

Sharh al-Khilafah Arida

The Explanation of the Returning Caliphate

Taqi'ul-Deen al-Munthir

“Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price. And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers.”

[Al-Qur'an 5:44]

The concept of **al-khilafah**, the successive rulership that traces its lineage to the impeccably just rule of Muhammad, *salaAllahu alaiyhu wa salam*¹, has faced an unprecedented attack in recent history. Beginning a short while before the fall of the Ottoman caliphate and regardless of over a millennia of khilafah, multiple khulafah, falls, re-establishments, successes, and failures, modernists have attempted to argue the Islamic illegitimacy of this system. This ideological development has a revisionist view of history and a reductionist view of the Islamic sciences, incapable of merging many concepts into the coherent vision our pious predecessors saw, *rudi'Allahu ta'ala enhum wa ardahum*². Ali Abdul-Raziq, may Allah curse him, one of the most influential authors of the anti-khilafah movement writes,

“Muhammad, peace be upon him, was a Messenger of a religious call, full of religiosity, untainted by a tendency to kingship or a call for government, and he did not have a government, nor did he rule, and that he, peace be upon him, did not establish a kingdom, in the political sense of the term or anything synonymous with it. For he was but a messenger like his brethren, the preceding messengers. He was not a king nor the founder of a state, nor did he seek to rule.”³

Thus spoke the liar, the filthy misguider of generations to come. The evidences for the fardhiyyah⁴ of al-khilafah are clear and varied for those who seek the truth. It is an obligation upon every Muslim to establish khilafah, with no choice upon the worshipper. This is found in the sunnah and ijma al sahabah⁵. As for the Sunnah, Muhammad, *salAllahu alaiyhu wa salam*, said,

¹ May peace and blessings be upon him

² May Allah, the exalted, be pleased with them. And He is.

³ This is a smaller font as the words of Allah and his messenger deserve a larger presence than the words of sell-outs and apostates.

⁴ Obligatory nature

⁵ Consensus of the companions

“Whosoever takes off his hand from allegiance to Allah will meet Him on the Day of Resurrection without having any proof for him, and whoso dies whilst there was no Bay'ah on his neck (to a Khaleefah), he dies a death of Jahiliyyah.”

[Muslim]

Our noble prophet, salAllahu alaiyhu wa alaiyhi wa sahbihi salam tasleema katheera, made it obligatory upon every Muslim to have a **bay'ah**⁶ to a righteous khalifah, and whoever does not and dies upon that dies a death of **jahiliyyah**!⁷ Wa Allah'u must'a'an!⁸ Therefore, if anyone is eligible for khalifa and fulfills the requirements, in order to fulfill these two obligations, one must pledge allegiance alongside helping him.

As for a proof that appointing a khalifah is an obligation upon the entire **ummah**⁹, the Prophet said,

“Leaders will take charge of you after me, where the pious (one) will lead you with his piety and the impious (one) with his impiety, so listen to them and obey them in everything which conforms with the truth. If they act rightly it is for your credit, and if they acted wrongly it is counted for you and against them.”

[Narrated by Hisham ibn Urwa]

And,

“The Prophets ruled over the children of Israel, whenever a Prophet died another Prophet succeeded him, but there will be no Prophet after me. There will be Khulafaa' and they will number many.’ They asked: ‘What then do you order us?’ He said: ‘Fulfil the Bay'ah to them one after the other and give them their due. Surely Allah will ask them about what He entrusted them with.”

[Muslim]

The Prophet, salAllahu alaiyhu wa salam, informs us himself that he has predicted that leaders will run the affairs of Muslims and he commended it and it is obligatory to apply the laws of Allah in line with the view of the prophet. If he ordered us to something, then we embrace it as utter good, and if he disavowed something, then we reject it as pure corruption. He has given us **tazkiyah**¹⁰ of the khilafah and made **bara'a**¹¹ of kufr, yet much of the ummah does not know.

⁶ Pledge of allegiance

⁷ Pre-Islamic ignorance

⁸ May Allah protect us

⁹ Islamic community

¹⁰ Islamic recommendation and purification of doubt

¹¹ Total disavowal

Then where does this supposedly Islamic revivalism that seeks to precipitate deen from government originate? Adi' ibn Hatim said about surat al-Fatiha's closing ayat,

"I asked the Messenger of Allah (sallallahu 'alayhi wa sallam) about Allah's saying about, 'Those who have earned [Your] Anger', and he said, 'It refers to the Jews.' I then asked about, 'Those who have gone astray' and he said, 'The Christians are those who have gone astray.'"

[Tirmidhi]

Abu Sa'id al-Khudri reported Allah's Messenger as saying,

"You would tread the same path as was trodden by those before you inch by inch and step by step so much so that if they had entered into the hole of the lizard, you would follow them in this also." We said: Allah's Messenger, do you mean Jews and Christians (by your words) 'those before you'? He said: 'Who else?'"

[Muslim]

We see then, just as the **Jews** splintered into those who accepted only the spirituality of their religion and those who manipulated their shari'a for the benefit of this dunyah that the misguided of our ummah have followed in their steps. Just as they rejected their **hudud**¹² we see the **murji'a**¹³ today tossing aside the very notion of Islamic punishment and mocking legislation from their very lord! Just as they took their **shari'a** and twisted it for wealth we see the tyrants in the holy land claiming to rule by the book of Allah only to hoard wealth and assist American massacre of the believers! Step by step the Muslims followed those hated and misguided, step by step the Muslims followed the **yahood**¹⁴ and the **nasara**¹⁵. Yet, Allah warned us so clearly,

"And do not follow the vain desires of people (i.e. the Christians) who went astray in times gone by, and misled many, and have themselves strayed from the Straight Path."

[Al-Qur'an 5:77]

And we know Ibn Umar reported,

The Prophet (salallahu 'alayhi wasallam) said, "Whoever imitates a people, is one of them."

[Abu Dawud]

¹² Islamic legal punishments

¹³ Those who practice irja', delaying required matters of the religion

¹⁴ Jews

¹⁵ Christians

So let Al-Saud and his cronies, let the leaders of all of the Muslim lands who sink into kufr, let every **murji'**, every **khariji**, let them take their place amongst their brothers! What an evil companionship they have chosen.

Two opinions opposing al-khilafah have arisen from Western academics, those who view it as a natural historical process due to contextual conflicts in the Arab sphere, and those who see the entire system of governance as Islamic, yet inapplicable in the modern world. The **essentialist** view is the former, arguing Islamic is just a vocabulary revolutionary movements use to unite Arabs under their cause without any true concern for Islam. The **orientalist** view is the latter, these kufar see Islamic political movements as the impractical application of Islamic concepts that simply do not function in modern times. These views have both been adopted by Muslims, causing outright apostasy due to the suggestions that we should try other systems of government more applicable to our contextual issues, or that Islam is simply not modern enough to be used today.

Were the khilafah a product of contextual developments, then this would contradict basic history. This implies the societal conditions of seventh century Arabia, Islamic Spain, Egypt under Salah-ul-Din, the Philippines for the last nine hundred or so years, and regions bordering Russia are the same or at least intensely similar. Cultural, technological, educational, political, economic, and military differences exist in all of these examples. Yet, we see the exact same urge towards al-khilafah.

So then, is it the application of inapplicable Medieval laws as the murji'a modernist sell-outs of today claim? We see that the **shari'a** has been applied in all of these incredibly varied areas and times with immense success, the only political system capable of eliminating poverty in large areas now some of the poorest in the world.¹⁶ **Islam** is coherent with modern technological developments and embraces the positive aspects of modern society, be it highly encrypted communications to avoid spying from oppressors, medicines, warfare technologies, or peacetime hardware that spreads **Islam** and the **ilm**¹⁷ of it.

Therefore, Western apostate narrative cannot be used to evaluate what is khilafah, its Islamic legitimacy, or real-world practicality. So, how do we evaluate?

The Islamic concept of **ijtihad**, or using the science of **fiqh**¹⁸ to solve problems, is thereby essential to understanding the different movements towards al-khilafah. The eternal yardstick of Western democratic capitalism fails to explain the necessary nature of **ijtihad**. From a practical standpoint, it directly determines the level of support from the Muslim community, as illegitimate, or weak **ijtihad**, will not convert the Muslims to that **fiqhi** opinion. Islamically, it determines the pleasure of Allah, as by adhering to his religion unrepentantly as possible, one receives his pleasure and thereby gains success in this worldly life and the next.

¹⁶ Umar ibn Abdul-Aziz eliminated poverty in North Africa

¹⁷ Knowledge

¹⁸ Islamic jurisprudence

The prophet said in the two sahih,

“There will never cease to be a group from my Ummah fighting upon the truth until the last hour is established.” In the narration of Bukhari: “They will not be harmed by those that oppose them or abandon them.” In Imam Ahmad’s narration: “They will not be concerned by those that oppose them or abandon them.”

[Bukhari and Muslim]

Who is this group? They must exist, so let us analyze some of the largest Islamic revolutionary organizations and decide who is this **mansour taifa**¹⁹. We will not focus on smaller pacifist organizations such as **Hizb-ut-Tahrir** and **al-Khalifat** movement, which, despite having correct views, do not mobilize to the **fardh ayn**²⁰ of jihad and have thus fallen short politically. The analysis of one relatively pacifist movement should suffice all of them,

The Muslim Brotherhood

Al-Ikhwan al-Muslimeen. Founded by sheikh **Hasan Al-Banna** shortly after the fall of the Ottoman khilafah. It’s original intentions were to unite **Egypt** upon Islam and oppose colonialism, as multiple political parties in Egypt divided people whilst the ulama of the time urged the **tulab**²¹ not to give dawah²² to khilafah, but to stay home and work on their own iman. **Hasan al-Banna** took this opportunity to establish a political organization focusing on unity with khilafah as a long term goal subservient to immediate **Egyptian oneness**. Both his charisma and Islamic revivalist tendencies caused the youth to select him for this task. Therefore, our sheikh made an initial mistake in his original opinions on khilafah and its immediate reestablishment along with his **ijtihad**. His focus on unification cause him to appeal to leaders with no interest in khilafah to drive invaders out, and whilst this was noble and **fardh**, it does not exempt us from the immediate establishment of the khilafah. His **ijtihad** fell short by favoring practicality in his context and gradualism as opposed to strict adherence of Islam along with its wise application. **Al Ikhwan al Muslimeen** have gone further into misguidance as time progressed, accepting a gradualism that flirts with **kufr** and that allows for long periods of unnecessary delay in application of **shari’a** that the people are ready for. It also, when gaining political power, did not appoint a **khalifah** which was within their realm of capability. Instead they chose a president.²³ This became a failure with the people, the most **murji** of Egypt opposing all Islam due to it, those upon the path of **jihad** considering it to be a murji regime. Their misguided pacifism further

¹⁹ Victorious group

²⁰ Communal obligation

²¹ Seekers of knowledge

²² Proselytization

²³ Muhammad Morsi

damaged them, causing a potential army of tens, hundreds, of thousands not to receive funding from the international jihadi community and those in the middle of the ideological spectrum with the Brotherhood were eventually massacred by a new **fir'aun**.²⁴ May Allah curse him and humiliate him and destroy him with haste,

Ameen, Ameen, thumma Ameen.

It failed before Allah due to its intense gradualism, and after one year of governance, Allah deposed **Muhammad Morsi**. And Allah is the most wise, the all knowing. Our sheikh, **Abu Muhammad al-Adnani**, derided the Brotherhood as,

“a secular party with an Islamic cloak, worshipping power and parliaments...their jihad is for democracy and not for God’s sake...more evil and malevolent than the secularists, and if seizing power necessitates bowing to the Devil, they will bow without hesitation...”

Al-Qaida'tul Jihad and its' Progression to Al-Qaida

Al-Qaida developed from a highly disorganized period in the 1400s²⁵, to a developmental period from the early '10s²⁶ until approximately 1412²⁷, then into the famous **Al-Qaida'tul Jihad** until 1422²⁸, a transition period until 1426²⁹, and then fragmentation that has only progressed since then.

The first **Afghan jihad**³⁰ is where **Al-Qaida** draws its roots, when the United States funded rag-tag mujahideen in their struggle in opposing the Communist kufar aslan³¹ and Communist murtadeen³². Although not massive in number, many muhajireen³³, estimated around **two thousand**, came to Afghanistan during this time to assist in the resistance, many of which being ethnically Arabs. Over **thirty thousand** would come in the following decades, bi'ithnillah³⁴. It was around this time that Sheikh **Usama bin Laden** and Sheikh **Abdullah Azzam** collaborated to fund and recruit mujahideen for the jihad. **Azzam** and **bin Laden** began establishing training camps in 1407³⁵. Sheikh **Usama** gave generously to the cause without counting, without

²⁴ Oppressive pharaoh, Sisi

²⁵ 1980s

²⁶ 1990s

²⁷ 1996

²⁸ 2001

²⁹ 2005

³⁰ Soviet-Afghan conflict

³¹ Original disbelievers

³² Apostates

³³ Those who emigrated for the sake of jihad

³⁴ With the permission of Allah

³⁵ 1987

stinginess of any sort. The kafir Soviet Union retreated from Afghanistan in 1409³⁶, leaving behind a murtad regime that fell three years later to mujahideen. A period of **fitnah**³⁷ arose, with various warlord and mujahid factions vying for power.

These groups eventually funneled into **al-Taliban**, which became the head of **Al-Qaida**, and the narrative of an international jihad in every location began to move from the ideological realm to the practical one. It was a **defensive strategy**, to drive kafir invaders from our lands. Thus, **Al-Qaida** spread to many of the Muslim lands, moving from the disunified state in Afghanistan to **Al-Qaida'tul Jihad**.

According to the kafir narrative, sheikh **Usama** was murdered in his home on the 28th of Jumada al-Awwal, 1432³⁸, without trial or just cause. They demonified this man without any legitimate reason to do so, to unite the kufar under a boogeyman that they used to tarnish the image of this **deen**, yet the kufar spend with their time, their wealth, their children, and their lives in an effort to lower this noble din, and they cannot take from it an ounce of **izzah**³⁹. Henceforth, **Ayman al-Zawahiri** became the head of **Al-Qaida**, and it slowly began to lose direct control of its affiliates in Somalia, Yemen, amongst other areas. **Al-Taliban** retained positional seniority, yet became withdrawn from the direct actions of **Al-Qaida**.

Originally, under sheikh **Usama**⁴⁰, Al-Qaida was propagated as focusing on several tasks. The most important of these being the liberation of the Arab lands, particularly the holy lands in **Arabia** and **Jerusalem**, whilst opposing American sponsored Zionist Jewry. The khilafah is rarely mentioned in original ideological proposals of Al-Qaida, whether from **Zawahiri**⁴¹ or **Bin Laden**. They were more focused on liberation of areas physically and individual enclaves of unification under a centralized organization rather than a unified government. Sparking jihad in areas was their desire, it was their movement, it was their success. However, there was a certain **rahma**⁴² involved, with our sheikh **Usama** saying Islam,

“forbids us from killing innocent people such as women and children.”

The modern opinions of **Al-Qaida** have shifted a bit. They are still upon the concept of a nationless **jihad** in every land primarily targeted against **American** forces, however they have begun the justification of reckless killing of civilians. **Hadith**⁴³ are used to justify the killing of noncombatants, including women and children, as claiming that they are from the kufar. This is not the opinion of Sheikh **Usama**, and this is not strong **ijtihad**. Furthermore, the concept of fighting within certain nations has been taken to extreme lengths, to the point where **Zawahiri** demanded **The Islamic State of Iraq and Sham** abide by kafir **Sykes-Picot**⁴⁴ borders, with

³⁶ 1989

³⁷ Societal fitnah

³⁸ May 1st, 2011

³⁹ Honor

⁴⁰ Osama bin Laden

⁴¹ Ayman al-Zawahiri, current head of Al-Qaida

⁴² Mercy

⁴³ Prophetic narrations

⁴⁴ British-French agreement on how to divide Middle East into spheres of influence

similar geographical limitations in Somalia.⁴⁵ Nowhere in **Islam** do we find justification for following the oppressive geographical divisions of the kufar upon the Muslims, we have been told of certain provinces in the sunnah, Iraq, Yemen, Sham, Khurasan, amongst others. Yet the arbitrary lines drawn by the kufar have no weight, thus further weakening **Al-Qaida's ijihad**. Their insistence on "third-party" **shari'a** courts with obvious bias are also outside the **sunnah**, with mediations traditionally being done with diplomat qadis from both sides of a conflict. **Zawahiri** recently tried to discredit the Islamic state by claiming a **bay'ah** of which there is no proof, let alone that bayah to one who is not a **khalifah**, nor can he ever be due to his lineage, is not a binding **bayah**. Therefore, we find that their initial opinions, further incorrect modern opinions, and **ijihad** often have no legitimate Islamic basis and do not feed directly into **al-khilafah** which is a fardh we must work towards. Yes!

Jihad is fardh.

But we do not take one fardh and leave the other.

Their killing of **noncombatants** has grown much hatred between them and many of the **Muslims**, and though we love those who are sincere upon **jihad** and forgive their mistakes, the enmity that has developed is more than understandable. In the many years of **Al-Qaida's** activities, they have been unable to own anywhere near the land needed or apply full **shari'a** with correct **gradualism** upon it. **Al-Taliban**⁴⁶ have seen plentiful success, but **American** efforts made that state short lived, and their affiliation with **Al-Qaida** and its' methodology is not a direct one. We see that Allah has not given them a clear victory in their nation state allegiances, a kafir concept, and that Allah will only give nusra to **al-khilafah**.

The prophet, salAllahu alaiyhu wa salam, said,

"The Jihad will remain from the time Allah sent me until the time which the last of my Ummah fights the Dajjal. It will not be invalidated by the crime/corruption of the corrupt one nor by the justice of the just one."

[Abu Dawud]

So then, we see many groups are upon correct **jihad**, many groups are upon work for **khilafah** peacefully, many groups are involved in much good. Yet who is this group of **mujahideen**⁴⁷, **du'at**⁴⁸, and **establishers** of the **khilafah** that we know exists until **yawm-al-qiyama**⁴⁹? Which of these groups follows a middle path of **jihad**, **peaceful dawah**, and **khilafah**?

⁴⁵ See the conflict between Abu Mansoor al-Amriki and Al-Shabab

⁴⁶ Taliban of Afghanistan

⁴⁷ Those who continuously perform jihad

⁴⁸ Proselytizers

⁴⁹ The day of judgement

The Islamic State of Iraq and Sham

Founded in 1421⁵⁰ by Sheikh **Abu Mus'ab al-Zarqawi** the The Group of Monotheism and Jihad, or **Jam'at al-Tawhid wa'al Jihad**, a combination of **muhajireen** and **ansar**, formed with the intention of overthrowing the Jordanian government due to its rule by kufr law. **Zarqawi** had fought in the **first Afghan Jihad**, and then returned to his home country of Jordan. Though, not initially founded with khilafah in mind, a **shari'a** state such as **al-Taliban's** is a noble goal and it was theirs. Following the launch of the **Second Afghan Jihad**⁵¹, **Jam'at al-Tawhid** moved into ardh al-Iraq with the intent of driving the mushrikeen Americans from the land. Muhajireen who came, originally unaffiliated with **Jam'at al-Tawhid**, usually found themselves aligned with it on the ground. Following this progression, the group's goals changed to; forcing a withdrawal of **Sahwa**⁵² forces from Iraq, to topple the kafir Iraqi government, to eliminate American allies, to defeat the Shi'a due to their massacre death-squads, and to establish a **khilafah**, or Islamic state similar to it.

In 1427⁵³, the **Islamic State of Iraq** was announced, and **Al-Qaida'tul Jihad** began to attribute operations in Iraq to them. 1430⁵⁴ arrived, with Americans retreating after a difficult defeat, hoisting their burden on the incompetent Iraqi army. Soon, operations were handed to **Abu Umar al-Baghdadi** and he was later martyred in 1431⁵⁵. Then it was passed to **Abu Bakr al-Baghdadi**, the current amir. In Jumada al-Awwal 1434⁵⁶, **al-Baghdadi** announced that **Jabhat al-Nusra** would merge with the Islamic State of Iraq to create the **Islamic State of Iraq and Sham**, and despite al-Jawlani's opposition, many of the troops did merge to create the state we have today. Much **fitnah** has transpired since, however most of it is not directly relevant to understanding the group's justification as to being a khilafah organization. The fitnah culminated in a **mubahala** between the two major Islamic groups in Sham, the state and **al-Qaida** in Syria, known as **Jabhat al-Nusra**. Allah give **Dawlatul-Islam** a decisive victory in this regard, with their territory expanding to a land larger than Israel with more wealth than many small countries and al-Nusra front being dissolved in many of their major areas, along with their former members either apostating by joining kafir forces against Islam or giving bayah to **al-Baghdadi**. This all occurred within a short time following the **mubahala**. It is clear, the original intentions of **khilafah** were established, and today the clear goal of **Dawlatul-Islam** is to re-establish al-Khilafah upon

⁵⁰ 2000

⁵¹ The American invasion of Afghanistan chasing after sheikh Usama

⁵² Awakening forces

⁵³ 2006

⁵⁴ 2009

⁵⁵ 2010

⁵⁶ April 2013

manhaj al-nabawiyah⁵⁷. It is speculated that they are waiting for geographical security before announcing its establishment.

The **ijtihad** of the **state** has been discussed and debated much due to false accusations. The simple facts are that they are not **takfiryoon**⁵⁸. They did not, have not, and will not make takfir⁵⁹ of the general masses of the Muslims. This is not from their aqeedah or their actions.

Furthermore, unlike many Muslims today, they do not make incorrect indiscriminate takfir of **Shi'a**. They recognize that though every sect of Shi'ism is misguided, that many sects exist, some falling within the fold of Islam, some falling into clear kufr. **Dawlatul-Islam**⁶⁰ treats each individual according to their Islam or their kufr, they do not judge before they see, they do not assume sweeping assumptions, rather they follow the sunnah of rasul'Allah, **salAllahu alaiyhu wa salam**.

The Islamic State also applies shari'a with **wisdom**, a form of gradualism unlike the irja of **al-Ikhwan al-Muslimeen**, but with far more hikmah than the abrupt application of **al-Qaida**. Their soldiers may apply slightly less harsh whippings, or understand the forgetfulness of individuals about jum'ah, and have a basic mercy that is clear from the **sira**⁶¹.

Furthermore, they have an amir⁶² who is valid for **khilafah**. The requirements for a **khalifah** are that he is Muslim, baligh⁶³, male, he is not a slave, just, that he has ilm⁶⁴ to be capable of ijtihad, sound senses of hearing, sight, and speech, absence of physical or mental handicaps that prohibit normal human function, skill in organizing the affairs of people, bravery in defending the territories, and that he is of **Qurayshi** lineage. Not **Muhammad Morsi**, **Sheikh Usama**, **Ayman al-Zawahiri**, **al-Jawlani**⁶⁵, or any of these other heads of groups fulfills these requirements and is willing. Yet **Abu Bakr al-Baghdadi** is Muslim, baligh, male, free, just, an alim, sound in sense, strong in mind, strong in body, able to rule a land larger than the Zionist festering place, has fought in many large battles, and is **al-Hashimi al-Quraishi**⁶⁶.

We see then, it's original intent, modern intent, **ijtihad**, and capacity for **khilafah** are all sound. Is their application correct as well?

The modern issue of governance is solved ideologically with **al-shari'a**. The final factor in determining the justness of **Dawlatul-Islam** would be their application of this solution. They apply the shari'a in it's entirety, reviving punishments such as crucifixion, which are mentioned in

⁵⁷ The prophetic methodology

⁵⁸ Those who regularly make takfir

⁵⁹ Casting people outside of Islam

⁶⁰ The State of Islam

⁶¹ The life of Muhammad

⁶² Leader

⁶³ Pubescent

⁶⁴ Knowledge

⁶⁵ The leader of Jabhat al-Nusra

⁶⁶ Arab tribes, Hashim and Quraish

al-Qur'an al-kareem. They distribute wealth, including **ghanima**⁶⁷, giving out from the millions that they have captured in terms of capital and weaponry. Their correct application has brought the pleasure of the people, particularly the Iraqi people. We see the pleasure of Allah in their territorial successes and the acceptance of **Adnani's mubahala**⁶⁸.

We see, then, that this man **Al-Baghdadi** fulfills the requirements for a **khalifah**. We see, then, that this group's' original and modern intentions are **jihād** and **khilafah**. We see, then, that their **ijtihad** is strong and their application correct. They have **rahma** without **irja**⁶⁹ and firmness without **khurooj**⁷⁰ from the **sunnah**⁷¹. The state owns much land, eliminating kafir borders and refusing to abide by them. Therein they apply the **shari'a**, to the pleasure of the people, with constant victories in battle, in **mubahala**⁷², indicating the pleasure of Allah. In fulfillment of their **ijtihad**, The Islamic State of Iraq and Sham declared that the **khilafah** of sheikh Ibrahim, also known as Abu Bakr, on the first of Rama'dhan of the year 1435. Unlike al-Ikhwan al-Muslimeen, Al-Qaida, or similiar groups, Dawlatul Islam did not delay or forget the obligation of al-khilafah. Indeed, they established it at the first chance and their rayah flies high above the heads of the tawagheet!

We see nothing but **al-Khilafah Aridat** in them, their very name being **Dawatul-Islam**⁷³! How could any Muslim give anything but **bayah to al-Baghdadi** after this **daw'ah**⁷⁴ reaches them? How could anyone who truly wants **shari'a** give anything but **allegiance to this state**? How could anyone with an inkling of **iman**⁷⁵ let their **kibr**⁷⁶ or **misguidance** fog their vision from the light of this group?

Rejoice, O' Abu Bakr!

To Abu Bakr, we congratulate you on your righteousness and its fruits. Allah has fulfilled his promise to this ummah through you, and nothing but elation should touch your heart. To our lord, we testify that we have conveyed evidences from your **speech**, from the **sunnah** of your **nabi**⁷⁷, we have given logic, we have analyzed each group in relation to your **deen**⁷⁸, with **hikmah**⁷⁹, with respect, to our modern situations, clear you have made it **O' lord!** We have acknowledged that

⁶⁷ War booty

⁶⁸ Competitive supplication between the Islamic State and Jabhat al-Nusra

⁶⁹ Delaying obligatory matters

⁷⁰ Becoming khawarij, a specific breed of misguided extremists

⁷¹ The authentic prophetic tradition

⁷² A competitive supplication in which the loser is made failure

⁷³ The State of Islam

⁷⁴ Proselytization

⁷⁵ Conviction

⁷⁶ Arrogance

⁷⁷ Prophet

⁷⁸ Complete way of life, Islam

⁷⁹ Wisdom

this **black flag**⁸⁰ will envelop the globe and none will be free from giving **bay'ah** to it, and we have committed ourselves to this cause. Only for your sake, **O' lord**.

Ya Allah, we we have returned! Ya Allah, Al-Khilafah Aridat!

⁸⁰ The black flag with the testimony of Islamic conviction used by ISIS