

DABIQ

1435
SHAWWĀL

3
ISSUE



A CALL TO HIJRAH

FEATURE:

HIJRAH FROM
**HYPOCRISY
TO SINCERITY**

SPECIAL:

FOLEY'S
BLOOD IS ON
OBAMA'S HANDS

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 PUNISHING OF SHU'AYTĀT FOR TREACHERY

Abū Mus'ab az-Zarqāwī (rahimahullāh) said, "So we warn the tribes, that any tribe or party or assembly whose involvement and collaboration with the crusaders and their apostate agents are confirmed, then by He who sent Muhammad with the truth, we will target them just as we target the crusaders, and we will eradicate and distinguish them, for there are only two camps: the camp of truth and its followers, and the camp of falsehood and its factions. So choose to be from one of the two camps. And what has occurred with some of the traitors in al-Qā'im is the best proof for this" [Hādhā Bayānullinnās wa li Yundharū Bih].

Abū Mus'ab az-Zarqāwī (rahimahullāh) also said, "From now on, everyone whose affiliation with the pagan guards, police, and army is confirmed, or his collaboration and espionage for the crusaders is verified, then his ruling is execution, and not only that, his house also will be destroyed and burnt, after removal of the women and children. This is in retribution for his treachery towards his religion and ummah, and so that he becomes a manifest lesson and a deterring example" [Hādhā Bayānullinnās wa li Yundharū Bih].

Upon hearing these statements of the Shaykh back in 1426H (2005), many Muslims who were sitting at home, living in "modernized" societies, never experiencing war nor tribalism, naively said to themselves, "He is declaring war on whole tribes! How can that be done? What do individual members of the tribe have to do with the actions of specific tribe members or even the decisions of tribal elders?!"



EXECUTION OF SHU'AYTĀT TRAITORS

The problem with these people is they know nothing about human societies except what they have experienced in the "modernized" cities of the world, where tribalism has died out, and where the few tribes that still exist no longer play any important role as whole entities in their societies and communities. These people assume that the "modern-day" city of individuality and individualism is all that exists outside their homes.

However, this case is different in many parts of the world, particularly in the more rural and nomadic regions. There the tribe – when intoxicated by jāhiliyyah – still acts like a body with some kind of bigoted head or like a gang maddened by the mob mentality of tribal arrogance. They might move like a flock of birds or school of fish, albeit less gracefully due to their extreme ignorance.



SHU'AYTĀT PRISONERS

When one experiences tribes of this nature after living years in the city, he realizes the wisdom in the words of Shaykh Abū Mus'ab az-Zarqāwī (rahimahullāh). It also becomes easier for him to tie events narrated in the Sunnah and Sīrah of the Prophet (sallallāhu 'alayhi wa sallam) with events today. He then knows why the Prophet (sallallāhu 'alayhi wa sallam) treated the Arab and Israelite tribes as collective wholes whenever tribe members broke their covenants with him. This is also how after him, Abū Bakr as-Siddīq (radiyallāhu 'anh) dealt with the tribes during the wars of apostasy. In the prophetic and siddīqī methodology, the tribes of the era were considered homogenous parties; unique individuals were treated as exceptional cases, not as the general rule. The fuqahā' call these homogenous, collective wholes "ṭawā'if mumtani'ah," if they resist the Sharī'ah. By definition, if the tribe does not act as a group in opposing the Sharī'ah, it would be obviously wrong to apply this ruling to its members.

After this discussion, it should become clear why the Islamic State dealt with the clans of Shu'aytāt as a murtadd party resisting the Sharī'ah with arms. These clans were left armed after they agreed to submit to the rule of the Sharī'ah with the condition they hand over all heavy weaponry. They then betrayed their covenant by rebelling against the Islamic State. They ambushed Islamic State soldiers, and then tortured, amputated, and executed prisoners taken from the ambushes. All these crimes were carried out in opposition to the enforcement of the Sharī'ah.

Thereafter the Islamic State surrounded their villages and ordered them to hand over the perpetrators of the crimes against Islam and the Muslims. The majority of their clans refused to comply, and



SHU'AYTĀT PRISONERS



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EXECUTION OF SHU'AYTĀT TRAITORS

thus fell into the classification of *tawā'if mumtani'ah*, by shielding the traitors. They were then given a 24-hour notice allowing all individuals not involved in the transgression to evacuate their villages. All those able-bodied men remaining would be treated in accordance with the *Sharī'ah*. Alhamdulillah, some of their related clans – who did not partake in the treachery – contacted the Islamic State prior to the campaign and disassociated themselves from the treacherous ones.

Upon entering the *Shu'aytāt* villages, the soldiers of the Islamic State found men hateful of the *Sharī'ah*, drowning in *fāhishah*, alcoholism, and drugs, some of them married to more than four wives! They had hidden away much of the heavy weaponry that they were told to hand over in their initial covenant with the Islamic State. This same weaponry was used in their aggression, only to end up as *ghanimah* for the Islamic State.

Al-Bukhārī and Muslim reported on the authority of Abū Qilābah who said that Anas Ibn Mālik (radiyallāhu 'anh) said, “A group of people from 'Ukal or 'Uraynah (two tribes) came to Madīnah and then got stomach sickness. So the Prophet (sal-lallāhu 'alayhi wa sallam) ordered them a she-camel that produced much milk and told them to drink from her urine and milk. They did so. When they got healthy, they killed the Prophet's shepherd and led the camels away with them. The news then reached the Prophet in the early morning, so he sent after them. Prior to noon, they were captured and brought to him. He ordered their hands and their feet be cut off, their eyes be put out

DESTRUCTION OF A SAHWAH HOME (ARCHIVE PHOTO)

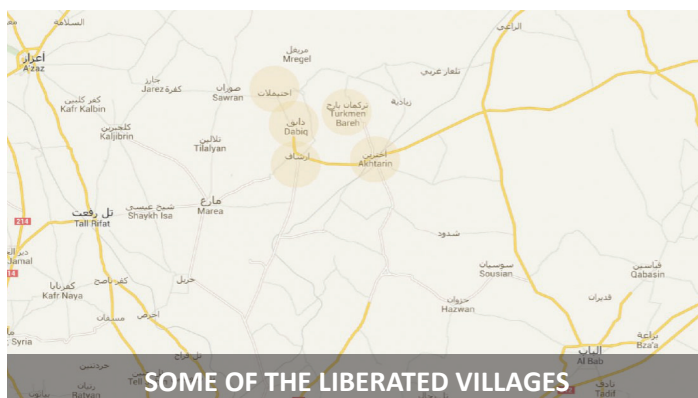


with hot iron, and they be thrown out on al-Harrah (an area covered with black stones near Madīnah), so they would ask for water to drink, but not be given any water, until they died.” Abū Qilābah said, “These people thieved, killed, disbelieved after their faith, and waged war against Allah and His Messenger.”

This hadīth shows the severity of the prophetic punishment against the treacherous, false claimants of Islam. The wicked deeds of *Shu'aytāt* were similar to those mentioned in the hadīth, except that the *Shu'aytāt* clans decided to arrogantly and collectively shield the perpetrators and thereby share the blame for treachery and murder.

Finally, a boy was murdered during the *khilāfah* of 'Umar Ibn al-Khattāb. When 'Umar heard of it, he said, “If the people of San'ā' had conspired together to murder him, I would kill them all” [Al-Bukhārī].

THE LIBERATION OF DĀBIQ



SOME OF THE LIBERATED VILLAGES



CHILDREN OF HUWĀR AN-NAHR

This month, the soldiers of the Islamic State launched a swift and brutal offensive in the northern Halab countryside. The campaign, entitled “Taking Revenge for the Chaste Sisters,” targeted the treacherous sahwāt murtaddīn who prostituted themselves to America and its regional puppets, stabbing the mujāhidīn in the back and subsequently imprisoning and even raping many of the muhājirāt.

The campaign in northern Halab succeeded in liberating a number of towns and villages including Akhtarīn, Turkman Bāriḥ, Huwār an-Nahr, and Dābiq, whose name our readers will no doubt recognize as the title of our magazine. As mentioned in the introduction to our first issue, the name of our magazine was taken from the area named Dābiq in the northern countryside of Halab, due to the significant role it will play during the events of al-Malhamah al-Kubrā (The Grand Battle) against the crusaders.

Abū Hurayrah reported that Allah’s Messenger (sallallāhu ‘alayhi wa sallam) said, “The Hour will not be established until the Romans land at al-A’māq or Dābiq (two places near each other in

the northern countryside of Halab). Then an army from Madīnah 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 of them 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 Shaytān’s claim is false. When they arrive to Shām he comes out. Then when they are preparing for battle and filing their ranks, the prayer is called. So ʿĪsā Ibn Maryam (sallallāhu ‘alayhi wa sallam) 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” [Sahīh Muslim].

We ask Allah to place us in the camp of the believers on the day of al-Malhamah and keep us firm until he grants us either victory or shahādah.



THE FLAG OF TAWHĪD FLUTTERS OVER AKHTARĪN