Dābiq: Do the muhājirīn continue to make hijrah to Khurāsān?

The Wālī: Yes, the Muslims are making hijrah to the land of Khurāsān in multitudes, walhamdulillāh. We ask Allah to accept their hijrah from them and to support the Khilāfah, raise high the word of truth, and vanquish the word of falsehood through them.

We, on our part, receive – with great welcome – every Muslim who makes hijrah to the Wilāyah, and we help him to the best of our ability with everything with which Allah has provided us by His grace.

It is upon every Muslim who wants to support the Shari'ah to hasten in making hijrah to this wilāyah or to one of the other wilāyāt of the Khilāfah, for it is their land, the land of Islam. It is upon them to make hijrah in order to escape from the humiliation of the Dunyā and the punishment of the Hereafter, and to leave the camp of falsehood and enter the camp of truth wherein there is no falsehood. We welcome them all and do not differentiate between a muhājir and others, for the believers are brothers between whom there is no difference except through taqwā. The muhājir is more beloved to us than our own selves, and Allah's law is established here, walhamdulillāh, so the muhājir will thereby protect his religion, himself, his honor, his wealth, and his mind, and support the religion of Allah with what he has of knowledge and experience. I repeat that it is not appropriate for a Muslim man or woman to delay from making hijrah. They should not delay in manifesting their loyalty to the Muslims and the Khilāfah.

Dābiq: What is the situation of the Uzbeki mujāhid brothers following their bay'ah to the Khalīfah? Is there fighting now between them and the nationalist Taliban movement?

The Wālī: The Uzbek mujāhid brothers gave bay'ah to the Khalīfah with sincerity, and they are mujāhidīn who are truthful in their jihād, walhamdulillāh. We consider them as such, and Allah is their judge. However, the treacherous, deviant, nationalist Taliban movement began fighting them on the 25th of Muharram, and this cruel movement didn't care that the Uzbek brothers had made hijrah for the cause of Allah. So a number of the Uzbek brothers were martyred and wounded because of the Taliban's criminal assault against them, and the Taliban movement increased in its tyranny and criminality by purposely killing their defenseless women and children, with the movement's fighters executing them, sparing no one they could find. And there is no power or strength except with Allah. They killed them for no sin, but only because they declared their support for the Sharī'ah and their war against the tawāghīt.

Dābiq: Does the nationalist Taliban movement continue to allow farmers to sell opium? How is the Wilāyah dealing with this serious phenomenon?

The Wālī: There's no doubt that the nationalist Taliban movement has permitted farmers and merchants to grow and sell opium. Rather, the matter has reached the point that the movement itself harvests opium, and even worse than that is that the Taliban themselves transport opium and heroin in their personal vehicles, charging a fee to the sellers and the addicts! They also take a 10% cut as well as taxes from them. Akhtar Mansour himself is considered as being from the major dealers of these narcotics.

As for the Wilāyah – walhamdulillāh – then it has not only banned the growth and sale of opium, but has also banned in its territory everything that Allah's law has prohibited, such as cigarettes and similar substances. So anywhere the men of hisbah find these prohibited items and narcotics in the lands the mujāhidīn have liberated, they gather them



The hisbah in Wilāyat Khurāsān burning harām substances

and burn them. And more important than that is upholding tawhīd, and doing so is the greatest priority of the men of hisbah. Thus, they destroy all shrines and make the graves level with the ground, walhamdulillāh.

Dābiq: Did you suspect that Mullā 'Umar was dead? What is the reason that you doubted he was still alive? What is the reason behind Akhtar Mansour and his associates concealing the matter of his death?

The Wālī: We believed for a long time that Mullā 'Umar wasn't alive, and that was because eight years ago we began noticing changes and deviations in the disposition of the Taliban as well as in their deeds and official statements. They began to leave off implementation of the Sharī'ah in the regions they controlled. We also noticed the Taliban's inclination towards negotiating with the apostate government, and in this respect, the movement opened an office for itself in Qatar, declared its recognition of the nationalist borders drawn out by the crusaders, built strong ties with Pakistani intelligence, and began moving freely in the Pakistani regions. All of these matters indicated that Mullā 'Umar was no longer alive. We also noticed that no one was able to meet him during this period, and no one had seen a video of him or heard any recording of his voice giving orders and otherwise on matters of war or anything concerning the land.

We also noticed that Taliban began lifting the ban on substances prohibited by the pure Sharī'ah, making these substances permissible for themselves and the people. They began taking taxes and 10% cuts on these prohibited substances. All of this indicated the passing away of Mullā 'Umar.

We then began investigating the matter, whereby important and senior figures attempted to meet with Mullā 'Umar but to no avail. After many attempts to reach him by some of the truthful mujāhidīn from amongst our companions, they managed to meet with some members of his close and immediate family, who told them with all bluntness and clarity that Mullā 'Umar was no longer alive!



The nationalist Taliban have allowed the opium trade to continue

As for the reason for Akhtar Mansour's concealment of the news of Mullā 'Umar's death, his goal was to sideline some people and promote his friends and likes to rule "Afghanistan" and manage the war in accordance with what he himself desires and in accordance with what is desired by Pakistani intelligence, which stands behind him, working in the shadows. So he thereby attempted to distance the truthful people away from leadership and away from administering the affairs of the Muslims in the region specifically and that of the Muslim Ummah in general. Rather, he wouldn't have any problem killing the truthful mujāhidīn, and he would attribute all the matters and official statements during that period to Mullā 'Umar so that the people would submit to them. And throughout all that, he would present himself as Mullā 'Umar's deputy. So he would mislead the people in this evil manner and carry out anything he wished! Thus – through his cunning and evil – he was able to utilize the concealment of Mullā 'Umar's death to do what his shaytān dictated to him, such as declaring his recognition of the nationalist, crusader borders, opening an office in an apostate tāghūt state as he did in Qatar, resorting to scandalous negotiations, developing strong ties with Pakistani intelligence, and finally, starting a war against the Khilāfah. And all this he would do in the name of Mullā 'Umar.

Dābiq: What was the reaction of the soldiers and leaders of the Taliban, and the tribes allied to them, towards the news of Mullā 'Umar's death being concealed?

The Wālī: In reality, and by Allah's grace, following the news of Mullā 'Umar's death, a large number of the Taliban split off from Akhtar Mansour and most of them joined the Khilāfah in Wilāyat Khurāsān. Many others also split off and created their own groups, as was done by the one referred to as "Muhammad Rasūl." Other large groups also split off

from the movement and remained without fighting or activity. All this occurred because the Taliban movement deviated significantly from what it was upon in its past. The Taliban movement has now become a hostage and a plaything in the hands of others who steer it as they wish, as Akhtar Mansour concealed the news of Mullā 'Umar's death, took advantage of the concealment, and used the name of Mullā 'Umar to steer the movement towards his despicable goals and in accordance with the orders and instructions of the Pakistani intelligence.

Dābiq: What is the difference between Taliban "Afghanistan" and Taliban "Pakistan," whether in methodology or in terms of their relationships with the tawāghīt and intelligence agencies? Are there Taliban factions allied to the Afghan government and others allied to the Pakistani government? What is their role on the ground in regards to treachery? And are Taliban "Pakistan" a part of Taliban "Afghanistan"?

The Wālī: There used to be a difference between the two Taliban, but now there's no longer any difference other than in their names and in other superficial issues. Both of the Taliban now don't implement the Sharī'ah. Rather, they both follow the desires of the people and both fight while taking and obeying orders from others. There were many sincere individuals in the Taliban "Pakistan" movement waging jihād in order to raise high the word of Allah, in order to implement His pure Sharī'ah. But after the establishment of the Khilāfah, all the truthful mujāhidīn in the movement joined the Khilāfah and gave bay'ah to the Khalifah, and therefore there is no one left in Taliban "Pakistan" except for corrupters. Because of that, the two Taliban aren't different from each other except that Taliban "Afghanistan" fights against Wilāyat Khurāsān while taking



The nationalist Taliban engage in peace talks with the tawāghīt of Afghanistan

orders directly from Pakistani intelligence. Furthermore, there are now various factions in Taliban “Pakistan.” For example, the Taliban “Pakistan” branch that follows Fadlullah has given bay’ah to Akhtar Mansour. In other words, they’ve given bay’ah to the Pakistani intelligence!

Dābiq: Does al-Qā’idah have any presence in Khurāsān following the deaths of most of its leadership? What is the organization’s role in the war against the Khilāfah inside and outside Wilāyat Khurāsān?

The Wālī: Al-Qā’idah no longer has a real presence in Khurāsān apart from the presence of only a few of its members. They are individuals who have no ability to fight the Wilāyah, but spare no effort in spreading misconceptions against the Khilāfah and against its Wilāyah in Khurāsān and inciting the people against giving bay’ah and supporting the Khilāfah. Al-Qā’idah has collapsed in a very big way here in its center and former stronghold. There no longer remains any difference between it and the Pakistani intelligence-affiliated Taliban “Afghanistan,” as the organization’s leader Ayman adh-Dhawāhīrī has given bay’ah to Akhtar Mansour recently. As such, Akhtar Mansour became a leader issuing orders and Ayman adh-Dhawāhīrī became a follower receiving orders. There is no difference between the two groups. Both ultimately fall under the authority of the Pakistani intelligence, and both are against the Khilāfah and its Wilāyah in Khurāsān, and in reality, against Islam.

Dābiq: As you know, there is a presence of Rāfidah in Khurāsān. How did they come to Khurāsān? Does Wilāyat Khurāsān conduct military and security operations against them?

The Wālī: There have been Rāfidah in Khurāsān – sadly – for a long time, and they are far from our areas of control. We have fought them and we regularly conduct operations against them, such as the operation conducted in the beginning of Muharram in the city of Kabul. We likewise conducted a major operation in Karachi against the Ismā’īlī sect in which 48 of the evil Rāfidah were killed.

Dābiq: Is the Islamic State capable of expanding to Kashmir to fight the cow-worshipping Hindus and the murtad-dīn from the apostate factions allied to the tawāghīt of Pakistan, such as Lashkar-e-Taiba for example?

The Wālī: In reality, we’ve seen before how the tawāghīt of Pakistan, and specifically their army and intelligence, would exploit the various “Islamic” organizations on the issue of Kashmir for their despicable personal interests. They also exploited the zeal of the people of Kashmir for the sake of their own interests, not out of any concern for the affairs of the Muslims, nor for the sake of establishing Allah’s law in the land. And how would they establish Allah’s law over



there when they don’t even establish it in their own lands! So when the “maslahah” (preservation of their interests) required that they ceasefire, withdraw, and retreat, the intelligence agencies left the people of Kashmir in the middle of the road and in the worst of situations. The degree of Pakistani “interests” always fluctuates back and forth, doing so especially in the last years, until the people of Kashmir hit a roadblock and there was no one to save them from the quagmire into which they were thrown. Because of this, many of the people of Kashmir and the soldiers of the factions left and made hijrah to Wilāyat Khurāsān, walhamdulillāh. Thus, there’s a big opportunity, with Allah’s permission, to establish the religion of Allah there and for the Islamic State to expand to it. There are specific arrangements in those regions and the Muslims will soon hear pleasant news about the Khilāfah’s expansion to those lands, inshā’allāh.

The apostate factions and agents of the tawāghīt of “Pakistan,” such as Lashkar-e-Taiba, do not have control over any territory in the regions of Kashmir, because they proceed in accordance with the orders of the Pakistani intelligence, as they are the ones who direct their work, pushing them forward when they wish and pulling them back when they wish. They also conceal their work when they wish, depending on the local and global atmosphere and based on personal material interests, without any consideration for the interests of the Muslims in Kashmir.

Dābiq: Do you have any advice for the Muslims in general, and the Muslims in the Khilāfah in specific?

The Wālī: Yes, I say to them: O Muslims, O my brothers for the sake of Allah, fear Allah concerning yourselves and have mercy on yourselves. Look around, all the sects of kufr and atheism as well as the sects of apostasy have gathered. They have gathered against the Muslims. They do not leave the Muslims to practice the religion in its entirety and thus become completely for Allah. Rather, they leave them to practice some of its acts of worship such as the prayer, the

Hajj, and the zakāh. They don't want the Muslims to rule all aspects of their lives based on the commands and prohibitions of Allah. Therefore, I advise you that just as the kuffār and murtaddīn have gathered against you to prevent you from establishing your religion, to move Islam out of their way, and end it... I advise you for the sake of Allah to unite and gather against the world of kufr, apostasy, and atheism. Allah has prohibited division in His clear-cut revelation and has commanded adherence to the Jamā'ah and to hold firmly to His strong rope. {And hold firmly to the rope of Allah all together and do not become divided} [Āl 'Imrān: 103]. Therefore, unite and gather by the order of Allah who ordered us not to become divided. Unite so that you don't lose your strength and thus fail. Just as Allah prohibited shirk, fornication, consuming what is harām, and so on with His words, Allah has also strongly prohibited division. And it is not allowed for a Muslim to believe in parts of the Book and disbelieve in other parts.

The Khilāfah is an extremely significant matter in Allah's law. It builds unity between the Muslims and prevents division. It also steers their affairs. Likewise, the solutions to all the issues of the Ummah lie in the establishment of the Khilāfah. Allah has now bestowed it upon us out of His tremendous favor and grace. So be thankful for Allah's blessing and He will increase it for you, and the first aspect of showing thankfulness is to recognize His blessing and head to the land of the Khilāfah. Therefore, I call on all the Muslims on the face of the earth and say to them: Come forth to strengthen and unify the ranks of the Muslims. Come forth to support Allah's religion revealed from above the seven heavens. Come forth to aid the Khilāfah upon the prophetic methodology. Come forth to give bay'ah to your khalīfah and imām who looks after your affairs. Come forth, and let every one of you give what he has to offer. Come forth to fight the kuffār, mushrikīn, and murtaddīn, and to drive out their falsehood, which has committed haughty and gross tyranny in the land. And do not listen to any barking that misleads you away and distances you from the right Allah has blessed you with. You see and hear how they disparage the Khilāfah and its soldiers and make accusations against them, as is the habit of every stubborn kāfir, deviant heretic, and murtadd. They accuse its soldiers sometimes of being Takfiriyyīn and other times of being Khawārij. You see and hear how the murtadd Pakistani media, which serves as an agent of the Jews and Christians, accuses the mujāhidīn of Wilāyat Khurāsān – without the least bit of shame and without any evidence – of being agents of the Indian intelligence. All these barkers do so out of their enmity towards Allah's religion, for the sake of Shaytān, and to distort the reputation of the Khilāfah and its mujāhidīn in order to mislead the common Muslims so that they don't head for their blessed state gifted to them by Allah. The misleading deviant "scholars" even left their corrupt fatāwā that had been directed against fighting the kuffār and murtaddīn



who wage war against the religion and its noble methodology and instead directed the attention of their disgraceful fatāwā towards those who are establishing Islam and elevating the tower of the Khilāfah. So do not concern yourself with these various barkers barking from their dumps. Go, with the blessing of Allah, to your Khilāfah, and do not fear the blame of the critics concerning Allah.

As for my advice to the Muslims in the Khilāfah specifically, I say to them: Congratulations on this blessing from Allah, the blessing of the Khilāfah which your Lord and God has bestowed upon you, for indeed Allah has granted you a great gift, so do not forget this mercy and this tremendous favor. Indeed, we were waiting for it impatiently and anxiously throughout our entire past jihād. So don't deny this precious blessing. Fulfill its right and always be thankful for it. Adorn yourselves with a virtuous and noble character and with good deeds, firstly so that Allah will be pleased with us for doing so, and secondly so that it can be a means of calling all people to Allah's religion, and so that those astray and misguided can follow you and find what they're seeking through your character, your deeds, and your upright behavior. They would thus see the reality of the Khilāfah and its importance to them and to all Muslims, and would then take revenge for it and support Allah's religion through it. This effort would also be a means of calling to the reality of the manhaj of the Khilāfah, where the Muslim shades himself and wherein he finds all manner of good, safety, and security. And so it can be a means of calling the kuffār to accept Islam and rest under the shade of the Khilāfah. I also advise my Muslims brothers in the Khilāfah to exert everything they possess in terms of effort and jihād, and to sacrifice everything precious and dear to them, and to not spare any effort, even if it's small, and to do all that for the sake of strengthening their Khilāfah, and to not disobey Allah openly or in secret – for blessings are reduced and taken away due to sins – and to work hard to direct all aspects of their lives in accordance with the Book and the Sunnah, and to not violate any of the Khalīfah's orders so that Allah does not become angry with them. {O you who have believed, obey Allah and obey the Messenger and those in authority among you} [An-Nisā': 59].

JUST TERROR

ABU 'UMAR AL-BALJIKI

ABU FU'AD AL-FARANSI

ABU MUJAHID AL-BALJIKI

ABUL-QA'QA' AL-BALJIKI

ABU QITAL AL-FARANSI

DHUL-QARNAYN AL-FARANSI

'UKASHAH AL-'IRAQI

'ALI AL-'IRAQI

ABU RAYYAN AL-FARANSI

LET PARIS BE A LESSON FOR THOSE NATIONS
THAT WISH TO TAKE HEED...



Rasūlullāh ﷺ said, “The Dajjāl will be followed by seventy thousand Jews from Asbahān [Isfahan] wearing tallisim [shoulder-draped shawls]” [Reported by Muslim from Anas].

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ISFAHAN