

DABIQ

1435
RAMADAN

1
ISSUE

THE RETURN OF KHILAFAH

REPORTING
ON IRAQ
AND SHAM

FROM
HIJRAH
TO KHILAFAH

IMAMAH
IS THE MILLAH OF
IBRAHIM

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 Dabiq.

- Abu Mus’ab az-Zarqawi

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PART 4:

THE COMMANDS OF ALLAH TO IBRAHIM

The noble verse we've discussed makes it clear that Ibrahim's fulfillment of Allah's commands is the direct reason he achieved imamah, so it would only be fitting that these same commands become the reason for his descendants after him to attain this tremendous position.

Ibn Kathir (rahimahullah) states, "His (subhanahu wa ta'ala) statement: **{with certain kalimat}**, means with laws, commands, and prohibitions. The term "kalimat" can be used to refer to statements concerning the qadar (divine decree) of Allah. An example of this is the statement of Allah (subhanahu wa ta'ala) about Maryam, **{and she believed in the kalimat (words) of her Lord and His scriptures and was of the devoutly obedient}** [At-Tahrim: 12].

It can also be used in a shar'i context, as in the statement of Allah (subhanahu wa ta'ala), **{And the word of your Lord has been fulfilled in truth and in justice. None can alter His kalimat (words)}** [Al-An'am: 115], meaning His shar'i kalimat, which include things that Allah informs us of and commands that He requires us to obey.

An example of the shar'i usage of the term kalimat is the noble verse in discussion, **{And (remember)**

when Ibrahim was tried by his Lord with certain kalimat and he fulfilled them}, meaning he carried them out. **{(Allah) said, 'Indeed, I will make you a leader for mankind.'}**, meaning as a reward for his actions.

On account of obeying Allah's commands and avoiding His prohibitions, Allah made Ibrahim an imam for mankind and an example to be followed." [Tafsir Ibn Kathir: Volume 1]

Ibn 'Abbas explained the term "kalimat" as follows, "The kalimat with which Allah tried Ibrahim and he fulfilled were, firstly, the command to separate from his people for the sake of Allah.

Likewise, his debate with Namrud where he brought to his attention the seriousness of the issue that Namrud opposed him on.

Likewise, the patience he displayed – as terrifying as it was – when Namrud threw him into the fire and he was about to be burned alive for the sake of Allah.

Likewise, his hijrah (emigration) thereafter from his land for sake of Allah when he was commanded to leave his people." [Tafsir Ibn Kathir: Volume 1]

PART 5: THE ISLAMIC STATE IS A TRUE IMAMAH

Through the course of this discussion, we can see that The Islamic State is the entity that most emulates the millah of Ibrahim with regards to imamah in the areas where it exists.

It has carried out the command of Allah – as much as it can – in the best possible manner. It established the religion in the areas where it exists and continues to pursue this effort vigorously.

All this, after Allah had granted the imam of The Islamic State the blessing of performing hijrah and fighting jihad in His cause, on top of already having been characterized by his noble lineage, sound intellect, and a prestigious level of knowledge and religious practice.

As such, it is not fitting for anyone, whoever he may be, to seek to demolish the building that the sincere men of the Ummah made so much effort to construct and strengthen over the course of many years.

Furthermore, no one – regardless of his virtues – even dreams of convincing the lowest ranking, sincere soldier of The Islamic State to abandon this mission for the sake of some ambiguous initiatives or for the sake of nothing at all. It is not even the right of Amirul-Mu'minin himself to order that The Islamic State be nullified and for the situation to return to what it previously was.

Allah ('azza wa jall) states in the Qur'an

after granting imamah to Ibrahim ('alayhis-salam), **{And who would turn away from the religion of Ibrahim except one who makes a fool of himself. Truly, We chose him in this world, and indeed in the Hereafter he will be among the righteous.}** [Al-Baqarah: 130]

So we can see from the context of these verses that imamah is from the millah of Ibrahim ('alayhis-salam), and that whoever turns away from it is turning away from something that's a part of this great millah.

The millah is the path that is followed in its entirety, and the path that Allah chose for Ibrahim ('alayhis-salam) and his progeny thereafter is the path of imamah – both religious and political – as much as they're able to do.

And upon every scholar who calls to, or writes about, the obligation to follow the millah of Ibrahim ('alayhis-salam), is to not detest the imamah of The Islamic State today, and to not seek to undermine it or destroy it.

And upon them is to understand that The Islamic State – on account of what Allah has blessed it with of victory, consolidation and establishing the religion – is regarded as an unquestionable imamah. As such, anyone who rebels against its authority inside its territory is considered a renegade, and it is permissible to fight him after establishing the hujjah against him (i.e. clarifying his error to him with proof).

This is the position that The Islamic State adheres to in spite of facing many tribulations as a result, which keep getting fiercer and fiercer.

'Abdur-Rahman Ibn 'Abd Rabbil-Ka'bah narrated, saying, "I entered the masjid and there was 'Abdullah Ibn 'Amr Ibn Al-'As sitting in the shade of the Ka'bah with people gathered around him, so I came to them and sat before him. Then he said, 'We were on a journey with the Messenger of Allah (sallallahu 'alayhi wa sallam), and we stopped at a place.

Some of us were setting up our tents, others were competing in shooting arrows, and others were grazing their animals, when an announcer of the Messenger of Allah (sallallahu 'alayhi wa sallam) called us to gather for prayer. We gathered around the Messenger of Allah (sallallahu 'alayhi wa sallam) and he said, 'Indeed, no messenger has come before except that it was his duty to guide his people to what he knew to be good for them, and warn them against what he knew to be bad for them.

The wellness of this Ummah of yours is in its beginning. In its end, it will be afflicted with tribulations and with things that you disapprove. There will be tribulations, each one eclipsing the one before it in severity. There will be tribulations [so severe] that the believer will say, 'This will be what destroys me.' Then it will end, and another tribulation will follow, and the believer will say, 'This is the one [that will actually destroy me]. This is it.'

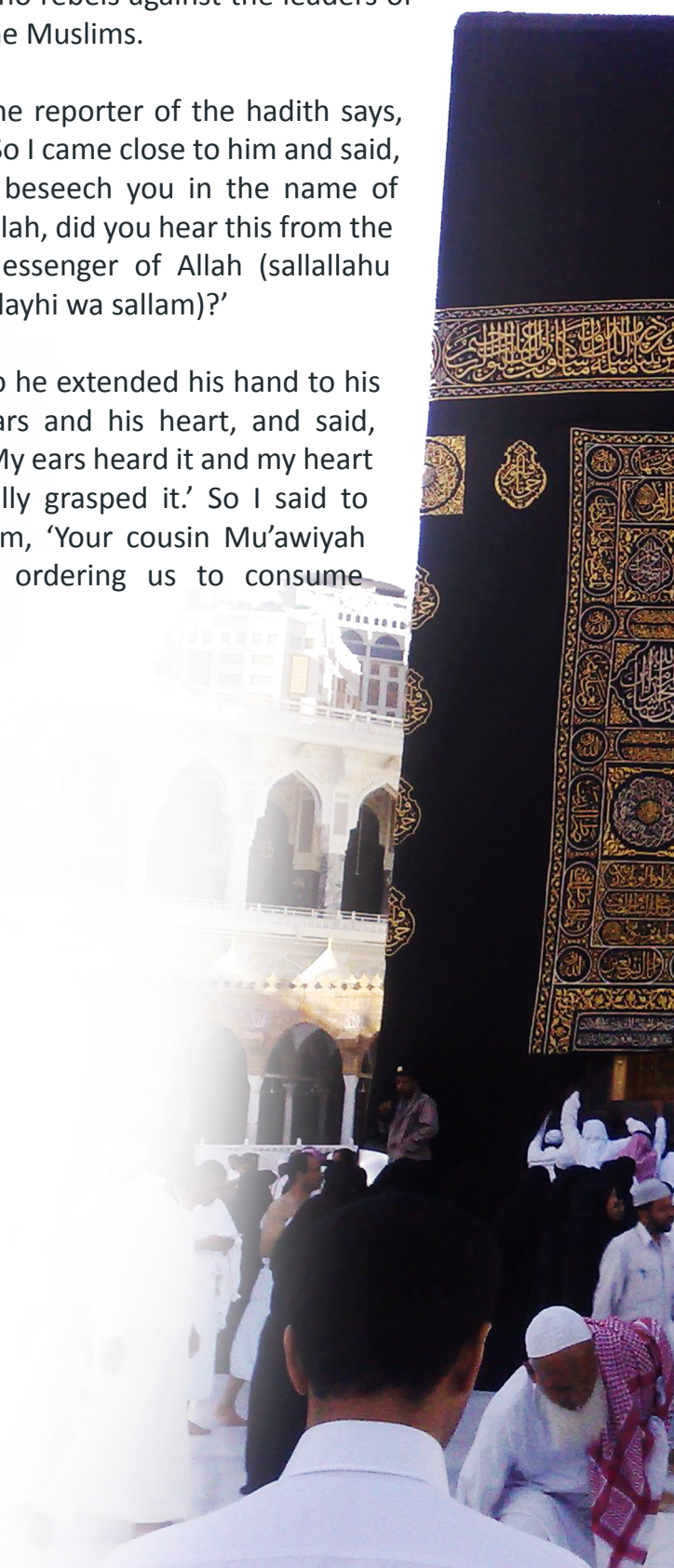
Whoever wishes to be saved from the fire and enter paradise should die believing in Allah and the Last Day, and should treat people the way he wishes to be treated. Whoever pledges allegiance to an imam, giving him his hand in sincerity, should obey him as much as he is able to. And

if another man comes forward disputing his legitimacy, then strike that other man's neck." [Recorded by Muslim]

This hadith was difficult on those who heard it from amongst the salaf (pious predecessors), specifically the part having to do with the issue of imamah and the ruling on the one who rebels against the leaders of the Muslims.

The reporter of the hadith says, "So I came close to him and said, 'I beseech you in the name of Allah, did you hear this from the Messenger of Allah (sallallahu 'alayhi wa sallam)?'

So he extended his hand to his ears and his heart, and said, 'My ears heard it and my heart fully grasped it.' So I said to him, 'Your cousin Mu'awiyah is ordering us to consume



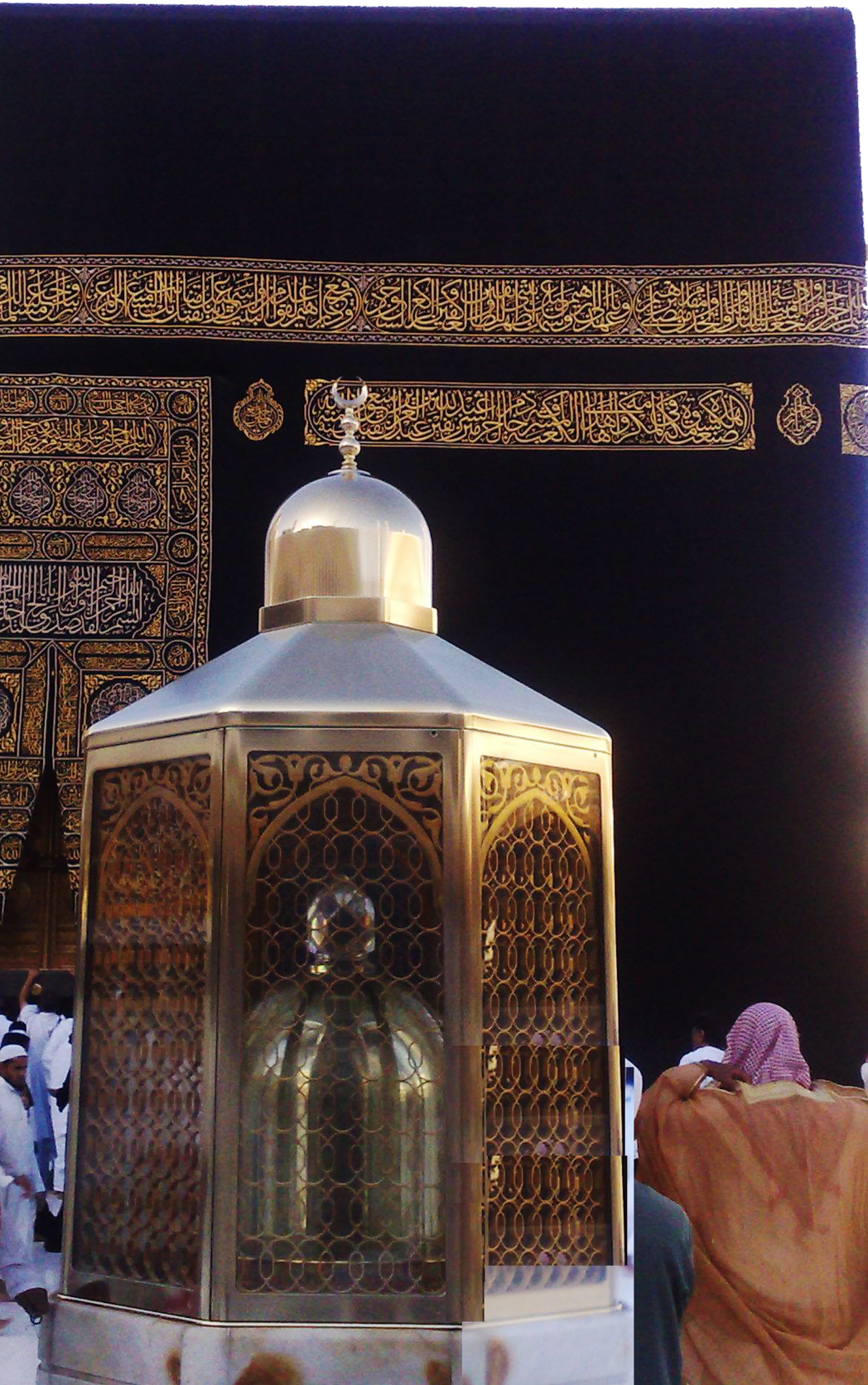
one another's wealth unjustly and to kill one another, whereas Allah says, **{Oh you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.}** So he was quiet for some time. Then he said, 'Obey him concerning what is

obedience to Allah, and disobey him in matters involving disobedience to Allah.'" [Recorded by Muslim]

Therefore, we will continue to obey the imam as long as he orders us to obey Ar-Rahman (the Most Merciful). But if he orders us to disobey Allah, then we won't obey those orders. Likewise, we will strike the neck of anyone – whoever he may be – that attempts to usurp his leadership, and we will remain patient in the face of such tribulation with the help of Allah Al-Hakim (the Most Wise) and Al-Mannan (the Most Gracious).

So let those inclined to such [sin], leave us to our affairs, for we will remain upon our pledge of allegiance, neither revoking it nor requesting to be released from it.

May peace be upon Muhammad, the warner and bringer of glad tidings, and upon all of his family and companions.



'UMAR IBN AL-KHATTAB (RADIYALLAHU 'ANH) SAID,

**“THERE IS NO ISLAM
EXCEPT WITH JAMA'AH,
AND NO JAMA'AH
EXCEPT WITH IMARAH
(LEADERSHIP),
AND NO IMARAH
EXCEPT WITH TA'AH
(OBEDIENCE).”**

[SUNAN AD-DARIMI]

ALLAH'S MESSENGER (SALLALLAHU 'ALAYHI WA SALLAM) SAID,
**“I ORDER YOU WITH FIVE THINGS
 THAT ALLAH ORDERED ME WITH:**

**JAMA'AH
 SAM' -LISTENING-
 TA'AH -OBEDIENCE-
 HIJRAH
 AND JIHAD FISABILILLAH**

FOR INDEED, WHOEVER LEAVES THE JAMA'AH BY A HAND SPAN HAS REMOVED THE NOOSE OF ISLAM FROM HIS NECK UNLESS HE RETURNS. AND WHOEVER CALLS TO THE CALL OF JAHILIYYAH THEN HE IS FROM THE GATHERINGS OF JAHANNAM (HELL).” THEY SAID, “O ALLAH’S MESSENGER, EVEN IF HE FASTS AND PRAYS?” HE SAID, “EVEN IF HE FASTS, PRAYS, AND CLAIMS TO BE A MUSLIM. SO CALL THE MUSLIMS BY THEIR NAMES, BY WHAT ALLAH NAMED THEM: AL-MUSLIMIN, AL-MU’MININ, ‘IBAD ALLAH (SLAVES OF ALLAH).” [AHMAD AND AT-TIRMIDHI]

THE ISLAMIC STATE

IN THE WORDS OF

THE ENEMY

Douglas A. Ollivant, former Director for Iraq at the US National Security Council, and Brian Fishman former Director of Research for the Combating Terrorism Center at West Point – two American crusaders – wrote an article titled “The Reality of the Islamic State in Iraq and Syria” a short time before the Islamic State’s liberation of Mosul as well as other important cities and towns in Iraq. Here are excerpts from the article.

“

“Out of the crucible of the Syrian civil war and the discontent in Iraq’s Sunni regions, something new is emerging. The Islamic State in Iraq and Syria (ISIS) is no longer a state in name only. It is a physical, if extra-legal, reality on the ground. Unacknowledged by the world community, ISIS has carved a de facto state in the borderlands of Syria and Iraq. Stretching in a long ellipse roughly from al-Raqqah in Syria to Fallujah in Iraq (with many other non-contiguous “islands” of control in both Iraq and Syria), this former Al Qaeda affiliate holds territory, provides limited services, dispenses a form of justice (loosely defined), most definitely has an army, and flies its own flag.”

”

CATO
INSTITUTE

Hasan

““

ISIS has created a multi-ethnic army; almost a foreign legion, to secure its territory.

””

““

Finally, this new reality presents a challenge that rises above a mere counter-terrorism problem. ISIS no longer exists in small cells that can be neutralized by missiles or small groups of commandos. It is now a real, if nascent and unrecognized, state actor—**more akin in organization and power to the Taliban of the late 1990s than Al Qaeda.**

””

““

The group does not have safe haven within a state. **It is a de facto state that is a safe haven.**

””

The goal of establishing the Khilafah has always been one that occupied the hearts of the mujahidin since the revival of jihad this century.

It was always a hope the mujahidin were certain of attaining, for Allah’s Messenger (sallallahu ‘alayhi wa sallam) had promised them with it. He said, “There will be prophethood for as long as Allah wills it to

be, then He will remove it when He wills. Then there will be Khilafah on the prophetic methodology and it will be for as long as Allah wills, then He will remove it when He wills.

Then there will be harsh kingship for as long as Allah wills, then He will remove it when He wills. Then there will be tyrannical kingship for as long as Allah wills, then He will remove it when He wills.

Then there will be Khilafah on the prophetic methodology” [Ahmad].

FROM HIJRAH TO KHILAFAH

It was also reported that Anas Ibn Malik (radiyallahu ‘anh) said, “There will be prophethood and mercy, then Khilafah and mercy, then harsh kingship, then



tyrannical kingship, then tawaghit” [As-Sunanul-Waridatu fil-Fitan - Abu ‘Amr ad-Dani].

However, the question that engaged some of the mujahidin was how they would achieve their goal.

During the jihad in Afghanistan against the communists, many of the muhajirin found themselves fighting a war similar to the one being fought in Sham now. Parties with different backgrounds fought a “common” enemy, ignoring all matters that distinguished them from each other, even if those matters were an obstacle in the pursuit of Khilafah. The biggest of these distinguishing factors were nationalism that tainted many of the banners and parties in Afghanistan, in addition to serious innovations that destroyed the creed and healthy body of the Muslim jama’ah required for reviving the Khilafah.

Still Allah (‘azza wa jall) blessed the jihad, and many of its leaders and soldiers would later become the bridges upon which jihad would pass over towards the awaited Khilafah.

One of these many important bridges was that of the mujaddid (reviver) Abu Mus’ab az-Zarqawi (rahimahullah).

Learning from the lessons he gained from Afghanistan and elsewhere, he knew that Khilafah could not be established except through a jama’ah that gathered upon the Kitab and Sunnah with the understanding of the Salaf, free from the extremities of the murji’ah and khawarij.

This jama’ah’s most important goal would be to revive tawhid especially in matters ignored and abandoned by “Islamic” parties in our times – matters relating to wala’, bara’, hukm (ruling), and tashri’ (legislation).

The jama’ah would use the absent obligation of jihad as its fundamental means for change, implementing Allah’s command, **{And fight them until there is no fitnah and [until] the religion, all of it, is for Allah}** [Al-Anfal: 39].

Its jihad would be based upon hijrah, bay’ah, sam’ (listening), ta’ah (obedience), and i’dad (training), leading to ribat and qital (fighting), then Khilafah or shahadah.



Mujahidin showing the banner of Jama'atut-Tawhidi wal-Jihad

Hijrah has been a pillar inherent to jihad, particularly in eras void of darul-Islam. Allah's Messenger (sallallahu 'alayhi wa sallam) said,

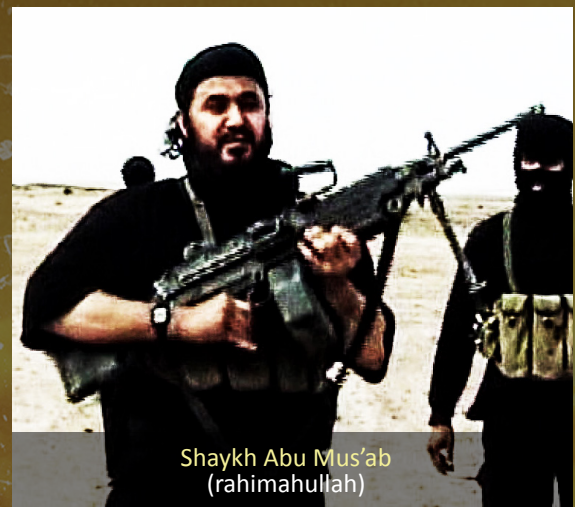
"Hijrah will not cease as long as there is jihad" [Ahmad]. In another narration, he said, **"Hijrah will not cease as long as the kuffar are fought"** [An-Nisa'i].

Because there were almost no safe havens on the earth left for the mujahidin, the ideal land for hijrah was a place where they could operate without the threat of a powerful police state. In the case of Abu Mus'ab, he chose Afghanistan and later Kurdistan as a base to form Jama'atut-Tawhidi wal-Jihad.

Al-hamdu lillah, there are now numerous

more lands with conditions that support jihad, such as Yemen, Mali, Somalia, the Sinai Peninsula, Waziristan, Libya, Chechnya, and Nigeria, as well as parts of Tunisia, Algeria, Indonesia, and the Philippines.

Shaykh Abu Mus'ab (rahimahullah) implemented the strategy and required tactics to achieve the goal of Khilafah without hesitation.



Shaykh Abu Mus'ab (rahimahullah)

In short, he strived to create as much chaos as possible with the means permitted by the Shari'ah using attacks sometimes referred to as operations of "nikayah" (injury) that focus on causing the enemy death, injury, and damage.

With chaos, he intended to prevent any taghut regime from ever achieving a degree of stability that would enable it to reach a status quo similar to that existing in the Muslim lands ruled for decades by tawaghit.

Such a status quo – consisting of powerful intelligence and security agencies – allowed the tawaghit to crush any Islamic movement that tried to only slightly raise its head and whisper its creed.

To achieve maximum chaos, the Shaykh focused on the most effective weapons in the arsenal of the mujahidin for

creating chaos – vehicle bombs, IEDs, and istishhadiyyin.

He would order to carry out nikayah operations dozens of times in a dozen areas daily, targeting and killing sometimes hundreds of apostates from the police forces and Rafidah.

In addition to that, he tried to force every apostate group present in Iraq into an all-out war with Ahlus-Sunnah. So he targeted the Iraqi apostate forces (army, police, and intelligence), the Rafidah (Shia markets, temples, and militias), and the Kurdish secularists (Barzani and Talabani partisans).

In his speech titled “Hadha Bayanullin-Nasi wa li Yundharu Bih” (This Is a Declaration for the People That They May Be Warned by It), he threatened war on any Sunni tribe, party, or assembly that would support the crusaders.

Then when some so-called “Islamists” entered into the democratic political process – ignoring what it entails of clear-cut major shirk – he officially declared war

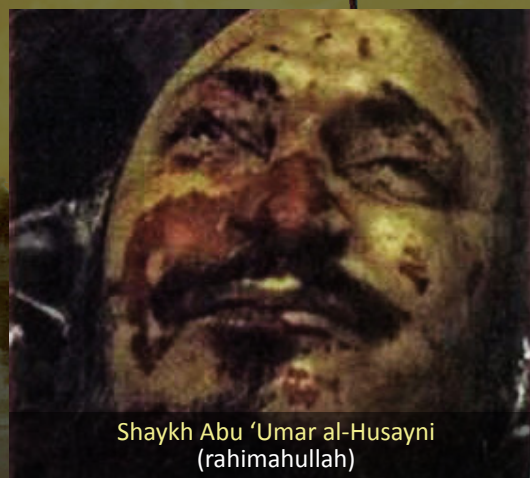
on them in his speech titled “Wa li Tastabina Sabilul-Mujrimin” (And Thus the Way of the Criminals Becomes Evident).

Thus, by using methods that led to maximum chaos and targeting apostates of all different backgrounds, the mujahidin were able to keep Iraq in constant instability and war, never allowing any apostate group to enjoy a moment of security.

This was all while they launched daily operations against the crusader forces in Iraq whose main goal was to set up an apostate puppet regime loyal to them.

Obviously, their operations never targeted Sunni public places and gatherings – contrary to the claims of the crusader and apostate media. Those crimes were carried out by rafidi militias seeking revenge against Ahlus-Sunnah, and by crusader mercenaries trying to blemish the true image of the mujahidin.

Shaykh Abu Mus’ab planned to later execute more complex attacks of a larger scale sometimes referred to as operations of “tamkin” (consolidation), which were meant



Shaykh Abu 'Umar al-Husayni
(rahimahullah)

to pave the way for the claiming of territory. All this led to the gradual collapse of any authority in the areas the crusaders would refer to as “the Sunni Triangle.”

The collapse was followed by the mujahidin quickly entering the vacuum left, to announce and establish the Islamic State of Iraq under the leadership of Amirul-Mu’minin Abu ‘Umar al-Husayni al-Baghdadi (rahimahullah) – a monumental event in the history of the Ummah.

It was the first state in “modern” times set up exclusively by the mujahidin – the active participants in the jihad – in the heart of the Muslim world just a stone’s throw away from Makkah, al-Madinah, and Bayt al-Maqdis.

In short, these phases consist of immigrating to a land with a weak central authority to use as a base where a jama’ah can form, recruit members, and train them. (If such a land does not exist or hijrah is not possible, the place can be formed through long campaigns of nikayah attacks carried out by underground mujahid cells.

These attacks will compel apostate forces to partially withdraw from rural territory and regroup in major urban regions.) The jama’ah would then take advantage of the situation by increasing the chaos to a point leading to the complete collapse of the taghut regime in entire areas, a situation some refer to as “tawahhush” (“mayhem”). The next step would be to fill the vacuum by managing the state of affairs to the point of developing into a full-fledged state, and continuing expansion into territory still under control of the taghut.

This has always been the roadmap towards Khilafah for the mujahidin.

Sadly, they are now opposed by the present leadership of famous jihad groups who have become frozen in the phase of nikayah attacks, almost considering the attainment of power to be taboo or destructive. And rather than entrusting the affairs of the Ummah to the pious mujahidin, the present heads of these groups insist upon leaving the matter out for grabs so that any munafiq can stretch out his arm and reach for the leadership of the Ummah only to destroy

05
KHILAFAH



04
TAMKIN



03
DESTABILIZE TAGHUT



02
JAMA’AH



01
HIJRAH



to the Islamic State's leader, for none had ever selflessly taken a step in the direction of jihad except with an Islamic state as their ultimate goal. Those that resisted the newborn state did so for two reasons: deviant methodologies and corrupt desires for fame, wealth, and power. Consequently, the announcement caused some of the hidden deviance to surface.

it... wallahul-musta'an.

What makes matters worse is that the new leadership of these groups took advantage of the old leadership's shahadah to start propagating a hitherto suppressed deviant methodology, one that ultimately considered the tawaghit – like

The suppressed corruption waiting irritably to arise finally did so as well. Some of those carrying corruption in their hearts quickly allowed their pride and envy to possess them, pushing them to enter into both hidden and open alliances with the crusaders, the new apostate regime, and the neighboring tawaghit, against the newborn



Morsi and Haniyeh – to be a new hope for the Ummah.

The weak-hearted methodology of irja' is one that can never fuel the jihad caravan on its path to Khilafah, rather it only brings indecision and fear, thus ruining the caravan's ability to persist, and naively filling the road with obstacles that only serve the tawaghit.

In short, these groups gave preference to popularity and rationalization over pleasing Allah and relying upon Him alone. They became embarrassed of acknowledging undeniable shar'i fundamentals, such as takfir of the clear tawaghit and murtaddin.

When the Islamic State of Iraq was announced – after going through these phases of war – it had the effect of exposing all the jihad claimants in Iraq, splitting them into two camps. Every group and individual with iman and ikhlas quickly pledged allegiance

Islamic State, thereby forming the "sahwah" ("awakening"), a term coined by the American pawns to beautify their apostasy and treachery. The sahwah received financial, political, and "scholarly" support from Al Sa'ud, the Ikhwan, and even America.

Then Allah ('azza wa jall) tried the mujahidin as He had done with His slaves before in Makkah (prior to the Hijrah), Uhud (when the archers disobeyed their posts), Hunayn (when the new Muslims were amazed by their own numbers), and the Arabian Peninsula (during the Wars of Apostasy).

This was a test decreed by Allah ('azza wa jall) so He would see the patient mujahidin and expel the weak-hearted from their ranks, and thereby solidify the newborn Islamic State and prepare it for greater responsibilities. As ash-Shafi'i

(rahimahullah) once said, “One’s authority will not be consolidated except after overcoming tribulation.”

During this period, the Islamic State was forced to withdraw mostly into the desert regions of al-Anbar, where its soldiers regrouped, planned, and trained.

From the desert, they continued to carry out attacks against the crusaders and the treacherous apostates in coordination with operations executed by the underground units in urban regions.

And when Amirul-Mu’minin Abu ‘Umar al-Baghdadi (rahimahullah) gained shahadah alongside Abu Hamzah al-Muhajir (rahimahullah), the Islamic State did not waver, rather its leadership unanimously pledged allegiance to Amirul-Mu’minin Abu Bakr al-Baghdadi (hafidhahullah), continuing upon the path for a single Khilafah that unites the Ummah.

Then the events of Sham began to unfold and the Islamic State quickly got involved, answering the cries of the weak and oppressed Muslims by sending a mission from Iraq to activate its units in Sham and later make the announcement of its official expansion.

Again, pride, envy, nationalism, and innovation, led to events similar to those of Iraq. New sahwat were formed with the exact same financial, political, and “scholarly” support. They repeated the mistakes of their predecessors in Iraq and decided to enter into war with the Islamic State, but here Allah (‘azza wa jall) blessed the mujahidin in a manner unique to the lands of Sham, so

that quickly Sahwah treachery was exposed and destroyed. Then, by Allah’s grace, the mujahidin gained control over territory larger than many states claiming “legality” today, lands formerly under control of the historical Umawi khulafa’ of Sham and ‘Abbasi khulafa’ of Iraq.

Thereafter, the hopes of Khilafah became an undeniable reality, one that allowed no room for anyone claiming any excuse to resist the authority of the imam except to be dealt with by the decisive law of Allah. The victories in Ninawa, al-Anbar, Salahuddin, al-Khayr, al-Barakah, and elsewhere, all aided the declaration made by the Islamic State on the first of Ramadan 1435H, in which the Khilafah was officially announced.

This new condition opens the path for the complete unification of all Muslim peoples and lands under the single authority of the Khalifah.

It also emphasizes the necessity for obeying the Messenger (sallallahu ‘alayhi wa sallam) in his order, **“Whoever comes to you while your condition is united behind a single man, and intends to break your solidarity or disrupt your unity, then kill him”** [Sahih Muslim].

The obligation is now clearer than ever before for all Muslims to raise their voices and pledge their allegiance to Imamul-Muslimin and Amirul-Mu’minin – the Khalifah – Abu Bakr al-Husayni al-Baghdadi (may Allah raise his allies and humiliate his enemies).

May Allah protect this Khilafah state and continue guiding it until its legions fight the crusader armies who will gather near Dabiq.





REGIME TARGETS AR-RAQQAH

On the morning of Monday, the 25th of Sha'ban, the Nusayri regime carried out an airstrike in Ar-Raqqah, resulting in five shuhada' and multiple wounded, all of them civilian casualties. A second airstrike on the same day targeted the industrial district causing extensive damage to civilian property.

Later in the evening, the mujahidin of the Islamic State launched mortars into the regime's Division 17 army base. The mortars made direct hits against the base. The following morning, two violent explosions rocked the Division 17 army base after being targeted once more by the Islamic State.





The regime continued its aggression against the city of Ar-Raqqah, carrying out an airstrike on Wednesday, the 27th of Sha'ban, which targeted the market and resulted in 30 shuhada' and 36 wounded including women and children.



ALBU KAMAL LIBERATED

Wilayat Al-Khayr - Sha'ban 27

The mujahidin took control of the town of Abu Kamal after the leadership and fighters of Jawlani's Front stationed in the town gave bay'ah to the Islamic State. Among the first of them to announce his repentance for fighting the Islamic State and then give bay'ah was the commander Abu Yusuf Al-Misri

GRAD ROCKET RETALIATION

Wilayat Al-Barakah

In response to Nusayri airstrikes on the towns and villages of Wilayat Al-Barakah, the Islamic State launched multiple Grad rockets into Qamishli Air Base.



The image shows two men in white clothing being executed on a highway. One man is kneeling, and the other is sitting on the ground. Several other people are standing around them, some in military-style clothing. The scene is outdoors on a paved road.

HIGHWAY ROBBERS EXECUTED

Wilayat Ar-Raqqah - Sha'ban 25 - Two highway robbers were executed in Al-Jazarah, east of Wilayat Ar-Raqqah, as punishment for hirabah (armed robbery).



The image shows a large explosion of a border police station. A massive plume of dark smoke and debris rises into the sky from a structure that has been destroyed. The ground is covered in dust and rubble.

BORDER POLICE STATIONS BLOWN UP

Wilayat Al-Anbar - Sha'ban 22

Six police stations belonging to the Safawi forces in Iraq were blown up on the border near Abu Kamil.

AL-'ADHIM & HAWIJA LIBERATED

Wilayat Diyala

The Safawi army, with help from the SWAT forces and the "Asa'ib Ahlul-Haqq" militia, retreated from the area of At-Tali'ah in the region of Al-'Adhim after a gun battle with the mujahidin of the Islamic State that lasted for hours and resulted in many of their soldiers being wounded and killed. Al-'Adhim is presently under the control of the Islamic State.

Wilayat Kirkuk - Sha'ban 24

The mujahidin have completely liberated the district of Hawija, less than 50km south of the city of Kirkuk.



CAMPAIGN OF ASADULLAH **AL-BILAWI** PUSHES FORWARD



Wilayat Al-Anbar

As the campaign of Asadullah Al-Bilawi pushes forward, the mujahidin of the Islamic State continue to liberate more and more territory, consolidate their gains and win the support of the masses. The past two weeks saw the successful liberation of a number of regions including Al-Qaim, 'Anah, Rutbah, and Rawah. **May Allah continue to grant victory to Amirul-Mu'minin Abu Bakr Al-Baghdadi and the lions of the Islamic State.**



MURTADDIN REPENT IN THE THOUSANDS

As the mujahidin of the Islamic StatesweptthroughIraqclaiming one victory after another, it became clear to both friend and foe that this was not just a random sequence of victories.

The same state which, only a few months ago, was on the back foot after a treacherous, coordinated campaign to completely remove it from the Shami theater, was now pushing forward on numerous fronts, smashing one enemy stronghold after another and rapidly expanding its territorial reach.

This was most evident in Iraq as the lions of the Islamic State chased the filthy Safawis out of numerous towns and cities, forcing them to flee all the way to Baghdad in spite of their numbers, and the billions spent on them by the crusaders on weapons and training.

The storm raging through Iraq wasn't the doing of the mujahidin. It was simply the help of Allah, and it proceeded not only to subdue the enemies of Islam, but to also save thousands of murtaddin from the millah of kufr and nifaq.

What follows is an account of the many



instances of repentance by the apostate members of the Iraqi government and its forces that have taken place in recent weeks across the various wilayat in Iraq. May Allah keep them firm upon the truth.

Wilayat Diyala - During the course of the past two weeks, some members of the police and sahwat in the area of Sinsil in Al-Miqdadiyyah, and a member of the local government of the tawaghit repented and pledged not to return to the path of kufr.

Wilayat Diyala - An army captain in the area of At-Tahiyah in Al-Miqdadiyyah repented and pledged not to return to the path of kufr.

Wilayat Kirkuk - More than 800 members of the army, police and sahwat in the region of Sulayman Bek repented after the liberation of the region.

Wilayat Al-Anbar - 320 members of the army, police and sahwat in the area of Jaziratur-Ramadi repented.

Wilayat Salahuddin - More than 600 members of the army, police and sahwat in the district of Ad-Dawr in South-East Tikrit repented and pledged before the mujahidin never to return to the path of kufr.

Wilayat Salahuddin - More than 200 members of the army, police and sahwat in the district of Biji repented.

Wilayat Salahuddin - Hundreds of members of both the Ministry of Defense and the Ministry of the Interior in the city of Tikrit repented.

“ AND ALLAH TURNS IN FORGIVENESS
TO WHOM HE WILLS;
AND ALLAH IS KNOWING AND WISE ”
[At-Tawbah: 15]



Abu Hurayrah reported that Allah's Messenger (sallallahu 'alayhi wa sallam) said,

"The Hour will not be established until the Romans land at al-A'maq or Dabiq (two places near each other in the northern countryside of Halab).

Then an army from al-Madinah of the best people on the earth at that time will leave for them. When they line up in ranks, the Romans will say, 'Leave us and those who were taken as prisoners from amongst us so we can fight them.'

The Muslims will say, 'Nay, by Allah, we will not abandon our brothers to you.' So they will fight them.

Then one third of them will flee; Allah will never forgive them. One third will be killed; they will be the best martyrs with Allah. And one third will conquer them; they will never be afflicted with fitnah.

Then they will conquer Constantinople. While they are dividing the war booty, having hung their swords on olive trees, Shaytān will shout, 'The [false] Messiah has followed after your families [who were left behind.]' So they will leave [for their families], but Shaytan's claim is false. When they

arrive to Sham he comes out.

Then while they are preparing for battle and filing their ranks, the prayer is called. So 'Isa Ibn Maryam ('alayhis-Salam) will descend and lead them.

When the enemy of Allah sees him, he will melt as salt melts in water. If he were to leave him, he would melt until he perished, but he kills him with his own hand, and then shows them his blood upon his spear."

[Sahih Muslim]

