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**A TERRORIST STORY IN THREE ACTS:
DABIQ, RUMIYAH, AND THE HERO'S JOURNEY**

by

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September 2018

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**A TERRORIST STORY IN THREE ACTS:
DABIQ, RUMIYAH, AND THE HERO'S JOURNEY**

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ABSTRACT

Terror does not win with strategic victories; rather, terror is in itself a strategy that can win only through the projection of a narrative and its associated stories. A successful story is compelling, powerful, and resonates with a target audience. Thus: If it is terrorism we are combating, it is story we must understand first. As a fundamental framework of storytelling and mythology, the Hero's Journey provides an analytical structure to evaluate the direction in which the Islamic State (IS) moved its narrative after significant organizational life events. This thesis examines the effect of losing physical territory (i.e., cities as strongholds they once occupied) upon the IS narrative. Using the stages of the Hero's Journey, qualitative content analysis was performed on the Islamist extremist print magazines *Dabiq* and *Rumiyah*. After identifying categories of narrative intent, data analysis demonstrates a significant narrative shift along the spectrum of organizational goals. With a more in-depth understanding of this storytelling ebb and flow at the time of any given publication, countries battling this brand of extremism throughout the world may now create counter-narrative and counter-messaging strategies on the fly—by telling the “better story.” Further research may demonstrate the value of content analysis within the Hero's Journey framework to determine a similar organization's current level of stability, using media publications in the present or future.

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EXECUTIVE SUMMARY

Terror does not win with strategic victories; rather, terror is in itself a strategy that can win only through the projection of a narrative and its associated stories. A successful story is compelling, powerful, and resonates with a target audience. Thus: if it is terrorism we are combating, it is the story we must understand first. As a fundamental framework of storytelling and mythology, the Hero's Journey provides a structure through which it is possible to analyze the direction that the Islamic State (IS) moves its narrative.

Whether used to enrapture audiences or recruit new extremists, storyline events told through printed media are carefully curated to inculcate the Islamic State's narrative; they must be successful to keep the organization alive. Put quite simply: to propagate a given narrative, the writer must not let the story die prematurely. The events that create that shifting storyline are just as important as the storyline itself. As these are the very building blocks of the group's narrative, the resultant effects are the very mythological foundation upon which the organization and its doctrine are built. Using events from IS's recent history, it is worth examining whether the loss of physical territory (i.e., the cities as strongholds they once occupied) has a significant impact upon their narrative. Without revealing their stories to carefully targeted audiences, the organization would not survive. A major analytical assumption of this thesis is that a crucial contribution to gauging the current state of the ongoing "war of ideas" is brought through a systematic assessment of the Islamic State's narrative reactions to organizational life events, as shown in their media objects.

One must ask, then: Does a significant loss of physical territory drastically redirect the narrative of the Islamic State? More specifically: Can content analysis of printed media demonstrate a significant narrative shift from one organizational goal to another—thus allowing identical analysis of any printed, distributed media to aid in taking the current "temperature" of an organization that shares similar extremist ideologies?

Through a quantitative content analysis of the Islamist extremist print magazines *Dabiq* and *Rumiyah*, this thesis has used the storytelling framework of the Hero's Journey to identify a noted shift in an organization's narrative goals, via the changing language presented within those publications. Analyzing eleven issues of these magazines (with publication dates both before and after significant losses of territory, such as the cities of Mosul or Ramadi), this researcher finds a notable shift in the Islamic State's narrative goals—that is, the intended outcomes at the time of publishing. These goals coincide with the hypothesis that significant losses of territory directly affect the aforementioned extremist organization, thus the Hero's Journey proves to be a very useful framework for gauging the current status of an organization such as IS.

However, this thesis is not about predicting the physical actions or movements of the Islamic State. Rather, it is an exploration of shifting narrative emphasis—the goal of the research is to directly correlate physical losses with emotional change. Again, this thesis proposes specifically that significant shifts in the IS narrative occur following significant military loss, as reflected in their printed materials. Although not exhaustive (and not without limitations), the Hero's Journey is an apt method of understanding the intent of any extremist group with such prolific bodies of work as *Dabiq* and *Rumiyah*.

With a more in-depth understanding of narrative ebb and flow at the time of any given publication, countries battling this brand of extremism throughout the world may now create counter-narrative and counter-messaging strategies on-the-fly. This is ultimately accomplished by telling the “better story”—not only by de-radicalizing those who have fallen into the gaping maw of extremism, but ideally preventing radicalization before it even takes hold. Surely, the modern world will continue to engage, in various manners, with organizations that share a similar extremist ideology to IS. Moreover, whatever rises from IS's ashes as the next major extremist organization will not remain silent; printed and other media will continue to surface. Future researchers may use the value of content analysis within the Hero's Journey framework to create a “status report,” or—more importantly—determine their current level of stability, using any given media publication in the present or in the future.

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However, we are nothing if not the product of our stories—and I thank each and every one of you for being a part of mine.

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I. INTRODUCTION

We are lonesome animals. We spend all of our life trying to be less lonesome. One of our ancient methods is to tell a story begging the listener to say—and to feel—“yes, that is the way it is, or at least that’s the way I feel it. You’re not as alone as you thought.”¹

A. PROBLEM STATEMENT

This thesis proposes that terror does not win with strategic victories; rather, terror is in itself a strategy that can win only through the projection of a narrative and its associated stories. A successful story is compelling, powerful, and resonates with a target audience. Thus: if it is terrorism we are combating, it is the story we must understand first. As a fundamental framework of storytelling and mythology—consistent through multiple cultures and periods—the Hero’s Journey provides a structure through which it is possible to analyze the direction that the Islamic State (IS) moves its narrative. A content analysis of IS print media published before and after major events in its history permits further examination of the current story arc in which the organization exists.

Any act in a storyline is driven by an event. The events may be major or minor—and may have subsequently large or small effects on the characters involved (or targeted). However, no event is ever written into a story without a reason to incite change. Although Hollywood screenwriters are permitted the luxury of creating these events themselves (or, alternatively, in the case of an adaptation from real-life stories, having choice of which events to use as drivers of story change), a terrorist organization’s narrative and associated stories are not entirely dissimilar. Whether used to enrapture audiences or recruit new extremists, these storyline events are carefully curated to comprise the Islamic State’s narrative. Legendary screenwriting instructor Robert McKee explains that “Story design means *choices*—boiling down from life, far more material [than] you could ever use. A story is a series of *events* that have been chosen then

¹ John Steinbeck, “In Awe of Words,” *Exonian*, March 3, 1954.

composed. Like composing music.”² Put quite simply: to propagate a given narrative, the writer must not let the story die prematurely.

Examination of the events that create this shifting storyline is crucial if one is to understand any organization. As these are the very building blocks of the group’s narrative, the events that transpire and the resultant effects are the very mythological foundation upon which the organization and its doctrine are built. Using events from IS’s recent history, it is worth examining whether the loss of physical territory (i.e., the cities as strongholds they once occupied) has a significant impact upon their narrative. Without revealing their stories to carefully targeted audiences, the organization cannot survive. A major analytical assumption of this thesis is that a crucial contribution to gauging the current status of a non-state actor (such as IS) is generated through a systematic assessment of the organization’s narrative reactions to major life events, as shown in their media objects.

B. RESEARCH QUESTION

Does a significant loss of physical territory drastically redirect the narrative of the Islamic State? More specifically: can content analysis of printed media demonstrate a significant narrative shift from one organizational goal to another, thus assisting in future evaluation and analysis of entities with similar extremist ideologies?

C. HYPOTHESIS AND STRUCTURE

This thesis is not about predicting the actions or movements of the Islamic State. Rather, it is an exploration of shifting narrative emphasis; the goal of the research is to directly correlate physical losses with emotional change. This thesis proposes specifically that notable shifts in the organization’s narrative occur following significant military loss, specifically in the direction of increased recruitment and urging members to action. Using a well-established storytelling framework, analysis of any printed, distributed media will aid in the determination of the current “temperature” of an organization such as IS.

² Ella Saltmarshe, “Using Story to Change Systems,” *Stanford Social Innovation Review*, February 20, 2018, https://ssir.org/articles/entry/using_story_to_change_systems.

Although one might view this research as replicated content analysis of IS publications, this thesis produces new information based on the narrative intent of the written material.³ These magazines—of which much research has already been conducted—have never before been examined through the specific mythological lens of the Hero’s Journey. Thus, the findings herein do not reproduce or resemble, for example, Brandon Colas’ excellent content analysis of *Dabiq*’s audience and purpose, or Reed & Ingram’s publication for The Hague comparing the instructional material between Al Qaeda’s *Inspire* and IS’s *Rumiyah*, both published in 2017.⁴

The next chapter emphasizes the critical importance of narratives, which translates over into the formal and informal organizations that arise from society. Chapter III outlines the content analysis methodology, to include the Hero’s Journey categories and the ultimate narrative goals. The data analysis and graphical representation of the content analysis is found in the fourth chapter (the complete text of which is in the appendix). The final chapter concludes the research with findings and further thoughts, as well as interesting miscellany that would be remiss to omit after analyzing the fascinating texts used for this research.

³ Analytic replication is a key aspect of the scientific method. Hence, replication, in and of itself, is a critical to social scientific knowledge concerning basically any empirical study.

⁴ Brandon Colas, “What Does *Dabiq* Do? ISIS Hermeneutics and Organizational Fractures within *Dabiq* Magazine,” *Studies in Conflict & Terrorism* 40, no. 3 (March 4, 2017): 173–190; Alastair Reed and Haroro Ingram, “Exploring the Role of Instructional Material in AQAP’s ‘Inspire’ and ISIS’ ‘Rumiyah’” (conference paper, Europol International Center for Counter-Terrorism, May 26, 2017), https://icct.nl/wp-content/uploads/2017/06/reeda_ingramh_instructionalmaterial.pdf.

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II. BACKGROUND AND LITERATURE REVIEW

All cultures... have grown out of myths. They are founded on myths.
What these myths have given has been inspiration for aspiration.⁵

A. SYMBOLISM, STORY, AND PSYCHOLOGY

Humans who organize themselves into clearly-defined groups and societies have, throughout time, expressed themselves through story. Even before written language, symbols, pictures, and spoken word were used to confer a culture's past and present values from one individual to the next. Lauded screenwriting expert Robert McKee offers a harsh-but-true reality on the subject, saying that "Denial makes the world go round. If you live in an unvarnished reality for one minute, you have to fantasize... it's just too awful. You have to deny it. Story mediates the contradictions that make life unlivable. It is an evolutionary adaption to consciousness."⁶ This is further defended in Turner's work, defending the idea that this fundamental idea of storytelling, or "narrative imagining," is a critical part of the development of human cognition—without it, a society is unable to expand its capacity for rationality, and thus the ability to survive the world around it.⁷ Narrative is an expansion of the concept; in exploring the cultural aspects of the societies and individuals involved in the Gulf War, Smith collected his thoughts on narrative into the following passage:

Narratives allocate causal responsibility for action, define actors and give them motivation, indicate the trajectory of past episodes and predict consequences of future choices, suggest courses of action, confer and withdraw legitimacy, and provide social approval by aligning events with normative cultural codes. Social action can be seen as deeply embedded in

⁵ Joseph Campbell, *Mythology and the Individual*, vol. 1 (Prince Frederick, MD: HighBridge Audio, 1997), audiocassette.

⁶ Tim Lott, "A Creative Writing Lesson from the 'God of Story,'" *Guardian*, September 10, 2016, <http://www.theguardian.com/books/2016/sep/10/creative-writing-lesson-god-of-story-robert-mckee-tim-lott>.

⁷ Mark Turner, *The Literary Mind: The Origins of Thought and Language* (New York: Oxford University Press, 1998), 20.

a narrative framework. People make sense of the world with stories and act accordingly.⁸

Johnson distills this even further: in the introduction to his recent research on Taliban narratives, he posits that “narrative often represents a kind, or series, of ‘story(ies)’ and reflects foundational beliefs that articulate a group’s views towards the world.”⁹

From an anthropological perspective, it is a society’s stories (and the symbols within) that allow them to solve the very problems of existence and survival that surround them.¹⁰ These rituals, shared world-views, and simple stories for children are the very aspects of a society that enables its members to stay alive.¹¹ Furthermore, these tools are not unique to any one culture or people. Indeed, they are owned only by human existence; regardless of location, values, hierarchy, or societal skill-level, these tools are “diverse, often conflicting symbols, rituals, stories, and guides to action.”¹² Indeed, further examination reveals an inborn desire to tell stories about our experiences to others; between storytelling and the human psyche, this mirrors how the human mind (and the lives we experience) structures our understanding of the world.¹³ As McKee says during his screenwriting lectures, “Story, then, is the sea in which all of us swim, and dramaticists, screenwriters, and novelists create ‘story’ with the boring bits of life cut out.”¹⁴ In a similar maritime context, Gottschall notes that “Story is for a human as water is for a fish—all encompassing and not quite palpable.”¹⁵ This “passion for plot,” as

⁸ Philip Smith, *Why War? The Cultural Logic of Iraq, the Gulf War, and Suez* (Chicago: University of Chicago Press, 2014), 18.

⁹ Thomas H. Johnson, *Taliban Narratives: The Use and Power of Stories in the Afghanistan Conflict* (Oxford: Oxford University Press, 2017), 2.

¹⁰ Ann Swidler, “Culture in Action: Symbols and Strategies,” *American Sociological Review* 51, no. 2 (1986): 273–286.

¹¹ Swidler, 276.

¹² Swidler, 277.

¹³ Lott, “Creative Writing Lesson.”

¹⁴ Lott.

¹⁵ Jonathan Gottschall, *The Storytelling Animal: How Stories Make Us Human* (Boston: Houghton Mifflin Harcourt, 2012), xiv.

Hogan asserts, is a crucial aspect of the human experience, driving emotions, thoughts, and actions.¹⁶

With respect to terrorist propaganda, Malet suggests that much of the recruitment psychology present in these works is tied to a heavy emphasis of foreign conflicts as fully existential threats. This narrative thus engenders a need for immediate, defensive action against the “others,” for the purpose of self-preservation.¹⁷ As local insurgents—usually starting off less powerful than the entity they oppose—seek to “broaden the scope of conflict,” outsiders must be brought in out of necessity in order to maximize the faction’s effectiveness throughout the mission.¹⁸ Parallels are drawn to common concepts within the United States: “...indeed, recruiters engage in operations similar to Madison Avenue advertising executives: Identifying a target audience, creating emotive responses over matters that may have previously seemed of little import, and re-framing the message when initial approaches do not meet goals.”¹⁹ Focus is therefore placed upon the ideals of victory and glory, leveraged as strongly as possible with potential recruits; this activates an inborn obligatory, deontological sentiment that is loyal to the survival of the defined community. Johnson refers to these efforts as “an arsenal of cultural ammunition... [that] plays an essential part in combat, directly influencing the level of morale, *esprit de corps*, and honor among warriors.”²⁰

No discussion of the theoretical efficacy of narrative would be complete without an examination of the deepest underlying psychological factors at play. Consider Moghaddam’s staircase model: at each floor, there are powerful internal forces chewing away in the mind of those who embark upon the upward journey towards terrorist action. Extremist narratives contain subtle but powerful motifs of “social categorization” and

¹⁶ Patrick Colm Hogan, *Affective Narratology: The Emotional Structure of Stories* (Lincoln: University of Nebraska Press, 2011), <http://ebookcentral.proquest.com/lib/ebook-nps/detail.action?docID=842590>, 1.

¹⁷ David Malet, *Foreign Fighters: Transnational Identity in Civic Conflicts* (New York: Oxford University Press, 2013).

¹⁸ Malet, 5.

¹⁹ Malet, 5.

²⁰ Johnson, 2.

“psychological distance,” which are critical components of the journey itself—without them, one might stop at a lower level, never reaching the terroristic pinnacle of destruction.²¹ Similar emotional arguments are found in the minds of rapists, who convince themselves of the escalating and advancing personal myths surrounding the act of rape itself.²² Furthermore, it is worth noting (but will be discussed later) that a key factor in the prevention of horrible violence and radicalization is a change of environment, either societal or emotional—without it, further action will prove fruitless.²³

B. THE MYTHOLOGICAL APPEAL

In pre-historic societies, a hero (as we understand it today) was the individual willing to venture forth from the cave, face ordeals and enemies, and return safely with provisions for the immediate community. From this humble origin, all cultures established this heroic ideal; “somebody who looks around his society and decides that there’s something wrong” that can be rectified with a quest.²⁴ This original journey was one of physical adversaries or geographic obstacles, but the result was identical to later intangible quests: after various trials and setbacks, the tribal protagonist returns with something that holds immense value to the in-group. This transcendence of a hero to another world—whether physical or mental—ultimately leads to an ultimate prize, akin to Jason’s Golden Fleece. (Pelias—the current king of Iolcus and a demi-god himself—knew that this journey was nigh-impossible, but dispatched the largest threat to his throne on it anyways; little did he know that it would lead to his own offspring boiling his dismembered body.) However, this metaphorical Grail need not be a physical object. Shamans or other religious figures may embark upon a psychic journey, returning from a world of ecstatic trance to reveal locations of game, water, or any other needed resource. Whether an object or a useful piece of information, the goal transcends its own

²¹ Fathali M. Moghaddam, “The Staircase to Terrorism: A Psychological Exploration,” *American Psychologist* 60, no. 2 (2005): 166.

²² Moghaddam, 166.

²³ Moghaddam, 168.

²⁴ Karen Armstrong, *A Short History of Myth* (Edinburgh, Scotland: Canongate, 2005), 36.

ostensible material value; regardless of its physicality, the reward itself bestows a state of grace and spiritual significance upon its possessor.

Mythologist Karen Armstrong proposes that “myth is the history of the human psyche.”²⁵ As an early form (although not fully understood) of psychology, each story was created as a form of explanation for the labyrinthine world of humanity; these stories are how humans—as the only beings with a knowledge of our own mortality—cope with our tragedy, pain, and realized lack of significance.²⁶

Take, for example, a society in the early stages of the agrarian revolution. A seed placed into the ground seemed to die, just as one would bury the dead; however, it resurrected itself as grain or other crops to provide bounty for the community. Following this—and certainly not the last of similar myths—the Greeks developed the myth of Persephone, a daughter of Zeus who was kidnapped to the Underworld (literally, the world under the ground); her mother, the grain goddess Demeter, attempted to rescue her. Although she was ultimately unsuccessful, Demeter’s attempt—and the subsequent legend of her daughter—lives on in Persephone’s subterranean role in mythology, inspiring numerous chthonic cults centered on her cyclical role in the yearly harvest.²⁷ Out of an unconscious psychological need to do so, the creation of myths served to explain the world surrounding these ancient societies.

Mythologist Arnold van Gennep’s research led to a strong belief in the ancient mythological cycle of separation, transition, and incorporation.²⁸ His work, divided into “preliminal,” “liminal,” and “postliminal” rites, would later be further explored in Joseph Campbell’s later work, where he adopted Gennep’s *separation-initiation-return* paradigm. Many others have explored this three-stage cycle, identifying the transformative power of being ripped from the ordinary world, facing certain death, and

²⁵ Armstrong, 11.

²⁶ Armstrong, 57.

²⁷ Arthur Fairbanks, “The Cthonic Gods of Greek Religion,” *The American Journal of Philology* 21, no. 3 (January 1, 1900): 241–259.

²⁸ Arnold van Gennep, *The Rites of Passage*, trans. Monika Vizedom and Gabrielle Caffee (Chicago: University of Chicago Press, 1960), 11.

returning as a changed man. Even the renowned philosopher Ludwig Wittgenstein firmly believed that “the experience of facing death would, in some sense, improve him.”²⁹ Having volunteered for several particularly dangerous assignments during his time in the Austro-Hungarian Army during World War I, the aforementioned philosopher’s journal entries revealed a desire to experience “a transformation of his whole personality, a ‘variety of religious experience’ that would change his life irrevocably.”³⁰ This select phrase was adopted from William James, whose “variety” passage described the ancient storytelling process of *ordeal-death-rebirth*; he stated that if a man is willing to risk his own life and emerge a hero, he would be “consecrated” forever by this baptism of fire.³¹

During the feast of Passover, each participant is instructed to think of themselves as one of the Israelite generation that was driven out of Egypt. These long-standing myths, or “timeless truths,” are identifiable by cultures and people across many geographic and generational gaps—such as the African-American slaves in the United States using the myth of Exodus as a “charter myth” to establish a historic and mythological precedent behind which they could ally themselves.³²

Discussed later in this chapter is the function of narratives in terrorist organizations; however, it is most fitting here to include Michael Vlahos’s 2002 examination of Al-Qaeda’s narrative tropes. As a political scientist examining the messages put forth by insurgencies, Vlahos identifies four key elements: a mythic figure on a heroic journey; an epic struggle; a renewal of said figure through the journey; and a circular tie-in of history repeating itself to provide a new lesson in literary form.³³ These mythological appeals are not only prevalent, but necessary within human societies—even

²⁹ P. F. Bloemendaal, *Grammars of Faith: A Critical Evaluation of D.Z. Phillips’s Philosophy of Religion* (Leuven, Belgium: Peeters Publishers, 2006), 10.

³⁰ Ray Monk, *Ludwig Wittgenstein: The Duty of Genius* (London: Penguin, 1991), 112.

³¹ William James, *The Varieties of Religious Experience: A Study in Human Nature*, 11th ed. (London: Longmans, Green, and Co., 1905), 304.

³² Armstrong, 106.

³³ Michael Vlahos, *Terror’s Mask: Insurgency within Islam* (Laurel, MD: Johns Hopkins University, 2003); William D. Casebeer, “Identity, Culture and Stories: Empathy and the War on Terrorism” *Minnesota Journal of Law, Science & Technology* 9, no. 2 (2008): 653–688.

those who espouse violence towards or wage war upon other disbelievers. As Johnson states: “Due to the importance of stories to a group’s narrative, it is important to understand what makes a good story.”³⁴

C. THE HERO’S JOURNEY

The Hero’s Journey is an archetypal framework within which the protagonist is able to find themselves, challenge inner and outer demons, and emerge triumphant from a personal and/or external struggle. This specific journey is ingrained not only in human mythology, societal storytelling, and modern-day screenwriting, but arguably in our very DNA.³⁵ Extant research and examination into this mythological interpretation has codified the various stages within which a protagonist explores both himself and the world around him. Tying together cognitive science and narratology, Hogan’s research concludes that “emotion systems govern not only goals but also the ways in which stories are developed, what sorts of things protagonists do or encounter, how trajectories of goal pursuit are initiated, what counts as a resolution, and so on.”³⁶

One of the earliest examinations of the stages of the hero’s journey is from Joseph Campbell, in his 1949 seminal book, *The Hero With A Thousand Faces*. Campbell states that “myth is the secret opening through which the inexhaustible energies of the cosmos pour into the human cultural manifestation.”³⁷ Campbell was one of the more famous modern mythologists to critically examine the *separation—initiation—return* undercurrents present in cultural mythology; under these three headings, he identifies 17 distinct stages or motifs of the Hero’s Journey.³⁸ Calling upon the original architects of dramatic theory, Campbell based his framework on one of the earliest instances of the three-act structure that is still used today: Aristotle’s *Poetics*.³⁹ In his work, the myth of

³⁴ Johnson, 4.

³⁵ Christopher Vogler, *The Writer’s Journey: Mythic Structure for Writers*, 3rd ed. (Ann Arbor, MI: Sheridan Books, 1998).

³⁶ Hogan, *Affective Narratology*, 2.

³⁷ Joseph Campbell, *The Hero with a Thousand Faces* (New York: Pantheon Books, 1949), 1.

³⁸ Campbell, 28.

³⁹ Lott, “Creative Writing Lesson.”

Prometheus is used as a primary archetypal example: the protagonist climbed to the level of the gods (separation) and underwent an ordeal (initiation) to steal the gift of fire. He then descended back into his previous world (return), giving this extraordinary gift to ordinary humans, thus changing himself and society forever.⁴⁰ Although several decades old, one of the beautiful aspects of Campbell's work was his ability to seamlessly synthesize this mythology with psychology, connecting surprisingly congruent aspects of symbolism within the works of both Freud and Jung to his research.⁴¹

In the late 1990s, two additional authors distilled Campbell's 17 motifs into a modern program for storywriters of all varieties. Christopher Vogler—a former Story Analyst and Development Executive at Disney, 20th Century Fox, and Paramount—penned *The Writer's Journey: Mythic Structure for Writers* in 1992, which quickly became an industry-standard reference. Stuart Voytilla's film-specific *Myth and the Movies: Discovering the Mythic Structure of 50 Unforgettable Films* was derived from Vogler's work; both identify and agree upon twelve distinct stages of Campbell's Hero's Journey.⁴² The major difference is that Vogler's *The Writer's Journey* spans a far wider range of storytelling. It contains analysis of not only modern cinema, but also mythology from a multitude of cultures, including the Vikings, the Greeks, and Elizabethan England. Voytilla, instead, narrowed the scope; he selected fifty well-known feature films, and analyzed them from the same twelve steps of the framework.

If there were any doubt as to the mythological veracity of the Hero's Journey, an examination of scripture across multiple nations and religions would quickly quell that. Andrew Wilson, the editor of the immeasurably comprehensive work "World Scripture: A Comparative Anthology of Sacred Texts," begins the tenth chapter with a very familiar-sounding list:

In the remainder of this chapter, we gather passages which describe salvation, liberation, and enlightenment under twelve heads which cover a

⁴⁰ Campbell, *The Hero*.

⁴¹ Campbell; Robert Ellwood, *The Politics of Myth: A Study of C.G. Jung, Mircea Eliade, and Joseph Campbell* (Albany: State University of New York Press, 1999).

⁴² Stuart Voytilla, *Myth and the Movies: Discovering the Mythic Structure of 50 Unforgettable Films* (Hanover, PA: Sheridan Books, 1999); Vogler, *The Writer's Journey*.

broad range of meanings: (1) atonement, forgiveness, and cleansing of sins; (2) healing of the ills of both body and soul; (3) liberation from the bondage of sin or the fetters of craving; (4) enlightenment, by which primordial ignorance is overcome through wisdom; (5) a journey, crossing the waters of life's suffering to find the shore and solid ground; (6) reversal of an upside-down world or restoration of a broken reality to its original trueness; (7) peace and a calm spirit; (8) help and deliverance in times of distress or oppression; (9) the refining fire to smelt away impurities of the heart; (10) the experience of being born anew as a new person and a child of God; (11) eternal life, the state where death has no sway; and (12) the unitive state of mystic oneness with all Reality.⁴³

D. THE WAR OF IDEAS IN MODERN CULTURE

As early as 2005, major actors in terrorist organizations stressed the importance of commanding a narrative, particularly within a newfound battlespace. In an intercepted communique, Ayman al-Zawahiri (then the second-in-command of al Qaeda) urged Abu Musab al-Zarqawi to understand the new frontier: "I tell you that we are in a battle and that more than half this battle is taking place in the battlefield of the media. We are in a media battle in a race for the hearts and minds of Muslims."⁴⁴

It is worth noting early on that the broad concept of this "war of ideas" often leads to the use of the words "narrative" and "messaging" interchangeably. However, Johnson quickly distinguishes these early on, with a clear example emerging from the United States' Information Operations (IO) efforts:

Simply put, "narratives" are a system of cognitive standards within which "messages" are interpreted. For example, American IO Afghan messages make perfect sense to Americans because they are framed within an American narrative that reflects American values. In order to message an Afghan audience effectively, however, messages must be crafted in a way that resonates with Afghans' *own* narratives and stories.⁴⁵

⁴³ Andrew Wilson (ed.), *World Scripture: A Comparative Anthology of Sacred Texts* (St. Paul, MN: Paragon House, 1995), 359.

⁴⁴ Paul Moorcraft, *The Jihadist Threat: The Re-conquest of the West?* (Barnsley, England: Pen and Sword, 2015); Neyla Arnas, *Fighting Chance: Global Trends and Shocks in the National Security Environment* (Lincoln, NE: Potomac Books, 2009).

⁴⁵ Johnson, 8.

Clear delineation of these two terms is crucial for further understanding and research, including the counter- or de-radicalization efforts by countries battling extremist ideologies.

The need for these counter-messaging efforts can be further underscored by sentiments originating from the terrorists themselves. Omar Hammami, a prominent leader in the Somali Islamist group al-Shabab, stated that “the war of narratives has become even more important than the war of navies, napalm, and knives.”⁴⁶ Similarly, an interview posted on an official Taliban website (*Alemarah*, or *The Voice of Jihad*) revealed the editor’s steadfast recognition that “wars today cannot be won without media. Media aims at the heart rather than the body, [and] if the heart is defeated, the battle is won.”⁴⁷

The United States has not ignored the weight that these statements carry. When first founded in 2010, the U.S. State Department’s Center for Strategic Counterterrorism Communication was dedicated to the active effort of countering—not just removing—online extremist propaganda messages. Continuing this “war of words,” the CSCC has since been reclassified into the Content Production arm of the State Department’s Global Engagement Center, whose stated mission is to:

...inject factual content about terrorist organizations into the information space to counter recruitment and radicalization to violence. They also allow us to develop and disseminate messaging on effective themes, such as exposing ISIS’s financial and governance failures; its violence against women, children, and religious minorities; and its ongoing territorial losses.⁴⁸

⁴⁶ Simon Cottee, “Why It’s So Hard to Stop ISIS Propaganda,” *Atlantic*, March 2, 2015, <https://www.theatlantic.com/international/archive/2015/03/why-its-so-hard-to-stop-isis-propaganda/386216/>; Syed Ali Abbas Zaidi, “Winning the Battle but Losing the War Against Extremism,” *Extremely Together* (blog), May 18, 2016, <http://www.kofiannanfoundation.org/blog/syed-ali-abbas-zaidi-winning-battle-losing-war-extremism/>.

⁴⁷ Bashir Ahmad Gwakh, “Taliban Employs Modern Weapons in ‘War of Words,’” Radio Free Europe/ Radio Liberty, last modified March 16, 2011, https://www.rferl.org/a/taliban_employs_modern_weapons_in_war_of_words/2340644.html.

⁴⁸ “Global Engagement Center,” U.S. State Department, accessed April 25, 2018, <https://www.state.gov/r/gec/>.

Unfortunately, this is a one-sided war. Despite significant strides in the recognition of psychological appeals to terrorism, the appealing pull of joining a group such as IS has manifested itself in hundreds of United States citizens leaving to engage in *jihād* in Syria and Iraq.⁴⁹ According to journalist Simon Cottee’s research, the sacrifice is indeed worth the internal ideological struggle; in an interview with John Horgan (the director of the Center for Terrorism and Security Studies at UMass Lowell), those who travel abroad for jihadist purposes “are trying to find a path, to answer a call to something, to right some perceived wrong, to do something truly meaningful with their lives.”⁵⁰

This mission of messaging, however, remains asymmetric. The inherent difficulties were made clear by the then-coordinator of the CSCC, Alberto Fernandez, in his statement to *The Atlantic* in 2015:

ISIS’s message is that Muslims are being killed and that they’re the solution... there is an appeal to violence, obviously, but there is also an appeal to the best in people, to people’s aspirations, hopes and dreams, to their deepest yearnings for identify, faith, and self-actualization. We don’t have a counter-narrative that speaks to that. What we have is half a message: “Don’t do this.” But we lack the “do this instead.” That’s not very exciting. The positive narrative is always more powerful, especially if it involves dressing in black like a ninja, having a cool flag, being on television, and fighting for your people.⁵¹

Fernandez’s comments serve to address the considerable narrative vacuum that exists within the United States, when it comes to counter-terrorism. All hope with storytelling, however, is not lost.

Creativity in storytelling appears to be a powerful—albeit small—facet of the United States’ approach to terrorism. Take, for example, security expert Bruce Schneier’s yearly “Movie Plot Threat Contest,” which he has been holding on his website since 2006 (Schneier awards the prize to the entrant who submits the most realistic or creative

⁴⁹ Peter Neumann, “Foreign Fighter Total in Syria/Iraq Now Exceeds 20,000; Surpasses Afghanistan Conflict in the 1980s,” International Center for the Study of Radicalisation, last modified January 26, 2015, <http://icsr.info/2015/01/foreign-fighter-total-syriairaq-now-exceeds-20000-surpasses-afghanistan-conflict-1980s/>.

⁵⁰ Cottee, “ISIS Propaganda.”

⁵¹ Cottee.

terrorist scenario that is not only feasible, but would make for an excellent movie, in his opinion).⁵² Additionally, there is the frustrated writer from *Wired* magazine, who in 2007 attempted to acquire the records of a meeting between Pentagon officials and as-yet-unnamed Hollywood directors and writers “shortly” after 9/11.⁵³ Although the rejection of the FOIA request was explained away as “deliberative” and “part of a vulnerability assessment,” that the meeting happened at all seems quite telling.

Kibble’s research offers a post-Paris attack analysis of extreme Islamist printed propaganda, examining whether or not the actors were driven by the narrative (peppered with how-to articles about knife and vehicle attacks) within the magazine. He concludes that the conflict into which we’ve entered should primarily be one of ideas, not weapons.⁵⁴ He echoes Anglican Archbishop Justin Welby’s sentiment that “this struggle is for the heart and spirit,” and that “conflicts must be tackled ideologically.”⁵⁵ Speaking from a mythological standpoint, Scott Atran purports in *Talking to the Enemy* that “perhaps the most important counterterrorism measure of all is to provide alternative heroes and hopes that are more enticing and empowering than any moderating lessons or material offerings.”⁵⁶

E. THE FUNCTION OF NARRATIVES IN TERRORIST ORGANIZATIONS

As Pressor examines in her 2016 criminological study, one of the key points that leads individuals to a life of crime is the acceptance of a criminal narrative; her findings indicate that if one accepts an initial anecdote or tale related to a criminal act, his

⁵² Bruce Schneier, “Announcing: Movie-Plot Threat Contest,” *Schneier on Security* (blog), April 1, 2006, https://www.schneier.com/blog/archives/2006/04/announcing_movi.html; Meg Peterson, “A Screenwriting Contest to Think up Terrorist Plots,” *New York Times*, April 23, 2006, www.nytimes.com/2006/04/23/movies/a-screenwriting-contest-to-think-up-terrorist-plots.html.

⁵³ Sharon Weinberger, “Hollywood’s Secret Meet,” *Wired*, March 16, 2007, <https://www.wired.com/2007/03/foiled-by-foia/>.

⁵⁴ David G. Kibble, “Dabiq, the Islamic State’s Magazine: A Critical Analysis,” *Middle East Policy* 23, no. 3 (2016): 133–143.

⁵⁵ Justin Welby, “What Should We Do about ISIS?” *Prospect Magazine*, October 15, 2014, <https://www.prospectmagazine.co.uk/world/justin-welby-what-should-we-do-about-isis>.

⁵⁶ Scott Atran, *Talking to the Enemy: Faith, Brotherhood, and the (Un)Making of Terrorists* (New York: Harper Collins, 2010).

propensity to commit the act greatly increases.⁵⁷ Additionally, the veracity of the anecdote or the tale itself is usually not called into question. As Pressor describes it, the ability of the human mind to equate fanciful storylines with fact is quite strong: “The narrative criminology scholar has an interest in them whatever their presumed accuracy or inaccuracy. We wonder about the impacts of stories; it matters little whether they are ‘true’ or ‘false.’”⁵⁸

Even from the very first issue, *Dabiq* has been described as “not simply propaganda. Rather, it is an outward-looking articulation of the organization’s Caliphate vision.”⁵⁹ Gambhir’s examination in 2014 extols the value of print media in following the changing sentiments of IS; she suggests that analysts could use the topics and content of articles in *Dabiq* to support a counterstrategy to the extremist organization.⁶⁰ Pelletier, et al. performs similar content analysis not of print magazines, but of verbal transcriptions from various IS leaders. Their research focuses on the heavy use of Sharia Law and the surrounding historical folklore in several forms of media, such as live speeches, television programs, and YouTube videos. By leveraging these widely known texts and stories, IS increases local support and furthers the group’s innate objectives.⁶¹ Furthermore, Aaron Zelin analyzed a single week of all propaganda emerging from IS, from April 18–24, 2015. He then concluded that the messages were categorized into six basic topics: 1) IS military actions; 2) governance of the State; 3) *Da’wah* (proselytizing), 4) *Hisbah* (accountability or justice in accordance with *Sharia* law); 5) the ultimate creation of a new Islamic Caliphate; and 6) methods or processes of attacking the

⁵⁷ Lois Pressor, “Criminology and the Narrative Turn,” *Crime, Media, Culture* 12, no. 2 (August 1, 2016): 137–151.

⁵⁸ Pressor.

⁵⁹ Harleen K. Gambhir, “Dabiq: The Strategic Messaging of the Islamic State,” *Backgrounder*, August 15, 2017, 15, http://www.understandingwar.org/sites/default/files/Dabiq%20Backgrounder_Harleen%20Final_0.pdf, 10.

⁶⁰ Gambhir, 10.

⁶¹ Ian R. Pelletier et al., “Why ISIS’s Message Resonates: Leveraging Islam, Sociopolitical Catalysts, and Adaptive Messaging,” *Studies in Conflict & Terrorism* 39, no. 10 (2016): 871–899, <https://doi.org/10.1080/1057610X.2016.1139373>.

enemy.⁶² Narrowing this further, Gartenstein-Ross, Barr, and Moreng of the International Center for Counter-Terrorism–The Hague identified nine core tenets of the narratives within what they refer to as “the Islamic State’s global propaganda playbook.”⁶³ These three researchers similarly focus on multiple forms of distributed content, such as social media, television, and printed publications.

Narrowing this approach specifically to the latter, other researchers analyze specific themes and devices used in printed IS propaganda. These selections include, among others, the slick and attractive color magazines such as *Dabiq* and *Rumiyah*. Research from 2017 correctly suggests that these magazines (*Dabiq* as the primary example) are likely written for a foreign audience; this is evident due to the multitudinous languages into which it is translated from the original Arabic (namely, English, French, German, and Russian).⁶⁴ This is telling due to the logical progression of the Islamic State’s desire to expand their reach; multiple languages will reach more potential recruits who similarly wish to “broaden the scope” of the conflict.⁶⁵ Additionally, long-form content is at liberty to elaborate on the central message, allowing for a greater breadth of sentiment available for analysis. This is bolstered by the fact that magazines like *Dabiq*, for example, are produced directly by the Al-Hayat Media Center; unlike messages provided by smaller, independent personnel from a *wilayah* (“state” or “province”), this printed media originates from the physical and ideological core of the Islamic State.⁶⁶

⁶² Aaron Y. Zelin, “Picture or it Didn’t Happen: A Snapshot of the Islamic State’s Official Media Output,” *Perspectives on Terrorism* 9, no. 4 (July 21, 2015), <http://www.terrorismanalysts.com/pt/index.php/pot/article/view/445>.

⁶³ Daveed Gartenstein-Ross, Nathaniel Barr, and Bridget Moreng, “The Islamic State’s Global Propaganda Strategy” (research paper, International Center for Counter-Terrorism, March 2016), <https://doi.org/10.19165/2016.1.01>.

⁶⁴ Jacob M. Nelson, “Foreign Fighter Recruitment Messaging and the ‘Islamic State’” (master’s thesis, Utah State University, 2017).

⁶⁵ Malet, *Foreign Fighters*, 100.

⁶⁶ “New ISIS Media Company Addresses English, German and French-Speaking Westerners,” MEMRI, last modified June 23, 2014, <https://www.memri.org/jttm/new-isis-media-company-addresses-english-german-and-french-speaking-westerners>.

The inherent ideology—though worrisome and unfamiliar to Westerners—is a crucial factor of both the propaganda’s emotional appeal and its narrative.⁶⁷

Droogan and Peattie perform a qualitative analysis of the “thematic landscape” of *Dabiq*; their research finds four distinct phases of change present throughout the magazine’s life, from 2014–2016.⁶⁸ Further analysis from Burke in 2018 identified a shift towards “loss aversion” in a third (and final) phase explained in his research, which “indicates that the leaders of the organization and the editors of the magazine saw the need to adapt to the circumstances and to shift focus in order to survive.”⁶⁹ This, however, contrasts with Kuznar’s findings; his research shows a consistency in—and thus predicts the stability of—IS narrative in these same printed products.⁷⁰ Colas continues with a qualitative content analysis of *Dabiq*, examining the effect of specific language and phrases upon various target audiences.⁷¹ Using ten categories of analysis, his findings suggest the mythology of ISIS changes from issue to issue; as the Islamic State loses physical territory, its emphasis on audience selection and targeting becomes existentially crucial for the survival of the group itself.⁷²

With this information, Pelletier et al. recommend several counter-messaging strategies that use the same tactics for maximum effectiveness. It is worth noting that both Colas and Pelletier, et al. mention the difficulties present in Western analysis of a magazine such as *Dabiq*; this is because the extremist opinions within are difficult for outsiders to understand.⁷³ As Colas phrases it, “*Dabiq* posits an integrated worldview

⁶⁷ Hogan, *Affective Narratology*, 26.

⁶⁸ Julian Droogan and Shane Peattie, “Mapping the Thematic Landscape of *Dabiq* Magazine,” *Australian Journal of International Affairs* (August 2017): 1–30, <https://doi.org/10.1080/10357718.2017.1303443>, 1.

⁶⁹ Tyrone Burke, “Islamic State Recruiting in the West: How *Dabiq* Frames Recruitment Messages to Appeal to Westerners” (master’s thesis, Naval Postgraduate School, 2018), 33.

⁷⁰ Lawrence A. Kuznar, “The Stability of the Islamic State (IS) Narrative: Implications for the Future,” *Dynamics of Asymmetric Conflict* 10, no. 1 (2017): 40–53, <https://doi.org/10.1080/17467586.2017.1347694>.

⁷¹ Colas, “What Does *Dabiq* Do,” 174.

⁷² Colas, 183-184.

⁷³ Pelletier et al., “Why ISIS’s Message Resonates.”

that most in the West do not possess or accept.”⁷⁴ However, a consistent component of propaganda is the need for supporters to accept the difficult or violent worldview given within. Reed and Ingram stress that the key purpose of printed works (specifically, Al-Qaeda’s *Inspire* magazine and the Islamic State’s more recent *Rumiyah*) is to compellingly provide a “competitive system of meaning.” That is, if specific articles are presented in a specific storytelling order, perceptions of readers can be changed and support can be won for the “in-group” behind the magazine’s publication.⁷⁵

These strict functional parameters should not be interpreted as a misunderstanding of the multiple psychological forces at play in extremist Islamist propaganda. Troublesome psychological influence is present at every level of any given organization or society—this disconcerting truth is simply unavoidable within a sociological or anthropological examination of group dynamics. McKee identified some of the less savory aspects of this during his screenwriting seminar, when he flatly stated that “Life is absurd. But there is one meaningful thing, one inarguable thing, and that is that there is suffering. Fine writing helps alleviate that suffering—and anything that puts meaning and beauty into the world in the form of story, [that] helps people to live with more peace and purpose and balance, is deeply worthwhile.”⁷⁶

⁷⁴ Colas, 178.

⁷⁵ Reed and Ingram, “Instructional Material,” 11.

⁷⁶ Lott, “Creative Writing Lesson.”

III. RESEARCH METHODOLOGY

A. OVERVIEW

This research methodology centers on the language used within the English-language extremist print magazines *Dabiq* published from July 2014 to July 2016 and *Rumiyah* published from September 2016 to August 2017. Using a quantitative content analysis framework, select issues of these magazines were scanned for key words and phrases demonstrative of a particular stage of the Hero's Journey. Following that, the overall compilation of data (see the appendix) was grouped into categories of narrative intent, indicating which phases of the Hero's Journey weighted the most heavily throughout the pre- and post- loss of territories, such as the cities mentioned below.

B. RISE AND FALL: ISLAMIC STATE TERRITORIES

Since the inception and initial publication of these magazines, several urban strongholds have been overtaken (and subsequently lost) by Islamic State military forces. This semblance of control is crucial, evidenced by propaganda vehicles across many types of media. Numerous mentions of a need for physical ground to control are present within many public proclamations of Islamic extremist leaders, from 2004 onwards.⁷⁷ An important (and convincing) central message is represented by these cities; namely, that the Islamic State is creating a “normalcy of life... and how the Caliphate provides social services and infrastructure.”⁷⁸ Without physical space to call home and exert territorial rule, the Islamic State's message is weakened. Table 1 displays the list of selected cities for analysis, organized chronologically by date of reclamation from IS control.

⁷⁷ Cole Bunzel, “From Paper State to Caliphate: The Ideology of the Islamic State,” no. 19 (analysis paper, Brookings Project on U.S. Relations with the Islamic World, March 2015), 17, www.brookings.edu/wp-content/uploads/2016/06/The-ideology-of-the-Islamic-State.pdf, 17.

⁷⁸ Nelson, “Foreign Fighter Recruitment,” 33.

Table 1. Selected Cities for Content Analysis

City	Country	Population	Reclaimed from IS Control
Ramadi	Iraq	216,800	28 December 2015
Dabiq	Syria	3,364	16 October 2016
Mosul	Iraq	1,320,000	20 July 2017

Population information retrieved from <http://citypopulation.de>; source material verified for data aggregation includes the Central Organization for Statistics and Information Technology Iraq (<http://cosit.gov/iq/en/>), the Bureau of Statistics and Census Libya (<http://www.bsc.ly>), and the Central Bureau of Statistics Syria (<http://cbssyr.sy/index-EN.htm>).

Population data was included in the above table to provide a sense of scale. Most importantly, these cities were selected as those most prominent or infamous in the media throughout the world; news coverage of these locations has made their names into household words. This is important to IS from an image standpoint; worldwide message management is more crucial with a high-visibility loss, and thus sparks significant shifts in narrative (more so than would an unknown location).

C. PUBLICATIONS: *DABIQ* AND *RUMIYAH*

These publications were initially selected as research objects from the prolific media collection of IS due to their copious text available for analysis. *Dabiq* provides a corpus of 860 pages over 15 issues, with *Rumiyah* not far behind at 590 pages across 12 issues. Both works are published in English, with recurring sections and features that are recognizable to any readers of Western magazines. Furthermore, their reach across the world is notable not just due to their digital distribution and use of common English; *Rumiyah* is published online in nine different languages.⁷⁹ Additionally, they are (as of the time of this writing) freely downloadable online via The Clarion Project.⁸⁰ The quality of the writing and the sheer quantity of text makes them invaluable for research

⁷⁹ “ISIS’s Media Network in the Era After the Fall of the Islamic State,” Meir Amit Intelligence and Terrorism Information Center, January 25, 2018, http://www.terrorism-info.org.il/app/uploads/2018/01/E_264_17fv.pdf.

⁸⁰ “Islamic State’s (ISIS, ISIL) Horrific Magazine,” Clarion Project, September 10, 2014, <https://clarionproject.org/islamic-state-isis-isil-propaganda-magazine-dabiq-50/>.

(some issues of both magazines are 60+ pages, with the largest used for this analysis culminating in 82 pages). Even more importantly, both magazines exhibited consistency through current events; both were disseminated with an average publishing frequency of 42 days.⁸¹ Table 2 provides the publication dates of both bodies of work.

Table 2. Timeline of *Dabiq* and *Rumiyah* Publication Dates

Publication	Issue #	Issue Title (if given; otherwise, Hijri date)	Release Date	Publication Freq. (days)
<i>Dabiq</i>	1	"The Return of Khilafah"	5-Jul-14	(-)
	2	"The Flood"	27-Jul-14	22
	3	"A Call to Hijrah"	10-Sep-14	45
	4	"The Failed Crusade"	11-Oct-14	31
	5	"Remaining and Expanding"	21-Nov-14	41
	6	"Al Qa'idah of Waziristan: A Testimony from Within"	29-Dec-14	38
	7	"From Hypocrisy to Apostasy: The Extinction of the Grayzone"	12-Feb-15	45
	8	"Shari'ah Alone Will Rule Africa"	30-Mar-15	46
	9	"They Plot and Allah Plots"	21-May-15	52
	10	"The Law of Allah or the Laws of Men"	13-Jul-15	53
	11	"From the Battles of Al-Ahzāb to the War of Coalitions"	9-Sep-15	27
	12	"Just Terror"	18-Nov-15	101
	13	"The Rafidah from Ibn Saba' to the Dajjal"	19-Jan-16	62
	14	"The Murtadd Brotherhood"	13-Apr-16	85
	15	"Break the Cross"	31-Jul-16	109
<i>Rumiyah</i>	1	<i>Dhul-Hijjah 1437</i>	5-Sep-16	(-)
	2	<i>Muharram 1438</i>	4-Oct-16	29
	3	<i>Shawwal 1438</i>	11-Nov-16	38
	4	<i>Rabi al-Awwal 1438</i>	7-Dec-16	26
	5	<i>Rabi al-Akhir 1438</i>	6-Jan-17	31
	6	<i>Jumada al-awwal 1438</i>	4-Feb-17	29
	7	<i>Jumada al-akhirah 1438</i>	7-Mar-17	31

⁸¹ Peter Wignell et al., "A Mixed Methods Empirical Examination of Changes in Emphasis and Style in the Extremist Magazines *Dabiq* and *Rumiyah*," *Perspectives on Terrorism* 11, no. 2 (2017): 19.

<i>Publication</i>	<i>Issue #</i>	<i>Issue Title (if given; otherwise, Hijri date)</i>	<i>Release Date</i>	<i>Publication Freq. (days)</i>
	8	<i>Rajab 1438</i>	4-Apr-17	28
	9	<i>Sha'ban 1438</i>	4-May-17	43
	10	<i>Ramadan 1438</i>	17-Jun-17	31
	11	<i>Shawwal 1438</i>	13-Jul-17	26
	12	<i>Dhu al-Qidah 1438</i>	6-Aug-17	26

However, these 1,400+ pages were, as a whole, too broad for timely or impactful study. Narrowing the scope of the selected issues for analysis of narrative was required, and this was done by identifying three major losses of physical territory as identified in Table 3. Following this selection of fallen strongholds, the research identifies (of either publication) two issues prior to and two issues following each event.

Table 3. Issues of *Dabiq/Rumiyah* Corresponding with Significant Losses of Islamic State-held Territories

City	Country	Reclaimed from IS Control	Issue(s) Prior to Event	Issue(s) Following Event
Ramadi	Iraq	28 December 2015	<i>Dabiq</i> 11, 12	<i>Dabiq</i> 13, 14
Dabiq	Syria	16 October 2016	<i>Rumiyah</i> 01, 02	<i>Rumiyah</i> 03, 04
Mosul	Iraq	20 July 2017	<i>Rumiyah</i> 10, 11	<i>Rumiyah</i> 12, (n/a)

D. CONTENT ANALYSIS

1. Category Selection

The issues were scanned using quantitative content analysis for key phrases and words that indicate or represent one of the stages of The Hero's Journey. Additionally, the chosen stages of the Hero's Journey are crucial; ten of twelve were selected, on the basis of which would provide the most insight.

Although crucial for some storytelling vehicles, The Refusal of the Call (stage three) and The Resurrection (stage eleven) were not reasonably useful for this analysis. The Refusal of the Call was eliminated from content analysis due to the underlying sense

of shame that is rampantly intertwined with the refusal of an undertaking; as the research will show in the data analysis, there are few instances of this blatant non-compliance (that in other works, is often integral to a hero's story). However, a discussion of this shame dynamic is not without scholarly merit within this thesis, and will be addressed further in a later chapter. Furthermore, despite the enticing nature of the title of the eleventh stage, a storytelling Resurrection implies a different action than that of a terrorist's rebirth into heaven (*Jannah*); this apotheosis is instead grouped into the ninth stage of The Reward. According to Hafez, the ultimate rewards for martyrdom are the intangible, heavenly provisions that would otherwise be unattainable on Earth; it is this appeal that drives many participants to jihad.⁸² As Stage 9 is then considered a terrorist's death and rebirth (*shuhadah*), the twelfth stage of Return With the Elixir is considered to be the ultimate goal of the Islamic State's Caliphate—the rise of their black standard over the entirety of the Earth, by any means necessary. This is further supported by the very first issue of *Dabiq* itself, in which the authors describe a five-step process to establish the Caliphate: 1) migration, 2) militancy, 3) regime destabilization, 4) consolidation, and finally 5) caliphate declaration.⁸³

Using these ten essential categories for content analysis allows for interpretation of the changing narrative over time. Rather than individual word/phrase count, pages are flagged if they contain any instance of the above categories; there is, of course, overlap, with a single page containing more than one. Difficulties arise with multiple instances of text exemplifying the Hero's Journey on one page; when presented with this conundrum, this thesis selects the best example of a particular stage, whether through contextual intent or the verbatim text itself.

⁸² Mohammed Hafez, *Suicide Bombers in Iraq: The Strategy and Ideology of Martyrdom* (Washington, DC: United States Institute of Peace, 2007), 130.

⁸³ "From Hijrah to Khilafah," *Dabiq*, no. 1 (1435 Ramadan): 38.

2. Qualifying The Hero’s Journey

Through three primary sources of mythological study (Campbell, Vogler, and Voytilla), key ideas are quoted or paraphrased from the texts. Combining multiple definitions or concepts regarding each stage allows for a more holistic examination of the material to be analyzed. Although magazines such as *Dabiq* and *Rumiyah* did not exist during the authoring of these textbooks, the basic concepts of mythological study remain the same across realms and cultures; as Harari asserts, “Any large-scale human cooperation—whether a modern state, a medieval church, and ancient city or an archaic tribe—is rooted in common myths that only exist in people’s collective imagination.”⁸⁴ Thus, this framework is used as the strict criteria for content analysis. Table 4 compiles the key concepts as found in these three primary studies of mythology, organized by each stage of The Hero’s Journey.

Table 4. Stages of the Hero’s Journey

Stage	Stage	Description	Citation Document
The Ordinary World	1	mundane, ordinary world; fish out of water; audience identifies with situation/dilemma; background given, pulled in different directions; ordinary, uneventful; heroes considered odd or out-of-place in society; potential heroes possess ability or characteristic that makes them odd;	Vogler, “The Writer’s Journey”
		identify with hero prior to the journey; establish any drives/urges/problems present; explain why the current world is undesirable; here, the audience relates to Hero’s ‘idiosyncrasies, quirks, vices, and deepest fears’;	Voytilla, “Myth and the Movies”
		the awakening of the self; ‘familiar life horizon has been outgrown’; the time for change has come; moments of anxiety mirroring Freud’s idea of separation from mother at birth;	Campbell, “The Hero with a Thousand Faces”

⁸⁴ Yuval Noah Harari, *Sapiens: A Brief History of Humankind* (New York: Harper Collins, 2015), 29.

Stage	Stage	Description	Citation Document
The Call to Adventure	2	problem/challenge/adventure; urge to face the unknown; internal or external struggle, face your 'beginning'; reluctance to leave; acceptance of destiny; discovery/event/danger that urges hero onto the path; 'new world is surely filled with adventure';	<i>Vogler, "The Writer's Journey"</i>
		disrupts hero's comfort, quest is presented; establish consequences of refusal; 'a challenge must be met'; to bargain without knowing; what 'hooks' the hero?;	<i>Voytilla, "Myth and the Movies"</i>
		destiny is realized, and calls to the Hero; the appeal of the region that holds both reward/treasure and danger; may be voluntary or forced upon the Hero;	<i>Campbell, "The Hero with a Thousand Faces"</i>
Meeting with the Mentor	4	receive advice and/or magic; training, equipment, or advice; internal source of duty, courage, wisdom; solidify hero's belief system; another has mastered laws of outside world; bestowing knowledge upon them; tools/training/means proffered to hero to complete quest;	<i>Vogler, "The Writer's Journey"</i>
		confidence, insight, advice, training; supernatural or 'magical gifts'; mentor (if person) has survived a similar ordeal before, equipped to assist; may be an Internal Mentor, as well;	<i>Voytilla, "Myth and the Movies"</i>
		the first encounter is... a protective figure'; 'helpful crone'; wizard/guide/teacher/ferryman to the Underworld; represents 'the benign, protecting power of destiny'; 'all the forces of the unconscious at his side'; Mentor is all-knowing or has similar experience already... 'Well able is Allah to save'; Ifrit Dahnash in the Tale of Kamar al-Zaman (Arabian Nights): 'I hear and I obey';	<i>Campbell, "The Hero with a Thousand Faces"</i>
Crossing the Threshold (to the Special World)	5	enters 'special world' for first time; full commitment to the journey; unfamiliar rules & values abound in the new region; a world never experienced; constant threat of death; new rules of engagement;	<i>Vogler, "The Writer's Journey"</i>
		commitment to the journey; clear understanding that there is no turning back; directly affects the hero; pushing limits until no other options are present except to commit	<i>Voytilla, "Myth and the Movies"</i>

Stage	Stage	Description	Citation Document
		'threshold guardians' are present and made known; Hero has many/ every reason to be afraid of the first step; Hero is thusly released from ego, passing through the walls that once constrained him; a 'transit into a sphere of rebirth';	<i>Campbell, "The Hero with a Thousand Faces"</i>
Tests, Allies, and Enemies	6	make allies and enemies, pass tests to prove worthiness; sort out which allegiances can be trusted; marvel at the new world and its differences; build personal connections; sidekick/helper; failure would be imminent without assistance; (Theseus & Ariadne, labyrinth)	<i>Vogler, "The Writer's Journey"</i>
		both hero and audience's first glimpse of the Special World; how Special World inhabitants contrast with Ordinary World denizens; hero must prepare and test powers for the greater Ordeal yet to come; test hero's commitment to the journey	<i>Voytilla, "Myth and the Movies"</i>
		the Hero must 'survive a succession of trials'; each deepens the question of first threshold: 'Can the ego put itself to death?'	<i>Campbell, "The Hero with a Thousand Faces"</i>
Approach to the Inmost Cave	7	dangerous, 'underground' place; find object of quest; preparation for the major challenge/endeavor; deepen the character; time to bond w/fellow heroes	<i>Vogler, "The Writer's Journey"</i>
		maps reviewed, attacks planned, recon performed; hero faces the greatest fear and/or accomplishment (based on perspective); Approach is needed to reorganize, bury the dead, rekindle morale after a setback; ticking clock with rapidly rising stakes	<i>Voytilla, "Myth and the Movies"</i>
		(n/a)	<i>Campbell, "The Hero with a Thousand Faces"</i>
The Ordeal	8	'rock bottom'; possibility of death; ultimate fight; critical moment wherein character dies and is born again; major source of magic; audience is led to identify with hero character; 'rite of passage'; takes place in central space of Special World; confrontation of greatest fear; threatens either life or sense of self; prepares for 'final showdown'; all training is relevant now; display your abilities; ultimate goal in quest has succeeded (although full quest is not completed yet);	<i>Vogler, "The Writer's Journey"</i>

Stage	Stage	Description	Citation Document
		<p>'central life-or-death crisis'; experiences death/rebirth (literally or otherwise); only through Ordeal can the Hero gain powers or knowledge to finish the quest; it is the 'central, essential, and magical Stage of any Journey'; death of Ally or Mentor; the Journey 'teeters on the brink of failure,' but must be completed; 'wandering' or 'harrowing' of the soul;</p>	<i>Voytilla, "Myth and the Movies"</i>
		Survival of the Ordeal leads to a 'divine state,' with the Hero having 'gone beyond the last terrors of ignorance'; 'anyone can attain—through herohood';	<i>Campbell, "The Hero with a Thousand Faces"</i>
Reward	9	survivor takes possession of 'treasure'/token; celebration, with danger of losing hard-earned 'treasure'; kingdom (of heaven); beautiful princess; Holy Grail; endurance and strength are returned in kind as reward;	<i>Vogler, "The Writer's Journey"</i>
		Hero has now earned the reward; elixer, object, knowledge/insight, reconciliation; Elixer may be stolen, paid for with the Tests; elixer theft; 'ultimate boon/reward'; apotheosis;	<i>Voytilla, "Myth and the Movies"</i>
		spiritual growth; ultimate reward is 'a realization of the ineluctable void;' divine and all-encompassing knowledge of cosmos, heavens, or of the 'universal force... [that] controls the orbits of the stars'; a 'life-transmuting trophy';	<i>Campbell, "The Hero with a Thousand Faces"</i>
The Road Back	10	pursued by vengeful forces; reconciliation with father figure or god-like entities; urge to 'complete' the adventure, exiting Special World to ensure mission success; perhaps a new challenge arises; summoning of willpower to endure; fleeing/chase scene in films; returning home will be a struggle, with its own difficulties; 'homebound obstacles';	<i>Vogler, "The Writer's Journey"</i>
		another Threshold crossing; an event must push Hero to do so; internal decision made by the Hero; sacrifice is necessary, regardless of impetus to leave the Special World; re-crossing threshold to Ordinary World; dealing with 'refusal to return'; sacrifice may be necessary to return;	<i>Voytilla, "Myth and the Movies"</i>

Stage	Stage	Description	Citation Document
		must return for the good/ restoration of society, or the Ordinary World; flight home may be full of obstacles; 'the powers of the abyss are not to be challenged lightly'; 'the toll required is not always slight'; 'rescue from without'; Journey completion requires Hero's survival of the 'impact of the world' in transition ('the two kingdoms are actually one')	<i>Campbell, "The Hero with a Thousand Faces"</i>
Return with the Elixer	12	return to ordinary world, with treasure/lesson/story from the special world; doomed to repeat journey if inadequate; 'elixer' has power to transform the Ordinary World; 'the audience's take-away'; suggests future development; allows hero to save the Ordinary World from its original plight; hero grows 'in spirit and in strength'; proven worth; mastery of world outside their own, with successful return	<i>Vogler, "The Writer's Journey"</i>
		the 'final Reward' on the Journey; resurrection, purification, accepted back in Ordinary World; Hero or others (if not present) benefit from the Elixer; celebrate Journey's end; Hero's life is forever changed by the Journey; cycles are complete; catharsis/climax'; 'wrap-up'; incorporation of knowledge from both Worlds; displays mastery of both, after the journey;	<i>Voytilla, "Myth and the Movies"</i>
		freedom to pass between (or 'know') two Worlds; 'know the one by virtue of the other—is the talent of the master'; 'reconciliation of the individual consciousness with the universal will'; 'the hero is the champion of things becoming';	<i>Campbell, "The Hero with a Thousand Faces"</i>

E. MEASURING THE THREE NARRATIVE GOALS

Table 5 presents the stages in the original order as outlined by Vogler, grouped into slightly more inclusive categories of narrative intent. Also included is a brief description of these categories, as well as corresponding example keywords used in the analysis. These categories consist of the three broad classifications of "Recruitment," "Planning, Actions, Execution," and "Reward."

Table 5. Categories of Narrative Intent Present within the Hero’s Journey Framework

Stage of The Hero’s Journey	Stage	Goal	Narrative Intent	Example Keywords
The Ordinary World	1	Recruitment	<i>Mythologically, these keywords serve as an extremist ‘mating call’, to entice potential actors with words. Emphasis is placed on both incitatory verbs in the future tense, as well as descriptions denigrating Western ideals or practices.</i>	answer/call, listen/hear, join, recruit, <i>jihad</i> , mentor, transformation, disbelievers, <i>kāfir</i> (and variants), inspiration, obligation
The Call to Adventure	2			
Meeting with the Mentor	4			
Crossing the Threshold (to the Special World)	5	Planning, Actions, Execution	<i>For those who have made the decision to cross the threshold into the realm of taking action, these categories inspire through instruction and specific tactical knowledge that will prove useful on one’s own journey. Additionally, readers receive detailed accounts of actors who have come before them, as examples of what ordeals they may face.</i>	execute, rise up/against, test, “allies of shaytan/Satan,” “test of __,” ordeal, “favorable tests,” <i>hijrah</i> , “the battles of...”
Tests, Allies, and Enemies	6			
Approach to the Innermost Cave	7			
The Ordeal	8			
Reward	9	Reward	<i>These passages emphasize the glory one will receive through their actions; there are heavy religious, eschatological foci. Additionally, there is discourse encouraging supporters to return home to continue an ongoing fight for the Muslim’s honor.</i>	glory, heaven, return, “return victorious,” honor, <i>Jannah</i> , <i>shahada</i> , <i>istishhadi</i> , deliverance
The Road Back	10			
Return with the Elixer	12			

F. LIMITATIONS

Some limitations of this methodology lie with the scope of the media itself. The Islamic State has produced a bountiful amount of propagandist material, including videos, social-media postings (Twitter, Facebook), audio recordings, and speech transcripts, just to name a few of the open-source items.⁸⁵ Additionally, confiscated or intercepted internal transmissions are prevalent, providing glimpses into the inner workings of the organization; however, these are not freely available to all researchers,

⁸⁵ Jilla Dastmalchi, “The Rise and Fall of Islamic State’s Propaganda Machine,” BBC, February 2, 2018, <http://www.bbc.com/news/av/world-middle-east-42824374/the-rise-and-fall-of-islamic-state-s-propaganda-machine>; Charlie Winter, “Inside the Collapse of the Islamic State’s Propaganda Machine,” *Wired UK*, December 20, 2017, <http://www.wired.co.uk/article/isis-islamic-state-propaganda-content-strategy>.

and thus do not prove useful for a content analysis such as this. Instead, this thesis sees the digitally published magazines as the Islamic State's playbook, and several analyses of these freely distributed documents were used as a barometer for reliable, impactful research. Lastly, it should be noted that there was no 13th issue of *Rumiyah* published; following the fall of Mosul, the Islamic State published no further than issue 12. No further magazines have surfaced at the time of this writing, and thus the post-Mosul analysis lacks post-fall data that is available for the other events.

This research attempts to be as objective as possible when interpreting and codifying text exemplary of the Hero's Journey. Careful consideration was given to textual origin, use of quotations (to prove or disprove any one side's opinion), and any other contextual clues that provided solid data to identify a phrase or passage as indicative of any one particular category of the Hero's Journey.

IV. CONTENT ANALYSIS

A. THE HERO'S JOURNEY, BY EVENT

Table 6 provides the content analysis performed stage-by-stage, as pertaining to the time immediately before and time immediately after an event of particular significance to the Islamic State. Note that each of the blocks in this table include all the issues identified around each event; the appendix contains the full text and phrase counts for each issue individually.

Table 6. Content Analysis Present in Magazines Immediately Before and After Significant Events, as Identified in the Methodology

<i>Dabiq 11 & 12</i>	Count	<i>Dabiq 13 & 14</i>	Count
The Ordinary World	10	The Ordinary World	6
The Call To Adventure	21	The Call To Adventure	28
Meeting The Mentor	5	Meeting The Mentor	11
Crossing The Threshold	9	Crossing The Threshold	11
Tests, Allies, and Enemies	25	Tests, Allies, and Enemies	16
Approach To The Inmost Cave	7	Approach To The Inmost Cave	19
The Ordeal	9	The Ordeal	16
Reward	12	Reward	20
The Road Back	7	The Road Back	3
Return With The Elixer	13	Return With The Elixer	9

<i>Rumiyah 1 & 2</i>	Count	<i>Rumiyah 3 & 4</i>	Count
The Ordinary World	4	The Ordinary World	4
The Call To Adventure	29	The Call To Adventure	33
Meeting The Mentor	14	Meeting The Mentor	30
Crossing The Threshold	9	Crossing The Threshold	11
Tests, Allies, and Enemies	40	Tests, Allies, and Enemies	52
Approach To The Inmost Cave	21	Approach To The Inmost Cave	31
The Ordeal	8	The Ordeal	19
Reward	29	Reward	27
The Road Back	2	The Road Back	4
Return With The Elixer	10	Return With The Elixer	18

<i>Rumiyah 10 & 11</i>	Count	<i>Rumiyah 12</i>	Count
The Ordinary World	6	The Ordinary World	2
The Call To Adventure	24	The Call To Adventure	11
Meeting The Mentor	20	Meeting The Mentor	4
Crossing The Threshold	9	Crossing The Threshold	1
Tests, Allies, and Enemies	53	Tests, Allies, and Enemies	20
Approach To The Inmost Cave	21	Approach To The Inmost Cave	9
The Ordeal	13	The Ordeal	9
Reward	24	Reward	13
The Road Back	2	The Road Back	2
Return With The Elixer	8	Return With The Elixer	6

While these individual counts may prove beneficial for other research, they are not wholly useful on their own. Figures produced from a pre- and post- standpoint do not tell the full story, and are difficult to draw conclusions from at first glance:

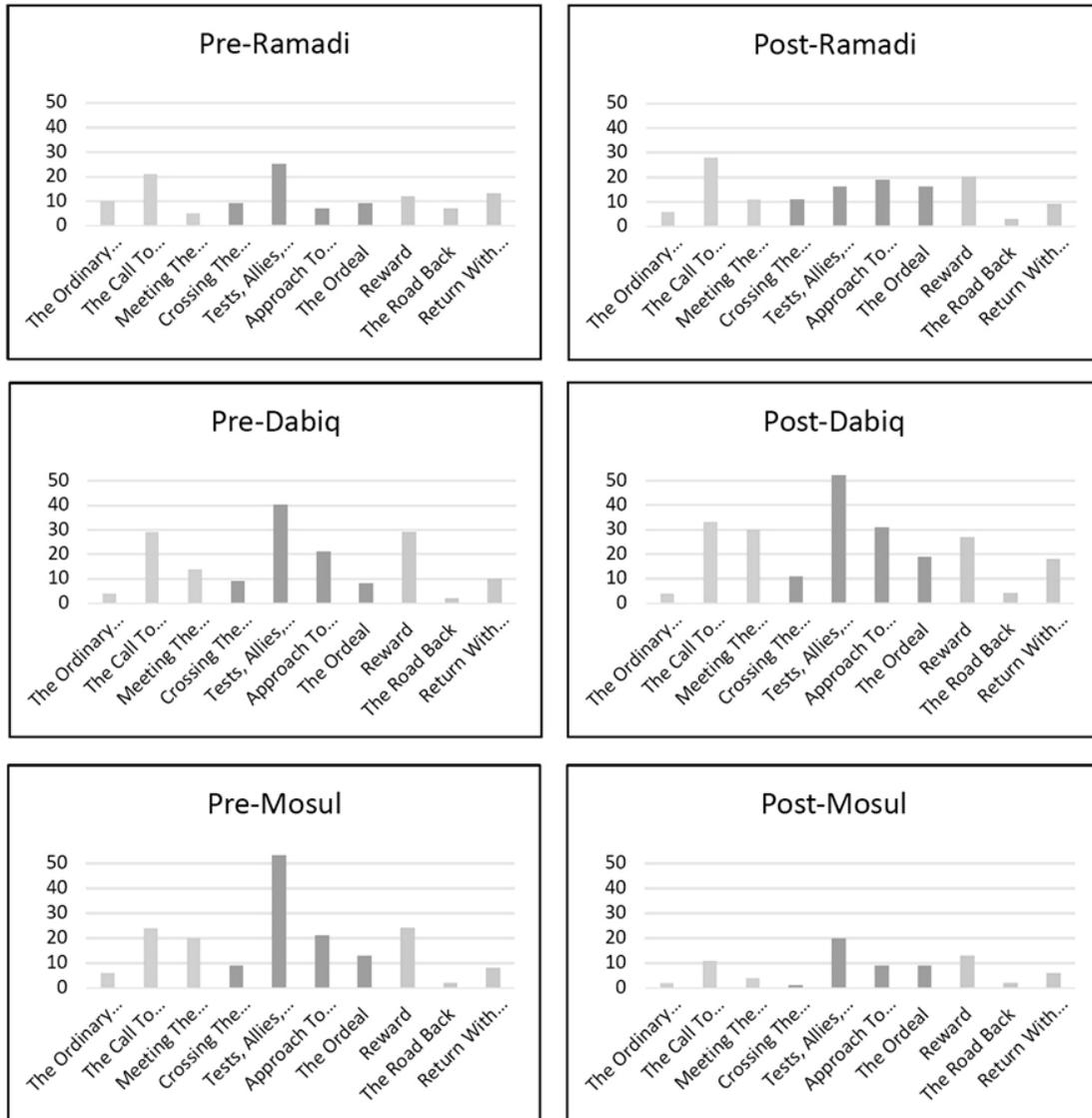


Figure 1. Graphical Representation of the Stages of the Hero's Journey

However, in order to truly understand the direction a narrative is shifting towards (or against) within this framework, the narrative goals must be taken collectively. Examination of individual stages is beyond the scope of this analysis, but would certainly

be warranted if a researcher wished to understand a singular, very specific facet of these kinds of publications and the stories told therein.

B. WEIGHTING: THE THREE NARRATIVE GOALS

Looking again at Table 6, and using the color-coding outlined in Chapter III’s Table 5, the content can now be grouped into Table 7.

Table 7. Overall Data Categorization, Based on Narrative Intent

Narrative Intent Categorization	Pre-Ramadi	Post-Ramadi
Recruitment	36	45
Planning, Actions, Execution	50	62
Reward	32	32

Narrative Intent Categorization	Pre-Dabiq	Post-Dabiq
Recruitment	47	67
Planning, Actions, Execution	78	113
Reward	41	49

Narrative Intent Categorization	Pre-Ramadi	Post-Ramadi
Recruitment	50	17
Planning, Actions, Execution	96	39
Reward	34	21

Narrative Intent Categorization	(Overall, Pre-Event)	(Overall, Pre-Event)
Recruitment	133	129
Planning, Actions, Execution	224	214
Reward	107	102

This, in turn, leads to a graphical summary of pre- and post-falls of IS-held strongholds, shown in Figures 2–4. This displays a significant narrative shift towards the front of the spectrum (i.e., “Recruitment” and “Planning, Actions, Execution”) in the first two cases, following the downfall of the cities. Unfortunately—as there was only one issue of *Rumiyah* published after the fall of Mosul—there is not enough data to draw any dominant conclusions regarding a shift one way or the other.

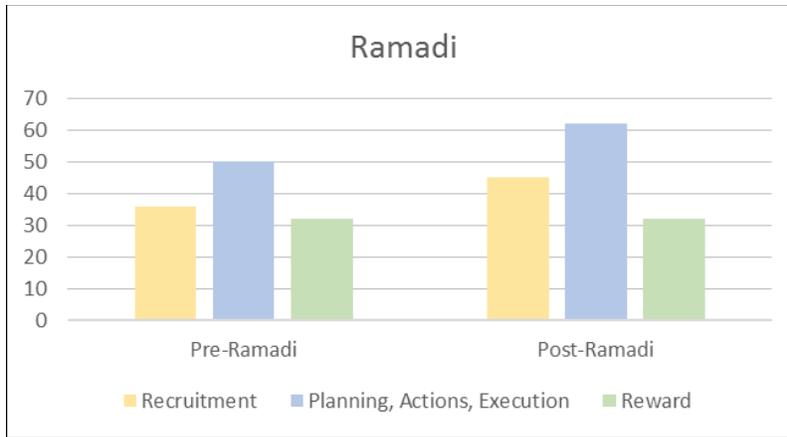


Figure 2. Narrative Shift Before/After the Fall of Ramadi (12/28/15)

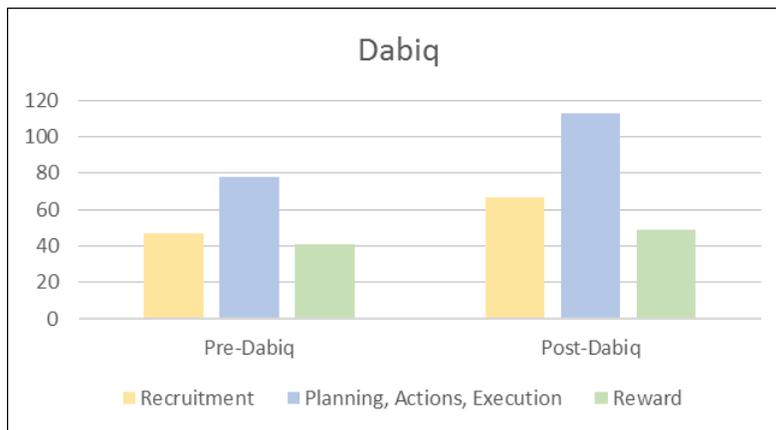


Figure 3. Narrative Shift Before/After the Fall of Dabiq (10/16/16)

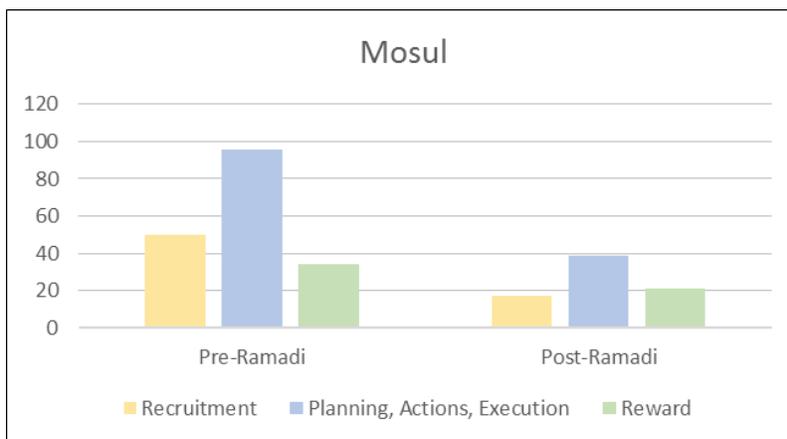


Figure 4. Narrative Shift Before/After the Fall of Mosul (7/20/17)

C. OUTLIERS AND SECONDARY DATA ANALYSIS

Using a common principle within the field of data analysis, the outlier was identified and removed.⁸⁶ In this case, this entailed selecting the most commonly-occurring stage of the Hero’s Journey contained within the content analyses; Table 8 shows the outlier in both singular magazines and in the two-magazine groupings. In the former, eight of the eleven magazines (73%) contained Stage 6 (Tests, Allies, and Enemies) as the most common content; in the latter, five of the six groupings (83%) showed a similar dominance of Stage 6. In only a few instances, Stage 2 (The Call to Adventure) outranked all others.

Table 8. Highest-Occurring Stages within Content Analysis

Magazines (individual)	Highest-Occurring Stage	Count
Dabiq 11	2	12
Dabiq 12	6	15
Dabiq 13	2	10
Dabiq 14	2	18
Rumiyah 1	6	18
Rumiyah 2	6	22
Rumiyah 3	6	26
Rumiyah 4	6	26
Rumiyah 10	6	22
Rumiyah 11	6	31
Rumiyah 12	6	20

Magazines (grouped)	Highest-Occurring Stage	Count
Dabiq 11/12	6	25
Dabiq 13/14	2	28
Rumiyah 1/2	6	40
Rumiyah 3/4	6	52
Rumiyah 10/11	6	53
Rumiyah 12	6	20

Once Stage 6 was removed from this second round of analysis, Figures 5–7 again show a similar frontward-shift to the narrative goals of “Recruitment” and “Planning, Actions, Execution,” as seen in Figures 2–4.

⁸⁶ Pallavi Sawant, Nedret Billor, and Hyejin Shin, “Functional Outlier Detection with Robust Functional Principal Component Analysis,” *Computational Statistics* 27, no. 1 (March 2012): 83–102.

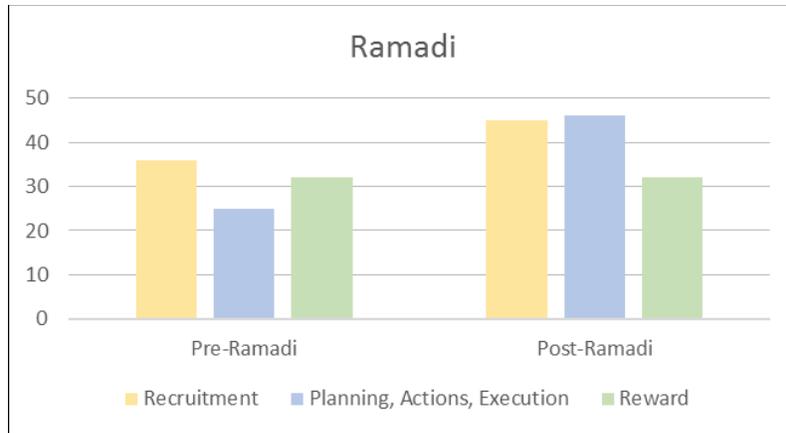


Figure 5. Narrative Shift Before/After Ramadi (Stage 6 Removed)

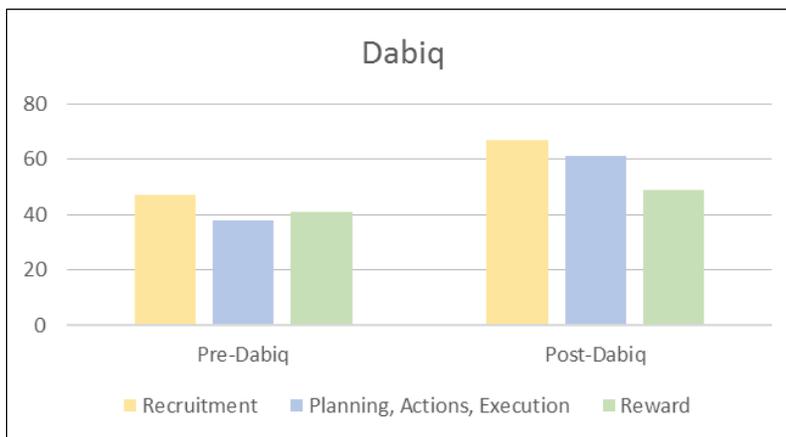


Figure 6. Narrative Shift Before/After Dabiq (Stage 6 Removed)

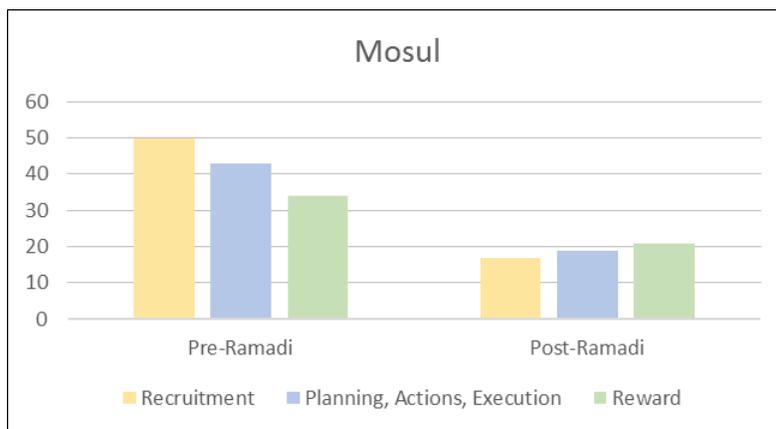


Figure 7. Narrative Shift Before/After Mosul (Stage 6 Removed)

V. CONCLUSION

It is by going down into the abyss that we recover the treasures of life.
Where you stumble, there lies your treasure.⁸⁷

A. DATA ANALYSIS

As resources, employees, and territories become depleted, one would expect any reasonable organization (terrorist or otherwise) to increase its effort in the realm of recruitment and retention. Based on the analysis of contextual clues given within the content analysis of *Dabiq* and *Rumiyah*, Figures 2 through 4 and 5 through 7 show that there is indeed a significant uptick in the narrative intent categories of “Recruitment” and “Planning, Actions, Execution” as hypothesized in this thesis’ introduction. Of particular interest is the finding that the final category of narrative intent remains relatively unchanged—this is noteworthy, as much popular attention has been given to this Reward stage of the modern jihadi. Consider the conceptual 72 virgins that are oft-referred to regarding the motivations behind suicide bombers.⁸⁸ However, analysis of the actual printed media within this thesis reveals no instances of the mention of “virgins,” much less an actual number of voluptuous nubile figures waiting in *Jannah* for the successful *shahid*.

Regardless of any additional reward (or lack thereof) presented by the magazines themselves over time, the noted increase in the first two categorizations is prevalent throughout the publications. Thus, one may conclude that there is a viable connection between the loss of significant territory—the clubhouse in which IS feels comfortable as

⁸⁷ Joseph Campbell, *Reflections on the Art of Living: A Joseph Campbell Companion* (San Anselmo, CA: The Joseph Campbell Foundation, 1991), 16.

⁸⁸ Ronald Tiersky, “ISIS’s Deadliest Weapon Is the Idea of Heaven,” *Huffington Post*, September 19, 2006, https://www.huffingtonpost.com/ronald-tiersky/isiss-deadliest-weapon-is_b_12087084.html; Theodore Schleifer, “Cruz on Ayatollah: ‘We May Have to Help Introduce Him to the 72 Virgins,’” *CNN*, September 26, 2015, <https://www.cnn.com/2015/09/26/politics/ted-cruz-ayatollah-iran-nuclear-weapons-virgins/index.html>; Mohammed Wajihuddin, “There Are No 72 Virgins,” *The Times of India*, July 16, 2006, <https://timesofindia.indiatimes.com/home/sunday-times/deep-focus/There-are-no-72-virgins/articleshow/1758466.cms>.

a base of operations—and an increase in text and phrasing that implies recruitment or action.

B. OTHER INTERESTING MISCELLANY

1. Refusal and Shame

The Refusal of the Call is a pivotal event within the Hero's Journey. Admittedly, this researcher initially found the idea of any refusal to action inadmissible as an analytical category, because an initial reading of the research materials revealed very few actions resembling refusal. Indeed, there were only twenty-four instances (out of over 900 codified upon the research's conclusion) that matched the traditional Campbell/Vogler archetype or motif of refusal. Other publications and research have shown that the Islamic State is (unsurprisingly) not keen on admitting fault or weakness—especially not within the shining propaganda magazines that are *Dabiq* and *Rumiyah*.⁸⁹

Another significant finding within the language in these two magazines is a powerful undercurrent of shame that pervades these two bodies of work. As previously noted, IS is not inclined to divulge any variety of shortcoming, but instead uses strong language bolstered with examples from history to demonstrate what the readers should avoid in themselves—as well as a call to discourage these behaviors in fellow fighters around them.

Discovered within the text were 25 instances of shame directly laid upon either an individual or a group within IS. In several of these, a woman's insistence to engage in jihad—although not obligatory or even permitted, at times—was leveraged against any male's perceived unwillingness to do the same.⁹⁰ Other uses of shame as a tool upon the readers manifests itself as a constant reminder for all Muslims to participate in the

⁸⁹ Burke, "Islamic State Recruiting in the West," 54.

⁹⁰ See Foreward, *Dabiq* no. 13 (1437 Rabi' Al-Akhir): 3: "And the brother's blessed wife accompanied him despite the fact that combat is not even obligatory upon her, but she did not want to lose the opportunity for shahadah at a time when many 'men' of the Ummah have turned away from the obligation of jihad." Or, see Foreward, *Rumiyah* no. 2 (Muharram 1438): 3: "So what is the matter with those men who claim to follow him but continue to remain behind, having laid down their swords, even watching passively as they are surpassed on occasion by the women of the Ummah?!"

activities of jihad, lest they become a *qa'idin'*—one who remains “upon their misguided way of life, choosing to lay down their swords, whether because they were too busy chasing the Dunya, too cowardly to fight for the cause of Allah, or too blinded to recognize the obligation for which they will be held accountable.”⁹¹ Occasionally the two are combined, mixing the straggler sentiment with allegations of cowardly or effeminate behavior for maximum effect.⁹²

Much of the emotional effect present within these magazines, however, is also channeled in a perversely positive manner. As Burke notes, much of *Dabiq's* language urges Muslims to fight alongside their coreligionists by using an Aristotelian *pathos* appeal to either honor or duty.⁹³ The concept of assisting their brothers and sisters who cannot help themselves, or the prevalence of violent images (as discussed below) both deliver a message of incitement and action, and are woven throughout *Dabiq* and *Rumiyah*.

These authors of these magazines, however, are certainly aware of the wide audience they receive—thus, there are many articles shaming “the Crusaders” (i.e., the West, including the United States and its allies). The most prominent of these comes from issue 14 of *Dabiq*, entitled “The Blood of Shame.” Penned by John Cantlie (the twice-abducted British war correspondent who suddenly resurfaced in ISIL propaganda videos in late 2014), this piece admonishes Western governments for their inability to negotiate the safe return of kidnapped nationals. He cites the incidents surrounding Kayla Mueller, Peter Kassig, and James Foley (US), Nicholas Henin (FR), and even alludes in the introduction to his own abduction and subsequent imprisonment—although provides no details regarding his curious journey from British combat photographer to IS contributing author. Cantlie’s final line offers a simple but despondent message: “[Kassig’s] death,

⁹¹ Foreward, 2.

⁹² See “The Religion of Islam and the Jama’ah of the Muslims—Part 3,” *Rumiyah*, no. 2 (Muharram 1438): 15: “If not for Allah, he would be an effeminate ‘male’ having no protective jealousy for his Muslim sisters, a ‘male’ sitting back along with those who have remained behind from jihad.”

⁹³ Burke, “Islamic State Recruiting in the West,” 7.

and the deaths of the others, shamed America into change. But the shedding of their blood could have been so easily avoided in the first place.”⁹⁴

2. Humor, Western Language, and Infographics: For a Younger Generation?

Although *Dabiq* and *Rumiyah* contain very similar content, the presentation is quite different. In the early days of the Islamic State, the push for a global caliphate focused on bringing intelligentsia (doctors, lawyers, etc.) into the fold. However, with the repeated losses suffered at the hands of Western military action, the tone changed—IS, it appears, realized that they were losing footsoldiers. To replenish this once-prevalent stockpile, the Al-Hayat media wing turned its tactics towards a younger audience, those who were more quickly and easily influenced by colorful, punchy articles (in a shorter, more easily-digestible format—as shown by the significant shortening of the issues themselves in *Rumiyah* as compared to *Dabiq*). These articles humor, brevity, and a more colloquial tone in order to capitalize on a younger audience—one whose attention span may be shorter than that of the previous generation. Companies in the West are recognizing that the average human’s attention span is shortening with each passing year, and have apparently adapted their training and information dissemination to accommodate that.⁹⁵ Concepts such as “burst training” are becoming commonplace to provide as much information as possible in the short window of opportunity that a younger generation allows.⁹⁶ *Dabiq* and *Rumiyah*, it seems, are evolving with this trend. Verbose, long-form articles are eschewed in favor of eye-catching graphics, cartoonish diagrams, and short articles peppered with jokes, humorous anecdotes, and Western colloquialisms.

⁹⁴ John Cantlie, “The Blood of Shame,” *Dabiq*, no. 14 (1437 Rajab): 55.

⁹⁵ Kevin McSpadden, “You Now Have a Shorter Attention Span Than a Goldfish,” *Time*, last modified May 14, 2015, <http://time.com/3858309/attention-spans-goldfish/>.

⁹⁶ Art Kohn, “Bursts—Creating Brief Training for Short Attention Spans,” *Learning Solutions Magazine*, last modified August 20, 2015, <https://www.learningsolutionsmag.com/articles/1774/brain-science-burstscreating-brief-training-for-short-attention-spans>.

The authors of these Islamic State magazines do not seem to have lost their sense of mirth in the face of lost territory. In both publications, there are instances of humor and sarcasm that would elicit a chuckle from readers of many sides; these include referring to Russia as “the drunken brown bear,” George W. Bush as “the Caesar of the West,” and the French as “spiteful and filthy.”⁹⁷ Further *ad hominem* attacks on other countries include references to the “...idol [of the United States], the Abrams tank,” along with a short but humorous passage about a jihadi fighter who—when approached by this very war machine, and amidst the laughter of his comrades—was handed a rocket-propelled grenade launcher and casually told “...so, deal with it.”⁹⁸ The sharpest punchline, however, was dealt with a joke from defector Cantlie himself, regarding a neighboring country’s invading forces: “there is only one gear in Iraqi army tanks: reverse.”⁹⁹

Both *Dabiq* and *Rumiyah* present a smattering of Western-sounding slang—certain phrases that surely do not translate well in Arabic, but are appropriately-used (if a bit distracting) within various articles. Referring to a woman’s response to her husband’s suggestion of a second or third wife as “when they completely flip” is a very Americanized way of referring to an exaggerated reaction.¹⁰⁰ Similarly, ridiculing the United States’ media coverage of military efforts by using the casual phrase “making a big deal out of” it is surely borrowed from the West. The entire sentence itself is particularly disparaging to the Islamic State’s enemies, which makes the appearance of slang that much more surprising: “The Crusader army has become accustomed to raising the morale of its crumbling army from time to time, and it does this by deploying its massive arsenal of planes and by making a big deal out of these special forces raids through the use of its deceitful media.”¹⁰¹ Across both publications analyzed, each also

⁹⁷ You Think They Are Together, but Their Hearts Are Divided, *Dabiq* no. 12 (1437 Safar): 43; Paths to Victory, *Rumiyah* no. 2 (Muharram 1438): 19; The Revival of Jihad in Bengal with the Spread of the Light of the Khilafah, *Dabiq* no. 12 (1437 Safar): 40.

⁹⁸ A Mujahid's Memories From the Battle of Mosul, *Rumiyah* no. 12 (Dhul-Qa'dah 1438): 15.

⁹⁹ John Cantlie, “Paradigm Shift Part II,” *Dabiq*, no. 12 (1437 Safar): 50.

¹⁰⁰ Two, Three, or Four, *Dabiq* no. 12 (1437 Safar): 21.

¹⁰¹ It Will be a Fire That Burns the Cross and its People in Raqqah, *Rumiyah* no. 12 (Dhul-Qa-dah 1438): 34-35.

contained a “talk the talk / walk the walk” reference. This colloquialism—again, although used correctly in context—stands out as a jarring interruption to the usual language contained within *Dabiq* and *Rumiyah*.¹⁰² One wonders about the origins of these articles, and whether or not the Islamic State has native English speakers contributing to (or entirely writing) these articles.

Lastly, there is the prevalence of “infographics,” which run rampant in the most recent of the two magazines. Across the seven issues of *Rumiyah* that were examined, there were 37 infographics (defined as “a visual presentation of information in the form of a chart, graph, or other image accompanied by minimal text, intended to give an easily understood overview, often of a complex subject”).¹⁰³ *Dabiq* does not contain anything even remotely similar to the very prevalent ones in *Rumiyah*; although there are photographic images with text overlaid, they are not laid out in a graphically-represented fashion.¹⁰⁴ *Dabiq*, instead, relies upon a very text-heavy layout, attempting to provide copious amounts of information to allow readers to peruse and make their own decisions. *Rumiyah*, on the other hand, appears to cater to a population that cannot (or will not) read an entire article. Capitalizing on this, IS’s media gurus appear to tackle this head-on, with infographics ranging from *shari’ah* law interpretations, to “how IS money works” to practical but simplified instructions the treatment of white phosphorus burns.¹⁰⁵ Additionally, *Rumiyah* is rife with mentions of online articles, websites and videos to follow, and downloadable smartphone apps that teach a range of topics (including one aimed at young children, to learn the basics of Arabic).¹⁰⁶

¹⁰² Among The Believers Are Men: Abu Jandal al-Bangali, *Dabiq* no. 14 (1437 Rajab): 50; Among The Believers Are Men: Abu 'Abdillah Al-Britani, *Rumiyah* no. 3 (Safar 1438): 14.

¹⁰³ Kayla Darling, “What Is an Infographic? And How Is it Different From a Data Visualization?” *Visual Learning Center by Visme* (blog), May 15, 2017, <http://blog.visme.co/what-is-an-infographic/>.

¹⁰⁴ The Fate of the Two Prisoners, *Dabiq* no. 12 (1437 Safar): 64; Just Terror, *Dabiq* no. 13 (1437 Rabi al-Akhir): 55.

¹⁰⁵ Islamic Money, *Rumiyah* no. 10 (Ramadan 1438): 44; White Phosphorus, *Rumiyah* no. 12 (Dhul-Qa'dah 1438): 39.

¹⁰⁶ Alphabet Teacher: Write, Practice, Learn Letters and Numbers, *Rumiyah* no. 2 (Muharram 1438): 31.

Granted—in lieu of infographics—*Dabiq* is very photograph-heavy (oftentimes which contain digital enhancements to the originals), used to make a significant emotional plea to the reader. The most striking example is found on the facing pages of *Dabiq*'s 13th issue. On the *verso*, there is a combined image of screaming American soldiers, an IS soldier with his foot propped up on a (digitally-created) crumbling rock display of the word “America,” and a prominent logo in the corner stating that this magazine is available in English, French, Russian, Turkish, and Arabic. The *recto* is filled with photographs pertaining to an article that begins on the next page. The title itself (“The Rafidah, From Ibn Saba’ to the Dajjal”) is featured above three images: a turbaned man hoisting an AK-47 into the air; a crowd of men in white shirts, drenched in what appears to be blood; and a large crowd of shirtless male worshippers circumambulating a cubic shrine reminiscent of the Kaaba in Mecca.¹⁰⁷ Although *Dabiq* did not contain the almost cartoon-like graphics of *Rumiyah*, the heavy use of powerful imagery within the earlier publication is no less informative to the reader, albeit in an emotional—rather than instructive—capacity.

Many of these tactics appeal to the *pathos* mentioned earlier—however, much of the messaging appears to be carefully curated for a younger generation, and is itself indicative of a vacuum that exists within IS. The more recent magazine exhibits a high propensity to use modern methods of attracting (and keeping) readers. This is accomplished through humor, informal terminology or phrases borrowed from Western culture, and eye-catching graphics that enrapture the reader and spur him or her on to continue turning pages. *Rumiyah*'s tactics appear to support the organizational goal of filling IS ranks with new blood; this is very telling, particularly when coupled with the noted narrative shift towards Recruitment discussed in the data analysis.

C. SUPERLATIVE EXAMPLES

It is worth noting that throughout the course of this research, several fantastic instances of content displaying one of the stages of the Hero's Journey were found within

¹⁰⁷ No Respite, *Dabiq* no. 13 (1437 Rabi' al-Akhir): 31; The Rafidah From Ibn Saba' to the Dajjal, *Dabiq* no. 13 (1437 Rabi' al-Akhir): 32.

Dabiq and *Rumiyah*. Almost as if ripped from the pages of a screenplay about one man’s desire to escape ordinary life and venture out to join the ranks of the Islamic State, the excerpts in Table 9 are the best examples found—admittedly, out of many excellent instances throughout these eleven magazines. The table has been similarly color-coded to reflect the categories of narrative intent identified in Tables 5 and 7, above. The four final examples at the bottom are ancillary facets or motifs within the Hero’s Journey as identified by Campbell, outside of the original eleven used here.

Table 9. Superlative Examples of the Hero’s Journey in *Dabiq* and *Rumiyah*

Stage of The Hero’s Journey		Location	Text
The Ordinary World	1	<i>Rumiyah</i> 11, p. 6	Macreme Abroujui was a young man originally from Tunisia. He spent his infancy and his early youth in this deplorable life, his concern was this worldly life which many had achieved, while headless of the Hereafter for which he had not learned how to prepare.
The Call To Adventure	2	<i>Dabiq</i> 12, p. 57	When the dream of khilafah became a reality presenting the chance to perform hijrah to a land where the Shari’ah of Allah and the Sunnah of His beloved Messenger would be revived and upheld, there was nothing that could hold him back from answering the call.
The Refusal Of The Call	3	<i>Rumiyah</i> 2, p. 25	And during one of the campaigns of Khalid Ibn al-Walid against the Romans, one of their leaders—Mahan—asked to meet him to convince Khalid to turn back. The shocking response from Khalid put a sudden end to Mahan’s idea.
Meeting The Mentor	4	<i>Rumiyah</i> 11, p. 46	[He] entered one of the masajid seeking to perform i’tikaf therein, and to atone for his sins. Thus, it was Allah’s decree that he would find one of the callers to Islam quietly giving lectures and teaching some of his brothers the religion.
Crossing The Threshold	5	<i>Dabiq</i> 14, p. 6	Abu Sulayman was known for his bravery and generosity before and even more so after he was guided by Allah. While incarcerated, he followed the news about the atrocities against the Muslims in Sham. Something clicked and he decided to change his life, to live for his religion.
Tests, Allies, and Enemies	6	<i>Rumiyah</i> 11, p. 16	Indeed, from the sunnah (established way) of Allah which neither alters nor changes is that He tests His believing slaves, as He has informed us with His statement, “Do the people think that they will be left to say, ‘We believe’ and they will not be tried? But We have certainly tried those before them, and Allah will

Stage of The Hero's Journey		Location	Text
			surely make evident those who are truthful, and He will surely make evident the liars.”
Approach to the Inmost Cave	7	<i>Dabiq</i> 14, p. 7	After healing for several months, he began to train in order to realize his dream of returning to Europe to avenge the Muslims of Iraq and Sham for the constant bombing by crusader warplanes. Upon completing his training, he traveled the long road to France to execute his operation. It was Abu Idris who prepared the explosives for the two raids in Paris and Brussels.
The Ordeal	8	<i>Dabiq</i> 12, p. 50	The second option is that they goad the West into launching an all-out ground attack, thereby setting the scene for the final battle between Muslims and the Crusaders prophesized to be held at Dabiq in Syria, by conducting an operation overseas that is so destructive that America and its allies will have no alternative but to send in an army.
The Reward	9	<i>Rumiyah</i> 12, p. 13	By Allah, verily he has rested from the fatigue of the dunya and its distress, and now we consider him to be in the body of a bird flying Jannah wherever it wishes!
The Road Back	10	<i>Rumiyah</i> 12, p. 16	I inquired with those brothers who had recently returned to our post, and they guided me to a route which I then took. A major portion of this route required that you travel across a vast open space, with nothing to shelter or to shade you and no walls to protect you, for the area was destroyed.
Return With The Elixer	12	<i>Dabiq</i> 13, p. 47	Yes, the crusader strategy is not working because the Islamic State is here to stay. It is a state that inflicts just terror against its infidel, pagan, and apostate enemies. And it will continue to expand until its banner flutters over Constantinople and Rome.
Campbell's "Threshold Guardians"	(n/a)	<i>Dabiq</i> 12, p. 57	Hijrah however is no easy task. As is the case with all other acts of worship that are beloved to Allah, Shaytan stands diligently in the way.
Story (generally)	(n/a)	<i>Rumiyah</i> 2, p. 25	What we have mentioned here of stories is only a small sample of the manner in which the Sahabah dealt with the kuffar and the murtaddin during their wars with them. Whoever wishes to follow them will be guided and saved. And whoever wants to follow another path, then Allah will leave him to what he chose of deviant methodologies and deviating sects.

Stage of The Hero's Journey		Location	Text
The Hero's Mentality	(n/a)	<i>Dabiq</i> 12, p. 65	The Hour will not be established until the Euphrates uncovers a mountain of gold over which the people will fight. Ninety-nine out of each one hundred will be killed, but every man amongst them will say "Perhaps I myself will survive."
Campbell's "Belly of the Beast"	(n/a)	<i>Dabiq</i> 12, p. 55	On the day of the Sahwah treachery, Abu Luqman and Abu Hafs were captured by the FSA and imprisoned with hundreds of other muhajirin. But they deceived their captors into releasing them.

D. MOVING FORWARD

1. What if There Are No More Magazines?

This framework, as shown herein, provides a template with which to analyze the messaging and narrative of an organization such as the Islamic State. Although not exhaustive (and not without limitations), using the Hero's Journey is an apt method of understanding the intent of an organization with a prolific body of work such as *Dabiq* and *Rumiyah*. Unfortunately for this research, the last issue of *Rumiyah* was published on August 6th of 2017, and there have been no new issues since. Nor has the world seen the launch of a new English-language publication similar to these two. This does not, however, mean that research using the Hero's Journey must be abandoned. Indeed, overlaying the framework onto other forms of media (such as a speech, interview, or communiqué) is a much-needed proof-of-concept exercise for this thesis. Further research should be conducted by examining a publication from a time when the internal status of an extremist organization was known (either struggling and in-fighting, or confident and powerful), and the framework may be tested to see if this methodology coincides with the known sentiment or narrative goal at that particular point in time.

2. The Ultimate Reward

Should the test outlined above prove satisfactory in a number of cases, then the Hero's Journey analysis provides a strong and defensible way to gauge the "temperature" of an organization—even in the absence of military action. With a more in-depth

understanding of narrative ebb and flow at the time of any given media publication, counter-narrative and counter-messaging strategies are now created on-the-fly by countries battling this brand of terrorism/extremism throughout the world. This is ultimately accomplished by telling the better story—not only by de-radicalizing those who have fallen into the gaping maw of extremism, but ideally preventing radicalization before it even takes hold.

The modern world will continue to engage, in various manners, with organizations that share a similar extremist ideology to IS. Moreover, whatever rises from IS's ashes as the next major extremist organization will not remain silent; printed and other media will continue to surface. Future researchers may use the Hero's Journey as a framework for analysis of these new organizations' publications to create a status report, or—more importantly—to ascertain their level of stability, in the present and in times to come.

The academic and practical reward of this research, then, surely lies ahead.

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APPENDIX. CONTENT ANALYSIS, LISTED BY ISSUE

Publication	Issue	Stage	Page	Article Title	Quoted Text
<i>Dabiq</i>	11	12	9	The Allies of al-Qa'idah In Sham, Part 4"	...until the banner of the Khilafah is raised high above Istanbul and Vatican City.
<i>Dabiq</i>	11	1	10	The Evil Of Division And Taqlid	Allah revealed the Qur'an and the Sunnah to our Prophet Muhammad so that mankind would study them and practice them. This was the religion of Islam that was conveyed by the Messenger to his Companions, which they conveyed to the generations thereafter.
<i>Dabiq</i>	11	6	10	The Evil Of Division And Taqlid	Yet Muslims today are discouraged by the so-called "Salafi" or even "Salafi Jihadi" claimants from approaching the Qur'an and the Sunnah without blinding goggles limiting them to the desires of contemporary "scholars" from amongst those supporting the tawaghit or those sitting back amongst their women in the shades of the tawaghit.
<i>Dabiq</i>	11	2	11	The Evil Of Division And Taqlid	"Indeed, we found our fathers upon a religion, and we are, in their footsteps, following"} [Az-Zukhruf: 23]. He also said {And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that upon which we found our fathers." Even if Shaytan was inviting them to the punishment of Hellfire?}
<i>Dabiq</i>	11	4	11	The Evil Of Division And Taqlid	"I only advise you of one thing—that you stand for Allah, [seeking truth] in pairs and individually, and then give thought."
<i>Dabiq</i>	11	6	12	The Evil Of Division And Taqlid	...indeed many of the scholars and the monks devour the wealth of people unjustly and avert them from the way of Allah.
<i>Dabiq</i>	11	4	12	The Evil Of Division And Taqlid	Do not exceed limits in your religion beyond the truth and do not follow the inclinations of a people who have gone astray before and misled many and have strayed from the soundness of the way.
<i>Dabiq</i>	11	2	13	The Evil Of Division And Taqlid	Is it not the obligation to hate these "scholars" for Allah's sake and boycott them until they repent? / Whoever does not boycott them has abandoned a commanded deed and committed a censured action.
<i>Dabiq</i>	11	2	15	Selected 10: Ten Videos Selected from the Wilayat of the Islamic State	My Beloved Brother, Fire Your Weapon
<i>Dabiq</i>	11	10	15	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	The Repentant Returning to Allah

Publication	Issue	Stage	Page	Article Title	Quoted Text
<i>Dabiq</i>	11	9	15	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	There is Life in Retribution
<i>Dabiq</i>	11	6	15	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	The Course of Battles at the Outskirts of Al-Batra'
<i>Dabiq</i>	11	1	19	Wala' and Bara' Versus American Racism	The Muslim minority living in the lands of kufr... [t]heir "leaders" address the issue with an effort to give the topic an "Islamic" flavor... for the purpose of advancing an agenda that attempt to "Islamize" more "liberal" concepts that the kuffar apply across the board for achieving evil.
<i>Dabiq</i>	11	2	19	Wala' and Bara' Versus American Racism	Thus, the correct way to approach the issue... is to reassert the importance and significance of wala' and bara'. The fate of a kafir waging war against the Muslims is one and the same across the entire racial spectrum—slaughter.
<i>Dabiq</i>	11	9	20	Wala' and Bara' Versus American Racism	Raise your head high, for today—by Allah's grace—you have a state and a khilafah, which will return your dignity, might, rights, and leadership. Allah brought their hearts together, and thus, they became brothers by His grace, loving each other for the sake of Allah...
<i>Dabiq</i>	11	12	20	Wala' and Bara' Versus American Racism	If kings were to taste this blessing, they would abandon their kingdoms and fight over this grace.
<i>Dabiq</i>	11	2	20	Wala' and Bara' Versus American Racism	Therefore, rush O Muslims to your state.
<i>Dabiq</i>	11	5	20	Wala' and Bara' Versus American Racism	Rush, because Syria is not for the Syrians, and Iraq is not for the Iraqis. The earth is Allah's. He causes to inherit it whom He wills of His servants.
<i>Dabiq</i>	11	6	21	Wala' and Bara' Versus American Racism	[Shaytan's] incitement of the kuffar and tawaghit to that end has today culminated in the formation of an alliance of over 60 nations to fight the Islamic State!
<i>Dabiq</i>	11	2	21	Wala' and Bara' Versus American Racism	So let every Muslim... declare enmity towards the kuffar amongst his own people... and then march forth and wage war against them with whatever means are available to him.
<i>Dabiq</i>	11	2	22	The Danger Of Abandoning Darul-Islam	...awaken the heart into reflecting upon the issue of hijrah.
<i>Dabiq</i>	11	4	24	From The Pages Of History: From "Jihad" To Fasad	"What was the most repeated du'a' of Allah's Messenger when he was with you?" She responded, "His most repeated du'a' was, 'O turner of the hearts, keep my heart firm upon Your religion.'"
<i>Dabiq</i>	11	2	28	A Selection Of Military Operations Across The Islamic State	...we take a glimpse at a number of recent operations conducted by the mujahidin of the Islamic State that have succeeded in expanding the territory of the

Publication	Issue	Stage	Page	Article Title	Quoted Text
					Khilafah or simply terrorizing, massacring, and humiliating the enemies of Allah.
<i>Dabiq</i>	11	2	32	Destroying The Shirk Temple Of Baalshamin	(photo collage: explosives being wired up, then an explosion, then a final photo of temple rubble)
<i>Dabiq</i>	11	2	33	Destroying The Shirk Temple Of Bel	(photo collage: explosives being wired up, then an explosion, then a final photo of temple rubble)
<i>Dabiq</i>	11	9	34	The Final Statement Of Abu Sinan An-Najdi	And We will admit them to gardens beneath which rivers flow, wherein they abide eternally.
<i>Dabiq</i>	11	8	35	The Final Statement Of Abu Sinan An-Najdi	Sell your lives to Allah, the Mighty and Sublime.
<i>Dabiq</i>	11	12	35	The Final Statement Of Abu Sinan An-Najdi	These istishhadi operations have proven their benefit and have produced their fruits. Their benefit has become widespread... they have planted terror in their hearts, so much so that the enemies of Allah are now afraid of everything and wait for death to come to them from every direction.
<i>Dabiq</i>	11	4	37	Who Are The True Fuqaha & Scholars?	"O carriers of knowledge, practice your knowledge, for the scholar is he who practices what he knows and whose deeds match his knowledge."
<i>Dabiq</i>	11	6	37	Who Are The True Fuqaha & Scholars?	"There will be a people whose knowledge does not pass their throats. Their deeds contradict their knowledge and their private lives contradict their public lives."
<i>Dabiq</i>	11	1	38	Among The Believers Are Men: Abu Jafar Al-Almani	He grew up in an environment rampant with crime and corruption... he was raised as a practicing Muslim from his childhood.
<i>Dabiq</i>	11	4	38	Among The Believers Are Men: Abu Jafar Al-Almani	Through the Muslims living around him, he learned of Amir Khattab ad other mujahidin of the Qawqaz region early on.
<i>Dabiq</i>	11	2	38	Among The Believers Are Men: Abu Jafar Al-Almani	While pursuing his studies in engineering, he witnessed the injustice and oppression of the Nusayriyyah against Ahlus-Sunnah in Sham, which led him to abandon his studies and emigrate to Sham without delay.
<i>Dabiq</i>	11	5	38	Among The Believers Are Men: Abu Jafar Al-Almani	...he joined the group "Majlis Shura al-Mujahidin..." which subsequently gave bay'ah as a group to Abu Bakr al-Baghdadi.
<i>Dabiq</i>	11	6	38	Among The Believers Are Men: Abu Jafar Al-Almani	He performed ribat against Asad's soldiers in Khantuman as well as Liramun and together with the soldiers of the Islamic State he repelled their advance on Kafr Hamrah.
<i>Dabiq</i>	11	7	38	Among The Believers Are Men: Abu Jafar Al-Almani	Abu Ja'far risked his life to pull [a German brother] out of the battle zone and bring him back to base to be treated.
<i>Dabiq</i>	11	8	38	Among The Believers Are Men: Abu Jafar Al-Almani	He was once in a house that got bombed by the coalition planes and everyone thought that he had been killed, but a brother dragged him out of the rubble and

Publication	Issue	Stage	Page	Article Title	Quoted Text
					Abu Ja'far directly went on storming towards the PKK to fight them.
<i>Dabiq</i>	11	9	38	Among The Believers Are Men: Abu Jafar Al-Almani	But a few days later... he as well finally reaped what he was yearning for—shahadah for the cause of Allah.
<i>Dabiq</i>	11	12	38	Among The Believers Are Men: Abu Jafar Al-Almani	...our killed soldiers are in the gardens of Paradise while their dead soldiers are in the dungeons of Hellfire.
<i>Dabiq</i>	11	5	39	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	The Travels Of The Muslim
<i>Dabiq</i>	11	6	39	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	O Lands Of Revelation, Persevere
<i>Dabiq</i>	11	6	39	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	The Course Of Battles In The Northern Countryside Of 'Ayn Al-Islam
<i>Dabiq</i>	11	6	58	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	A Glimpse At The Battles In Jazirat Samarra' And North Tikrit
<i>Dabiq</i>	11	10	58	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	Defiant Fallujah Is The Grave Of The Infidels
<i>Dabiq</i>	11	6	60	Interview With: Abul-Mughirah Al-Qahtani (The Delegated Leader for the Libyan Wilayat)	They will continue to be a target for our swords, which we will not hold back until they repent from their kufr and their wala' to Allah's enemies from amongst the crusaders and the secularists.
<i>Dabiq</i>	11	2	63	Interview With: Abul-Mughirah Al-Qahtani (The Delegated Leader for the Libyan Wilayat)	Whoever leaves his home as a muhajir to Allah and His Messenger and then death overtakes him—his reward has already become incumbent upon Allah.
<i>Dabiq</i>	11	9	63	Interview With: Abul-Mughirah Al-Qahtani (The Delegated Leader for the Libyan Wilayat)	Whoever leaves his home as a muhajir to Allah and His Messenger and then death overtakes him—his reward has already become incumbent upon Allah.
<i>Dabiq</i>	12	12	2	<i>Foreword</i>	And the final outcome is for the righteous.
<i>Dabiq</i>	12	2	2	<i>Foreword</i>	They will not let its enemies enjoy rest until enemy blood is spilled in revenge for the religion and the Ummah... so let every such muwahhid barred from hijrah purify himself of the branches of lesser hypocrisy that hold him back from performing jihad in his location.

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<i>Dabiq</i>	12	2	8	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	The Harvest Of The Soldiers
<i>Dabiq</i>	12	7	8	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	Steadfastness: No Turning Back
<i>Dabiq</i>	12	8	8	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	The Fighting Has Just Begun
<i>Dabiq</i>	12	1	9	Advice to the Mujahidin: Listen And Obey	The Ummah today has been afflicted by the treacherous, apostate rules and leaders who have even violated the rights of Allaha in addition to the rights of His creation.
<i>Dabiq</i>	12	2	10	Advice to the Mujahidin: Listen And Obey	It is obligatory on you, my noble brother, to harshly denounce anyone who disobeys the leader...
<i>Dabiq</i>	12	2	16	The Allies of al-Qa'idah In Sham: The End	...abandon the Sahwah alliance, repent from [your] apostasy, pronounce takfir upon [your] former allies, and wage war against them, not against the Islamic State.
<i>Dabiq</i>	12	1	17	Baqiyah (It Will Remain)	The believers were shaken severely but remained firm, whereas the hypocrites came out and began to criticize the creed and methodology of the Islamic State.
<i>Dabiq</i>	12	4	17	Baqiyah (It Will Remain)	And despite these great tribulations; a man spoke out with a truthful tongue and sincere heart; we consider [Abu Umar al-Husayni al-Baghdadi] such and Allah is his judge.
<i>Dabiq</i>	12	4	18	Baqiyah (It Will Remain)	His words touched the depths of the hearts, reminding them of Allah's promise to His believers and keeping them firm for years to come.
<i>Dabiq</i>	12	6	19	Two Three Or Four	Their poisoned words crept into the hearts of women from the lands of the Muslims, to the point that we almost couldn't find a single woman that is accepting of this issue, except for those whom Allah protected.
<i>Dabiq</i>	12	6	20	Two Three Or Four	And it saddens me to say that with some of them, the matter may reach the point of pronouncing a statement of kufr—and Allah's refuge is sought—or a statement that could imply kufr, and Allah's help is sought.
<i>Dabiq</i>	12	9	22	Two Three Or Four	...remain patient and forbearing and anticipate Allah's rewards... then you will be at ease, enjoy relief, and have a pleasant life.
<i>Dabiq</i>	12	2	22	Two Three Or Four	So be content, my sister, submit to Allah with obedience, and yield to His law.... Let every sister put herself in the shoes of the wife of a shahid and sacrifice some of the selfishness that is a part of our nature!

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<i>Dabiq</i>	12	6	24	Decisiveness Or Division	The Prophet said, "There will be tribulation and tribulation."
<i>Dabiq</i>	12	2	24	Decisiveness Or Division	Whoever comes to you wanting to break your strength or divide your unity while your matter is altogether under a single man, then kill him [i.e., the agitator].
<i>Dabiq</i>	12	6	25	A Selection Of Military Operations By The Islamic State	A Selection Of Military Operations By The Islamic State
<i>Dabiq</i>	12	2	25	A Selection Of Military Operations By The Islamic State	...recent operations conducted by the mujahidin of the Islamic State that have succeeded in expanding the territory of the Khilafah or terrorizing, massacring, and humiliating the enemies of Allah.
<i>Dabiq</i>	12	6	26	A Selection Of Military Operations By The Islamic State	This string of victories demonstrated the mujahidin's ability to make rapid and significant gains against the sahwah despite intense crusader aerial bombardment, and set the stage for further advances in the northern countryside.
<i>Dabiq</i>	12	12	28	A Selection Of Military Operations By The Islamic State	The attacks, which included other targets around Paris and succeeded in killing hundreds of crusaders and wounding even more, shook the world and reminded the nations of kufr that the Islamic State will continue to stand firm in the face of their transgressions and retaliate with fire and bloodshed in revenge for the honor of the Prophet and the multitudes killed and injured in crusader airstrikes in the lands of the Muslims.
<i>Dabiq</i>	12	4	29	And As For The Blessing Of Your Lord Then Mention It	Yes, Allah blessed us by reviving the Khilafah for us through the soldiers of the Islamic State.
<i>Dabiq</i>	12	1	30	And As For The Blessing Of Your Lord Then Mention It	[The Muslim] is a stranger in his faith and deeds, as his sincerity and submission is to Allah alone, whereas the kuffar of the West worship and obey clergy, legislatures, media, and both their animalistic and deviant desires.
<i>Dabiq</i>	12	2	30	And As For The Blessing Of Your Lord Then Mention It	If he wants to preserve what mustard seed of faith he has been blessed with, he must exhaust himself to the utmost so as to remain just a Muslim, never mind a Mu'min striving for jihad.
<i>Dabiq</i>	12	5	30	And As For The Blessing Of Your Lord Then Mention It	This is how I had felt in the West and so I fled with my religion towards Sham a few years before the "Syrian Revolution."
<i>Dabiq</i>	12	6	30	And As For The Blessing Of Your Lord Then Mention It	It continued to feel strange in Sham, although the degree and nature of the strangeness were less severe.
<i>Dabiq</i>	12	7	31	And As For The Blessing Of Your Lord Then Mention It	At a later incident, I ended up in prison for soe time after being caught by the murtadd Shabihah.
<i>Dabiq</i>	12	6	31	And As For The Blessing Of Your Lord Then Mention It	There were also the online jihad claimants that said it was not the time for jihad because it would damage the image of the "revolution."

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<i>Dabiq</i>	12	8	32	And As For The Blessing Of Your Lord Then Mention It	The blessed announcement... [of the Islamic State of Iraq and Sham]
<i>Dabiq</i>	12	10	32	And As For The Blessing Of Your Lord Then Mention It	...unlike the Iraqi Sahwah in “2006/2007” that forced the Islamic State out of the cities into the deserts of Iraq...
<i>Dabiq</i>	12	9	32	And As For The Blessing Of Your Lord Then Mention It	The expansion of the Islamic State after the Sahwah conspiracy was followed by further consolidation in Iraq and the revival of the Khilafah.
<i>Dabiq</i>	12	12	32	And As For The Blessing Of Your Lord Then Mention It	After almost twenty years of living under the persecution of the crusaders and the apostates, one could finally live an Islamic life with safety and security... The severe strangeness had been lifted.
<i>Dabiq</i>	12	5	33	O You Who Have Believed Protect Your Selves And Your Families From Fire	Shortly before making hijrah to Sham a few years ago from the crusader nation in which I’d been raised...
<i>Dabiq</i>	12	1	33	O You Who Have Believed Protect Your Selves And Your Families From Fire	...the countless Muslim youth in the West who get themselves tangled into drugs, alcohol, gangs, promiscuity, and other vices and social illnesses over which any decent Muslim family would weep for its children.
<i>Dabiq</i>	12	1	34	O You Who Have Believed Protect Your Selves And Your Families From Fire	This is just a brief illustration of the poison awaiting the youth and children of the Ummah who are sent to the schools of the kuffar, whether in the lands of the cursaders or in the lands of the apostate tawaghit.
<i>Dabiq</i>	12	4	35	O You Who Have Believed Protect Your Selves And Your Families From Fire	...He has provided us with an excellent example to follow in terms of prioritizing what to teach our children.
<i>Dabiq</i>	12	6	36	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	The Muwahhidin’s Deterring Of The Apostates’ Campaign
<i>Dabiq</i>	12	6	36	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	The Course of Battles Southeast of Fallujah
<i>Dabiq</i>	12	12	38	The Revival Of Jihad In Bengal With The Spread Of The Light Of The Khilafah	...returned to their homelands with the idea of opening jihad fronts there based on their newly gained experiences.
<i>Dabiq</i>	12	6	39	The Revival Of Jihad In Bengal With The Spread Of The Light Of The Khilafah	...the resolve of the caravan was tested heavily...
<i>Dabiq</i>	12	9	40	The Revival Of Jihad In Bengal With The Spread	These blessed back-to-back attacks have caused havoc among the citizens of the crusader nations and their allies living in Bengal and forced their diplomats,

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				Of The Light Of The Khilafah	tourists, and expats to limit their movements and live in a constant state of fear.
<i>Dabiq</i>	12	12	41	The Revival Of Jihad In Bengal With The Spread Of The Light Of The Khilafah	The Khilafah will continue to expand further until its shade covers the entire earth, all the lands where the day and night reach, insha'allah.
<i>Dabiq</i>	12	8	42	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	Ar-Ramadi, The Epic Battle Of Jihad
<i>Dabiq</i>	12	7	42	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	The Training Camps Of The Raiders 2
<i>Dabiq</i>	12	6	42	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	The Course of Battles In The Barwanah Region
<i>Dabiq</i>	12	10	42	You Think They Are Together But Their Hearts Are Divided	And the Islamic State will continue to strike Russia until Shari'ah returns to all the lands of the Muslims usurped by the crusader Russians and until Russia pays the jizyah in humiliation.
<i>Dabiq</i>	12	9	46	You Think They Are Together But Their Hearts Are Divided	The mujahid who was patient in the face of the crusader, taghuti, Nusayri, and Rafidi airstrikes gets closer to Allah when he manifests patience in the face of more airstrikes from other crusader nations.
<i>Dabiq</i>	12	12	46	You Think They Are Together But Their Hearts Are Divided	Thereafter, the slave markets will commence in Rome by Allah's power and might.
<i>Dabiq</i>	12	5	47	Paradigm Shift Part II	...I examined the depiction of the Islamic State in Western media and politics progressing from a mere "organization" to a real, functioning entity.
<i>Dabiq</i>	12	1	47	Paradigm Shift Part II	For the first time in years, Muslims are living in security and their businesses are doing a roaring trade.
<i>Dabiq</i>	12	7	48	Paradigm Shift Part II	...any "degradation" of their fighting ability has been quickly re-supplied by fresh battlefield booty and new recruits, and estimates for the Islamic State's army... suggesting up to 70 or even 100,000 to be called upon if required.
<i>Dabiq</i>	12	6	48	Paradigm Shift Part II	...as new countries have been formed throughout history, it often took years before they were recognized by other states.
<i>Dabiq</i>	12	12	49	Paradigm Shift Part II	It is a place run, governed, and protected by Sunni mujahidin, and as such is now completely unique... By way of its singularism, it is a better model for future stability in the region...

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<i>Dabiq</i>	12	8	50	Paradigm Shift Part II	...thereby setting the scene for the final battle between Muslims and the crusaders prophesized to be held at Dabiq in Syria...
<i>Dabiq</i>	12	4	55	Among The Believers Are Men: Abu Junaydah Al-Almani	When he was a child, his father made him memorize some of the Qur'an and go with him to the masjid... he began to learn his religion on his own effort and distance himself from all bad influences.
<i>Dabiq</i>	12	2	55	Among The Believers Are Men: Abu Junaydah Al-Almani	Saddened by the events in Sham and the crimes committed against the Ahlus-Sunnah...
<i>Dabiq</i>	12	5	55	Among The Believers Are Men: Abu Junaydah Al-Almani	In "2013," he travelled to Sham and joined the faction...
<i>Dabiq</i>	12	6	55	Among The Believers Are Men: Abu Junaydah Al-Almani	...he was joined by his best friend Abu Luqman al-Almani and Abu Junaydah's cousin... in order to wage jihad against the tawaghit everywhere and their allies.
<i>Dabiq</i>	12	7	55	Among The Believers Are Men: Abu Junaydah Al-Almani	Thus, they both gave bay'ah... joining the Islamic State.
<i>Dabiq</i>	12	8	55	Among The Believers Are Men: Abu Junaydah Al-Almani	On the day of the Sahwah treachery... [they] were captured by the FSA and imprisoned with hundreds of other muhajirin. But they deceived their captors into releasing them.
<i>Dabiq</i>	12	9	56	Among The Believers Are Men: Abu Junaydah Al-Almani	Together with the other soldiers of the Islamic State, they opened up the path to withdraw to l'zaz and then al-Bab.
<i>Dabiq</i>	12	10	56	Among The Believers Are Men: Abu Junaydah Al-Almani	...went with his cousin to ar-Raqqah to bring his family back to Sham, as some brothers had sent their wives and children away from the harm of the sahwat during the chaos...
<i>Dabiq</i>	12	12	56	Among The Believers Are Men: Abu Junaydah Al-Almani	...where he finally achieved what he had for so long been yearning for, shahadah.
<i>Dabiq</i>	12	1	57	Among The Believers Are Men: Abu Junaydah Al-Almani	Abu Shurayh showed great enthusiasm towards religious studies from a very young age.
<i>Dabiq</i>	12	4	57	Among The Believers Are Men: Abu Junaydah Al-Almani	...he continued on in the study of Shari-ah abroad.
<i>Dabiq</i>	12	2	57	Among The Believers Are Men: Abu Junaydah Al-Almani	...there was nothing that could hold him back from answering the call.
<i>Dabiq</i>	12	6	57	Among The Believers Are Men: Abu Junaydah Al-Almani	...Shaytan stands diligently in the way.
<i>Dabiq</i>	12	5	57	Among The Believers Are Men: Abu Junaydah Al-Almani	His parents recall him having said during all the trials they faced before embarking upon hijrah, "This is it for me. I want to have nothing of this Dunya."

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<i>Dabiq</i>	12	7	57	Among The Believers Are Men: Abu Junaydah Al-Almani	...but to lead a party of sixteen others from among his closest family members, including his parents, wife, and six children.
<i>Dabiq</i>	12	9	57	Among The Believers Are Men: Abu Junaydah Al-Almani	The niyyah to be on guard and defend darul-Islam never left his heart, which is the essence of ribat.
<i>Dabiq</i>	12	10	57	Among The Believers Are Men: Abu Junaydah Al-Almani	Having had the opportunity to serve the Khilafah through the favor and grace of Allah, and doing his duty towards his family particularly his children by bringing them from darul-kufr to darul-Islam, where they will thrive and grow to serve and fight...
<i>Dabiq</i>	12	12	57	Among The Believers Are Men: Abu Junaydah Al-Almani	...[he] attained shahadah by a Nusayri airstrike on the city of ar-Raqqah... there was one airstrike, so he returned to the masjid to check for any casualties, and on the way he was killed by a second strike.
<i>Dabiq</i>	12	10	58	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	Return The Terror Back To The Jews
<i>Dabiq</i>	12	6	58	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	Harvesting The Spies
<i>Dabiq</i>	12	8	63	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	The Course Of Battles On The Outskirts Of Al-Khayr Airbase
<i>Dabiq</i>	12	5	63	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	Those Who Believed And Emigrated
<i>Dabiq</i>	12	8	65	<i>[epilogue/post-text]</i>	Ninety-nine out of each one hundred will be killed, but every man amongst them will say, 'Perhaps I myself will survive'"
<i>Dabiq</i>	13	5	3	<i>Foreword</i>	...more and more Muslims continue demonstrating their willingness to sacrifice everything precious to them for the sake of fulfilling their duty to Allah.
<i>Dabiq</i>	13	2	3	<i>Foreword</i>	Thus, the Khilafah's call for the Muslims to strike the crusaders in their own lands was answered...
<i>Dabiq</i>	13	8	4	<i>Foreword</i>	Such sacrifices mirror the hardship and difficulty faced by so many Muslims who have embarked upon the path to make hijrah to the lands of jihad.
<i>Dabiq</i>	13	5	4	<i>Foreword</i>	As such, Syed Rizwan Farook and his wife chose Allah and the Hereafter over the Dunyah.
<i>Dabiq</i>	13	6	5	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	Repelling An Attack By The Apostate Afghani Army

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<i>Dabiq</i>	13	8	5	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	The Course Of Battles East Of Ar-Ramadi
<i>Dabiq</i>	13	7	9	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	And Prepare 1
<i>Dabiq</i>	13	8	9	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	The Course Of Battles In West Ifriqiyyah
<i>Dabiq</i>	13	4	9	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	O My People, Follow Me To The Right Path
<i>Dabiq</i>	13	1	12	Know Your Enemy: Who Were The Safawiyyah?	it is imporant to mae the connection that this wicked legacy—regarding Ahlus-Sunnah as their central adversary, not the Jews, crusaders, or apostates—is upheld by the Iranian, Iraqi, Lebanese and other Rafidah of our time...
<i>Dabiq</i>	13	8	13	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	The Course Of Battles Against The Nusayri Army
<i>Dabiq</i>	13	4	13	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	Say, “I Follow Clear Evidence From My Lord”
<i>Dabiq</i>	13	6	13	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	They Are The Enemy, So Beware Of Them
<i>Dabiq</i>	13	7	13	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	Patience, O Lands Of Revelation
<i>Dabiq</i>	13	2	14	A Selection Of Military Operations Conducted By The Islamic State	...we take a glimpse at a number of recent operations conducted by the mujahidin of the Islamic State that have succeeded in expanding the territory of the Khilafah or simply terrorizing, massacring, and humiliating the enemies of Allah.
<i>Dabiq</i>	13	9	15	A Selection Of Military Operations Conducted By The Islamic State	May Allah accept him among the shuhada.
<i>Dabiq</i>	13	9	16	A Selection Of Military Operations Conducted By The Islamic State	We ask Allah to accept our brother among the shuhada.

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<i>Dabiq</i>	13	9	17	A Selection Of Military Operations Conducted By The Islamic State	May Allah accept our istishhadi brothers among the shuhada.
<i>Dabiq</i>	13	9	18	A Selection Of Military Operations Conducted By The Islamic State	...during which our brother Abu Mu'adh al-Qar'ani carried out an istishhadi operation with an explosive vehicle, killing and wounding dozens of murtaddin.
<i>Dabiq</i>	13	9	19	A Selection Of Military Operations Conducted By The Islamic State	The two istishhadi brothers succeeded, by Allah's grace, in reaching their targets and detonating their vehicles on them, leading to a number of the barracks being destroyed and a large number of the murtaddin inside being killed.
<i>Dabiq</i>	13	8	19	A Selection Of Military Operations Conducted By The Islamic State	Clashes lasted for nearly 4 hours, during which the inghimasiyyin destroyed the consulate building and killed dozens of personnel as well as a number of Pakistani intelligence officers, walhamdulillah.
<i>Dabiq</i>	13	2	20	The Best Shuhada	Amongst these best shuhada is the believer who confronts and stands up to the Dajjal...
<i>Dabiq</i>	13	2	21	The Best Shuhada	Amongst those best shuhadah are the third of the army killed in the epic battle at Dabiq prior to emergence of the Dajjal.
<i>Dabiq</i>	13	1	22	Among The Believers Are Men: Abu Muharib Al-Muhajir	..."Jihadi John," was originally from the northeast of the Arabian Peninsula, while his mother originated from Yemen.
<i>Dabiq</i>	13	2	22	Among The Believers Are Men: Abu Muharib Al-Muhajir	[London] would become a place he grew to hate along with its kafir people...
<i>Dabiq</i>	13	4	22	Among The Believers Are Men: Abu Muharib Al-Muhajir	It was through the mercy and blessings of Allah that Abu Muharib attained the give of a sound aqidah and correct manhaj despite residing in one of the centers of kufr...
<i>Dabiq</i>	13	5	22	Among The Believers Are Men: Abu Muharib Al-Muhajir	...with the announcement of the Islamic State of Iraq being made the following year, Abu Muharib began to embark upon the path of hijrah and jihad.
<i>Dabiq</i>	13	6	22	Among The Believers Are Men: Abu Muharib Al-Muhajir	None of this went unnoticed by MI5... which started vigorously targeting Abu Muharib and those with him.
<i>Dabiq</i>	13	7	22	Among The Believers Are Men: Abu Muharib Al-Muhajir	Despite the efforts of MI5, Abu Muharib never ceased in his struggle to make hijrah for the sake of Allah.
<i>Dabiq</i>	13	7	23	Among The Believers Are Men: Abu Muharib Al-Muhajir	...Abu Muharib together with his companion in hijrah carefully and secretly made their departure, utilizing every means available to them.
<i>Dabiq</i>	13	8	23	Among The Believers Are Men: Abu Muharib Al-Muhajir	...embarked on a long and strenuous journey that totaled approximately two months...

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<i>Dabiq</i>	13	9	23	Among The Believers Are Men: Abu Muharib Al-Muhajir	It would be through this very manner of foresight and decisiveness that Allah would grant Abu Muharib steadfastness throughout the main trials which the Islamic State would encounter...
<i>Dabiq</i>	13	10	23	Among The Believers Are Men: Abu Muharib Al-Muhajir	...as he grew to be loved and respected by many... He would also teach Qur'an to other sons of shuhada.
<i>Dabiq</i>	13	12	23	Among The Believers Are Men: Abu Muharib Al-Muhajir	On Thursday, the 29th of Muharram, 1437, Abu Muharib finally achieved shahadah for the cause of Allah...
<i>Dabiq</i>	13	7	27	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	So You May Terrorize Allah's Enemies And Your Enemies
<i>Dabiq</i>	13	12	27	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	Rather, They Are Alive With Their Lord, Receiving Provision
<i>Dabiq</i>	13	8	27	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	Firmess And No Retreat 3
<i>Dabiq</i>	13	2	29	Do They Not Then Reflect On The Qur'an	And for this reason, it is incumbent on every believer to wage jihad, even if he has to do so alone.
<i>Dabiq</i>	13	5	29	Do They Not Then Reflect On The Qur'an	The matter of believing in Allah... is so significant that if one had no choice but to march forth and fight by himself to achieve this, he would have to do so.
<i>Dabiq</i>	13	6	29	Do They Not Then Reflect On The Qur'an	He should not look around and base his decision to make hijrah and wage jihad for the cause of Allah on what other people are doing.
<i>Dabiq</i>	13	7	29	Do They Not Then Reflect On The Qur'an	He should not be discouraged by a lack of numbers and should understand that the rewards of a good deed are multiplied whne one faces greater difficulty in carrying them out...
<i>Dabiq</i>	13	8	29	Do They Not Then Reflect On The Qur'an	Thus, Allah restrained their might from the believers.
<i>Dabiq</i>	13	2	42	The Rafidah From Ibn Saba' To The Dajjal	Shaykh Abu Mus'ab considered the blood of the Rafidah obligatory to spill, so he did not hesitate in executing operations that lead to their deaths.
<i>Dabiq</i>	13	2	45	The Rafidah From Ibn Saba' To The Dajjal	Thus, the Rafidah are mushrik apostates who must be killed wherever they are to be found...
<i>Dabiq</i>	13	7	45	The Rafidah From Ibn Saba' To The Dajjal	Thus, as the signs of the Hour approach...
<i>Dabiq</i>	13	4	45	The Rafidah From Ibn Saba' To The Dajjal	...thereafter ask Allah to keep his heart firm upon Islam, protect him from the evil of the Dajjal...
<i>Dabiq</i>	13	8	45	The Rafidah From Ibn Saba' To The Dajjal	...until he meets Allah while He is pleased with him.

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<i>Dabiq</i>	13	12	47	In The Words Of The Enemy	And [the Islamic State] will continue to expand until its banner flutters over Constantinople and Rome.
<i>Dabiq</i>	13	8	50	Interview With: The Wali Of Khurasan	But the Wilayah repelled their aggression and the Taliban then fled many of their strategic areas.
<i>Dabiq</i>	13	9	50	Interview With: The Wali Of Khurasan	Thus, victory—by Allah’s grace—was for the Wilayah.
<i>Dabiq</i>	13	10	50	Interview With: The Wali Of Khurasan	The mujahidin bravely carry on in fighting the armies of both apostate governments and their forces who have betrayed Allah, His Messenger, and the Muslims.
<i>Dabiq</i>	13	2	50	Interview With: The Wali Of Khurasan	It is upon every muslim who wants to support the Shari’ah to hasten in making hijrah... for it is their land, the land of Islam.
<i>Dabiq</i>	13	1	50	Interview With: The Wali Of Khurasan	It is upon them to... escape from the humiliation of the Dunya...
<i>Dabiq</i>	13	5	50	Interview With: The Wali Of Khurasan	...and to leave the camp of falsehood and enter the camp of truth wherein there is no falsehood.
<i>Dabiq</i>	13	12	54	Interview With: The Wali Of Khurasan	Likewise, the solutions to all the issues of the Ummah lie in the establishment of the Khilafah.
<i>Dabiq</i>	13	2	54	Interview With: The Wali Of Khurasan	Therefore, I call on all the Muslims on the face of the earth and say to them: Come forth to strengthen and unify the ranks of the Muslims.
<i>Dabiq</i>	14	9	3	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	Safety And Security In The Islamic State
<i>Dabiq</i>	14	2	3	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	Into Light
<i>Dabiq</i>	14	6	3	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	The Are The Enemy So Beware Of Them
<i>Dabiq</i>	14	8	3	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	You Shall Never Flee
<i>Dabiq</i>	14	4	3	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	Support From Allah And A Near Victory
<i>Dabiq</i>	14	12	4	<i>Foreword</i>	Any disbeliever standing in the way of the Islamic State will be killed... until Muslims suffer no harm and governance is entirely for Allah.
<i>Dabiq</i>	14	6	4	<i>Foreword</i>	Flames ignited years ago in Iraq have now scored the battleground of Belgium...

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<i>Dabiq</i>	14	7	4	<i>Foreword</i>	Paris was a warning. Brussels was a reminder. What is yet to come will be more devastating and more bitter...
<i>Dabiq</i>	14	7	5	<i>Foreword</i>	...the soldiers of the Islamic State promise their adversaries dark days of death and destruction in their own lands.
<i>Dabiq</i>	14	12	5	<i>Foreword</i>	And it will not end there, not until the rule of Allah reaches east to west and the Muslims walk undisturbed by the kafir filth beneath them.
<i>Dabiq</i>	14	9	5	<i>Foreword</i>	...the slaves of ar-Rahman are prepared to meet their Lord, hopeful of His acceptance.
<i>Dabiq</i>	14	2	6	The Knights of Shahadah in Belgium	While incarcerated, he followed the news about the atrocities against the Muslims in Sham.
<i>Dabiq</i>	14	5	6	The Knights of Shahadah in Belgium	Something clicked and he decided to change his life, to live for his religion.
<i>Dabiq</i>	14	6	6	The Knights of Shahadah in Belgium	After he was released from prison, he quickly joined his brother Khalid...
<i>Dabiq</i>	14	7	6	The Knights of Shahadah in Belgium	...began buying weapons, searched for lodging, and made plans.
<i>Dabiq</i>	14	2	6	The Knights of Shahadah in Belgium	...Khalid was guided while in prison after having a vivid, life-changing dream. He saw that he was alongside the Prophet...
<i>Dabiq</i>	14	5	7	The Knights of Shahadah in Belgium	...he started giving da'wah in his neighborhood, calling the youth to make hijrah to Sham.
<i>Dabiq</i>	14	7	7	The Knights of Shahadah in Belgium	All preparations for the raids in Paris and Brussels started with him and his older brother Ibrahim.
<i>Dabiq</i>	14	2	7	The Knights of Shahadah in Belgium	...he saw another dream, which motivated him to carry out an istishadi operation.
<i>Dabiq</i>	14	9	7	The Knights of Shahadah in Belgium	He then heard a voice in the dream telling him that he had achieved deliverance.
<i>Dabiq</i>	14	2	7	The Knights of Shahadah in Belgium	His hijrah began in "2013," when he heard the cry of Muslims in Sham.
<i>Dabiq</i>	14	6	7	The Knights of Shahadah in Belgium	He participated in several battles...
<i>Dabiq</i>	14	7	7	The Knights of Shahadah in Belgium	After healing for several months, he began to train in order to realize his dream of returning to Europe to avenge the Muslims of Iraq and Sham for the constant bombing by crusader warplanes.
<i>Dabiq</i>	14	4	17	Kill The Imams Of Kufr In The West	It is truly a grace from Allah upon this ummah that He gave us clear guidance as to where we can find the camp of truth.
<i>Dabiq</i>	14	6	17	Kill The Imams Of Kufr In The West	So one must take his eyes off those who sit back from waging jihad for the cause of Allah...
<i>Dabiq</i>	14	2	17	Kill The Imams Of Kufr In The West	One must either take the journey to dar al-Islam, joining the ranks of the mujahidin therein, or wage jihad by himself...

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<i>Dabiq</i>	14	6	19	Do They Not Then Reflect On The Qur'an	...and was surrounded by hostile Bedouin tribes...
<i>Dabiq</i>	14	5	19	Do They Not Then Reflect On The Qur'an	...after first leaving the protection of his own tribe and relatives...
<i>Dabiq</i>	14	8	19	Do They Not Then Reflect On The Qur'an	...facing an assassination attempt...
<i>Dabiq</i>	14	10	19	Do They Not Then Reflect On The Qur'an	...and seeking shelter in a cave for a number of days.
<i>Dabiq</i>	14	4	19	Do They Not Then Reflect On The Qur'an	...difficult deeds that bring us guidance and adherence to the straight path in the Dunya...
<i>Dabiq</i>	14	9	19	Do They Not Then Reflect On The Qur'an	...followed by tremendous rewards in the Hereafter.
<i>Dabiq</i>	14	2	20	Islamic State Operations	...we take a glimpse at a number of recent operations conducted by the mujahidin of the Islamic State that have succeeded in expanding the territory of the Khilafah or simply terrorizing, massacring, and humiliating the enemies of Allah.
<i>Dabiq</i>	14	9	21	Islamic State Operations	May Allah accept him among the shuhada.
<i>Dabiq</i>	14	9	22	Islamic State Operations	May Allah accept our brothers among the shuhada.
<i>Dabiq</i>	14	7	23	Islamic State Operations	Battles continue to take place, and we ask Allah for victory and consolidation.
<i>Dabiq</i>	14	9	23	Islamic State Operations	May Allah accept our brother among the shuhada.
<i>Dabiq</i>	14	9	24	Islamic State Operations	May Allah accept our inghimasi brothers among the shuhada.
<i>Dabiq</i>	14	12	24	Islamic State Operations	Allah granted success to our brothers, casting terror and fear into the hearts of the crusaders in their very stronghold.
<i>Dabiq</i>	14	9	25	Islamic State Operations	May Allah accept our brother among the shuhada.
<i>Dabiq</i>	14	2	31	The Murtadd Brotherhood	It calls all Muslims of the Qiblah as schools, groups, and individuals to cooperate in resisting the invaders and waging jihad...
<i>Dabiq</i>	14	2	36	The Murtadd Brotherhood	Jihad in this era is an obligation upon each and every Muslim...
<i>Dabiq</i>	14	1	36	The Murtadd Brotherhood	...numerous lands of the Muslims have been usurped by the kuffar and numerous parties of apostasy have risen therein.
<i>Dabiq</i>	14	12	36	The Murtadd Brotherhood	Until all these lands are retaken, cleansed of apostates, and ruled by the Shari'ah, the obligation does not drop.
<i>Dabiq</i>	14	2	43	The Murtadd Brotherhood	Likewise, it is obligatory upon all Muslims to perform hijrah to the Khilafah...

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<i>Dabiq</i>	14	8	44	Lessons From The Fitnah Of The Mongols	...not before the Muslims of the land faced a severe tribulation that would test their reliance upon Allah... as the Mongol army captured Dimashq and lay seige to its citadel.
<i>Dabiq</i>	14	4	44	Lessons From The Fitnah Of The Mongols	Allah related the stories of the nations before us in order to serve as a lesson for us...
<i>Dabiq</i>	14	6	45	Lessons From The Fitnah Of The Mongols	...the reason for the breakdown in the Muslim ranks during the Battle of Uhud...
<i>Dabiq</i>	14	7	45	Lessons From The Fitnah Of The Mongols	Then he turned you back from them [defeated] that He might test you.
<i>Dabiq</i>	14	6	45	Lessons From The Fitnah Of The Mongols	So it was out of Allah's wisdom... that He afflicted them with the trials He had afflicted them with...
<i>Dabiq</i>	14	6	46	Lessons From The Fitnah Of The Mongols	So if they are patient with any calamity that afflicts them, it will be a mercy and a blessing, by Allah's permission.
<i>Dabiq</i>	14	6	49	Lessons From The Fitnah Of The Mongols	Also, Allah afflicted the people with this fitnah that He may reward the truthful for their truthfulness...
<i>Dabiq</i>	14	1	50	Among The Believers Are Men: Abu Jandal al-Bangali	Abu Jandal grew up in Dhaka and came from an affluent family with deep connections in the Bengali military.
<i>Dabiq</i>	14	2	50	Among The Believers Are Men: Abu Jandal al-Bangali	During his late teens, Abu Jandal received the true call of Islam.
<i>Dabiq</i>	14	4	50	Among The Believers Are Men: Abu Jandal al-Bangali	He used to regularly study the Arabic language and books of 'aqidah authored by Ibn Taymiyyah and Muhammad Ibn 'Abdil-Wahhab.
<i>Dabiq</i>	14	5	50	Among The Believers Are Men: Abu Jandal al-Bangali	...but rather, decided to actually walk the walk in the path of Allah and perform hijrah to the Islamic State.
<i>Dabiq</i>	14	6	50	Among The Believers Are Men: Abu Jandal al-Bangali	Abu Jandal faced many obstacles on his path for hijrah.
<i>Dabiq</i>	14	7	50	Among The Believers Are Men: Abu Jandal al-Bangali	...he didn't have the financial means to pay for his flight... Despite his situation, he maintained firm conviction in the promise of Allah...
<i>Dabiq</i>	14	5	51	Among The Believers Are Men: Abu Jandal al-Bangali	Upon entering the blessed land of Sham...
<i>Dabiq</i>	14	7	51	Among The Believers Are Men: Abu Jandal al-Bangali	While awaiting his turn to carry out an istishhadi operation, he joined a battalion and was stationed in ribat in 'Ayn al-Islam.
<i>Dabiq</i>	14	8	51	Among The Believers Are Men: Abu Jandal al-Bangali	He then left for the battle in 'Ayn 'Isa as an inghimasi. During the course of the operation, he was shot by a 23mm autocannon.
<i>Dabiq</i>	14	1	51	Among The Believers Are Men: Abu Jandal al-Bangali	[note from the deceased] Ya ikhwani fillah, four or five months ago I was in the same position as you.

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<i>Dabiq</i>	14	4	51	Among The Believers Are Men: Abu Jandal al-Bangali	The following are some points of nasihah, which I am trying hard to follow and would hope that you, my beloved brothers, would also try to follow.
<i>Dabiq</i>	14	9	51	Among The Believers Are Men: Abu Jandal al-Bangali	May Allah accept him among the shuhada.
<i>Dabiq</i>	14	2	57	In The Words Of The Enemy	Is it not time the naïve soldiers of the sahwah realize the evil of the plot in which they have served, repent from their apostasy, and join the ranks of the Khilafah?
<i>Dabiq</i>	14	2	58	Interview With: The Amir Of The Khilafah's Soldiers In Bengal, Shaykh Abu Ibrahim Al-Hanif	...it is an obligation upon all Muslims to unit under a single Qurashi imam and not remain divided.
<i>Dabiq</i>	14	2	59	Interview With: The Amir Of The Khilafah's Soldiers In Bengal, Shaykh Abu Ibrahim Al-Hanif	...it is an obligation upon us and the rest of the believers to join the camp of iman and fight against the kuffar...
<i>Dabiq</i>	14	2	61	Interview With: The Amir Of The Khilafah's Soldiers In Bengal, Shaykh Abu Ibrahim Al-Hanif	Our call to the murtadd Bengali soldiers in the police, army, intelligence, etc...
<i>Dabiq</i>	14	2	62	Interview With: The Amir Of The Khilafah's Soldiers In Bengal, Shaykh Abu Ibrahim Al-Hanif	...regarding the call to tawhid and the Khilafah?
<i>Dabiq</i>	14	5	62	Interview With: The Amir Of The Khilafah's Soldiers In Bengal, Shaykh Abu Ibrahim Al-Hanif	...many Muslims are responding to our call and joining the ranks of the soldiers of the Khilafah.
<i>Dabiq</i>	14	6	62	Interview With: The Amir Of The Khilafah's Soldiers In Bengal, Shaykh Abu Ibrahim Al-Hanif	The biggest obstacle we face... after our sins, is the lack of knowledge of the Qur'an and Sunnah...
<i>Dabiq</i>	14	12	64	Interview With: The Amir Of The Khilafah's Soldiers In Bengal, Shaykh Abu Ibrahim Al-Hanif	Thus, we trust this blessed khilafah will remain until the Last Day, and that all regions in the world... will sooner or later come under its shade...
<i>Dabiq</i>	14	9	64	Interview With: The Amir Of The Khilafah's Soldiers In Bengal, Shaykh Abu Ibrahim Al-Hanif	And those believers who come and water this plant and take care of it until it becomes a fully-grown tree will be rewarded immensely...

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<i>Dabiq</i>	14	2	65	Interview With: The Amir Of The Khilafah's Soldiers In Bengal, Shaykh Abu Ibrahim Al-Hanif	Therefore, hasten to pledge allegiance to the Khalifah of the Muslims and join the ranks of the Khilafah's soldiers.
<i>Dabiq</i>	14	7	65	Interview With: The Amir Of The Khilafah's Soldiers In Bengal, Shaykh Abu Ibrahim Al-Hanif	And indeed we are approaching the Hour and the ground is being prepared...
<i>Dabiq</i>	14	8	65	Interview With: The Amir Of The Khilafah's Soldiers In Bengal, Shaykh Abu Ibrahim Al-Hanif	...for the final battle...
<i>Dabiq</i>	14	9	65	Interview With: The Amir Of The Khilafah's Soldiers In Bengal, Shaykh Abu Ibrahim Al-Hanif	...and undoubtedly the final victory will be for the believers, bi idhnillah.
<i>Dabiq</i>	14	7	66	Interview With: The Amir Of The Khilafah's Soldiers In Bengal, Shaykh Abu Ibrahim Al-Hanif	How can we be worried about our lack of numbers or our lack of military strength when this was the very state of the Prophet and his companions initially...
<i>Dabiq</i>	14	2	66	Interview With: The Amir Of The Khilafah's Soldiers In Bengal, Shaykh Abu Ibrahim Al-Hanif	Rather, we are inviting you to embark towards a life of honor by answering the call of Allah...
<i>Dabiq</i>	14	4	67	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	To Establish The Religion
<i>Dabiq</i>	14	9	67	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	An Appropriate Reward
<i>Dabiq</i>	14	8	67	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	Victory From Allah And An Imminent Conquest 3
<i>Dabiq</i>	14	7	67	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	Preparing The Proud For Routing Tyrants
<i>Rumiyah</i>	1	2	2	Stand and Die Upon That for Which Your Brothers Died	Stand and Die Upon That for Which Your Brothers Died

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<i>Rumiyah</i>	1	6	3	Stand and Die Upon That for Which Your Brothers Died	...those of His slaves whom He has chosen to become martyrs and whom He subjects to favorable tests...
<i>Rumiyah</i>	1	2	3	Stand and Die Upon That for Which Your Brothers Died	Stand and die upon that for which Allah's Messenger has died!
<i>Rumiyah</i>	1	4	4	The Religion Of Islam And The Jama'ah Of The Muslims	Whomsoever Allah guides there is none to misguide, and whomsoever Allah leaves to stray there is none to guide.
<i>Rumiyah</i>	1	2	4	The Religion Of Islam And The Jama'ah Of The Muslims	And whoever desires other than Islam as a religion— never will it be accepted from him, and he, in the Hereafter, will be among the losers.
<i>Rumiyah</i>	1	2	6	The Religion Of Islam And The Jama'ah Of The Muslims	...Allah has obligated upon the people—both as groups and individuals—salamah and istislam.
<i>Rumiyah</i>	1	2	7	The Religion Of Islam And The Jama'ah Of The Muslims	And the obligation is that the Muslims fight the mushrikin under a single banner, not divided and split into parties with neither a jama'ah nor an imam.
<i>Rumiyah</i>	1	6	8	The Religion Of Islam And The Jama'ah Of The Muslims	He said, "There will be trials and tribulations..."
<i>Rumiyah</i>	1	2	8	The Religion Of Islam And The Jama'ah Of The Muslims	Prior to that, this neglected obligation was a duty upon every Muslim and each of them will be held accountable for not striving to renew it then.
<i>Rumiyah</i>	1	2	9	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	The Will To Fight
<i>Rumiyah</i>	1	5	9	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	And I Hurried To You, My Lord, For Your Pleasure
<i>Rumiyah</i>	1	6	9	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	Deter The Enemy From Harming Your State
<i>Rumiyah</i>	1	2	9	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	Join The Caravan
<i>Rumiyah</i>	1	5	9	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	From Darkness Into Light
<i>Rumiyah</i>	1	7	9	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	The Nations Are Gathering Against You

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<i>Rumiyah</i>	1	12	9	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	Their Assembly Will Be Defeated
<i>Rumiyah</i>	1	2	11	Interview With The Amir Of The Central Office For Investigating Grievances	"...supporting one who has been wronged and taking the wrongdoer to account... is a crucial duty compulsory on every Muslim..."
<i>Rumiyah</i>	1	9	13	Jannah	There are eight gates to Jannah...
<i>Rumiyah</i>	1	1	14	Among The Believers Are Men: Abu Mansur al-Muhajir	From a young age, the chivalrous muhajir refused to be subjugated...
<i>Rumiyah</i>	1	5	14	Among The Believers Are Men: Abu Mansur al-Muhajir	He chose, instead, to surrender his soul in obedience to his Lord...
<i>Rumiyah</i>	1	6	14	Among The Believers Are Men: Abu Mansur al-Muhajir	He remained steadfast in the face of everything he was afflicted with, never weakening, never surrendering...
<i>Rumiyah</i>	1	9	14	Among The Believers Are Men: Abu Mansur al-Muhajir	...until Allah gave him triumph and his blood was spilled...
<i>Rumiyah</i>	1	4	14	Among The Believers Are Men: Abu Mansur al-Muhajir	...fueling the lantern that illuminates this noble path so that those who follow may traverse upon a clear road.
<i>Rumiyah</i>	1	2	14	Among The Believers Are Men: Abu Mansur al-Muhajir	...the flame of tawhid was ignited within his heart at the young age of 22 through the da'wah of a brother...
<i>Rumiyah</i>	1	6	15	Among The Believers Are Men: Abu Mansur al-Muhajir	During his imprisonment, Abu Mansur witnessed the betrayal of the imams of kufr, which added to his feelings of strangeness.
<i>Rumiyah</i>	1	7	15	Among The Believers Are Men: Abu Mansur al-Muhajir	As the fitnah of strangeness increased around Abu Mansur during his five years of imprisonment, his iman also increased and he drew closer to his Lord.
<i>Rumiyah</i>	1	8	15	Among The Believers Are Men: Abu Mansur al-Muhajir	He quickly set out to make hijrah, leaving behind his beloved wife and four children...
<i>Rumiyah</i>	1	6	16	Among The Believers Are Men: Abu Mansur al-Muhajir	By Allah's grace, he became one of his closest companions.
<i>Rumiyah</i>	1	9	16	Among The Believers Are Men: Abu Mansur al-Muhajir	...but Allah blessed him with four years of jihad before granting him shahadah.
<i>Rumiyah</i>	1	7	16	Among The Believers Are Men: Abu Mansur al-Muhajir	Yet, he would never become dejected... rather, he would always be pleased with Allah's decree and remain patient.
<i>Rumiyah</i>	1	5	17	Among The Believers Are Men: Abu Mansur al-Muhajir	This triggered within Abu Mansur an unyielding passion to return to the frontlines.

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<i>Rumiyah</i>	1	6	17	Among The Believers Are Men: Abu Mansur al-Muhajir	This was the strong ‘aqidah that Abu Mansur inspired his brothers with.
<i>Rumiyah</i>	1	7	17	Among The Believers Are Men: Abu Mansur al-Muhajir	His group rallied around him and they all pledged to fight the PKK to the death.
<i>Rumiyah</i>	1	8	17	Among The Believers Are Men: Abu Mansur al-Muhajir	They fought valiantly days on end despite heavy aerial bombardment...
<i>Rumiyah</i>	1	9	17	Among The Believers Are Men: Abu Mansur al-Muhajir	...bringing him what he had long awaited—shahadah in the path of Allah.
<i>Rumiyah</i>	1	2	17	Among The Believers Are Men: Abu Mansur al-Muhajir	The Khilafah has called for you to mobilize from your dens...
<i>Rumiyah</i>	1	12	17	Among The Believers Are Men: Abu Mansur al-Muhajir	...and by Allah’s will, and then through your sacrifices, this Ummah will be victorious.
<i>Rumiyah</i>	1	7	18	O Women, Give Charity	...wealth is mentioned first because wealth is used initially in order to prepare equipment and arm the troops...
<i>Rumiyah</i>	1	2	22	Operations	...we take a glimpse at a number of recent operations conducted by the mujahidin of the Islamic State that have succeeded in expanding the territory of the Khilafah or simply terrorizing, massacring, and humiliating the enemies of Allah.
<i>Rumiyah</i>	1	6	22	Operations	The assault led to the mujahidin taking control of several villages around the city.
<i>Rumiyah</i>	1	7	22	Operations	The soldiers of the Khilafah continued their advance, and succeeded in entering the southern section of...
<i>Rumiyah</i>	1	9	23	Operations	...the istishhadi brother... detonating his explosive vehicle on a gathering of the murtadd...
<i>Rumiyah</i>	1	6	23	Operations	...a group of inghimasiyyin stormed their positions and the murtaddin turned and fled without any confrontation.
<i>Rumiyah</i>	1	7	23	Operations	The soldiers of the Islamic State took advantage of their ability to transfer the battle from one area to another, maneuvering to avoid the warplanes.
<i>Rumiyah</i>	1	9	24	Operations	...and we ask Allah to accept all of them as shuhada.
<i>Rumiyah</i>	1	6	24	Operations	Fierce battles continued to be waged between the soldiers of the Islamic State and the Rafidi army close to the two cities of Qayyarah and Shirqat...
<i>Rumiyah</i>	1	6	25	Operations	Violent battles continue to rage between the soldiers of the Islamic State and the murtadd militia of the Government of National Accord...
<i>Rumiyah</i>	1	9	25	Operations	During the clashes, two istishhadiyyin succeeded in reaching the American-backed murtaddin and detonated their explosive vehicles in their midst.

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<i>Rumiyah</i>	1	6	26	Operations	...succeeded, by the grace of Allah, in freeing 30 prisoners, including a number of soldiers of the Islamic State and their wives...
<i>Rumiyah</i>	1	7	26	Operations	As a result of the assault, the soldiers of the Islamic State managed to take light weapons as ghanimah...
<i>Rumiyah</i>	1	10	26	Operations	...those who carried out the assault, along with the freed prisoners, all arrived safely to their bases without suffering any injuries.
<i>Rumiyah</i>	1	9	26	Operations	May Allah accept them both as shuhada.
<i>Rumiyah</i>	1	12	28	The Wicked Scholars Are Cursed	...there will not cease to be a group of Muslims fighting upon the truth, defeating whoever opposes them, until the Day of Resurrection.
<i>Rumiyah</i>	1	4	28	The Wicked Scholars Are Cursed	This was the situation of the Sahabah, those who were the most knowledgeable of the Ummah, as they joined knowledge with jihad.
<i>Rumiyah</i>	1	9	28	The Wicked Scholars Are Cursed	...many of them were killed on the fronts of jihad, fully achieving knowledge and action.
<i>Rumiyah</i>	1	6	29	The Wicked Scholars Are Cursed	On that path, the Tabi'in and the rest of the imams traveled, having for themselves many ventures in the fields of ribat and combat...
<i>Rumiyah</i>	1	7	29	The Wicked Scholars Are Cursed	Just as they participated in narrating knowledge, they also participated in ribat, guarding outposts, and archery.
<i>Rumiyah</i>	1	9	29	The Wicked Scholars Are Cursed	"...and they did surely know that whoever purchased it shall have nothing in the hereafter..."
<i>Rumiyah</i>	1	6	30	The Wicked Scholars Are Cursed	Let not them and their false claims of having knowledge mislead you...
<i>Rumiyah</i>	1	12	30	The Wicked Scholars Are Cursed	The Prophet spoke about the first of people who would be dealt with on the Day of Resurrection...
<i>Rumiyah</i>	1	4	32	The Virtue Of The 10 Days	"Umar Ra would make takbir in his tent in Mina and the people in the masjid would hear him, so they would make takbir, and the people in the market would make takbir..."
<i>Rumiyah</i>	1	9	33	The Virtue Of The 10 Days	"...and the reward for an accepted hajj is nothing but Jannah"
<i>Rumiyah</i>	1	2	33	The Virtue Of The 10 Days	Rush to perform good deeds and hasten before the onset of death, for today there is opportunity...
<i>Rumiyah</i>	1	6	34	The Kafir's Blood Is Halal For You, So Shed It	He said, "And fight them until there is no fitnah and the din is for Allah."
<i>Rumiyah</i>	1	2	34	The Kafir's Blood Is Halal For You, So Shed It	So the command of Allah—to which obedience is due as a religious duty—is to fight...
<i>Rumiyah</i>	1	6	35	The Kafir's Blood Is Halal For You, So Shed It	"...kill the mushrikin wherever you find them and take them, surround them, and wait for them at every outpost"

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<i>Rumiyah</i>	1	9	35	The Kafir's Blood Is Halal For You, So Shed It	...the Prophet said, "Whoever kills a person of covenant shall not smell the fragrance of Hannah, which can be found for a distance of forty years"
<i>Rumiyah</i>	1	2	35	The Kafir's Blood Is Halal For You, So Shed It	Furthermore, his words, "I have been ordered to fight mankind..."
<i>Rumiyah</i>	1	6	36	The Kafir's Blood Is Halal For You, So Shed It	"If a Muslim meets a kafir who has no covenant, it is permissible for him to kill him." ...Even the blood of a merry Crusader citizen selling flowers to passersby.
<i>Rumiyah</i>	1	2	36	The Kafir's Blood Is Halal For You, So Shed It	...striking terror into the hearts of all disbelievers is a Muslim's duty.
<i>Rumiyah</i>	1	6	37	Martyrdom Of The Mujahid Shaykh Abu Muhammad al-'Adnani, Islamic State Official Spokesman	And that Allah may purify the believers [through trials] and destroy the disbelievers.
<i>Rumiyah</i>	1	8	37	Martyrdom Of The Mujahid Shaykh Abu Muhammad al-'Adnani, Islamic State Official Spokesman	After a long journey full of sacrifice and battling disbelief and its party...
<i>Rumiyah</i>	1	9	37	Martyrdom Of The Mujahid Shaykh Abu Muhammad al-'Adnani, Islamic State Official Spokesman	...the brave knight dismounted from his steed to join the caravan of martyred leaders, the caravan of brave men who waged jihad...
<i>Rumiyah</i>	1	10	37	Martyrdom Of The Mujahid Shaykh Abu Muhammad al-'Adnani, Islamic State Official Spokesman	To Allah we belong and to Him we return.
<i>Rumiyah</i>	1	12	37	Martyrdom Of The Mujahid Shaykh Abu Muhammad al-'Adnani, Islamic State Official Spokesman	...for a generation has been born in the Islamic State that has been raised upon might and defiance and that will not accept humiliation.
<i>Rumiyah</i>	2	2	2	A Message From East Africa	"Fighting has been enjoined upon you while it contains that which you dislike."
<i>Rumiyah</i>	2	4	2	A Message From East Africa	He then reminded the believers to place their trust in Him, by deferring to His infinite wisdom instead of relying on their limited knowledge.
<i>Rumiyah</i>	2	9	2	A Message From East Africa	...despite Allah's assurance of the immense good it contains for us..."
<i>Rumiyah</i>	2	12	2	A Message From East Africa	...despite the well-being of the earth being at stake...
<i>Rumiyah</i>	2	8	3	A Message From East Africa	...even after having just endured a harsh seige that would become known as one of the most difficult episodes in the history of Islam.

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Rumiyah	2	2	3	A Message From East Africa	Thus, it is necessary that they hasten to repent, and then hurl themselves into the midst of the battle by attacking the kuffar nearest to them.
Rumiyah	2	6	3	A Message From East Africa	...especially as the crusaders continue to wage war against Islam and the Muslims, never hesitating to commit more atrocities against the men, women, and children of the Khilafah.
Rumiyah	2	4	3	A Message From East Africa	They can take their example from the countless thousands of men who have sacrificed themselves for Islam throughout the ages, or they can take a lesson from their courageous sisters.
Rumiyah	2	9	3	A Message From East Africa	...their sisters in Kenya who have joined the ranks of the shuhada—we consider them so, and Allah is their judge.
Rumiyah	2	7	3	A Message From East Africa	Know that the Islamic State soldiers are everywhere and by Allah, we will take revenge. Even if it takes a while, we will take revenge.
Rumiyah	2	9	3	A Message From East Africa	To our brothers in din: Get ready and march forth towards Jannah as wide as the heavens and earth... the meeting place is Jannah.”
Rumiyah	2	6	6	Important Memorandums	...al-Qa-idah in Syria and those groups with it in the encampment of factions whom the Islamic State fights...
Rumiyah	2	2	7	Operations In Bengal	Operations In Bengal
Rumiyah	2	6	7	Operations In Bengal	“...crusader eliminated...”
Rumiyah	2	6	9	The Shuhada Of The Gulshan Attack	As the aircrafts and drones of the Crusader coalition continue to bomb and terrorize the Muslims of Iraq, Sham, Libya, and other wilayat...
Rumiyah	2	8	9	The Shuhada Of The Gulshan Attack	...and hold the Crusader-owned restaurant under siege for almost 12 hours against hundreds of murtadd Bengali soldiers...
Rumiyah	2	9	9	The Shuhada Of The Gulshan Attack	We ask Allah to accept them as shuhada and inspire many more muwahhidin in Bengal and in other parts of the world through their deeds.
Rumiyah	2	7	9	The Shuhada Of The Gulshan Attack	After a careful survey of several potential targets, the Crusader-owned Holey Artisan Bakery restaurant was selected for this blessed operation...
Rumiyah	2	12	10	The Shuhada Of The Gulshan Attack	...until the land is purified from the Crusaders and all other kuffar and the law of Allah is established in the land, bi idhnillah.
Rumiyah	2	1	10	The Shuhada Of The Gulshan Attack	Despite being raised in a secular murtadd family...
Rumiyah	2	5	10	The Shuhada Of The Gulshan Attack	...pledged allegiance to the Islamic State as soon as the Khilafah was declared, walhamdullilah.
Rumiyah	2	9	10	The Shuhada Of The Gulshan Attack	May Allah accept his shahadah and inspire many more mujahidin through his words and deeds.
Rumiyah	2	2	10	The Shuhada Of The Gulshan Attack	After the declaration of the Khilafah and call to hijrah from the Islamic State leadership...

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<i>Rumiyah</i>	2	4	10	The Shuhada Of The Gulshan Attack	[footnote]: He loved reading tafsir of verses on jihad and conveying any benefits he obtained to others.
<i>Rumiyah</i>	2	1	11	The Shuhada Of The Gulshan Attack	Before he joined the Soldiers of the Khilafah in Bengal...
<i>Rumiyah</i>	2	4	11	The Shuhada Of The Gulshan Attack	However, Allah protected Abu Muharib from falling into the various temptations of the dunya.
<i>Rumiyah</i>	2	6	11	The Shuhada Of The Gulshan Attack	...he was able to choose the eternal gardens of the Hereafter over the petty pleasures of this worldly life.
<i>Rumiyah</i>	2	7	11	The Shuhada Of The Gulshan Attack	He was also very brave and was known for his patience throughout the training for the operation.
<i>Rumiyah</i>	2	8	11	The Shuhada Of The Gulshan Attack	...and fulfilled his noble wish of terrorizing the kuffar of the East and the West before achieving shahadah.
<i>Rumiyah</i>	2	5	11	The Shuhada Of The Gulshan Attack	After he left his family and performed hijrah to the Soldiers of the Khilafah in Bengal with the intention of jihad...
<i>Rumiyah</i>	2	9	11	The Shuhada Of The Gulshan Attack	May Allah accept him among the greatest shuhada and inspire many more mujahidin and seekers of knowledge to follow his footsteps. Amin.
<i>Rumiyah</i>	2	7	12	Just Terror Tactics: Knife Attacks	A hardened resolve, some basic planning, and reliance on Allah for success are enough for a single mujahid to bring untold misery to the enemies of Allah, in shaallah.
<i>Rumiyah</i>	2	6	13	Just Terror Tactics: Knife Attacks	...the objective of a knife attack is... to inflict terror on the Crusader citizens of the land in which the operation is carried out.
<i>Rumiyah</i>	2	9	13	Just Terror Tactics: Knife Attacks	...it is essential to leave some kind of evidence or insignia identifying the motive and allegiance to the Khilafah... if the operation will be of a nature where the expected outcome is one's shahadah.
<i>Rumiyah</i>	2	7	13	Just Terror Tactics: Knife Attacks	...their efforts to wage war against Islam... will only lead to more and more mujahidin appearing in their very midst, ready to strike them mercilessly on their own soil.
<i>Rumiyah</i>	2	9	16	The Religion of Islam and the Jama'ah of the Muslims	O Allah, just as You have granted us the blessings of Islam and the Jama'ah in the Dunya, grant us the blessings of seeing You and attaining Your pleasure in the Akhirah. Amin.
<i>Rumiyah</i>	2	12	18	Paths To Victory, by Abu Hamzah Al-Muhajir	Thus, every Muslim must be certain that complete victory is coming.
<i>Rumiyah</i>	2	12	19	Paths To Victory, by Abu Hamzah Al-Muhajir	...but rather, we do so only in order to raise the word of Allah over the land.
<i>Rumiyah</i>	2	6	19	Paths To Victory, by Abu Hamzah Al-Muhajir	Beware of letting any shirk or mushrik enter into your hearts or ranks.
<i>Rumiyah</i>	2	4	19	Paths To Victory, by Abu Hamzah Al-Muhajir	As such, the Prophet was very diligent in warning his companions of this threat—especially in jihad—lest the threat overtake their hearts.

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<i>Rumiyah</i>	2	6	20	Paths To Victory, by Abu Hamzah Al-Muhajir	The Battle of al-Jamal is the most painful example of what results from dividing the ranks and disagreeing over leadership.
<i>Rumiyah</i>	2	7	20	Paths To Victory, by Abu Hamzah Al-Muhajir	...even if America came with all of its forces—rather than with all of its men and women—to wage war against us, then indeed we shall be victorious.
<i>Rumiyah</i>	2	6	22	Brutality And Severity Towards The Kuffar	...whoever opposed it and resisted was fought and dealt with using severe brutality...
<i>Rumiyah</i>	2	2	22	Brutality And Severity Towards The Kuffar	Muhammad Ibn Maslamah stood up and said, ‘O Messenger of Allah, would you like me to kill him? He said, ‘Yes’
<i>Rumiyah</i>	2	4	22	Brutality And Severity Towards The Kuffar	Muhammad Ibn Maslamah stood up and said, ‘O Messenger of Allah, would you like me to kill him? He said, ‘Yes’
<i>Rumiyah</i>	2	4	23	Brutality And Severity Towards The Kuffar	And thus, brutality towards those traitors served as a beneficial remedy, and a lesson and a warning to others.
<i>Rumiyah</i>	2	6	23	Brutality And Severity Towards The Kuffar	...beseiging them and waging war against them, with Allah then granting him victory over them.
<i>Rumiyah</i>	2	2	24	Brutality And Severity Towards The Kuffar	Indeed, the Unsheathed Sword of Allah executed the order.
<i>Rumiyah</i>	2	7	25	Brutality And Severity Towards The Kuffar	...their survivors fled in defeat. The Muslims pursued them to make examples of them... following those were defeated, killing them at every outpost and by every road.
<i>Rumiyah</i>	2	6	25	Brutality And Severity Towards The Kuffar	They crossed to the other shore, fought and defeated their enemy, took their spoils, then returned to the other side—to their original site.
<i>Rumiyah</i>	2	2	25	Brutality And Severity Towards The Kuffar	“We did not come out of our lands due to what you mentioned, but it is only because we are a people who drink blood, and it has reached us that there is no blood tastier than Roman blood.”
<i>Rumiyah</i>	2	5	25	Brutality And Severity Towards The Kuffar	“That is why we have come.”
<i>Rumiyah</i>	2	1	26	Glad Tidings Of Imminent Victory To The Patient	Allah created His slaves and made tribulation something constant for them...
<i>Rumiyah</i>	2	6	26	Glad Tidings Of Imminent Victory To The Patient	Thus, there will be no consolidation without trial, no victory without hardship, and no ease without difficulty.
<i>Rumiyah</i>	2	4	26	Glad Tidings Of Imminent Victory To The Patient	The path to Allah and what He prepared for the believers therein of immense reward is a costly path, and these costs cannot be expended except by true believers...
<i>Rumiyah</i>	2	2	26	Glad Tidings Of Imminent Victory To The Patient	...so come and follow up your knowledge with action...

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<i>Rumiyah</i>	2	9	26	Glad Tidings Of Imminent Victory To The Patient	...as Jannah is only promised to the truthful men and women.
<i>Rumiyah</i>	2	6	27	Glad Tidings Of Imminent Victory To The Patient	...as those before you were tested and tried with hardship...
<i>Rumiyah</i>	2	7	27	Glad Tidings Of Imminent Victory To The Patient	...you are shaken as they were shaken, meaning due to what their enemies brought to them of fear and terror...
<i>Rumiyah</i>	2	2	27	Glad Tidings Of Imminent Victory To The Patient	...calling to tawhid and raising the word of Allah in the land requires enormous sacrifice...
<i>Rumiyah</i>	2	6	27	Glad Tidings Of Imminent Victory To The Patient	The conquest of Constantinople comes after very many martyrs and wounds, as in the events leading up to it, one third of the Muslim army is killed in the Malhamah against the Crusaders who encamp in Dabiq.
<i>Rumiyah</i>	2	7	27	Glad Tidings Of Imminent Victory To The Patient	The triumphant survivors thereafter advance through their jihad...
<i>Rumiyah</i>	2	8	27	Glad Tidings Of Imminent Victory To The Patient	...cause the defense of [their] city to collapse...
<i>Rumiyah</i>	2	9	27	Glad Tidings Of Imminent Victory To The Patient	This blessing and bounty from Allah through takbir and tahlil is the reward for sincere intentions and serious actions...
<i>Rumiyah</i>	2	9	29	Stories Of Steadfastness From The Lives Of The Sahabiyyat	Jannah... to which the believers race and for which competitors should compete.
<i>Rumiyah</i>	2	6	29	Stories Of Steadfastness From The Lives Of The Sahabiyyat	"If some wound afflicts you, then [know that] a similar wound has already afflicted the enemy. Such are days [of war]..."
<i>Rumiyah</i>	2	4	29	Stories Of Steadfastness From The Lives Of The Sahabiyyat	As for Khadijah, she is the Mother of the Believers and the one whose heart was the first to throb with iman in the prophetic message.
<i>Rumiyah</i>	2	6	30	Stories Of Steadfastness From The Lives Of The Sahabiyyat	But she did not complain or become restless. Instead, she defended her father against her grandfather's suspicions.
<i>Rumiyah</i>	2	2	30	Stories Of Steadfastness From The Lives Of The Sahabiyyat	"Al-Hajjaj and his men are offering to give me whatever I want of the dunya, so what do you think I should do?"
<i>Rumiyah</i>	2	4	30	Stories Of Steadfastness From The Lives Of The Sahabiyyat	"O my son, you know yourself best. If you know yourself to be upon the truth and to be a caller to it, then have patience upon it..."
<i>Rumiyah</i>	2	5	30	Stories Of Steadfastness From The Lives Of The Sahabiyyat	"O my sons, verily you willingly embraced Islam. You made hijrah by your own choice."
<i>Rumiyah</i>	2	9	30	Stories Of Steadfastness From The Lives Of The Sahabiyyat	You will attain victory, honor, and status in the eternal abode."

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Rumiyah	2	2	32	Operations	...we take a glimpse at a number of recent operations conducted by the mujahidin of the Islamic State that have succeeded in expanding the territory of the Khilafah or simply terrorizing, massacring, and humiliating the enemies of Allah.
Rumiyah	2	6	32	Operations	...and a BTR armored vehicle was destroyed following fierce clashes with the soldiers of the Khilafah in the area east of the city of Sirte.
Rumiyah	2	9	32	Operations	...our istishhadi brother set out... [and] detonated his explosive vehicle in their midst...
Rumiyah	2	7	32	Operations	...only to retreat in defeat and humiliation, carrying away the corpses of their dead and licking their wounds.
Rumiyah	2	9	33	Operations	...an istishhadi operation carried out by our brother... who detonated his explosive vehicle in the midst of...
Rumiyah	2	6	33	Operations	They captured 11 checkpoints, by Allah's grace, following clashes in which several of the murtaghin were killed...
Rumiyah	2	7	33	Operations	They also captured a 4-wheel drive vehicle as ghanimah, as well as... a variety of weapons and ammo before returning safely back to their position.
Rumiyah	2	5	34	Operations	...three sisters who pledged allegiance to the Islamic State...
Rumiyah	2	9	34	Operations	...before attaining shahadah when they were shot by the Crusader police.
Rumiyah	2	2	34	Operations	...in response to the calls to target the citizens of the nations involved in the Crusader coalition.
Rumiyah	2	6	34	Operations	It's become widely known that the Nusayri army as of late has been launching airstrikes on a near-daily basis targeting Islamic State positions in East Qalamun...
Rumiyah	2	6	35	Baghdad Harvest	"38 Istishhadi Operations... killed more than 2400 Rafidah."
Rumiyah	2	8	35	Baghdad Harvest	We will confront, by the power of Allah, any aggression against it with the severest and most vexing of responses, the brutality of which has no limits.
Rumiyah	2	12	35	Baghdad Harvest	And we will replant the flag of tawhid, the banner of the Islamic State, therein.
Rumiyah	2	6	36	Battles Around Tadmur During 6 Months	"Battles around Tadmur during 6 months... killed and wounded more than 500 of the Nusayri army and its rafidi militias."
Rumiyah	2	2	37	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	The War Of Steadfastness 3
Rumiyah	2	9	37	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	The Honor Of Jihad

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<i>Rumiyah</i>	2	6	37	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	They Did Not Weaken When Afflicted
<i>Rumiyah</i>	2	7	37	Selected 10: Ten Videos Selected From The Wilayat Of The Islamic State	We Lie In Wait To Ambush Them
<i>Rumiyah</i>	3	6	2	The Weakest House Is That Of A Spider	...the Crusaders initiated a corresponding project to replace the religion of the people and to alter the tenets and teachings of Islam...
<i>Rumiyah</i>	3	12	2	The Weakest House Is That Of A Spider	...igniting it in a blazing war that would nt be extinguished until its borders met the fate of other Sykes-Picot borders...
<i>Rumiyah</i>	3	7	2	The Weakest House Is That Of A Spider	Then, as the battle intensified between the Islamic State and the Crusader coalition and its murtadd troops...
<i>Rumiyah</i>	3	6	3	The Weakest House Is That Of A Spider	...making their markets and entertainment sites arenas for open war, as occurred in Paris and Brussels.
<i>Rumiyah</i>	3	7	3	The Weakest House Is That Of A Spider	...and any other weapons they can get their hands on or means to which they have access...
<i>Rumiyah</i>	3	2	3	The Weakest House Is That Of A Spider	You must strike the Turkish taghut and his murtadd followers.
<i>Rumiyah</i>	3	4	4	This Is What Allah And His Messenger Promised Us: A Speech By Amirul-Muminin Abu Bakr Al-Husayni Al-Baghdadi	Whomsoever Allah guides, none can misguide...
<i>Rumiyah</i>	3	6	4	This Is What Allah And His Messenger Promised Us: A Speech By Amirul-Muminin Abu Bakr Al-Husayni Al-Baghdadi	...in enmity towards His religion and methodology on the earth...
<i>Rumiyah</i>	3	12	4	This Is What Allah And His Messenger Promised Us: A Speech By Amirul-Muminin Abu Bakr Al-Husayni Al-Baghdadi	...the people of Islam and Sunnah would have their Khilafah and their strength return to them...
<i>Rumiyah</i>	3	7	4	This Is What Allah And His Messenger Promised Us: A Speech By Amirul-Muminin Abu Bakr Al-Husayni Al-Baghdadi	...is when our enemy reaches his utmost extreme in mobilizing, forming parties, acting boastfully, and increasing his numbers, for at that point Allah defends...

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<i>Rumiyah</i>	3	6	5	This Is What Allah And His Messenger Promised Us: A Speech By Amirul-Muminin Abu Bakr Al-Husayni Al-Baghdadi	...while exposing itself in that jihad and struggle to the hammers of tribulation and the bitterness of hardship, being patient in both victory and defeat, and being shaken and afflicted with fear.
<i>Rumiyah</i>	3	12	5	This Is What Allah And His Messenger Promised Us: A Speech By Amirul-Muminin Abu Bakr Al-Husayni Al-Baghdadi	And this is what they fear most, because it is the path to spreading the authority of Islam and expanding its territory, and the path to having the people enter it.
<i>Rumiyah</i>	3	2	5	This Is What Allah And His Messenger Promised Us: A Speech By Amirul-Muminin Abu Bakr Al-Husayni Al-Baghdadi	...for indeed, this war is your war.
<i>Rumiyah</i>	3	6	6	This Is What Allah And His Messenger Promised Us: A Speech By Amirul-Muminin Abu Bakr Al-Husayni Al-Baghdadi	...the apostate factions, which are busy fighting the Islamic State and which strive to remove Allah's rule from the earth...
<i>Rumiyah</i>	3	2	6	This Is What Allah And His Messenger Promised Us: A Speech By Amirul-Muminin Abu Bakr Al-Husayni Al-Baghdadi	Therefore, O men of the Arabian peninsula... attack them...
<i>Rumiyah</i>	3	6	6	This Is What Allah And His Messenger Promised Us: A Speech By Amirul-Muminin Abu Bakr Al-Husayni Al-Baghdadi	It would show one face while attempting to conceal another, seeing to achieve its own interests and ambitions in the north of Iraq and the fringes of Sham...
<i>Rumiyah</i>	3	6	7	This Is What Allah And His Messenger Promised Us: A Speech By Amirul-Muminin Abu Bakr Al-Husayni Al-Baghdadi	They are truly the brothers of Shaytan and the laboring agents of the Crusaders.
<i>Rumiyah</i>	3	4	7	This Is What Allah And His Messenger Promised Us: A Speech By Amirul-Muminin Abu Bakr Al-Husayni Al-Baghdadi	Allah has employed you and has made you inheritors of the earth in order to see how you act.

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<i>Rumiyah</i>	3	12	7	This Is What Allah And His Messenger Promised Us: A Speech By Amirul-Muminin Abu Bakr Al-Husayni Al-Baghdadi	...Allah has made you inherit this blessed land and He has burdened you with protecting it, defending it, and establishing Allah's rule within.
<i>Rumiyah</i>	3	7	7	This Is What Allah And His Messenger Promised Us: A Speech By Amirul-Muminin Abu Bakr Al-Husayni Al-Baghdadi	Rather, be patient, persevere, perform ribat, and remain steadfast.
<i>Rumiyah</i>	3	9	8	This Is What Allah And His Messenger Promised Us: A Speech By Amirul-Muminin Abu Bakr Al-Husayni Al-Baghdadi	They are fighting for the sake of small portion of Dunya, while you are fighting for the sake of great reward and a transaction that will save you from a painful torment.
<i>Rumiyah</i>	3	6	8	This Is What Allah And His Messenger Promised Us: A Speech By Amirul-Muminin Abu Bakr Al-Husayni Al-Baghdadi	O, you who believe! When you encounter an enemy, stand firm and remember Allah much that you may be successful.
<i>Rumiyah</i>	3	12	8	This Is What Allah And His Messenger Promised Us: A Speech By Amirul-Muminin Abu Bakr Al-Husayni Al-Baghdadi	So We stirred up enmity and hatred among them until the Day of Resurrection.
<i>Rumiyah</i>	3	4	8	This Is What Allah And His Messenger Promised Us: A Speech By Amirul-Muminin Abu Bakr Al-Husayni Al-Baghdadi	Remember the favor of Allah upon you when you were enemies and He brought your hearts together and you became, by His favor, brothers.
<i>Rumiyah</i>	3	7	9	This Is What Allah And His Messenger Promised Us: A Speech By Amirul-Muminin Abu Bakr Al-Husayni Al-Baghdadi	...so be patient and persevere, and do not fear. Remain steadfast and do not flee when engaging the enemy.
<i>Rumiyah</i>	3	6	9	This Is What Allah And His Messenger Promised Us: A Speech By Amirul-Muminin Abu Bakr Al-Husayni Al-Baghdadi	Crusader Europe has not ceased in their ambition to attack the cradle of the Khilafah and fortress of Islam in Iraq and Sham...

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<i>Rumiyah</i>	3	7	9	This Is What Allah And His Messenger Promised Us: A Speech By Amirul-Muminin Abu Bakr Al-Husayni Al-Baghdadi	So beware of leaving the scenes of your battle and positions of your ribat, as your enemy is on the verge of either leaving in fatigue or advancing towards his destruction.
<i>Rumiyah</i>	3	4	9	This Is What Allah And His Messenger Promised Us: A Speech By Amirul-Muminin Abu Bakr Al-Husayni Al-Baghdadi	Allah has made an open path for them to make hijrah to one of those other blessed wilayah, where they might uphold another solid structure of Islam...
<i>Rumiyah</i>	3	12	9	This Is What Allah And His Messenger Promised Us: A Speech By Amirul-Muminin Abu Bakr Al-Husayni Al-Baghdadi	...seriousness in erecting the structure of the Khilafah...
<i>Rumiyah</i>	3	9	9	This Is What Allah And His Messenger Promised Us: A Speech By Amirul-Muminin Abu Bakr Al-Husayni Al-Baghdadi	...the martyrdom of the leaders and righteous men is the closest door leading to consolidation on the earth and reward in the Dunya...
<i>Rumiyah</i>	3	6	10	Just Terror Tactics: Vehicle Attacks	...demonstrating by his actions an unforgettable lesson for every hardheaded, obstinate kafir nation that wishes to engage in war on the Islamic State.
<i>Rumiyah</i>	3	1	10	Just Terror Tactics: Vehicle Attacks	Though being an essential part of modern life, very few actually comprehend the deadly and destructive capability of the motor vehicle...
<i>Rumiyah</i>	3	1	11	Just Terror Tactics: Vehicle Attacks	...vehicles arouse absolutely no doubts due to their widespread use throughout the world.
<i>Rumiyah</i>	3	4	11	Just Terror Tactics: Vehicle Attacks	Observing previous vehicle attacks...
<i>Rumiyah</i>	3	7	12	Just Terror Tactics: Vehicle Attacks	Preparation And Planning [section title]
<i>Rumiyah</i>	3	9	12	Just Terror Tactics: Vehicle Attacks	This could also increase the possibility of attaining shahadah, which is the best of departures from this Dunya into the larger expanse of the Akhirah.
<i>Rumiyah</i>	3	2	12	Just Terror Tactics: Vehicle Attacks	“And hasten to forgiveness from your Lord and to a garden—the expanse of which is that of the heavens and the earth—prepared for the muttaqin.”
<i>Rumiyah</i>	3	4	12	Just Terror Tactics: Vehicle Attacks	...one should keep the dhikr of Allah on one’s tongue and repeat du’a for His assistance and acceptance.
<i>Rumiyah</i>	3	9	13	The Excellence of Jihad	“I will return him with his gain of reward or ghanimah, or I will enter him into Jannah”

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<i>Rumiyah</i>	3	4	13	The Excellence of Jihad	A man came to Allah's Messenger and said, "Which people are best?" He said, "A man who wages jihad for Allah's cause with his wealth and self."
<i>Rumiyah</i>	3	1	14	Among The Believers Are Men: Abu 'Abdillah Al-Britani	He was born and raised in Britain, the youngest of five siblings.
<i>Rumiyah</i>	3	2	14	Among The Believers Are Men: Abu 'Abdillah Al-Britani	It was the events of 9/11 that would inspire him to begin studying and practicing his religion.
<i>Rumiyah</i>	3	5	15	Among The Believers Are Men: Abu 'Abdillah Al-Britani	Shortly after this incident, Abu 'Abdillah left for the blessed land of Sham to join the jihad...
<i>Rumiyah</i>	3	6	15	Among The Believers Are Men: Abu 'Abdillah Al-Britani	However, when he arrived in Sham, he did not find himself in the correct company.
<i>Rumiyah</i>	3	7	15	Among The Believers Are Men: Abu 'Abdillah Al-Britani	After completing the training camp, Abu 'Abdillah was sent to the frontlines for ribat.
<i>Rumiyah</i>	3	8	15	Among The Believers Are Men: Abu 'Abdillah Al-Britani	He became handicapped and in constant pain, to the point that he would pass out from the intensity of the pain.
<i>Rumiyah</i>	3	10	15	Among The Believers Are Men: Abu 'Abdillah Al-Britani	The recovery process was very tough, but Abu 'Abdillah remained steadfast and patient, remembering that this was a test and a means of purification from Allah.
<i>Rumiyah</i>	3	4	15	Among The Believers Are Men: Abu 'Abdillah Al-Britani	...then Allah puts you back together and asks you, "Why did you do this to yourself?" and you answer, "I did this for You, my Lord."
<i>Rumiyah</i>	3	9	15	Among The Believers Are Men: Abu 'Abdillah Al-Britani	On the 17th of Ramadan 1436AH, and whilst in the city of Raqqah, he was killed by a U.S. drone strike, attaining shahadah thereby in the blessed month for which he prayed.
<i>Rumiyah</i>	3	2	17	The Religion Of Islam And The Jama'ah Of The Muslims	The rule is only for Allah. He has commanded that you worship only Him.
<i>Rumiyah</i>	3	4	17	The Religion Of Islam And The Jama'ah Of The Muslims	"Is it other than Allah I should seek as a judge while it is He who has revealed to you the Book explained in detail?"
<i>Rumiyah</i>	3	6	17	The Religion Of Islam And The Jama'ah Of The Muslims	"They wish to seek judgement from taghut, while they were commanded to disbelieve in it; and Shaytan wishes to lead them far astray"
<i>Rumiyah</i>	3	4	18	The Religion Of Islam And The Jama'ah Of The Muslims	"Is it other than Allah... I should take as a wali," meaning, as one worshiped, a supporter, a helper, and a refuge.
<i>Rumiyah</i>	3	2	19	The Muslim Jama'ah	"Cling firmly to the rope of Allah altogether and do not become divided"
<i>Rumiyah</i>	3	6	19	The Muslim Jama'ah	The Prophet said, "Many tribulations will occur."
<i>Rumiyah</i>	3	6	20	Paths To Victory, by Abu Hamzah Al-Muhajir	"We gave bay'ah to the Prophet, pledging to listen and obey in times of delight and dislike, and in times of hardship and ease, and to do so selflessly..."

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<i>Rumiyah</i>	3	4	20	Paths To Victory, by Abu Hamzah Al-Muhajir	The Prophet said, "I command you with five things with which Allah commanded me: the Jama'ah, listening, obeying, hijrah, and jihad"
<i>Rumiyah</i>	3	7	20	Paths To Victory, by Abu Hamzah Al-Muhajir	Though they were looking forward to comfort after their worry was lifted and were enjoying the blessing of security and had not yet shook off the dusty from the lengthy seige, the order came for another battle to be waged at once.
<i>Rumiyah</i>	3	2	21	Paths To Victory, by Abu Hamzah Al-Muhajir	And since jihad is an act of worship, which Allah made a duty upon us...
<i>Rumiyah</i>	3	6	21	Paths To Victory, by Abu Hamzah Al-Muhajir	...we must rise for it no matter how difficult the trials become and no matter how wearisome it may be.
<i>Rumiyah</i>	3	7	21	Paths To Victory, by Abu Hamzah Al-Muhajir	Even if falsehood is widespread and support is scarce, one must press on.
<i>Rumiyah</i>	3	7	22	Paths To Victory, by Abu Hamzah Al-Muhajir	"This hadith shows the imam mounting mules during the war, which is a means of steadfastness for him and by which he is not be [sic] suspected of preparing to flee and turn back. This also influences the spirit of his soldiers, as if he is steadfast, his soldiers will be steadfast..."
<i>Rumiyah</i>	3	8	22	Paths To Victory, by Abu Hamzah Al-Muhajir	He announced this openly, discarding security measures and military precautions, as this was not the time and place for such measures, and the situation called for personal sacrifice and steadfastness during the dilemma.
<i>Rumiyah</i>	3	2	22	Paths To Victory, by Abu Hamzah Al-Muhajir	"...they came together when they heard my voice, just as cattle flock to their calves, and they said, 'Here we are! At your service!'"
<i>Rumiyah</i>	3	5	23	Paths To Victory, by Abu Hamzah Al-Muhajir	[caption] Joining the Khilafah
<i>Rumiyah</i>	3	4	23	Paths To Victory, by Abu Hamzah Al-Muhajir	But we did nothing more than follow the example of Allah's Messenger.
<i>Rumiyah</i>	3	8	23	Paths To Victory, by Abu Hamzah Al-Muhajir	Rather, when Allah granted him victory, Allah's Messenger rewarded the tulaqa and Muhajirin, gave them generously, and divided the ghanimah among them and did not give the Ansar anything...
<i>Rumiyah</i>	3	7	24	Towards The Major Malhamah Of Dabiq	[article title] Towards The Major Malhamah Of Dabiq
<i>Rumiyah</i>	3	6	24	Towards The Major Malhamah Of Dabiq	During the Battle of Ahzab, the believers were afflicted by the sick-hearted and the scaremongers in Madinah, the people's eyes shifted in fear and their hearts reached their throats...
<i>Rumiyah</i>	3	9	24	Towards The Major Malhamah Of Dabiq	"Allah had said to them in Surat al-Baqarah, 'Do you think that you will enter Jannah while such [trial] has not yet come to you as came to those who passed on before you?'"

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<i>Rumiyah</i>	3	12	25	Towards The Major Malhamah Of Dabiq	...the Major Malhamah of Dabiq will be preceded by great events from the minor signs of the Hour, events the believers performing ribat in their trenches know.
<i>Rumiyah</i>	3	7	25	Towards The Major Malhamah Of Dabiq	“The Hour will not be established until the Romans camp in A’maq or Dabiq. An army from the city [or ‘from Madinah’]—from among the best people of earth that day—will head out to them.
<i>Rumiyah</i>	3	9	25	Towards The Major Malhamah Of Dabiq	One third of them will be killed; they will be the best of the shuhada with Allah.
<i>Rumiyah</i>	3	12	25	Towards The Major Malhamah Of Dabiq	Then they will conquer Constantinople.
<i>Rumiyah</i>	3	8	25	Towards The Major Malhamah Of Dabiq	They will fight a battle the likes of which will never be seen...
<i>Rumiyah</i>	3	9	26	Towards The Major Malhamah Of Dabiq	Allah will bless this party of Muslims with shahadah.
<i>Rumiyah</i>	3	8	26	Towards The Major Malhamah Of Dabiq	...the minor battle of Dabiq—will inevitably lead to the Major Malhamah of Dabiq...
<i>Rumiyah</i>	3	12	26	Towards The Major Malhamah Of Dabiq	Thereafter, will come the certain conquest of Constantinople (and then the city of Rome).
<i>Rumiyah</i>	3	10	26	Towards The Major Malhamah Of Dabiq	“The Dajjal has emerged!” So they will leave everything and return.
<i>Rumiyah</i>	3	4	26	Towards The Major Malhamah Of Dabiq	...thinking good of Allah, that He may make us the keys of the prophetic, good news and the divine decrees.
<i>Rumiyah</i>	3	4	27	Tawhid Of Allah In His Rule	“Should I seek a judge besides Allah, while it is He who revealed to you the Book in detail?”
<i>Rumiyah</i>	3	2	28	The Obligation Of Exposing Wicked Scholars	“Let there be a group of you who call to good, command virtue, and forbid vice; and those [who do so] are successful.”
<i>Rumiyah</i>	3	4	28	The Obligation Of Exposing Wicked Scholars	If it were not for Allah raising individuals to repel the harm caused by such people, the religion would have become corrupted.
<i>Rumiyah</i>	3	6	29	The Obligation Of Exposing Wicked Scholars	[footnote] “Jarh wat-Ta’dil,” meaning “wounding and declaring upright,” is the science of determining the trustworthiness of narrators by searching for their faults and their positive traits.
<i>Rumiyah</i>	3	6	30	The Obligation Of Exposing Wicked Scholars	“If you and I stay quiet, then how will an ignorant person know what is authentic and what is not?”
<i>Rumiyah</i>	3	12	31	Shahadah Of The Mujahid Shaykh Abu Muhammad Al-Furqan, Amir Of The Media Diwan	...and to complete the tower of the Khilafah...

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<i>Rumiyah</i>	3	9	31	Shahadah Of The Mujahid Shaykh Abu Muhammad Al-Furqan, Amir Of The Media Diwan	...dismounted from his steed... [death implied via context]
<i>Rumiyah</i>	3	7	31	Shahadah Of The Mujahid Shaykh Abu Muhammad Al-Furqan, Amir Of The Media Diwan	...after years of diligent sweat and sacrifice...
<i>Rumiyah</i>	3	8	31	Shahadah Of The Mujahid Shaykh Abu Muhammad Al-Furqan, Amir Of The Media Diwan	...and following a ferocious war in which the media was among its most prominent battlegrounds...
<i>Rumiyah</i>	3	4	31	Shahadah Of The Mujahid Shaykh Abu Muhammad Al-Furqan, Amir Of The Media Diwan	...and was aided by Allah...
<i>Rumiyah</i>	3	6	31	Shahadah Of The Mujahid Shaykh Abu Muhammad Al-Furqan, Amir Of The Media Diwan	...in repelling the plots of falsehood and confronting the Shaytan’s trumpets and lying media.
<i>Rumiyah</i>	3	10	31	Shahadah Of The Mujahid Shaykh Abu Muhammad Al-Furqan, Amir Of The Media Diwan	...and the blood of those of his brothers who have preceded him are but beacons of guidance for those after them...
<i>Rumiyah</i>	3	4	32	Jihad Through Du’a	In it, the slave confides with his Lord, acknowledging his inability and weakness.
<i>Rumiyah</i>	3	6	32	Jihad Through Du’a	What is more greatly needed by the Muslim these days when the nations of kufr and its sects and religions have summoned one another against the Jama’ah of the Muslims?
<i>Rumiyah</i>	3	2	32	Jihad Through Du’a	Likewise, let every Muslim... take part in striving against the enemies of Allah with this divine and efficient weapon.
<i>Rumiyah</i>	3	7	33	Jihad Through Du’a	Similarly, it is a means of removing calamities after they have transpired...
<i>Rumiyah</i>	3	6	33	Jihad Through Du’a	In the story of the battle between Talut and his believing soldiers, and Jalut and his disbelieving soldiers, what did the believers do then and what was the conclusion?
<i>Rumiyah</i>	3	4	33	Jihad Through Du’a	“[Remember] when you asked help of your Lord, and He answered you”

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<i>Rumiyah</i>	3	8	33	Jihad Through Du'a	In the Battle of Ahzab, when the mushrikin surrounded Madinah in a severe seige, and hunger, thirst, and fear intensified for the Muslims, and their enemy came at them from above them and from beneath them...
<i>Rumiyah</i>	3	5	34	Jihad Through Du'a	"...Indeed, the enemy has transgressed against us. If they want to battle, we will refuse to flee."
<i>Rumiyah</i>	3	6	34	Jihad Through Du'a	A tornado's wind blew during a dark night and overturned the mushrikin's cooking pots, uprooted their tents, put out their fires, and buried their riding equipment.
<i>Rumiyah</i>	3	7	34	Jihad Through Du'a	When the time approached, he mounted his horse and rode among the people, stopping at every banner to remind the soldiers, incite them, and promise them victory.
<i>Rumiyah</i>	3	8	34	Jihad Through Du'a	Following a fierce battle, the Persians were defeated, and from the time of noon up until the day became night, so many Persians were killed that the battlefield was filled with blood and the people and their riding animals would slip in the blood.
<i>Rumiyah</i>	3	2	35	Jihad Through Du'a	Indeed your enemy, the dog, has afflicted some of your brothers [with death, injury, or captivity]...
<i>Rumiyah</i>	3	4	35	Jihad Through Du'a	...but if Allah wishes to support you, neither your small numbers nor their large numbers will harm you, so seek Allah's support.
<i>Rumiyah</i>	3	5	35	Jihad Through Du'a	They did so, and then raised their heads having no doubt that they would triumph...
<i>Rumiyah</i>	3	7	35	Jihad Through Du'a	When they reached Balkh—one of the cities of Khurasan—he led the people in praying a lengthy two-raka'ah prayer, and then told the people to make du'a to Allah.
<i>Rumiyah</i>	3	8	35	Jihad Through Du'a	Harith was defeated, Khaqan turned back in retreat, and the Turks fled, showing no concern for each other. The Muslims pursued them, killing those they were able to overcome...
<i>Rumiyah</i>	3	12	35	Jihad Through Du'a	...make du'a to Allah that He grants victory to your Khilafah and defeats the Jalut of the era...
<i>Rumiyah</i>	3	1	36	Sultan Mahmud Al-Ghaznawi: Breaker Of Idols, Subduer Of Heresies	Sultan Mahmud Ibn Subuktikin was born in Muharram of the year 360AH in the city of Ghaznah, Khurasan.
<i>Rumiyah</i>	3	2	36	Sultan Mahmud Al-Ghaznawi: Breaker Of Idols, Subduer Of Heresies	He became the ruler of the land after the death of his father in the year 387AH...
<i>Rumiyah</i>	3	5	36	Sultan Mahmud Al-Ghaznawi: Breaker Of Idols, Subduer Of Heresies	...thereafter devoting himself to waging jihad against the mushrikin of India...

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<i>Rumiyah</i>	3	6	36	Sultan Mahmud Al-Ghaznawi: Breaker Of Idols, Subduer Of Heresies	They fought all day until it seemed that the Indians would defeat the Muslims, but then Allah supported him over them.
<i>Rumiyah</i>	3	7	36	Sultan Mahmud Al-Ghaznawi: Breaker Of Idols, Subduer Of Heresies	Yamin ad-Dawlah then ordered the bravest of his army to cross the river and engage the kuffar with combat, which they did, in order to allow the rest of the army to cross.
<i>Rumiyah</i>	3	8	37	Sultan Mahmud Al-Ghaznawi: Breaker Of Idols, Subduer Of Heresies	But the most significant victory of the Sultan—regarding his destruction of idols—and that which had the greatest effect, was when he destroyed the major, pagan, Indian idol called Somnath in the year 416AH.
<i>Rumiyah</i>	3	7	37	Sultan Mahmud Al-Ghaznawi: Breaker Of Idols, Subduer Of Heresies	The road to reaching this idol was hard and strenuous, as it required the crossing of desert terrain.
<i>Rumiyah</i>	3	6	37	Sultan Mahmud Al-Ghaznawi: Breaker Of Idols, Subduer Of Heresies	Thus, the Sultan reached Somnath after traversing deserts, battling peoples, and laying seige to forts.
<i>Rumiyah</i>	3	6	38	Sultan Mahmud Al-Ghaznawi: Breaker Of Idols, Subduer Of Heresies	The fighting then intensified and the matter became grave...
<i>Rumiyah</i>	3	7	38	Sultan Mahmud Al-Ghaznawi: Breaker Of Idols, Subduer Of Heresies	Each group of Indians would enter to Somnath... then leave to fight to the death, until they were almost completely annihilated.
<i>Rumiyah</i>	3	9	38	Sultan Mahmud Al-Ghaznawi: Breaker Of Idols, Subduer Of Heresies	Sultan Mahmud al-Ghaznawi continued his jihad until Allah took his soul in the year 421AH.
<i>Rumiyah</i>	3	6	39	Sultan Mahmud Al-Ghaznawi: Breaker Of Idols, Subduer Of Heresies	And today in Khurasan, a generation of muwahhidin, by whom Allah supports Islam and its people, are waging war against shirk, subduing bid'ah, and holding onto the Jama'ah.
<i>Rumiyah</i>	3	2	40	Abide In Your Homes	From these lessons is one coming in the form of an order in His saying, "Abide in your homes."
<i>Rumiyah</i>	3	2	42	Military And Covert Operations	...we take a glimpse at a number of recent operations conducted by the mujahidin of the Islamic State that have succeeded in expanding the territory of the Khilafah or simply terrorizing, massacring, and humiliating the enemies of Allah.
<i>Rumiyah</i>	3	7	42	Military And Covert Operations	...our brother Abul-Bara al-Ansari stealthily advanced towards a large group of PKK murtaddin on the outskirts of the city of Barakah.
<i>Rumiyah</i>	3	8	42	Military And Covert Operations	He carried out a surprise attack on them...

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<i>Rumiyah</i>	3	9	42	Military And Covert Operations	...and detonated his explosive vest on them.
<i>Rumiyah</i>	3	9	43	Military And Covert Operations	...our brother Abu Qudamah... detonated his explosive vehicle in their midst, killing 35 murtaddin and injuring nearly 45 others.
<i>Rumiyah</i>	3	8	43	Military And Covert Operations	The inghimasiyyin clashed with the murtaddin for four hours using automatic weapons...
<i>Rumiyah</i>	3	9	44	Military And Covert Operations	...and then detonated their explosive vests in the murtaddin's midst.
<i>Rumiyah</i>	3	5	44	Military And Covert Operations	On the 15th of Muharram, a soldier of the Khilafah stabbed two disbelievers in the city of Hamburg...
<i>Rumiyah</i>	3	2	44	Military And Covert Operations	...in response to the Islamic State's call to target the citizens of nations participating in the Crusader coalition.
<i>Rumiyah</i>	3	10	44	Military And Covert Operations	The mujahidin thereafter withdrew from Karkuk after executing their mission, and all praise is to Allah.
<i>Rumiyah</i>	3	8	44	Military And Covert Operations	They succeeded in taking complete control of [Rutbah] apart from the neighborhood of Karabilah.
<i>Rumiyah</i>	3	2	45	Iraq Harvest: Most Significant Military Operations During 1437AH	[infographic item]" Istishhadi Operations, 526 Executed"
<i>Rumiyah</i>	4	2	2	Hijrah Does Not Cease As Long As The Kuffar Are Fought	"Hijrah does not cease as long as the kuffar are fought"
<i>Rumiyah</i>	4	6	2	Hijrah Does Not Cease As Long As The Kuffar Are Fought	Yes, hijrah will not cease as long as the enemy—the kuffar and the murtaddin—are fought...
<i>Rumiyah</i>	4	12	2	Hijrah Does Not Cease As Long As The Kuffar Are Fought	...until the Messiah descends to lead them in the last of the epic battles, shortly before the Hour is established...
<i>Rumiyah</i>	4	4	2	Hijrah Does Not Cease As Long As The Kuffar Are Fought	"...Indeed, my Lord will guide me to the right path..."
<i>Rumiyah</i>	4	6	3	Hijrah Does Not Cease As Long As The Kuffar Are Fought	"Shaytan has sat in wait for the son of Adam on his many paths."
<i>Rumiyah</i>	4	9	3	Hijrah Does Not Cease As Long As The Kuffar Are Fought	Whoever does this and then dies or is killed or drowns or falls from a mount, breaking his back, it is then incumbent upon Allah to enter him into Jannah.
<i>Rumiyah</i>	4	2	3	Hijrah Does Not Cease As Long As The Kuffar Are Fought	So whoever is unable to perform hijrah to Iraq and Sham, then he should perform hijrah to Libya, Khurasan, Yemen, Sinai, West Africa, or any of the other wilayat and outposts of the Khilafah in the East and the West.

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<i>Rumiyah</i>	4	4	4	You Will Remember What I Have Told You: A Speech By The Official Spokesman Of The Islamic State, Abul- Hasan Al-Muhajir	Whomsoever Allah guides, none can misguide, and whomsoever He leaves to stray, none can guide.”
<i>Rumiyah</i>	4	9	4	You Will Remember What I Have Told You: A Speech By The Official Spokesman Of The Islamic State, Abul- Hasan Al-Muhajir	...may abundant peace and blessings be upon him, his family, and his companions until the Day of Recompense.
<i>Rumiyah</i>	4	6	4	You Will Remember What I Have Told You: A Speech By The Official Spokesman Of The Islamic State, Abul- Hasan Al-Muhajir	Know that there is much good in being patient upon what you dislike, that victory comes with patience, that relief comes with anguish, and that ease comes with difficulty.
<i>Rumiyah</i>	4	2	4	You Will Remember What I Have Told You: A Speech By The Official Spokesman Of The Islamic State, Abul- Hasan Al-Muhajir	Thus, be patient, O brothers in jihad. Be steadfast and rejoice, for, by Allah, you will be victorious.
<i>Rumiyah</i>	4	6	5	You Will Remember What I Have Told You: A Speech By The Official Spokesman Of The Islamic State, Abul- Hasan Al-Muhajir	Thus, do not let the enemy of Allah catch his breath or fortify his defenses. Set up ambushes. Be relentless in the fight and be severe in combat.
<i>Rumiyah</i>	4	2	5	You Will Remember What I Have Told You: A Speech By The Official Spokesman Of The Islamic State, Abul- Hasan Al-Muhajir	Do not even contemplate retreating.
<i>Rumiyah</i>	4	12	5	You Will Remember What I Have Told You: A Speech By The Official Spokesman Of The Islamic State, Abul- Hasan Al-Muhajir	O mujahid Muslims, three matters have gathered for you and woe to a slave who desires something else instead: A land ruled by Allah’s Shari’ah...
<i>Rumiyah</i>	4	6	6	You Will Remember What I Have Told You: A Speech By The Official Spokesman Of The Islamic State, Abul- Hasan Al-Muhajir	You do not fight a mighty people. Rather you fight shadows who seek refuge with walls.

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<i>Rumiyah</i>	4	2	6	You Will Remember What I Have Told You: A Speech By The Official Spokesman Of The Islamic State, Abul- Hasan Al-Muhajir	Seek them with every method in every land beneath any sky.
<i>Rumiyah</i>	4	7	6	You Will Remember What I Have Told You: A Speech By The Official Spokesman Of The Islamic State, Abul- Hasan Al-Muhajir	When the sailor is absent, and the ship is tossed by winds, the frogs take over; Is there not someone to restrain them, or to cut off their noses, or even to stop them?
<i>Rumiyah</i>	4	8	6	You Will Remember What I Have Told You: A Speech By The Official Spokesman Of The Islamic State, Abul- Hasan Al-Muhajir	By Allah, the time has come for these skulls to be split, for these souls to be smothered, and for these tongues to be cut off!
<i>Rumiyah</i>	4	2	7	You Will Remember What I Have Told You: A Speech By The Official Spokesman Of The Islamic State, Abul- Hasan Al-Muhajir	Thus, O zealous soldiers of tawhid everywhere, dedicate yourselves to killing those evil scholars and callers of fitnah everywhere who harm the religion of Allah and His allies.
<i>Rumiyah</i>	4	6	7	You Will Remember What I Have Told You: A Speech By The Official Spokesman Of The Islamic State, Abul- Hasan Al-Muhajir	The enemy, may Allah break his back, has attacked the land and hopes—may Allah humiliate him—to deface your religion and desecrate your honor.
<i>Rumiyah</i>	4	7	7	You Will Remember What I Have Told You: A Speech By The Official Spokesman Of The Islamic State, Abul- Hasan Al-Muhajir	...and ask Allah to bless their jihad and ribat on various fronts. Their battle today is no less of importance than the military battle.
<i>Rumiyah</i>	4	9	9	Blessings	“As for this deferral, then it is by blessing his lifespan, facilitating his accomplishment of good deeds, allowing him to spend his time in what benefits his Hereafter...”
<i>Rumiyah</i>	4	4	10	Interview With The Wali Of Tarabulus, Shaykh Abu Hudhayfah Al-Muhajir	...then indeed the prophets and messengers of Allah and those who follow in their footsteps and tread their path of guidance...
<i>Rumiyah</i>	4	6	10	Interview With The Wali Of Tarabulus, Shaykh Abu Hudhayfah Al-Muhajir	...they all will have suffered hunger, tribulations, hardship, and distress due to a tremendous wisdom decreed by our Lord.

Publication	Issue	Stage	Page	Article Title	Quoted Text
<i>Rumiyah</i>	4	7	10	Interview With The Wali Of Tarabulus, Shaykh Abu Hudhayfah Al-Muhajir	Then when their means all become constricted and they almost despair, there comes to them the support of Allah...
<i>Rumiyah</i>	4	12	10	Interview With The Wali Of Tarabulus, Shaykh Abu Hudhayfah Al-Muhajir	Eight months of waging jihad against the enemies of Allah and endeavoring to establish His law on His earth have gone by.
<i>Rumiyah</i>	4	6	10	Interview With The Wali Of Tarabulus, Shaykh Abu Hudhayfah Al-Muhajir	There were conquests and victories in the regions and villages under the control and influence of Martin Kobler, Paolo Gentiloni, Hollande, and Obama...
<i>Rumiyah</i>	4	8	10	Interview With The Wali Of Tarabulus, Shaykh Abu Hudhayfah Al-Muhajir	It is a battle in which the soldiers of the Khilafah were victorious in its first days when they chose death in the path of Allah so that the murtaddin would not take a step in Dar al-Islam except over the pure bodies of the shuhada.
<i>Rumiyah</i>	4	5	11	Interview With The Wali Of Tarabulus, Shaykh Abu Hudhayfah Al-Muhajir	It is a war the mujahidin have entered with tranquility...
<i>Rumiyah</i>	4	9	11	Interview With The Wali Of Tarabulus, Shaykh Abu Hudhayfah Al-Muhajir	Trabulus, who... detonated his explosive belt in their midst.
<i>Rumiyah</i>	4	6	11	Interview With The Wali Of Tarabulus, Shaykh Abu Hudhayfah Al-Muhajir	...the "Ministry of Defense" in western Libya... joined forces to wage war against the Shari'ah.
<i>Rumiyah</i>	4	8	11	Interview With The Wali Of Tarabulus, Shaykh Abu Hudhayfah Al-Muhajir	Thus, Allah granted His slaves the tawfiq to confront them in one of the greatest battles of tawhid in our era...
<i>Rumiyah</i>	4	7	11	Interview With The Wali Of Tarabulus, Shaykh Abu Hudhayfah Al-Muhajir	These detachments conducted assaults and excursions... that bled the murtaddin heading to wage war against the Shari'ah in Sirte.
<i>Rumiyah</i>	4	9	12	Interview With The Wali Of Tarabulus, Shaykh Abu Hudhayfah Al-Muhajir	...leading to our knights rejoicing in the shahadah in the path of their Lord...
<i>Rumiyah</i>	4	6	12	Interview With The Wali Of Tarabulus, Shaykh Abu Hudhayfah Al-Muhajir	Indeed America, Italy, France, Britain, and all the united Crusader nations that have dug themselves in for war against the Khilafah...
<i>Rumiyah</i>	4	12	12	Interview With The Wali Of Tarabulus, Shaykh Abu Hudhayfah Al-Muhajir	You will see the tawaghit of the United Nations and all those who are insolent towards our Lord today kneeling on the Day of Judgement. "And you will see every nation kneeling [from fear]"

Publication	Issue	Stage	Page	Article Title	Quoted Text
<i>Rumiyah</i>	4	2	12	Interview With The Wali Of Tarabulus, Shaykh Abu Hudhayfah Al-Muhajir	The muwahiddin... continue to arrive from all places to fulfill the obligation of jihad, and to take revenge for the pure blood that has been spilled by the enemies of the religion...
<i>Rumiyah</i>	4	5	12	Interview With The Wali Of Tarabulus, Shaykh Abu Hudhayfah Al-Muhajir	Likewise, others who were held back by their lack of wealth sold their homes, properties, and possessions in order ot join the caravan of the mujahiddin.
<i>Rumiyah</i>	4	6	13	Interview With The Wali Of Tarabulus, Shaykh Abu Hudhayfah Al-Muhajir	...during the course of which they suffered hunger and homelessness, with the enemies of Allah adding on top of that the bombardment and destruction of their houses and the looting of their properties.
<i>Rumiyah</i>	4	2	13	Interview With The Wali Of Tarabulus, Shaykh Abu Hudhayfah Al-Muhajir	Our Lord has promised those who gather for His obedience with victory...
<i>Rumiyah</i>	4	9	13	Interview With The Wali Of Tarabulus, Shaykh Abu Hudhayfah Al-Muhajir	...and that he will drive them to Jannah in groups.
<i>Rumiyah</i>	4	6	14	The Epic Battles Of Sirte [infographic]	For six months, the soldiers of the Khilafah have been waging a fierce war in the city of Sirte agains the Sahwat apostates...
<i>Rumiyah</i>	4	8	14	The Epic Battles Of Sirte [infographic]	But Allah has consolidated the mujahidin by inflicting the murtaddin with a great upset...
<i>Rumiyah</i>	4	2	14	The Epic Battles Of Sirte [infographic]	120 Istishhadi Operations, Killed & Wounded More Than 5000 Murtaddin
<i>Rumiyah</i>	4	2	15	Sinai Wilayah Harvest For The Year 1437AH [infographic]	More than 1000 Killed & Wounded Apostate Army & Police Troops & Officers
<i>Rumiyah</i>	4	4	16	Whoever Takes His Book As His Teacher Will Be More Correct Than Mistaken	He whose shaykh is his book will be upon more correctness than error.
<i>Rumiyah</i>	4	6	17	Whoever Takes His Book As His Teacher Will Be More Correct Than Mistaken	One of these ruwaybidah (pathetic persons too sluggish or feeble to achieve great matters) was truthful...
<i>Rumiyah</i>	4	6	18	Whoever Takes His Book As His Teacher Will Be More Correct Than Mistaken	Thus, seeking knowledge from those who are “the worst creatures under the sky” and those who are from “the callers to the gates Jahannam” is not praiseworthy.
<i>Rumiyah</i>	4	4	18	Whoever Takes His Book As His Teacher Will Be More Correct Than Mistaken	O Allah, indeed we take refuge with You from knowledge that does not benefit...

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Rumiyah	4	2	19	Advice For Mujahidin When Facing The Enemy	“Obey Allah and His Messenger and do not dispute, lest you falter and your strength goes away, and be patient.”
Rumiyah	4	4	19	Advice For Mujahidin When Facing The Enemy	When you encounter a party, be steadfast and remember Allah much, that you might succeed.
Rumiyah	4	6	19	Advice For Mujahidin When Facing The Enemy	“When you encounter those who disbelieve, then strike their necks until when you have massacred them, then bind [the prisoners] tightly.”
Rumiyah	4	6	22	Indeed Allah Has Blessed Me	When the muwahhid knows this and hears that a group of his brothers have been afflicted by a test or tribulation...
Rumiyah	4	9	22	Indeed Allah Has Blessed Me	...the true blessing is to have been afflicted alongside them or to have been killed before them.
Rumiyah	4	4	22	Indeed Allah Has Blessed Me	...he must fear his Lord, and he must abundantly ask Allah for guidance and steadfastness...
Rumiyah	4	2	23	Sham Harvest	[caption] Killed & Maimed More Than 12,800 Nusayri, Sahwat, PKK Murtaddin
Rumiyah	4	7	24	The Pledge To Fight To The Death	Indeed, having patient during war and being steadfast when the battle rages are among the best deeds...
Rumiyah	4	9	24	The Pledge To Fight To The Death	These will recline in the lofty chambers of Jannah.
Rumiyah	4	4	24	The Pledge To Fight To The Death	Allah warned His believing slaves of this sin...
Rumiyah	4	6	24	The Pledge To Fight To The Death	If that combat is in obedience to Allah, like a Muslim fighting the kuffar, Khawarij, or bughat...
Rumiyah	4	5	25	The Pledge To Fight To The Death	Pledging to fight to the death is a tradition preserved in numerous books of hadith.
Rumiyah	4	6	25	The Pledge To Fight To The Death	...for the mujahidin, when the ranks line up to fight, when the enemy nears, or during combat itself.
Rumiyah	4	6	26	The Pledge To Fight To The Death	“Ribat is to remain in a place that is threatened by the enemy as well as threatening to them.”
Rumiyah	4	4	27	Dhikr	...as well as speaking about His attributes, like referring to His knowledge, His hearing, and His power.
Rumiyah	4	6	28	Stories Of Victory After Patience	...when you encounter a company [from the enemy forces], stand firm and remember Allah much that you may be successful.
Rumiyah	4	2	28	Stories Of Victory After Patience	“O Prophet, urge the believers to battle.”
Rumiyah	4	7	28	Stories Of Victory After Patience	Despite all that, the resolve and steadfastness of the Muslims did not weaken...
Rumiyah	4	12	29	Stories Of Victory After Patience	...that they would conquer the cities of Sham and Iraq, and smash the thrones of Khosrau and Caesar.
Rumiyah	4	8	29	Stories Of Victory After Patience	“The fighting grew fierce, and the Muslims had never witnessed any battle like it.”

Publication	Issue	Stage	Page	Article Title	Quoted Text
<i>Rumiyah</i>	4	6	29	Stories Of Victory After Patience	The two sides were patient and there was much killing and wounding amongst them.
<i>Rumiyah</i>	4	7	29	Stories Of Victory After Patience	It was then necessary to separate the combat divisions and determine where the Muslims were being struck from.
<i>Rumiyah</i>	4	12	29	Stories Of Victory After Patience	From the results of waging war against the murtaddin was that the Muslims were free to battle the Persian and Roman states and bring their lands under the authority of Islam.
<i>Rumiyah</i>	4	8	30	Stories Of Victory After Patience	Three days passed as the Muslims repeatedly charged and fell back, and confronted the elephants, showing patient and steadfastness and awaiting Allah's promise of victory and consolidation.
<i>Rumiyah</i>	4	12	30	Stories Of Victory After Patience	That battle was the Muslims' door to the rest of the cities of Iraq, and even to Madain, the capital of the Majusi Persians.
<i>Rumiyah</i>	4	7	30	Stories Of Victory After Patience	Today, the enemies of Allah return with what they've gathered of equipment and men to wage war... Indeed, victory requires but an hour of patience.
<i>Rumiyah</i>	4	5	30	[video title] The Promise Of Allah	This is the same man who previously appeared with blood on his face after... his son was killed. He then joined the ranks of the mujahidin.
<i>Rumiyah</i>	4	6	31	Taqwa & Sabr	You will be tested with your wealth and your souls, and you will hear many insults from those who were given the Book before you and those who commit shirk..."
<i>Rumiyah</i>	4	9	31	Taqwa & Sabr	Indeed, the person of sabr and taqwa will have the good end.
<i>Rumiyah</i>	4	4	31	Taqwa & Sabr	"He taught His slaves how to conduct war and wage jihad..."
<i>Rumiyah</i>	4	7	31	Taqwa & Sabr	"...[if] they come at you in rage, your Lord will provide you with five thousand attacking angels."
<i>Rumiyah</i>	4	4	32	Marrying Widows Is An Established Sunnah	...may Allah guide them to that in which there is good for them in the Dunya...
<i>Rumiyah</i>	4	9	33	Marrying Widows Is An Established Sunnah	...in raising her orphans will race the Prophet to the door of Jannah.
<i>Rumiyah</i>	4	6	33	Marrying Widows Is An Established Sunnah	...and there is none more relentless than the Shaytan in pursuing an unmarried woman that has experienced marriage.
<i>Rumiyah</i>	4	2	34	Military And Covert Operations	...we take a glimpse at a number of recent operations conducted by the mujahidin of the Islamic State that have succeeded in expanding the territory of the Khilafah or simply terrorizing, massacring, and humiliating the enemies of Allah.
<i>Rumiyah</i>	4	6	34	Military And Covert Operations	...and fierce clashes broke out inside the village in which several murtaddin were killed.

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<i>Rumiyah</i>	4	9	34	Military And Covert Operations	Our brother Abu Salih al-Harbi set out with his explosive vehicle and detonated it in the midst of a group of Turkish tanks near the village of Hazwan.
<i>Rumiyah</i>	4	9	35	Military And Covert Operations	He broke into their midst and detonated his explosive vehicle, killing and injuring several of them.
<i>Rumiyah</i>	4	6	36	Military And Covert Operations	The attack did not last long, as the mujahidin confronted them and forced them to retreat towards the city of Bosaso.
<i>Rumiyah</i>	4	9	36	Military And Covert Operations	He detonated his explosive vest in their midst, killing approximately 35 and injuring 95 of them.
<i>Rumiyah</i>	4	6	37	Military And Covert Operations	On the 29th of Safar, a soldier of the Islamic State, our brother 'Abdur-Razzaq 'Ali Artan, carried out an attack at Ohio State University that led to 11 kafir Americans being wounded.
<i>Rumiyah</i>	4	2	37	Military And Covert Operations	The attack was carried out in response to the Islamic State's call to target the citizens of the nations involved in the Crusader coalition.
<i>Rumiyah</i>	4	7	37	Military And Covert Operations	Prior to carrying out his blessed operation, 'Abdur-Razzaq left the following message...
<i>Rumiyah</i>	4	5	37	Military And Covert Operations	"By Allah, I am willing to kill a billion infidels in retribution for a single Muslim or Muslimah."
<i>Rumiyah</i>	4	2	38	Some Of The Losses Of The Murtaddin In The Battle Of Mosul	[title] Some Of The Losses Of The Murtaddin In The Battle Of Mosul
<i>Rumiyah</i>	4	9	39	Results Of Military Operations In Khurasan, During The Year 1437AH	[caption] 8 Istishhadi Operations
<i>Rumiyah</i>	10	4	3	Featured Videos From The Wilayat Of The Islamic State	[title] We Will Surely Guide Them To Our Ways
<i>Rumiyah</i>	10	2	3	Featured Videos From The Wilayat Of The Islamic State	Answer The Call
<i>Rumiyah</i>	10	7	5	But Allah Came Upon Them From Where They Had Not Expected	Rather, it only led to the Islamic State regrouping, redoubling its efforts, rekindling the flames of war...
<i>Rumiyah</i>	10	12	5	But Allah Came Upon Them From Where They Had Not Expected	...the mujahidin would take control and establish the rule of Allah.
<i>Rumiyah</i>	10	6	5	But Allah Came Upon Them From Where They Had Not Expected	...with the mujahidin subsequently massacring dozens of his Crusader soldiers and kindling a new front in their war against kufr.
<i>Rumiyah</i>	10	7	6	And Likewise The Messengers Are Afflicted, Then The Final	For today, it is the only battle on the primary outpost of Islam, and steadfastness therein and holding ribat on its lines...

Publication	Issue	Stage	Page	Article Title	Quoted Text
				Outcome Is Theirs; Part 3	
<i>Rumiyah</i>	10	8	6	And Likewise The Messengers Are Afflicted, Then The Final Outcome Is Theirs; Part 3	...but it takes a long time for the true announcement of success for either side.
<i>Rumiyah</i>	10	4	6	And Likewise The Messengers Are Afflicted, Then The Final Outcome Is Theirs; Part 3	...teaching the Ummah new lessons of hardness, patience, and certainty.
<i>Rumiyah</i>	10	7	6	And Likewise The Messengers Are Afflicted, Then The Final Outcome Is Theirs; Part 3	...the Ummah, during its time of humiliation and being fractured, learned that it is able to confront, perform ribat, and battle the heads of the earth and its oppressors with only a few of its sons and a light supply of weapons.
<i>Rumiyah</i>	10	6	7	And Likewise The Messengers Are Afflicted, Then The Final Outcome Is Theirs; Part 3	Battalions and groups were formed and the mujahidin stood up in defiance, seizing convoys of the enemy, hunting their patrols, and raiding their positions.
<i>Rumiyah</i>	10	7	7	And Likewise The Messengers Are Afflicted, Then The Final Outcome Is Theirs; Part 3	...the sons of jihad gained confidence as they saw the myths of modern warfare collapsing before them.
<i>Rumiyah</i>	10	8	7	And Likewise The Messengers Are Afflicted, Then The Final Outcome Is Theirs; Part 3	For the jihadi mentality has become the greatest dilemma ahead of American and global plans of war.
<i>Rumiyah</i>	10	6	8	And Likewise The Messengers Are Afflicted, Then The Final Outcome Is Theirs; Part 3	...a base for jihad that made the enemies of the religion, from among the kuffar and the murtaddin, restless and unable to sleep at night.
<i>Rumiyah</i>	10	10	8	And Likewise The Messengers Are Afflicted, Then The Final Outcome Is Theirs; Part 3	...among the greatest results of the battle was the renewal of blood in the veins of the sons of jihad, as well as the increase in their devotion for advancing the work of jihad towards its desired goals and determined plans.
<i>Rumiyah</i>	10	9	9	And Likewise The Messengers Are Afflicted, Then The Final Outcome Is Theirs; Part 3	Shahadah was the dearest of their desires, and they would rush to the battlefield, loving to kill and be killed for the cause of Allah.

Publication	Issue	Stage	Page	Article Title	Quoted Text
<i>Rumiyah</i>	10	6	9	And Likewise The Messengers Are Afflicted, Then The Final Outcome Is Theirs; Part 3	...the people of Islam went out to them amid the confusion and pushed the invaders to the outskirts of Fallujah.
<i>Rumiyah</i>	10	6	10	And Likewise The Messengers Are Afflicted, Then The Final Outcome Is Theirs; Part 3	[caption] The battle of Fallujah removed the false mask worn by the rafidah.
<i>Rumiyah</i>	10	9	10	And Likewise The Messengers Are Afflicted, Then The Final Outcome Is Theirs; Part 3	...may Allah have mercy upon them and accept them among His slaves the shuhada.
<i>Rumiyah</i>	10	9	11	And Likewise The Messengers Are Afflicted, Then The Final Outcome Is Theirs; Part 3	“O Allah, make the end of my ummah through being killed in Your cause, by piercing and plague.”
<i>Rumiyah</i>	10	6	11	And Likewise The Messengers Are Afflicted, Then The Final Outcome Is Theirs; Part 3	The battles today will neither cease nor settle...
<i>Rumiyah</i>	10	2	11	And Likewise The Messengers Are Afflicted, Then The Final Outcome Is Theirs; Part 3	Yet you remain safe in your homes, secure with your families and wealth... how is that?!
<i>Rumiyah</i>	10	6	13	Important Memorandums	“As for the statements that distort the creed of wala and bara, burying the millah of Ibrahim in the shubuhah of people of irja...”
<i>Rumiyah</i>	10	6	14	Important Memorandums	...another kind of people of misguidance who defamed the Islamic State.
<i>Rumiyah</i>	10	1	14	Important Memorandums	And this is the opinion and belief of the Islamic State on this matter.
<i>Rumiyah</i>	10	2	15	Merits Of Fasting	“O you who believe! Fasting is prescribed upon you, just as it was prescribed upon those before you, that you might revere”
<i>Rumiyah</i>	10	6	15	Merits Of Fasting	“The trials a man faces in his family, wealth and neighbor is expiated through prayer, fasting and charity.”
<i>Rumiyah</i>	10	6	17	Be A Supporter, Not A Demoralizer	During times of war, tribulations, and hardship, worries about and hearts reach the throats.
<i>Rumiyah</i>	10	4	18	Be A Supporter, Not A Demoralizer	“Never will we be struck except by what Allah has decreed for us; He is our protector.”

Publication	Issue	Stage	Page	Article Title	Quoted Text
Rumiyah	10	6	19	Be A Supporter, Not A Demoralizer	And she knows that the intimidation of Shaytan only works against his allies, and does not work on the believing slaves of Allah.
Rumiyah	10	2	19	Be A Supporter, Not A Demoralizer	She was the first woman to believe in his call, continuing to strengthen his resolve until Allah brought her life to an end.
Rumiyah	10	5	19	Be A Supporter, Not A Demoralizer	If you know that you are upon the truth and calling to it, then proceed to it...
Rumiyah	10	7	21	The Twelver Rafidah: From A Nonexistent Imam... To The Leadership Of Tawaghit	...so that they could thereby patch up their torn garment and reinforce their ruined building.
Rumiyah	10	4	26	The Twelver Rafidah: From A Nonexistent Imam... To The Leadership Of Tawaghit	We ask Allah to teach us of that which benefits us, and to allow us to benefit from that which we have learned and to guide us to the sound way.
Rumiyah	10	2	27	Ramadan: The Month Of Obedience & Avoiding Sin	It is thus recommended for the one fasting to increase in righteous deeds during Ramadan, seeking Allah's favor and expecting His reward.
Rumiyah	10	1	29	Among The Believers Are Men: Abu Sabah Al-Muhajir	He was a young man from Malaysia...
Rumiyah	10	9	29	Among The Believers Are Men: Abu Sabah Al-Muhajir	This was how he remained until he was honored with shahadah.
Rumiyah	10	2	29	Among The Believers Are Men: Abu Sabah Al-Muhajir	When he heard the call to jihad...
Rumiyah	10	4	29	Among The Believers Are Men: Abu Sabah Al-Muhajir	...responding to the call of Allah and His Messenger.
Rumiyah	10	5	29	Among The Believers Are Men: Abu Sabah Al-Muhajir	He made hijrah to the Philippines in "2006" and joined the ranks of the mujahidin in the Abu Sayyaf Islamic movement...
Rumiyah	10	6	29	Among The Believers Are Men: Abu Sabah Al-Muhajir	However, Allah decreed that he would be detained and imprisoned by the taghut of Malaysia.
Rumiyah	10	7	29	Among The Believers Are Men: Abu Sabah Al-Muhajir	He remained in prison for two years with patience and steadfastness, despite the plots of the enemies...
Rumiyah	10	12	29	Among The Believers Are Men: Abu Sabah Al-Muhajir	After a long period of jihad, trials, and tribulations, there came to them the good tidings of the establishment of the Islamic State...
Rumiyah	10	5	30	Among The Believers Are Men: Abu Sabah Al-Muhajir	Thus, he raced to join that blessed caravan...
Rumiyah	10	6	30	Among The Believers Are Men: Abu Sabah Al-Muhajir	...and he and his mujahid brothers from among the muhajirin and ansar gave bay'ah to the Khalifah...

Publication	Issue	Stage	Page	Article Title	Quoted Text
<i>Rumiyah</i>	10	7	30	Among The Believers Are Men: Abu Sabah Al-Muhajir	However, Abu Sabah and the mujahidin showed patience and steadfastness, and remained loyal to their bay'ah to the Khilafah...
<i>Rumiyah</i>	10	8	30	Among The Believers Are Men: Abu Sabah Al-Muhajir	He raced to get ready, grabbed his weapon, and proceeded towards the enemy like a lion chasing after its prey.
<i>Rumiyah</i>	10	9	30	Among The Believers Are Men: Abu Sabah Al-Muhajir	Abu Sabah attained shahadah just one month after his marriage, and Allah made his death a fire against the mushrikin and a light for his mujahid brothers.
<i>Rumiyah</i>	10	4	31	Worship During The Last Ten Nights Of Ramadan	...Jibril would meet the Prophet every night during Ramadan, studying the Quran with him.
<i>Rumiyah</i>	10	2	32	Military And Covert Operations	...we take a glimpse at a number of recent operations conducted by the mujahidin of the Islamic State that have succeeded in expanding the territory of the Khilafah or simply terrorizing, massacring, and humiliating the enemies of Allah.
<i>Rumiyah</i>	10	6	32	Military And Covert Operations	They clashed with the Crusader soldiers, who were backed by American warplanes and helicopters, leading to a number of Crusaders being killed...
<i>Rumiyah</i>	10	9	32	Military And Covert Operations	...the istishhadi Abu Hand-halah al-Khurasani detonated his explosive vest on the motorcade of the murtadd...
<i>Rumiyah</i>	10	6	33	Military And Covert Operations	...the soldiers of the Khilafah killed 5 soldiers of the Crusader Filipino army and wounded six others after detonating an explosive device...
<i>Rumiyah</i>	10	9	33	Military And Covert Operations	Abul-Khayr al-Arkhabili carried out an inghimasi attack on the Resorts World hotel in the city of Manila in the Philippines...
<i>Rumiyah</i>	10	6	34	Military And Covert Operations	On the 27th of Sha'ban, one of the solderis of the Khilafah detonated an explosive device in the midst of a gathering of Crusaders in the British city of Manchester at a shameless concert at Manchester Arena, killing approximately 30 Crusaders and wounding 70 others.
<i>Rumiyah</i>	10	7	34	Military And Covert Operations	The assault began with the mujahidin stealthily advancing to the village and massacring those in the village until they took control of it.
<i>Rumiyah</i>	10	8	34	Military And Covert Operations	Support detachments then kept the murtaddin busy, targeting their positions in the villages of Mab'ujah and Sabburah...
<i>Rumiyah</i>	10	10	34	Military And Covert Operations	...also targeted the city of Salamiyyah with Grad rockets before returning safety back to their positions.
<i>Rumiyah</i>	10	9	34	Military And Covert Operations	...carried out an operation striking two locations in London, the first being London Bridge where they ran over a number of Crusaders, and the second being a pub where they stabbed several others before attaining shahadah.

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<i>Rumiyah</i>	10	4	35	The Excellence Of The Month Of Ramadan	"The month of Ramadan is that in which was revealed the Quran, a guidance for the people and clear proofs of guidance and criterion."
<i>Rumiyah</i>	10	6	37	Interview With The Amir Of The Soldiers Of The Khilafah In East Asia	...reminds us of the many battles which the soldiers of the Islamic State have engaged in against the Crusader Filipino army...
<i>Rumiyah</i>	10	2	37	Interview With The Amir Of The Soldiers Of The Khilafah In East Asia	He then directs a message through <i>Rumiyah</i> Magazine to all Muslims in the world, calling them to make hijrah to the regions in which the soldiers of the Khilafah are widely present in East Asia...
<i>Rumiyah</i>	10	1	37	Interview With The Amir Of The Soldiers Of The Khilafah In East Asia	The condition of the Muslims in East Asia is like the condition of their brothers in all the regions of the earth...
<i>Rumiyah</i>	10	7	37	Interview With The Amir Of The Soldiers Of The Khilafah In East Asia	...the people continue to keep hold of their weapons, ready to fight the Christians at any time.
<i>Rumiyah</i>	10	4	38	Interview With The Amir Of The Soldiers Of The Khilafah In East Asia	At this point, the people of tawhid exerted their efforts to teach the people the religion of Islam...
<i>Rumiyah</i>	10	2	38	Interview With The Amir Of The Soldiers Of The Khilafah In East Asia	...and to incite them to continue waging jihad until the religion is established in this land.
<i>Rumiyah</i>	10	12	38	Interview With The Amir Of The Soldiers Of The Khilafah In East Asia	...while others made hijrah to other jihad arenas where they saw hope in establishing the religion of Allah in the land.
<i>Rumiyah</i>	10	5	38	Interview With The Amir Of The Soldiers Of The Khilafah In East Asia	So we raced to give bay'ah to Amir ul-Muminin just a few days after the announcement of the return of the Khilafah...
<i>Rumiyah</i>	10	6	38	Interview With The Amir Of The Soldiers Of The Khilafah In East Asia	...the battalions and detachments which united under the banner of the Islamic State are among the best groups...
<i>Rumiyah</i>	10	6	39	Interview With The Amir Of The Soldiers Of The Khilafah In East Asia	...so Allah blessed them with the killing of hundreds of the enemy and aided the mujahidin against them.
<i>Rumiyah</i>	10	1	39	Interview With The Amir Of The Soldiers Of The Khilafah In East Asia	The Moro liberation front was originally a heterogenous mix of trends, schools of thought, and conflicting personalities...

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<i>Rumiyah</i>	10	12	40	Interview With The Amir Of The Soldiers Of The Khilafah In East Asia	...whose declared goal was the establishment of Allah's rule in the land...
<i>Rumiyah</i>	10	6	40	Interview With The Amir Of The Soldiers Of The Khilafah In East Asia	Ever since the people of this land embraced Islam, the disbelievers have not ceased planning to wage war against them for so much as a single day.
<i>Rumiyah</i>	10	7	40	Interview With The Amir Of The Soldiers Of The Khilafah In East Asia	Or is it that the mujahidin continue increasing in numbers and growing in strength...
<i>Rumiyah</i>	10	4	40	Interview With The Amir Of The Soldiers Of The Khilafah In East Asia	"It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although the mushrikin dislike it"
<i>Rumiyah</i>	10	12	41	Interview With The Amir Of The Soldiers Of The Khilafah In East Asia	...for the soldiers of the Islamic State in East Asia will continue upon their path until Allah shakes by them the thrones of Washington and Moscow...
<i>Rumiyah</i>	10	2	41	Interview With The Amir Of The Soldiers Of The Khilafah In East Asia	And teach the Crusaders that zero hour has arrived...
<i>Rumiyah</i>	10	6	42	The Murtadd Taliban Movement: On The Footsteps Of The Iraqi And Shami Sahwat	The movement was then hit by a major setback when it lost its foothold after just a few days of Crusader bombardment...
<i>Rumiyah</i>	10	12	42	The Murtadd Taliban Movement: On The Footsteps Of The Iraqi And Shami Sahwat	...and the endeavor to establish the shari'ah of Allah on the entire earth...
<i>Rumiyah</i>	10	6	43	The Murtadd Taliban Movement: On The Footsteps Of The Iraqi And Shami Sahwat	So let the soldiers of the Khilafah in Khurasan complete what they have begun by fighting the Crusaders and murtaddin...
<i>Rumiyah</i>	11	6	4	Either We Exterminate The Mushrikin Or Die Trying	And here there have passed us—by Allah's grace—eight months of fierce battles...
<i>Rumiyah</i>	11	8	5	Either We Exterminate The Mushrikin Or Die Trying	...for they have entered into one of the hardest and largest battles in history...
<i>Rumiyah</i>	11	7	5	Either We Exterminate The Mushrikin Or Die Trying	...preparing them mentally to continue forward regardless of whatever losses are incurred and however long it takes.
<i>Rumiyah</i>	11	2	5	Either We Exterminate The Mushrikin Or Die Trying	What is obligatory upon every mujahid in the city of Raqqah, wherever he is stationed, is to place in his calculations that this battle be a front for annihilating the murtaddin...

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Rumiyah	11	9	5	Either We Exterminate The Mushrikin Or Die Trying	...or die trying, so that we would meet Allah having remained steadfast upon His religion...
Rumiyah	11	4	7	Important Advice For The Mujahidin, Part 1	Whomsoever Allah guides, none can misguide, and whomsoever He leaves to stray, none can guide.
Rumiyah	11	2	7	Important Advice For The Mujahidin, Part 1	...as an incitement to steadfastness, and as a call to patience upon the fundamentals and constants.
Rumiyah	11	6	7	Important Advice For The Mujahidin, Part 1	Then He turned you back from them [defeated] that He might test you.
Rumiyah	11	7	8	Important Advice For The Mujahidin, Part 1	...because indeed victory comes with patience.
Rumiyah	11	8	8	Important Advice For The Mujahidin, Part 1	"Allah has written, 'I will surely overcome, I and My messengers...'"
Rumiyah	11	6	9	Important Advice For The Mujahidin, Part 1	How many a small company has overcome a large company by permission of Allah.
Rumiyah	11	7	9	Important Advice For The Mujahidin, Part 1	...then victory and tamkin comes, even if after a while.
Rumiyah	11	9	9	Important Advice For The Mujahidin, Part 1	So this is the elevation of 50,000 years in Paradise for the people of jihad...
Rumiyah	11	6	10	Important Advice For The Mujahidin, Part 1	And those people—he means the enemies—will be subdued, crushed.
Rumiyah	11	12	10	Important Advice For The Mujahidin, Part 1	...Allah renews the religion and revives the banner of the Muslims and the conditions of the believers and mujahidin, until it resembles the condition of the forerunners from among the Muhajirin and Ansar.
Rumiyah	11	2	11	A Clear Enemy	"O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Shaytan."
Rumiyah	11	9	11	A Clear Enemy	So whoever does that, it is incumbent upon Allah to enter him into Jannah...
Rumiyah	11	12	12	Our Journey To Allah	I ask Allah to make us among those who remain steadfast until the end to witness the victory...
Rumiyah	11	9	12	Our Journey To Allah	...or grant us the provision of an accepted shahadah.
Rumiyah	11	6	13	Our Journey To Allah	...ahead of us await times of intense trials and extreme hardships...
Rumiyah	11	8	13	Our Journey To Allah	...and times of severe battles between iman and kufr...
Rumiyah	11	9	13	Our Journey To Allah	...after which will be ease inshaallah...
Rumiyah	11	2	13	Our Journey To Allah	We Muslim women are required to fulfill our duties attentively...
Rumiyah	11	4	14	Our Journey To Allah	It is Allah who gave us the ability to contribute to the Islamic State.
Rumiyah	11	9	15	Our Journey To Allah	If the men head out in the path of Allah and are killed, they are alive with their Lord receiving provision...
Rumiyah	11	6	15	Our Journey To Allah	...and I counsel you to strive to turn the pains of trials and tribulations into the sweetness of iman...

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<i>Rumiyah</i>	11	6	16	And When The Believers Saw The Confederates	Indeed, from the sunnah (established way) of Allah which neither alters nor changes is that He tests His believing slaves... but [He ordered armed struggle] to test some of you by means of others.
<i>Rumiyah</i>	11	4	16	And When The Believers Saw The Confederates	Unquestionably, the help of Allah is near.
<i>Rumiyah</i>	11	6	17	And When The Believers Saw The Confederates	...through which Allah tried His Prophet and the believers...
<i>Rumiyah</i>	11	4	17	And When The Believers Saw The Confederates	And Allah only narrated to us the stories of those nations that came before us so that they would serve as a lesson for us...
<i>Rumiyah</i>	11	6	18	And When The Believers Saw The Confederates	There the believers were tested and shaken with a severe shaking...
<i>Rumiyah</i>	11	6	19	And When The Believers Saw The Confederates	...they were tried tested, and severely shaken.
<i>Rumiyah</i>	11	7	19	And When The Believers Saw The Confederates	...being patient, outdoing the enemy in patience, performing ribat, waging jihad...
<i>Rumiyah</i>	11	2	20	And When The Believers Saw The Confederates	O soldier of the Khilafah, ponder and take heed of what is taking place around you of events.
<i>Rumiyah</i>	11	4	20	And When The Believers Saw The Confederates	...beware of the gatherings of fitnah and avoid them, and follow the advice of your Prophet...
<i>Rumiyah</i>	11	6	20	And When The Believers Saw The Confederates	And We will surely test you until We make evident those who strive among you...
<i>Rumiyah</i>	11	7	21	And When The Believers Saw The Confederates	So renew and rectify your intentions, be patient upon the pain of wounds...
<i>Rumiyah</i>	11	8	21	And When The Believers Saw The Confederates	Pounce upon them like raging lions, and enter upon them through every door.
<i>Rumiyah</i>	11	9	21	And When The Believers Saw The Confederates	Seek shahadah, "And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous"...
<i>Rumiyah</i>	11	6	21	And When The Believers Saw The Confederates	...and truly when Allah loves a people He tries them.
<i>Rumiyah</i>	11	4	27	And When The Believers Saw The Confederates	They believe in Allah in truth, place their trust in him truthfully, and wage jihad in His path sincerely, and Allah guides them upon the straight path.
<i>Rumiyah</i>	11	6	29	The Ruling On Ghanimah, Fay, And Ihtitab	And indeed, the Islamic State has taken it upon its shoulders to wage jihad against the enemies of this religion...

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<i>Rumiyah</i>	11	2	29	The Ruling On Ghanimah, Fay, And Ihtitab	Then kill the polytheists where you find them and capture them and beseige them and sit in wait for them at every place of ambush.
<i>Rumiyah</i>	11	6	33	The Ruling On Ghanimah, Fay, And Ihtitab	It was revealed concerning a man from [the tribe of] Ashja' who was afflicted by hardship.
<i>Rumiyah</i>	11	4	33	The Ruling On Ghanimah, Fay, And Ihtitab	So he came to the Prophet who said to him, 'Fear Allah and have patience.'
<i>Rumiyah</i>	11	7	34	The Ruling On Ghanimah, Fay, And Ihtitab	...to man the frontiers with the numbers required, and to suffice them concerning their means of sustenance, and to build anything that needs to be built, and to dig trenches, and to purchase anything needed of riding animals and weapons...
<i>Rumiyah</i>	11	6	36	The Ruling On Ghanimah, Fay, And Ihtitab	...for they know what awaits them of tribulations, hardships, and difficulties in the path of Allah.
<i>Rumiyah</i>	11	2	38	The Ruling On Ghanimah, Fay, And Ihtitab	And it is a must on every muwahhid to expand the scope of his jihad to include waging war on the kuffar's wealth...
<i>Rumiyah</i>	11	6	39	The Ruling On Ghanimah, Fay, And Ihtitab	...because all that is considered fighting, due to what it entails of subduing, suppressing, and enraging the enemy...
<i>Rumiyah</i>	11	2	40	Military And Covert Operations	...we take a glimpse at a number of recent operations conducted by the mujahidin of the Islamic State that have succeeded in expanding the territory of the Khilafah or simply terrorizing, massacring, and humiliating the enemies of Allah.
<i>Rumiyah</i>	11	6	40	Military And Covert Operations	On the 9th of Ramadan, approximately 10 soldiers of the Crusader Filipino army were killed in clashes with the soldiers of the Khilafah...
<i>Rumiyah</i>	11	6	41	Military And Covert Operations	He took a woman hostage and then killed one of the citizens of Crusader Australia.
<i>Rumiyah</i>	11	9	41	Military And Covert Operations	After luring the police to his location, he opened fire on them, wounding three of them before attaining shahadah.
<i>Rumiyah</i>	11	6	42	Military And Covert Operations	Fierce confrontations took place that led to dozens of murtaddin being killed and wounded, and the rest fleeing.
<i>Rumiyah</i>	11	9	42	Military And Covert Operations	Two of the inghimasiyyin were killed, and the remaining three detonated their explosive vests on the murtaddin.
<i>Rumiyah</i>	11	9	43	Military And Covert Operations	...the istishhadi Abu 'Uthman al-Khurasani detonated his explosive vest on a gathering of the murtadd Pakistani police...
<i>Rumiyah</i>	11	6	43	Military And Covert Operations	Meanwhile, sniper units targeted the murtaddin in the neighborhoods of Rumaniiyyah and Jazrah...

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<i>Rumiyah</i>	11	1	44	Among The Believers Are Men: Abu Mujahid Al-Faransi	On the margins of European jahiliyyah, which conceals its disgusting reality beneath a glittering veil of lies and claims, such as happiness, security, and equality...
<i>Rumiyah</i>	11	9	45	Among The Believers Are Men: Abu Mujahid Al-Faransi	And from them are those for whom He seals a great good—shahadah in the cause of Allah—...
<i>Rumiyah</i>	11	1	45	Among The Believers Are Men: Abu Mujahid Al-Faransi	Macreme Abroujui was a young man originally from Tunisia. He spent his infancy and his early youth in this deplorable life, his concern was this worldly life which many had achieved, while headless of the Hereafter for which he had not learned how to prepare.
<i>Rumiyah</i>	11	2	46	Among The Believers Are Men: Abu Mujahid Al-Faransi	And thus—as it is the norm for most of the youth affiliated with Islam in the West... Macreme entered one of the masajid seeking to perform i'tikaf therein...
<i>Rumiyah</i>	11	4	46	Among The Believers Are Men: Abu Mujahid Al-Faransi	Thus, it was Allah's decree that he would find one of the callers to Islam quietly giving lectures and teaching some of his brothers the religion.
<i>Rumiyah</i>	11	5	46	Among The Believers Are Men: Abu Mujahid Al-Faransi	...where he repented to Allah from what he was once upon, and resolved to begin a new life as a true Muslim.
<i>Rumiyah</i>	11	6	46	Among The Believers Are Men: Abu Mujahid Al-Faransi	...he agree to assist them with anything they wanted, and to secure for them what they needed in terms of a vehicle and a weapon, amongst other things.
<i>Rumiyah</i>	11	5	47	Among The Believers Are Men: Abu Mujahid Al-Faransi	...that young man who had repented to Allah seeking to begin a new life as a slave of Allah...
<i>Rumiyah</i>	11	6	47	Among The Believers Are Men: Abu Mujahid Al-Faransi	...and whose loyalty had become solely reserved for every adherent to Islam out of love for them and out of a desire to extend help to the needy among them...
<i>Rumiyah</i>	11	7	47	Among The Believers Are Men: Abu Mujahid Al-Faransi	...so they decided at that time to busy themselves with d'awah, waiting until Allah prepared for them to be guided forward.
<i>Rumiyah</i>	11	2	48	Among The Believers Are Men: Abu Mujahid Al-Faransi	...after the commencement of the jihad in Sham, where his brothers were calling to hijrah and jihad...
<i>Rumiyah</i>	11	4	48	Among The Believers Are Men: Abu Mujahid Al-Faransi	...and assisting anyone who was determined to embark on the path...
<i>Rumiyah</i>	11	5	48	Among The Believers Are Men: Abu Mujahid Al-Faransi	Thus, it became the main objective of the group to make hijrah from France while hidden from the watchful eyes of the intelligence apparatus...
<i>Rumiyah</i>	11	7	49	Among The Believers Are Men: Abu Mujahid Al-Faransi	Likewise, they prepared for this the appropriate clothing and documentation that would support their claims, with the addition of forged passports required for crossing the borders.
<i>Rumiyah</i>	11	6	50	Among The Believers Are Men: Abu Mujahid Al-Faransi	...for they had met another French brother on their journey who recognized them... and who stuck to them despite their attempts to get away from him...

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<i>Rumiyah</i>	11	7	50	Among The Believers Are Men: Abu Mujahid Al-Faransi	...himself waiting behind in order to organize the crossing of one of the brothers who was stuck in Greece—adamant that he would not enter Dar al-Islam without him—for he had resolved that he would be with the last group to enter the Islamic State...
<i>Rumiyah</i>	11	8	50	Among The Believers Are Men: Abu Mujahid Al-Faransi	Eventually the members of the group entered with their families, and how greatly they rejoiced when their brothers from among the soldiers of the Islamic State received them at their borders.
<i>Rumiyah</i>	11	5	51	Among The Believers Are Men: Abu Mujahid Al-Faransi	...for his story had preceded him to the Islamic State along with his brothers who had arrived before him and had narrated the story of his hijrah...
<i>Rumiyah</i>	11	6	51	Among The Believers Are Men: Abu Mujahid Al-Faransi	And so Abu Mujahid became a soldier of the Khilafah after completing his shar'i and military training.
<i>Rumiyah</i>	11	7	51	Among The Believers Are Men: Abu Mujahid Al-Faransi	He would offer all his effort, wealth, and information in any jihad-related work that targeted the Crusaders in France.
<i>Rumiyah</i>	11	4	51	Among The Believers Are Men: Abu Mujahid Al-Faransi	Abu Mujahid, the simple caller to Islam... continued in his habit, taking advantage of any situation he would find himself in with the mujahidin or the general Muslim masses in order to command good, forbid evil, and call them to following the Sunnah.
<i>Rumiyah</i>	11	2	51	Among The Believers Are Men: Abu Mujahid Al-Faransi	He would tell them that it was their duty to thank Allah for His blessing by calling the people to Him and striving to guide them.
<i>Rumiyah</i>	11	9	51	Among The Believers Are Men: Abu Mujahid Al-Faransi	...He Also Sacrificed His Life for the Sake of Allah [paragraph title]
<i>Rumiyah</i>	11	7	52	Among The Believers Are Men: Abu Mujahid Al-Faransi	Rather, he would spend his recovery period anticipating his return to the arenas of battle...
<i>Rumiyah</i>	11	6	52	Among The Believers Are Men: Abu Mujahid Al-Faransi	They were similar in character and got along well, and those who knew Abu Ihsan would describe him with the same traits with which they would describe Abu Mujahid...
<i>Rumiyah</i>	11	8	52	Among The Believers Are Men: Abu Mujahid Al-Faransi	He reached... the frontlines, where a group of mujahidin were targeting the murtaddin... positioned on the highest hill...
<i>Rumiyah</i>	11	9	52	Among The Believers Are Men: Abu Mujahid Al-Faransi	...with its shrapnel tearing their bodies and immediately killing them—may Allah accept them both.
<i>Rumiyah</i>	11	9	53	The Raid In Tehran	It was comprised of istishhadiyyin, who detonated their explosive belts on Rafidi mushrikin gatherings...
<i>Rumiyah</i>	11	6	53	The Raid In Tehran	They then continued to clash with the Rafidi forces, which attempted for several hours to regain control of the parliament building...
<i>Rumiyah</i>	11	8	53	The Raid In Tehran	The evil of the Magian state of Iran has reached its climax.

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<i>Rumiyah</i>	11	9	55	Know Your Worth, O Enemy Of The Nations	O patient mujahid anticipating his reward...
<i>Rumiyah</i>	11	6	55	Know Your Worth, O Enemy Of The Nations	...nor will they ever grant you—respite for a single moment, nor will they disengage from fighting you or showing enmity towards you.
<i>Rumiyah</i>	11	2	55	Know Your Worth, O Enemy Of The Nations	Therefore, O honorable and defiant one in the era of epic battles, proceed and don't look back...
<i>Rumiyah</i>	11	6	56	Know Your Worth, O Enemy Of The Nations	...while they have employed against you spies and munafiqin, and sorcerers and shayatin?
<i>Rumiyah</i>	11	4	56	Know Your Worth, O Enemy Of The Nations	So seek assistance with Allah and do not weaken...
<i>Rumiyah</i>	11	2	56	Know Your Worth, O Enemy Of The Nations	And invest your time in everything that enrages the kuffar, affects and weakens them, destroys their morale, and inflicts the greatest damage upon them...
<i>Rumiyah</i>	11	6	57	Know Your Worth, O Enemy Of The Nations	Know that you are approaching trials and tribulations in the face of which none will remain firm...
<i>Rumiyah</i>	11	9	57	Know Your Worth, O Enemy Of The Nations	We will surely settle them in this world in a good place; but the reward of the Hereafter is greater...
<i>Rumiyah</i>	11	5	57	Know Your Worth, O Enemy Of The Nations	...and so you came with jihad and the pursuit of shahadah...
<i>Rumiyah</i>	11	2	57	Know Your Worth, O Enemy Of The Nations	...a clear evidence for the truth of your call to the tawhid of Allah...
<i>Rumiyah</i>	11	8	58	The City Of Marawi	...with a new battle ensuing therein from among the epic battles of Islam between the people of tawhid and the people of shirk.
<i>Rumiyah</i>	11	6	58	The City Of Marawi	A month of battles between the Muwahhidin and the Crusaders [infographic caption]
<i>Rumiyah</i>	11	6	59	And Likewise The Messengers Are Afflicted, Then The Final Outcome Is Theirs	And Likewise The Messengers Are Afflicted... [infographic caption]
<i>Rumiyah</i>	11	8	59	And Likewise The Messengers Are Afflicted, Then The Final Outcome Is Theirs	...Then The Final Outcome Is Theirs [infographic caption]
<i>Rumiyah</i>	12	7	4	Foreword	Indeed, our brothers in Mosul displayed steadfastness, perseverance, and conviction in the face of disbelief and its various forms...
<i>Rumiyah</i>	12	8	4	Foreword	..but they were confronted by the lions of the Islamic State who massacred them and tore them to pieces...
<i>Rumiyah</i>	12	9	4	Foreword	The believer sees the dunya as a prison, and instead looks for relief in obedience to Allah...
<i>Rumiyah</i>	12	12	4	Foreword	And so we give glad tidings to the kuffar that the soldiers of the Khilafah will conquer the land of Sham in its entirety...

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Rumiyah	12	12	5	Foreword	...and the banner of the Islamic State will flutterfly in every part of the world...
Rumiyah	12	6	6	The Muslim Society Between Human Reality And Misleading Fantasies	...some of the same social illnesses that afflict all human societies in every era, including shahwat (lusts) and shubuhahat (misconceptions).
Rumiyah	12	6	7	The Muslim Society Between Human Reality And Misleading Fantasies	...when the Islamic State of Iraq was established, the followers of the deviant groups and the parties of fitnah were among the first to defame it...
Rumiyah	12	12	7	The Muslim Society Between Human Reality And Misleading Fantasies	...nor will it ever exist until Allah inherits the earth and those upon it.
Rumiyah	12	2	7	The Muslim Society Between Human Reality And Misleading Fantasies	And without any doubt, it is a shar'i obligation for any society of Muslims to endeavor to become like the society of the companions of Allah's Messenger...
Rumiyah	12	6	8	The Muslim Society Between Human Reality And Misleading Fantasies	..incited the kuffar against the people of tawhid, and allied with the Jews and associated with them...
Rumiyah	12	2	8	The Muslim Society Between Human Reality And Misleading Fantasies	However, it is obligatory to completely be on guard against negligence with respect to commanding the good and forbidding the evil...
Rumiyah	12	2	9	The Sacred Months Are Four	And fight against the disbelievers collectively as they fight against you collectively.
Rumiyah	12	1	11	A Mujahid's Memories From The Battle Of Mosul	It was a crater much like the ones that had become widespread in the various neighborhoods in Old Mosul...
Rumiyah	12	6	11	A Mujahid's Memories From The Battle Of Mosul	...who would lie in wait for the impure Rafidah, alternating their sniping missions between day and night.
Rumiyah	12	8	11	A Mujahid's Memories From The Battle Of Mosul	"How did you endure, O Bilal?" (referring to the torture of the mushrikin inflicted on him in the scorching heat of Makkah)
Rumiyah	12	9	11	A Mujahid's Memories From The Battle Of Mosul	...until all his grandfather's sons had likewise joined, all of whom were killed in the path of Allah...
Rumiyah	12	4	12	A Mujahid's Memories From The Battle Of Mosul	I asked him about his path to guidance and how he arrived to the Islamic State. He replied, "I read about jihad in the Quran and contemplated its verses, such as..."
Rumiyah	12	2	12	A Mujahid's Memories From The Battle Of Mosul	"...the statement of Allah, 'Go forth, whether light or heavy'..."

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<i>Rumiyah</i>	12	5	12	A Mujahid's Memories From The Battle Of Mosul	When the Islamic State was announced, my brother and I raced towards it...
<i>Rumiyah</i>	12	9	12	A Mujahid's Memories From The Battle Of Mosul	"Never. I don't want anything except Jannah."
<i>Rumiyah</i>	12	8	12	A Mujahid's Memories From The Battle Of Mosul	So I smiled at him, for his words reminded me of the two good outcomes as I was thinking of the second of the two—victory.
<i>Rumiyah</i>	12	9	13	A Mujahid's Memories From The Battle Of Mosul	..and now we consider him to be in the body of a bird flying in Jannah wherever it wishes!
<i>Rumiyah</i>	12	4	13	A Mujahid's Memories From The Battle Of Mosul	So what then of a soldier who sees his leader with such motivation and sacrifice? No doubt he would think less of himself and compel himself to follow his example and emulate his deeds.
<i>Rumiyah</i>	12	7	13	A Mujahid's Memories From The Battle Of Mosul	You would find one of them getting wounded several times consecutively, and he would ignore his wounds and return to defend his post and to treat the wounded there, such as the likes of Dr. 'Umar Kassar.
<i>Rumiyah</i>	12	6	13	A Mujahid's Memories From The Battle Of Mosul	It as a quiet day in our district, for the murtaddin were still terror-stricken after a blessed raid by the brothers in another region.
<i>Rumiyah</i>	12	7	15	A Mujahid's Memories From The Battle Of Mosul	I said to him, "Did you bid farewell to your family?" He replied, "Yes, I said to them, 'This will be my last time meeting you.'"
<i>Rumiyah</i>	12	8	15	A Mujahid's Memories From The Battle Of Mosul	Just a few moments later, the place filled with dust, smoke, explosions, and firing, and so we raced to the location of our brother only to find him breathing his last breath amidst the rubble and fire.
<i>Rumiyah</i>	12	9	15	A Mujahid's Memories From The Battle Of Mosul	The courageous knight, Abu 'Ubaydah, the smiling, crippled, ambitious, zealous man had dismounted.
<i>Rumiyah</i>	12	10	16	A Mujahid's Memories From The Battle Of Mosul	A major portion of this route required that you travel across a vast open space, with nothing to shelter or to shad you and no walls to protect you, for the area was destroyed.
<i>Rumiyah</i>	12	6	16	A Mujahid's Memories From The Battle Of Mosul	...clearly portrays the criminality and haughtiness of the Crusaders and murtaddin waging war on the lands of Muslims...
<i>Rumiyah</i>	12	7	16	A Mujahid's Memories From The Battle Of Mosul	I arrived at a place that was akin to the first transit stop on the way to my next point and found some remnants of water... I decided to sleep in order to rest my exhausted body before continuing my journey towards my next stop.
<i>Rumiyah</i>	12	9	16	A Mujahid's Memories From The Battle Of Mosul	What a blessing it is for one to be injured in the cause of Allah, and to win His pleasure and His Jannah.

Publication	Issue	Stage	Page	Article Title	Quoted Text
<i>Rumiyah</i>	12	2	17	Harvest Of The Battles Of Raqqah	Killed 854 Murtadd PKK Fighters Among Them 190 Sniped
<i>Rumiyah</i>	12	9	17	Harvest Of The Battles Of Raqqah	Carried Out 43 Istishhadi And Inghimasi Operations
<i>Rumiyah</i>	12	2	19	Rulings Related To Giving Da'wah To The Harbi Kuffar	And what is meant by giving them da'wah is to call them firstly to Islam, and if they refuse, to call them to pay the jizyah, prior to fighting them.
<i>Rumiyah</i>	12	6	19	Rulings Related To Giving Da'wah To The Harbi Kuffar	"And it is more beloved to us that the enemy not be fought until he is called to Allah's religion, unless they hasten to fight us.
<i>Rumiyah</i>	12	2	20	Rulings Related To Giving Da'wah To The Harbi Kuffar	Go forth and attack in the name of Allah, for the cause of Allah. Fight he who disbelieves in Allah.
<i>Rumiyah</i>	12	6	20	Rulings Related To Giving Da'wah To The Harbi Kuffar	When you meet your enemy from the mushrikin, call them to three matters and accept whichever of them they agree to and withhold from fighting them.
<i>Rumiyah</i>	12	1	22	Rulings Related To Giving Da'wah To The Harbi Kuffar	However, in our present day reality, with the world being one small village and the entire world waging war against the Khilafah State...
<i>Rumiyah</i>	12	6	23	Rulings Related To Giving Da'wah To The Harbi Kuffar	"The murtaddin are either fought, or they embrace Islam, and jizyah is not accepted from them..."
<i>Rumiyah</i>	12	6	25	Important Advice For The Mujahidin, Part 2	"There the believers were tested and shaken with a severe shaking..."
<i>Rumiyah</i>	12	9	26	Important Advice For The Mujahidin, Part 2	...so Allah opened the gates of His heavens for His powerful soldiers...
<i>Rumiyah</i>	12	2	26	Important Advice For The Mujahidin, Part 2	...and Dimashq remained without an army and without guards, so its inhabitants were called to come out with their weapons to sleep on the walls and gates of the city in order to protect the land, so they went out on the city walls...
<i>Rumiyah</i>	12	4	26	Important Advice For The Mujahidin, Part 2	And Ibn Taymiyyah would walk on the city walls every night to incite the people to be patient and to fight, while reciting to them the verses of jihad and ribat.
<i>Rumiyah</i>	12	7	27	Important Advice For The Mujahidin, Part 2	Thus, the Imajat (the training camps in Dimashq) were built and the scholars were ordered to learn shooting in preparation for any emergency situation.
<i>Rumiyah</i>	12	8	27	Important Advice For The Mujahidin, Part 2	So the people became confused, and performed qunut in prayer, and then the first battles took place.
<i>Rumiyah</i>	12	9	27	Important Advice For The Mujahidin, Part 2	So he witnessed Uhud and fought until he was killed and more than 80 stab and strike wounds were found on his body.
<i>Rumiyah</i>	12	6	29	Important Advice For The Mujahidin, Part 2	It is a spiteful Crusader enemy that has come with an awful plan to conquer the Ummah and empower the Jews.

Publication	Issue	Stage	Page	Article Title	Quoted Text
<i>Rumiyah</i>	12	7	29	Important Advice For The Mujahidin, Part 2	And we say, if the Ummah would have drawn its swords, stood up, mobilized its armies, and moved towards Washington in pursuit of revenge...
<i>Rumiyah</i>	12	2	30	Important Advice For The Mujahidin, Part 2	Your women are in the hands of the worshippers of the Cross, who are abusing them, and no one is responding!
<i>Rumiyah</i>	12	6	30	Important Advice For The Mujahidin, Part 2	So either the captives are freed... or there will be slaughter...
<i>Rumiyah</i>	12	12	31	Important Advice For The Mujahidin, Part 2	With what face will you meet your Prophet on the Day of Judgment?
<i>Rumiyah</i>	12	6	31	Important Advice For The Mujahidin, Part 2	And one is indeed astonished at the patience of the enemies of this religion in their war against the Muslims...
<i>Rumiyah</i>	12	6	32	It Will Be A Fire That Burns The Cross And Its People In Raqqah	Battles have been ignited on the edges of the city, which has become an arena...
<i>Rumiyah</i>	12	8	32	It Will Be A Fire That Burns The Cross And Its People In Raqqah	Anyone who witnessed the battle of Mosul knows with certainty that the Battle of Raqqah will be nothing but a loss and source of regret for the murtaddin and their supporters...
<i>Rumiyah</i>	12	9	33	It Will Be A Fire That Burns The Cross And Its People In Raqqah	Either they attain shahadah and meet the Lord of the creation...
<i>Rumiyah</i>	12	8	33	It Will Be A Fire That Burns The Cross And Its People In Raqqah	...or they attain victory, conquest, and consolidation, inshaallah.
<i>Rumiyah</i>	12	6	33	It Will Be A Fire That Burns The Cross And Its People In Raqqah	The main goal of the Crusader campaign is to wipe out Islam and the Muslims...
<i>Rumiyah</i>	12	12	33	It Will Be A Fire That Burns The Cross And Its People In Raqqah	However, they will fail miserably, inshaallah, for the Khilafah will remain—with Allah's permission—until the establishment of the Hour.
<i>Rumiyah</i>	12	7	33	It Will Be A Fire That Burns The Cross And Its People In Raqqah	These operations had a significant effect on the kafir and murtadd troops, whose legions began displaying anxiety, confusion, and fear, and whose hearts were filled with terror.
<i>Rumiyah</i>	12	6	34	It Will Be A Fire That Burns The Cross And Its People In Raqqah	Our brothers in Mosul and its vicinity exhausted the kuffar and murtaddin...
<i>Rumiyah</i>	12	7	34	It Will Be A Fire That Burns The Cross And Its People In Raqqah	..and the kuffar have openly stated time and again that they expect the Battle of Raqqah to be a long and exhausting battle as well.
<i>Rumiyah</i>	12	8	34	It Will Be A Fire That Burns The Cross And Its People In Raqqah	...the Battle of Raqqah will not be a picnic for the murtaddin and their supporters. Rather, it will be a fire that burns the Cross and its people, gives honor to the Islamic State, and raises its banner, and will be a harsh lesson for the enemies of Allah...

Publication	Issue	Stage	Page	Article Title	Quoted Text
<i>Rumiyah</i>	12	7	35	It Will Be A Fire That Burns The Cross And Its People In Raqqah	So the preparations which Allah facilitated for the soldiers of the Khilafah to make proved to be a fatal blow...
<i>Rumiyah</i>	12	12	35	It Will Be A Fire That Burns The Cross And Its People In Raqqah	...and Allah will make us inherit their land and their homes, as well as other lands which we have not trodden before, inshaallah.
<i>Rumiyah</i>	12	8	35	It Will Be A Fire That Burns The Cross And Its People In Raqqah	...for Allah has guaranteed us victory and has promised you defeat.
<i>Rumiyah</i>	12	2	40	Military And Covert Operations	...we take a glimpse at a number of recent operations conducted by the mujahidin of the Islamic State that have succeeded in expanding the territory of the Khilafah or simply terrorizing, massacring, and humiliating the enemies of Allah.
<i>Rumiyah</i>	12	6	40	Military And Covert Operations	On the 4th of Shawwal, the soldiers of the Khilafah in East Asia succeeded in killing 13 Crusader Filipino soldiers during clashes in the various neighborhoods in the city of Marawi.
<i>Rumiyah</i>	12	6	41	Military And Covert Operations	On the 22nd of Shawwal, two members of the nationalist Taliban Movement were killed in clashes with the soldiers of the Khilafah in the area of Jakanah...
<i>Rumiyah</i>	12	9	41	Military And Covert Operations	..while 5 inghimasiyyin attained shahadah—we consider them so and Allah is their judge.
<i>Rumiyah</i>	12	10	42	Military And Covert Operations	Meanwhile, three murtaddin were killed after an explosive device was detonated at the entrance of the city of Radi', while the mujahidin returned safely to their positions.
<i>Rumiyah</i>	12	6	42	Military And Covert Operations	...near Ittihad University, where fierce clashes for several hours involving various weapons, resulting in 30 murtaddin being killed and others wounded.
<i>Rumiyah</i>	12	9	42	Military And Covert Operations	...while four inghimasiyyin attained shahadah...
<i>Rumiyah</i>	12	6	43	Epic Battles Of Mosul, From The 17th Of Muharram Until The 17th Of Shawwal 1438AH	Tens Of Thousands Wounded And Crippled [infographic caption]
<i>Rumiyah</i>	12	9	43	Epic Battles Of Mosul, From The 17th Of Muharram Until The 17th Of Shawwal 1438AH	Carried Out 482 Istishhadi Operations [infographic caption]
<i>Rumiyah</i>	12	4	44	Epic Battles Of Mosul, From The 17th Of Muharram Until The 17th Of Shawwal 1438AH	Contemplating His openly-seen signs, and reflecting on His wisdom concerning those signs, as well as His ability, kindness, perfection, justice, and equity towards His creation.

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