

# 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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## UNTIL IT BURNS THE CRUSADER ARMIES IN DABIQ

# DABIQ

**All praise is due to Allah; and may Allah send blessings and peace upon His Messenger.**

After a review of some of the comments received on the first issues of Islamic State News and Islamic State Report, AlHayat

Media Center decided to carry on the effort – in sha'allah – into a periodical magazine focusing on issues of tawhid, manhaj, hijrah, jihad, and jama'ah.

It will also contain photo reports, current events, and informative articles on matters related to the Islamic State. May

Allah bless this effort and make it a beacon for generations to come.

As for the name of the magazine, then it is taken from the area named Dabiq in the northern countryside of Halab (Aleppo) in Sham. This place was mentioned in a hadith describing some of the events of the Malahim (what is sometimes referred to as Armageddon in English). One of the greatest battles between the Muslims and the crusaders will take place near Dabiq.

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, Shaytan 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].

Shaykh Abu Mus’ab az-Zarqawi (rahimahullah) anticipated the expansion of the blessed jihad from Iraq into Sham and linked it to this hadith saying,

**“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”** [Ayna Ahlul-Muru’at].

According to the hadith, the area will play a historical role in the

battles leading up to the conquests of Constantinople, then Rome. Presently, Dabiq is under the control of crusader-backed sahwat, close to the warfront between them and the Khilafah.

May Allah purify Dabiq from the treachery of the sahwah and raise the flag of the Khilafah over its land. Amin.



# KHILAFAH DECLARED





**On the first of Ramadan 1435H, the revival of the Khilafah was announced by the spokesman for the Islamic State, Shaykh Abu Muhammad al-'Adnani ash-Shami (hafidhahullah).**

The good news was followed by the first official speech of Amirul-Mu'minin Abu Bakr al-Husayni al-Qurashi al-Baghdadi (nasarahullah).

The announcements filled the streets of the Islamic State with faithful joy.

May Allah continue to fill the hearts of the Muslim Ummah with news of victory, thereby guiding them towards obedience of His Messenger Muhammad (sallallahu 'alayhi wa sallam) – the path to Jannah.

*Below are some of the most important excerpts from the two speeches.*

## GLAD TIDINGS FOR THE MUSLIM UMMAH

**Amirul-Mu'minin said:** "O Muslims everywhere, glad tidings to you and expect good. Raise your head high, for today – by Allah's grace – you have a state and Khilafah, which will return your dignity, might, rights, and leadership.

It is a state where the Arab and non-Arab, the white man and black man, the easterner and westerner are all brothers.

It is a Khilafah that gathered the Caucasian, Indian, Chinese, Shami, Iraqi, Yemeni, Egyptian, Maghribi (North African), American, French, German, and Australian. Allah brought their hearts together, and thus, they became brothers

by His grace, loving each other for the sake of Allah, standing in a single trench, defending and guarding each other, and sacrificing themselves for one another.

Their blood mixed and became one, under a single flag and goal, in one pavilion, enjoying this blessing, the blessing of faithful brotherhood.

If kings were to taste this blessing, they would abandon their kingdoms and fight over this grace. So all praise and thanks are due to Allah."



# A NEW ERA HAS ARRIVED

## OF MIGHT AND DIGNITY FOR THE MUSLIMS

**Amirul-Mu'minin said:** "Soon, by Allah's permission, a day will come when the Muslim will walk everywhere as a master, having honor, being revered, with his head raised high and his dignity preserved.

Anyone who dares to offend him will be disciplined, and any hand that reaches out to harm him will be cut off.

**So let the world know that we are living today in a new era.**

Whoever was heedless must now be alert. Whoever was sleeping must now awaken. Whoever was shocked and amazed must comprehend. The Muslims today have a loud, thundering statement, and possess heavy boots.

They have a statement to make that will cause the world to hear and understand the meaning of terrorism, and boots that will trample the idol of nationalism, destroy the idol of democracy, and uncover its deviant nature."



**Shaykh Abu Muhammad al-'Adnani said:**

“The time has come for those generations that were drowning in oceans of disgrace, being nursed on the milk of humiliation, and being ruled by the vilest of all people, after their long slumber in the darkness of neglect – the time has come for them to rise.

The time has come for the Ummah of Muhammad (sallallahu ‘alayhi wa sallam) to wake up from its sleep, remove the garments of

dishonor, and shake off the dust of humiliation and disgrace, for the era of lamenting and moaning has gone, and the dawn of honor has emerged anew.

The sun of jihad has risen. The glad tidings of good are shining. Triumph looms on the horizon. The signs of victory have appeared.”



# THE WORLD HAS DIVIDED INTO TWO CAMPS

**Amirul-Mu'minin said:** "O Ummah of Islam, indeed the world today has been divided into two camps and two trenches, with no third camp present:

The camp of Islam and faith, and the camp of kufr (disbelief) and hypocrisy – the camp of the Muslims and the mujahidin everywhere, and the camp of the jews, the crusaders, their allies, and with them the rest of the nations and religions of kufr, all being led by America and Russia, and being mobilized by the jews."



# A CALL TO HIJRAH

**Amirul-Mu'minin said:** "Therefore, rush O Muslims to your state. Yes, it is your state. Rush, because Syria is not for the Syrians, and Iraq is not for the Iraqis.

The earth is Allah's. {Indeed, the earth belongs to Allah. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous} [Al-A'raf: 128].

The State is a state for all Muslims. The land is for the Muslims, all the Muslims. O Muslims everywhere, whoever is capable of performing hijrah (emigration) to the Islamic State, then let him do so, because hijrah to the land of Islam is obligatory."

# A CALL TO ALL MUSLIM DOCTORS, ENGI- NEERS, SCHOLARS, AND SPECIALISTS

**Amirul-Mu'minin said:** "We make a special call to the scholars, fuqaha' (experts in Islamic jurisprudence), and callers, especially the judges, as well as people with military, administrative, and service expertise, and medical doctors and engineers of all different specializations and fields.

We call them and remind them to fear Allah, for their emigration is wajib 'ayni (an individual obligation), so that they can answer the dire need of the Muslims for them. People are ignorant of their religion and they thirst for those who can teach them and help them understand it.

So fear Allah, O slaves of Allah."



# HALAB TRIBAL ASSEMBLIES

The Islamic State has an extensive history of building relations with the tribes within its borders in an effort to strengthen the ranks of the Muslims, unite them under one imam, and work together towards the establishment of the prophetic Khilafah. Its practice of attending tribal forums, addressing the concerns of the tribal leaders and accepting their bay'ah is regularly met with success.

Last month, following instructions from the head of Public Relations in Wilayat Halab, the wilayah's head of Tribal Affairs attended a meeting with the following tribal representatives:

- **The elders and dignitaries of the tribes of Albu Khamis**
- **The elders and dignitaries of the tribes of Banu Sa'id**
- **The elders and dignitaries of the tribes of Al-'Awn**
- **The elders and dignitaries of the tribes of the area of Al-Khafsah and its surrounding regions, foremost of them being the tribes of Al-Ghanim**





The head of Tribal Affairs began the meeting with words of welcome, respect and thanks for the invitation. He then spoke about the fact that the mission of the Islamic State is neither local nor regional, but rather global. Furthermore, he called to implementing the Shari'ah, establishing the religion, promoting virtue and preventing vice.

He also spoke about the recent victories in Iraq, including the liberation of Wilayat Ninawa, the freeing of the prisoners of Ahlus-Sunnah, taking control of Mosul airport and Maliki's army bases, the demolition of the Sykes-Picot borders thus opening the way between Iraq and Sham, and much more. In this regard, he stated: "We announce a new legacy of victories, further construction of the Islamic State and expansion of its territory."

The head of Tribal Affairs also stressed that this assembly was for the purpose of meeting with the tribes, helping and communicating with them, working to fulfill their needs, and cooperating with them in piety and righteousness.

In return, the Islamic State (may Allah honor it) requested from its dignified, Arab tribes, and in particular the tribe of Banu Sa'id, their backing, support, allegiance, advice, and du'a'. It also requested that they assist the Islamic State with their wealth, their sons, their men, their weapons, their strength and their opinion, and encourage their sons and their brothers to join the military body of the Islamic State.

Likewise, he responded to some of

the doubts being circulated about the Islamic State such as withdrawing and retreating from the areas they control, abandoning them and handing them over to the regime, extremism, takfir, harshness and expulsion.

**Furthermore, he listed the benefits and services provided by the Islamic State, including:**

- **Returning rights and property to their rightful owners**
- **Pumping millions of dollars into services that are important to the Muslims**
- **The state of security and stability enjoyed by the areas under the Islamic State's authority**
- **Ensuring the availability of food products and commodities in the market, particularly bread**
- **The reduced crime rate**
- **The flourishing relationship between the Islamic State and its citizens**



During the course of the meeting, a number of things were requested from the tribal dignitaries, the most important of which were the following:

- **Collecting the zakah and presenting it to the zakah offices located throughout the wilayah**
- **Preparing lists with the names of orphans, widows and the needy so that zakah and sadaqah can be distributed to them**
- **Encouraging the youth to join the ranks of the Islamic State**
- **Turning in any weapon acquired from the regime or the FSA**

### ● **Urging those bearing arms against the Islamic State to repent before they are captured**

At the conclusion of the gathering, several of the tribal elders and dignitaries in attendance announced their bay'ah to the Islamic State.



More recently, representatives of the Islamic State attended another such meeting of tribal leaders in Wilayat Halab at the generous invitation of the leaders and dignitaries of the tribe of Bu Batush.

The assembly took place in Tal Fid-dah in the area of Maskanah, with a number of the Islamic State's amirs, commanders, and soldiers in attendance. The meeting concluded with the leaders, dignitaries, and many of the tribe's members giving bay'ah to the Islamic State and pledging to defend and support it.



# TAL AFAR LIBERATED

On Monday, the 25th of Sha'ban, the mujahidin of the Islamic State succeeded in liberating the strategic town of Tal Afar in Wilayat Ninawa.



SUNNIS MURDERED BY THE SAFAWIS



SUNNIS MURDERED BY THE SAFAWIS

Located approximately 50km west of the city of Mosul, Tal Afar is a predominantly Sunni town with a significant Rafidi minority.

Before fleeing in the face of the Islamic State's advance, the Safawi forces executed a number of Muslim prisoners.



SUNNIS MURDERED BY THE SAFAWIS



# RAFIDI SOLDIERS KILLED BY THE MUJAHIDIN





# THE CONCEPT OF IMAMAH (LEADERSHIP) IS FROM THE MILLAH (PATH) OF IBRAHIM

Praise be to Allah, the Lord of all that exists. As for what follows:

Abdullah Ibn 'Amr narrated that the Prophet (sallallahu 'alayhi wa sallam) said, "Indeed a man's iman (faith) becomes worn out within him just as a garment becomes worn out, so ask Allah to renew the iman in your heart."

Al-Hakim reported it and said that its isnad (chain) was authentic.

Allah (subhanahu wa ta'ala) says, {And do not be like the one who undoes the thread which she has spun after it has become strong, by taking your oaths as a means of deception among yourselves when one group is more numerous than another group. Allah tests you by this. And on the Day of Resurrection, He will certainly clarify that which you differed over.} [An-Nahl: 94]

In explaining this verse, the scholars of tafsir stated, “This was a foolish woman in Makkah. Every time she spun some thread and made it strong, she would undo it again.”

Indeed the millah of Ibrahim (‘alayhis-salam) has strongly re-emerged within the soul of the young Muslim muwahhid (monotheist), such that he believed in it, loved it, declared it openly, and worked in accordance with its requirements. By doing so, this young Muslim muwahhid was simply following those who had preceded him in iman from amongst the scholars whose knowledge and religious practice he trusted.

As such, these scholars guided him with shar’i evidence to the reality of this great millah, and authored a number of works that bore its name, insisting on the obligation to follow it and call others to it.

It reached a point where the echoes of this great millah reverberated amongst the young Muslim muwahhidin in just about every corner of the world, including the European nations.

Many of these youth began directing others to it, embracing it as a defining characteristic, speaking about it and explaining its meaning inside the masjid, centers, and places of gathering. Some would even express their love for it by singing Islamic anashid in English and in various other European languages.

The secret behind all of this – and Allah knows best – is that this millah quenched a thirst within this young man’s soul and

restored his confidence in his religion and creed, especially with respect to the issue of openly disassociating oneself from the kuffar and mushrikin (polytheists). This is in contrast to those who for so long have bowed and prostrated submissively before the mushrikin and began preventing the people from openly displaying their religion in the midst of those who oppose them, falsely claiming that this was for the sake of global peace which the United Nations and the “divinely revealed faiths” called for.

Then after some time had passed, this millah was afflicted within the souls of its proponents by the same thing that afflicts the iman in a man’s heart, and it started to become ragged and worn-out just as a garment becomes ragged and worn.

This even reached the extent that some of the very individuals who had spun this “garment”, strengthened it, written about it and openly declared it, were now setting out to undo it with their own hands like the foolish woman of Makkah.

So it became incumbent upon us to revive the characteristics of this millah that had decayed within the people’s souls, and attempt to advise those individuals working to undo the thread they had spun after it had become so strong.

All this, in the hopes that Allah would lead them to repent and that they would return once more to the guidance they were upon, supporting the truth and following the millah.

## PART 2:

EXAMPLES OF NARRATIONS

# REPORTED INTERPRETING IMAMAH TO MEAN POLITICAL IMAMAH

'Abdullah Ibn 'Umar (radiyallahu 'anhuma) narrated that the Prophet (sallallahu 'alayhi wa sallam) said,

**"Indeed every man is a shepherd and every shepherd is responsible for his flock. So the imam of the people is a shepherd and he is responsible for his flock."** [Reported by Al-Bukhari]

In a part of the hadith of Hudhayfah (radiyallahu 'anh), the Prophet (sallallahu 'alayhi wa sallam) said,

**"Stick to the jama'ah (congregation) of the Muslims and their imam." I said, "And if they have neither a jama'ah nor an imam?" He said, "Then avoid every group, even if you have to bite onto the root of a tree until death reaches you while you're in that condition."** [Reported by Al-Bukhari and Muslim]

Qays Ibn Hazim narrated that Abu Bakr entered in on a woman from Ahmas called Zaynab and saw that she wasn't speaking to anyone. He asked, "Why isn't she speaking?" They said, "She vowed to perform Hajj without speaking to anyone." He said to her, "Speak, for this is not permissible. This is from the deeds of jahiliyyah (pre-Islamic era)." So she began speaking, and asked him: "Who are you?" He said, "A man

from the muhajirin (emigrants)." She asked, "Which muhajirin?" He said, "Quraysh". She asked, "Which branch of Quraysh are you from?" He said, "You ask too many questions. I am Abu Bakr." She asked, "How long will we remain in this good state of affairs that Allah has brought to us after jahiliyyah?" He said, "You'll remain like this as long as your a'immah (leaders) treat you with justice." She asked, "And what are the a'immah?" He said, "Didn't your people have leaders and nobility whose orders they obeyed?" She said, "Yes." He said, "They are the a'immah of the people." [Recorded by Al-Bukhari]

From the evidences used to assert that the imamah referred to in the verse includes political imamah, is that the scholars of tafsir used this verse as evidence for a fundamental attribute that is a necessary condition of the imamat al-kubra (i.e. the Islamic caliphate).

That attribute is uprightness. When Allah ('azza wa jall) granted Ibrahim ('alayhis-salam) this lofty position of imamah, he understood how



tremendous a favor it was to receive such a position, so he immediately requested it for his descendants as well. **{He (Ibrahim) pleaded, 'And also (leaders) from my offspring.'}**

However, Allah informed him of a principle condition that must be present in anyone assuming this position after him. **{(Allah) said, 'My covenant does not include the wrongdoers.'}**

Al-Qurtubi (rahimahullah) said, "A number of scholars used this verse as evidence that the imam must be a man of justice, good conduct, and virtue, and have the strength to fulfill his role. [They say that] such an imam is the one whom the Prophet (sallallahu 'alayhi wa sallam) commanded the Muslims not to rebel against, as mentioned earlier.

As for the sinful, unjust, immoral tyrant, then such an individual doesn't qualify for this position on account of the statement of Allah, **{My covenant does not include the wrongdoers.}**

It was for this reason that Ibn Az-Zubayr and Al-Husayn Ibn 'Ali revolted.

Likewise, the best of the people of Iraq and their scholars revolted against Al-Hajjaj, and the people of Madinah expelled the tribe Bani Umayyah from Madinah and then revolted against them (the Umayyad ruler), resulting in (the massacre of) Al-Harrah which Muslim 'Ibn Uqbah brought down on them." [Ahkamul-Qur'an, 2:108]

So we use statements such as this as evidence that the position we've taken on the meaning of imamah – that it includes both political and religious leadership equally – is correct.<sup>1</sup>

<sup>1</sup> Note: al-Qurtubi then goes on to say, "The majority of scholars adopt the opinion that being patient with the oppressive ruler is more correct than rebelling against him, because rebelling against him replaces security with fear, causes the spilling of blood, releases the hands of the foolish [to do harm], allows for attacks to be carried out against Muslims, and spreads corruption upon Earth. The first opinion [allowing rebellion] is the opinion of a group of the Mu'tazilah and the opinion of the Khawarij, so be aware." [end of quote] Rebellion against the oppressive Muslim ruler is also against the clear ahadith of the Prophet (sallallahu 'alayhi wa sallam). Therefore, the verse indicates the prohibition of initially appointing an oppressive Muslim leader, but it does not authorize rebellion against him after his attainment of power.

# THE CONCEPT OF IMAMAH IS FROM THE MILLAH OF IBRAHIM

## PART 3:

From amongst the aspects of this great millah that have begun to fade from within the souls of many people and be viewed as nothing more than fantasy, is the notion that the Muslim Ummah (nation) should strive to be united behind a single imam (leader), fighting under his banner and empowering him to guard the landmarks of this religion and implement the Shari'ah (law) of Allah.

This, in reality, was a result of secularism pervading the people's intellects in our era, separating between religion and state, and between the Shari'ah and governance, and treating the Qur'an as a book of chanting and recitation rather than a book of governance, legislation, and enforcement.

This environment had an effect on the du'at (callers to Allah), who began continually reassuring the people that the sincere ones amongst them had absolutely no aspirations towards positions of rule and authority. It was as if being a dai'yah (caller to Allah) subjugated in the prison of a taghut (tyrant ruling by manmade law) was a role to be satisfied with, as long as one was making takfir of the taghut and takfir of those fighting for the cause of taghut. This subjugated dai'yah would begin to favor this role over living freely in the shade of a Muslim imam, calling others to him, and helping to consolidate his position.

These du'at couldn't grasp the idea that Islam could have a state and an imam, nor could they begin to understand what it would cost to achieve this.

It was as if they'd never studied the history of Islam and learned what this endeavour would require of us in terms of blood.

It was as if they weren't aware that amongst those who are liable to have their blood shed for the sake of this cause are fellow Muslims who testify that la ilaha illallah.

However, these Muslims are renegades whom it's permissible to fight, and for no reason other than the fact that they refuse to give bay'ah (allegiance) to one imam or another.

Moreover, had the imam left them alone after having been appointed to his position and let them continue their rebellion and division, he would be sinful and would not be acting sincerely towards his Muslim citizens.

Allah (subhanahu wa ta'ala) bestowed imamah upon his khalil (close friend) Ibrahim ('alayhis-salam) as a gift. He says, **{And (remember) when Ibrahim was tried by his Lord with certain words (i.e. commands) and he fulfilled them. (Allah) said, 'Indeed, I will make you a leader for mankind.' (Ibrahim) pleaded, 'And also (leaders) from my offspring.' (Allah) said, 'My covenant does not include the wrongdoers.'}** [Al-Baqarah: 124]

So the reward he received from Allah for fulfilling the commands he was tried with, was that he was granted the position of imamah, and was favored by Allah and

honored by him through this position.

Moreover, the imamah mentioned in the above verse isn't simply referring to imamah in religious affairs, as many would wish to interpret. Rather, it's inclusive of imamah in political affairs, which many religious people have shunned and avoided on account of the hardship it entails itself and on account of the hardship entailed in working to establish it.

**Furthermore, the people today have failed to understand that imamah in religious affairs cannot be properly established unless the people of truth first achieve comprehensive political imamah over the lands and the people.**

As for an individual from this Ummah attempting to enjoy some limited freedoms in da'wah (preaching) under the rule of the tawaghit (kafir tyrants), or seeking protection from them for the purpose of conveying his da'wah, then he's merely jumping out of the frying pan and into the fire. This is also akin to one who stretches his hands toward water (from afar, calling it) to reach his mouth, but it will never reach it (such).

What leads us to include both types of leadership, political and religious, when defining the imamah granted to Ibrahim ('alayhis-salam) in the aforementioned verse is that there's no doubt that the Arabic language and the Shari'ah have presented both meanings.

As such, interpreting a single word to include the numerous, non-contradictory meanings that it can carry is without a doubt the correct approach here.

