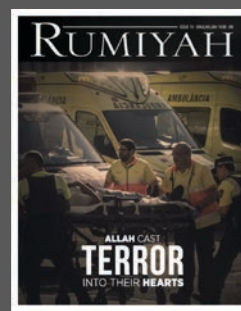
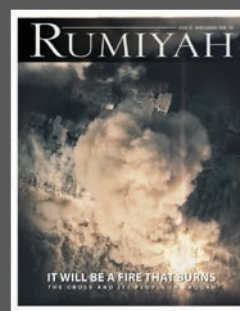
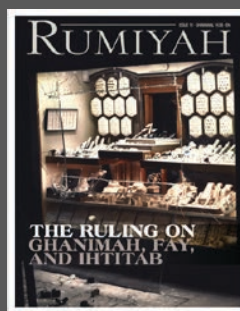
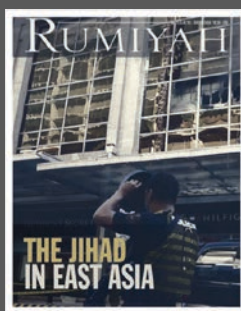
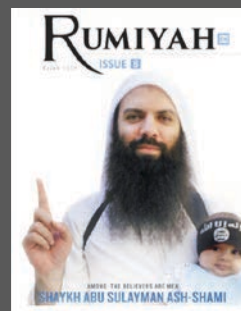
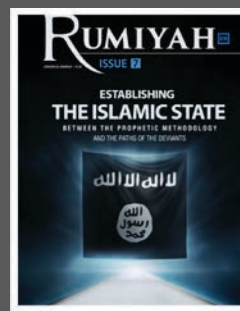


The Islamic State English-Language Online Magazine *Rumiyah* (Rome)

*Research Guide, Narrative
& Threat Analysis, and
U.S. Policy Response*



TERRORISM
RESEARCH CENTER

Robert J. Bunker
Pamela Ligouri Bunker

Front Cover: The thirteen covers of the English-language edition of *Rumiyah* (Rome) published as an online magazine by the *al-Hayat* media center of the Islamic State between September 2016 and September 2017 are provided. The Islamic State is a designated Foreign Terrorist Organization (FTO) as of December 17, 2004 under the name Islamic State of Iraq and the Levant (formerly al-Qa'ida in Iraq). See <https://www.state.gov/foreign-terrorist-organizations/>. NO RESTRICTIONS ON PUBLICATION//FOR PUBLIC DISTRIBUTION.

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Robert J. Bunker and
Pamela Ligouri Bunker

A Terrorism Research Center eBook

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Research Guide, Narrative & Threat Analysis and U.S. Policy Response—
A Terrorism Research Center eBook

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About the Terrorism Research Center



The Terrorism Research Center (TRC) is non-profit think tank focused on investigating and researching global terrorism issues through multi-disciplinary collaboration amongst a group of international experts. Originally founded as a commercial entity in 1996, the TRC was an independent institute dedicated to the research of terrorism, information warfare and security, critical infrastructure protection, homeland security, and other issues of low-intensity political violence and gray-area phenomena. Over the course of 15 years, the TRC conducted research, analysis, and training on a wide range of counterterrorism and homeland security issues.

First established on April 19, 1996, the year anniversary of the Oklahoma City terrorist bombing, the TRC operated for 15 years as a commercial entity providing research, analysis, and training on issues of terrorism and international security. The three original co-founders, Matthew Devost, Brian Houghton, and Neal Pollard, are reconstituting a new board of directors, comprised of researchers, first responders and academic and professional experts. “The TRC had an incredible legacy as a commercial company,” says Matthew Devost. “We believe there is still a strong need to continue the research and collaboration on such critical topics in the public’s best interest.”

From 1996 through 2010, the TRC contributed to international counterterrorism and homeland security initiatives such as Project Responder and the Responder Knowledge Base, Terrorism Early Warning Groups, Project Pediatric Preparedness, Global Fusion Center, and the “Mirror Image” training program. These long-standing programs leveraged an international network of specialists from government, industry, and academia. Reconstituting TRC as a non-profit will help establish the next generation of programs, research, and training to combat the emerging international security issues.

“Thousands of researchers utilized the TRC knowledge base on a daily basis, says Brian Houghton. “Our intent is to open the dialog, provide valuable counterterrorism resources, and advance the latest thinking in counterterrorism for the public good.”

“We want to put the 15-year legacy and goodwill of TRC to continuing benefit for the public, rather than focus on a specific business model,” says Neal Pollard. “TRC was founded in the wake of the 1995 Oklahoma City bombing and made its most significant contributions to the nation and the world after the attacks of September 11, 2001. Now that the War on Terrorism has evolved and the United States is entering a new era of transnational threats, the TRC will maintain its familiar role as the vanguard of next-generation research into these emerging threats.”

For more information visit www.terrorism.org.

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Foreword

This new Terrorism Research Center ebook represents a follow-on to an earlier [*Radical Islamist English-Language Online Magazines*](#) (August 2018) SSI USAWC (Strategic Studies Institute, U.S. Army War College) book also written by Robert J. Bunker and Pamela Ligouri Bunker—both noted international security specialists focusing on 21st century threats. Rather than addressing the wide constellation of radical Islamist English language magazines (and eBooks) that have been produced—as was done in the earlier work—it focuses this new analytical effort on the Islamic State’s magazine *Rumiyah* (Rome). *Rumiyah* takes on the mantle of the older IS magazine, *Dabiq*. *Dabiq* was forced to be discontinued given the then-imminent loss of its namesake (and eschatologically-linked) Syrian town soon to be retaken from the territorial Caliphate as it entered its final period of decline.

The new *Rumiyah* (Rome) magazine is quite different than its predecessor. Over time, it shifts the Islamic State narrative away from one of fighter and family emigration (*hijrah*) into Syria and Iraq to bolster its growing armies to one of either engaging in migration to other lateral battlefields found in Africa, the Middle East, or South-East Asia or directly participating in terrorist actions at home in the West—with the emphasis of taking the fight to the lands of the Romans. *Rumiyah* also includes a new component related to engaging in terrorist attacks against the West with how-to instructions for ‘Just Terror’ tactics (mimicking al-Qaeda’s ‘Open Source Jihad’ tactics found in its *Inspire* magazine) yet retains many of the radicalization narratives found in the earlier *Dabiq* magazine.

The work is divided into an introduction to this subject matter, the placing of *Rumiyah* in context with an overview of the magazine and the new Islamic State eBooks promoted within it, a comparative analysis of the themes and narratives found within each issue focusing on the topical areas of end state, enemy, recruitment, and TTPs (generalized), and a selected study of IS attacks directed against the West and their interrelationship to *Rumiyah*. It also provides a discussion of the ‘Just Terror’ tactics promoted in the magazine, and provides U.S. governmental recommendations to counter and mitigate the production and distribution of the magazine as well as its effects upon its readership and the violent outcomes expressed in terrorist actions. A comprehensive glossary of Arabic terms and jargon utilized in the magazine—which provides for a better understanding of Islamic State worldviews and also for deeper understanding of the individual magazine issues when independently read—is also included at the end of this text.

It is believed that this new TRC book focusing on the Islamic State English-language online magazine *Rumiyah*—encompassing research guide, analytical study, and

policy response recommendations elements—will be of significant interest to U.S. senior defense policy and Army and Joint Force officers, as well as civilian and uniformed military focused scholars at our nation’s War Colleges and universities, along with professionals in the fields of international security and counterterrorism.

Matt Devost
Founder
The Terrorism Research Center

About the Authors

ROBERT J. BUNKER is an international security and counterterrorism professional and is presently an adjunct research professor at the Strategic Studies Institute (SSI) of the U.S. Army War College (USAWC) and an instructor with the Safe Communities Institute, University of Southern California. Past associations include Futurist in Residence, Behavioral Research and Instruction Unit at the Federal Bureau of Investigation (FBI) Academy in Quantico, VA and Distinguished Visiting Professor and Minerva Chair at SSI, USAWC. Dr. Bunker holds university degrees in political science, government, social science, anthropology-geography, behavioral science, and history and has undertaken hundreds of hours of specialized counterterrorism and counternarcotics training. He has delivered numerous presentations—including U.S. Congressional Testimony—and has hundreds of publications including numerous books, booklets, reports, papers, articles, response guidance, and research notes. Radical Islamist-focused publications and activities include co-editorship of a recent five-volume *Small Wars Journal* anthology series on this topical area and the co-authored SSI, USAWC book *Radical Islamist English-Language Online Magazines: Research Guide, Strategic Insights, and Policy Response*, as well as earlier works ranging from the weaponization of unmanned aerial systems (UAS), use of teleoperated sniper rifles and machine guns, chemical weapons, and suicide bombers (including internal body cavity), along with related efforts extending back to pre-9/11 research on al-Qaeda doctrine, later published for U.S. law enforcement counterterrorism purposes, as well as pre- and post- 9/11 Los Angeles Terrorism Early Warning Group (LA TEW) activities.

PAMELA LIGOURI BUNKER is a researcher and analyst specializing in international security and terrorism—with a narratives analytical focus—and is presently a non-resident fellow in terrorism and counterterrorism, TRENDS Research and Advisory, Abu Dhabi and an associate with *Small Wars Journal—El Centro*. She is a past senior officer of the Counter-OPFOR Corporation and has professional experience in research and program coordination in university, non-governmental organization (NGO), and city government settings. She holds undergraduate degrees in anthropology-geography and social sciences from California State Polytechnic University Pomona, an M.A. in public policy from the Claremont Graduate University, and an M.Litt. in terrorism studies from the University of Saint Andrews, Scotland. She is co-author of the SSI, USAWC book *Radical Islamist English-Language Online Magazines: Research Guide, Strategic Insights, and Policy Response*, author and co-editor of *Global Criminal and Sovereign Free Economies and the Demise of the Western Democracies: Dark Renaissance* (Routledge, 2015), and has published a number of referred and professional works—

individually and co-authored—in *Small Wars & Insurgencies*, *Small Wars Journal*, *FBI Library Subject Guides*, and in various edited book projects including *Narcos Over the Border* (Routledge, 2011) and *Criminal-States and Criminal-Soldiers* (Routledge, 2008).



Introduction

The Islamic State and *Rumiyah* (Rome)

“Muslims currently living in Dar al-Kufr must be reminded that the blood of the disbelievers is halal, and killing them is a form of worship to Allah, the Lord, King, and God of mankind.”¹

The topical focus of this book is the radical Islamist English-language online magazine *Rumiyah* (Rome) published by the Islamic State via its *al-Hayat* media center. As it relates to the international security milieu, this magazine was published during the decline and fall of the territorial Caliphate in Syria and Iraq from mid-2016 through later 2017. Set within the broader context, the U.S. has been engaged in a war with radical Islamists since the mid-1990s, one that is now increasingly being waged across more and more regions within multiple continents of the world. The Islamic State represents an evolutionary component of that conflict as an entity that was once relatively minor and subordinate to the al-Qaeda organization.² It later became its equal and then surpassed it in power, prestige, and influence within the global jihadi community of interest only then to suffer numerous setbacks including the recent demise of the territorial Caliphate in Syria and Iraq. Some estimates even suggest that al-Qaeda and its affiliate network have now eclipsed the battered Islamic State (and its affiliates) in global reach and power although, like a wounded animal, the threat IS still represents to the U.S. and her allies cannot be easily discounted nor should it. U.S. Army soldiers, other governmental personnel, and our nation’s citizens have been killed and injured by IS operatives (including lone wolves) overseas in the distant battlefields of the Middle East, Africa, and South East Asia and as well as on the streets of San Bernardino, Columbus, New York, Dallas, Orlando, Philadelphia, and within many other U.S. cities.³ Thus, for the United States Army and the Joint Force, this area of analysis—focused on an official propaganda and recruitment (as well as terrorist training guidance) outlet of the Islamic State—is of significant strategic interest. In fact, it can be argued that the *Rumiyah* publication was helping to position the Islamic State for the post-territorial Caliphate future that it knew was coming.

There thus exists great value in gleaning the lessons that can be surmised by studying the various elements of this magazine as well as gaining further insights into Islamic State thinking. Specific items of interest and concern for the U.S. security posture—both domestic and foreign—exemplified with the issues and pages of *Rumiyah* are:

- Ongoing propaganda and recruitment themes and narratives aimed at radicalizing English-language speakers in the West—including both indigenous and immigrant (specifically Sunni) demographic strata.
- Polarizing the Sunni denomination of Islam with Christianity—characterized therein as civilizational class between *muwahhidin* (holy warriors) and crusaders—while at the same time polarizing the Sunni and Shia denominations of Islam—viewed as *rafidha* (rejectors of legitimate Islam)—and even creating polarization within Sunni Islam itself with those disagreeing with IS tenets labeled as *murtadds* (apostates).
- A shift away from *hijrah* (emigration) to the territorial Caliphate within Syria and Iraq to one of lateral battlefield migration in support of old and new IS *wilayats* (provinces) that have been founded.
- An increased call for terrorist actions directed against the West by those members of the IS collective who remain in the lands of the *kufar* (unbelievers).
- The promotion of tactics, techniques, and procedures (TTPs)—embodied primarily by means of low technology ‘Just Terror’ tactics (e.g. knives and vehicles)—in order to conduct such terrorist attacks.
- An interactive magazine component in which IS operatives (primarily lone wolves) openly state their allegiance to IS and utilize ‘Just Terror’ tactics in their acts of terrorism and in return are recognized as ‘Soldiers of the Caliphate’ by *Amaq* news and social media posts and later within the pages of *Rumiyah* itself.

The work itself is divided into a number of sections. It begins with this introductory section providing insights into the wider international security milieu during *Rumiyah*’s span of publication and the U.S. Army and general defense community’s strategic interests related to Islamic State themes, narratives, and activities this publication brings to the fore. It then provides some context to and a general overview of *Rumiyah*. Basic information about the magazine is provided, ranging from how it is laid out to it’s basic use of OPSEC (operational security) to how it is distributed. This includes highlighting each issue of the magazine, listing its name, cover imagery, date of publication, length, and the main articles found within it. The new series of IS eBooks being promoted within the magazine are also touched upon—with more detailed information provided in a table—along with highlighted examples of important academic and professional studies focusing upon it.

A comparative and detailed analysis of the themes and narratives found in each of the thirteen *Rumiyah* issues are then undertaken by means of multi-paragraph issue overviews and the listing of major textual components focusing on end state, enemy, recruitment, and TTPs passages. Following this, a review of fifteen selected radical Islamist terrorist attacks directed at the West and their interrelationship to *Rumiyah* during twelve months of its thirteen-month publication run—from September 2016

through August 2017—are provided as are tangential incidents drawing up al-Qaeda ‘Open Source Jihad’ TTPs both claimed and unclaimed by the Islamic State. The analysis related to the fifteen selected incidents includes overviews and perpetrator(s) to *Rumiyah*/*Rumiyah* to perpetrator(s) analysis to determine if interlocking relationships exist. A discussion of ‘Just Terror’ tactics and overview tables related to knife, vehicle, arson, and hostage taking attacks is then presented. The ‘Just Terror’ tactics are also both compared and contrasted to al-Qaeda ‘Open Source Jihad’ tactics—with a table of the specific TTPs indexed to the *Rumiyah* and *Inspire* issues they are found in given in Appendix 1. Further, the ‘Just Terror’ tactics are also discussed as they relate to the earlier mentioned selected incidents.

Finally, U.S. governmental policy response recommendations are provided. This section is comprised of a determination of which radical Islamist English-language online magazine have been publishing since 2017 (with an accompanying table) and reflects on the fact that they may or may not be reaching their evolutionary dead end. It then reiterates some of the earlier array of policy recommendations proposed in the SSI Book *Radical Islamist English-Language Online Magazines*, published in August 2018, if *Rumiyah* should resume publication—or another follow-on magazine should emerge—and advocates additional policy responses drawing upon technology-based approaches. If radical Islamist English-language online magazines are in fact reaching their publishing twilight, however, suggestions are made related to responding to and mitigating the Islamic State use of the *Telegram* service as an expression of the ‘Cyber Caliphate.’ *Telegram* channels can and do mimic *Rumiyah* propaganda and recruitment narratives as well as provide training and transmission of terrorist TTPs.⁴ Additional policy considerations reflect the reality that—whether online magazines will or will not be published in the future—jihadi media and instructional outcomes still must be responded to and mitigated. Governmental counter-narratives and counter-radicalization efforts directed at radical Islam as well as countering terrorist actions against the West will be required in coordination with responding to the decades old radical Islamist global insurgency we find ourselves in the midst of. At the end of this work, a comprehensive glossary of Arabic terms and jargon has also been created. It alphabetically lists and then defines all of the Arabic terms appearing in the thirteen issues of *Rumiyah* that have been published.⁵

Chapter 1




Rumiyah Overview




“O Muwahhidin, rejoice for by Allah we will not rest from our jihad except beneath the olive trees of Rumiyah (Rome).”⁶




The Islamic State online magazine *Rumiyah* (Rome) is the follow-on publication to the 15 issue online magazine *Dabiq* (a town in Syria) that was published from July 2014 through July 2016. Recognizing that the city of Dabiq, Syria would eventually fall to the coalition aligned against it—which subsequently happened in mid-October 2016—the Islamic State refocused its premier English-language online magazine on *Rumiyah*, which in classical Arabic means Rome.⁷ The new propaganda mythos is that the fall of Rome now needs to be focused upon instead of the End of Days battle at Dabiq.⁸ This new magazine was published from September 2016 through September 2017 with 13 issues being produced in the *Rumiyah* publishing office(s), or at least the central coordinating office, thought to be in Raqqa, Syria, which was then overrun by U.S. coalition forces.⁹ In addition to an English-language edition, it was also published in at least “French, German, Russian, Indonesian and Uyghur.”¹⁰ Though deeper forensic analysis suggests eight languages of publication (English, French, German, Indonesian, Pashto, Russian, Turkish, Uyghur) for the initial issues with later issues also including editions in Bosnian, Kurdish, and Urdu.¹¹


An overview of the *Rumiyah*’s English edition issues relating to their issue name, cover image, publication date, length, and the main articles contained within them can be viewed in Table 1. The publication of this new magazine fully signifies a shift in Islamic State strategy from extending the Caliphate in Syria and Iraq to one of engaging in lone wolf and small cell attacks primarily in the West but also in locales such as Kenya and Bangladesh as well as engaging in fighter hijrah (migration) to the Philippines and other lateral battlefields.¹² Although legacy articles more suited to *Dabiq* and its territorial Caliphate focus also appear in the magazine, *Rumiyah* was initially a shorter and inferior product to *Dabiq* and is illustrative of the mounting pressure the Islamic State was under financially and militarily as it continued to lose cities and territories within its shrinking Caliphate. By the third issue, however, it grew in size and increased in overall quality as it began to become routinized. Of note is that the fact that the magazine format changed for some reason from issue 1-6 which did not have named issues and the same olive tree (Rome inspired) back cover while issue 7-13 had named covers (and a different top section design) and different back covers, with a sub-variation between the 7-9 and 10-13 issues with slight top section design patterns. This suggests either editor(s) and/or

desktop publishing software changes in magazine production had taken place in February-March 2017 and possibly again in the May-June 2017 time periods. More in depth analysis concerning each issue of magazine will be provided in the following section.

No.	Issue Name	Date	Length	Main Articles
Issue 1	No Title 	Dhul-Hijjah 1437 (September 2016)	38 pp.	Stand and Die upon that for Which your Brothers Died; The Religion of Islam and the Jama'ah of the Muslims; Interview with the Amir of the Central Office for Investigating Grievances; Among the Believers are Men: Abu Mansur al-Muhajir; O Women, Give Charity; The Wicked Scholars are Cursed; The Kafir's Blood is Halal for You, So Shed It
Issue 2	No Title 	Muharram 1438 (October 2016)	38 pp.	A Message from East Africa; Important Memorandums; The Shuhada of the Gulshan Attack; Just Terror Tactics; The Religion of Islam and the Jama'ah of the Muslims—Part 3; Paths to Victory—Part 1; Brutality and Severity towards the Kuffar; Glad Tidings of Imminent Victory to the Patient; Stories of Steadfastness from the Lives of the Sahabiyyat
Issue 3	No Title 	Safar 1438 (November 2016)	46 pp.	The Weakest House is That of a Spider; This is What Allah and His Messenger Promised Us; Just Terror Tactics—Part 2; Among the Believers Are Men: Abu 'Abdillah al-Britani; The Religion of Islam and the Jama'ah of the Muslims—Part 4; Paths to Victory—Part 2; Towards the Major Malhamah of Dabiq; The Obligation of Exposing Wicked Scholars; Jihad through Du'a; Sultan Mahmud al-Ghaznawi; Abide in Your Homes; Military and

				Covert Operations
Issue 4	No Title 	Rabi' al-Awwal 1438 (December 2016)	40 pp.	Hijrah Does Not Cease as Long as the Kuffar Are Fought; You Will Remember What I have Told You; Interview with the Wali of Tarabulus; Whoever Takes His Book as His Teacher Will Be More Correct than Mistaken, if...; A Treatise on Hypocrisy and the Hypocrites; Indeed Allah Has Blessed Me; The Pledge to Fight to the Death; Stories of Victory After Patience; Marrying Widows Is an Established Sunnah; Military and Covert Operations
Issue 5	No Title 	Rabi' al-Akhir 1438 (January 2017)	44 pp.	The Syrian Sahwat: Shallow Unity and Reliance on Taghut; Collateral Carnage; Just Terror Tactics; Part 3; Interview With the Amir Hisbah in Sinai; The Flames of Justice; Paths to Victory: Part 3; Traits of the Evil Scholars; Leaders of the Murabit Emirate; I Will Outnumber the Other Nations through You; Military and Covert Operations
Issue 6	No Title 	Jumada al-Ula 1438 (February 2017)	44 pp.	They Say, "We Fear That a Calamity May Strike Us"; And Do Not Weaken in Pursuing the Enemy; Shedding Light on the Blessed Operation in Istanbul; The Safe Zone; Paths to Victory: Part 4; Examples of the Sahabah's Eagerness to Attain Shahadah; Interview With the Military Amir of Hims Wilayah; Wala and Bara, O Women; Military and Covert Operations
Issue 7	Establishing the Islamic State	Jumada Al-Akhirah 1438 (March 2017)	38 pp.	That Allah Should Test Those Who Believe and Destroy the Disbelievers; What They Never Told Me; Establishing the Islamic State; Rely on Allah, Not on Your

				Equipment; Only Those of His Slaves with Knowledge Fear Allah; La Ilaha Illallah in Word and Deed; Disavowal of the Mushrikin in the Lives of the Prophet and Sahabah; The Flesh of Your Spouse Is Poisonous; Military and Covert Operations
Issue 8	Among The Believers Are Men: Shaykh Abu Sulayman Ash-Shami 	Rajab 1438 (April 2017)	48 pp.	Among the Believers are Men; The Kafir's Wealth Is Halal for You, so Take It; And Worship Your Lord until Death Comes to You; A True Promise of Allah; Establishing the Islamic State: Part 2; Zuhd in the Dunya Is the Way of the Salaf; And Likewise the Messengers Are Afflicted; Being Blessed with Health and Tested with Illness; Those Who Seek the Judgment of the Tawaghit; And Fight the Mushrikin Collectively; Military and Covert Operations
Issue 9	The Ruling On The Belligerent Christians 	Sha'ban 1438 (May 2017)	58 pp.	The Ruling on the Belligerent Christians; Be Patient, for Indeed the Promise of Allah is True; Just Terror Tactics: Part 4; And Likewise the Messengers Are Afflicted... Part 2; The Woman Is a Shepherd in Her Husband's Home; They Took Their Scribes and Monks as Lords besides Allah; Establishing the Islamic State: Part 3; Military and Covert Operations; Interview with the Amir of the Soldiers of the Khilafah in Misr
Issue 10	The Jihad In East Asia	Ramadan 1438 (June 2017)	46 pp.	But Allah Came Upon Them From Where They Had Not Expected; And Like Wise the Messengers are Afflicted: Part 3; Important Memorandums; Be a Supporter, Not a Demoralizer; Establishing the

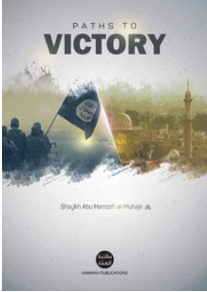

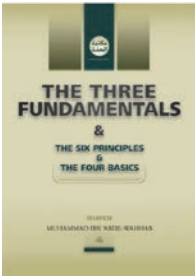
				Islamic State: Part 4; Among the Believers are Men: Abu Sabah al-Muhajir; Military and Covert Operations; Interview with the Amir of the Soldiers of the Khilafah in East Asia; The Murtadd Taliban Movement
Issue 11	<p>The Ruling On Ghanimah, Fay, And Ihtitab</p> 	Shawwal 1438 (July 2017)	60 pp.	Either We Exterminate the Mushrikin Or Die Trying; Important Advice for the Mujahidin: Part 1; Our Journey to Allah; And When the Believers Saw the Confederates; The Twelve Rafidah Devour Their Own Idols; The Ruling on Ghanimah, Fay, and Ihtitab; Military and Covert Operations; Among the Believers are Men: Abu Mujahid Al-Faransi; Know Your Worth, O Enemy of the Nations
Issue 12	<p>It Will Be A Fire That Burns: The Cross And Its People In Raqqa</p> 	Dhul-Qa'Dah 1438 (August 2017)	46 pp.	The Muslim Society Between Human Reality and Misleading Fantasies; A Mujahid's Memories from the Battle of Mosul; Rulings Related to Giving Da-Wah to Harbi Kuffar; Important Advice for the Mujahid: Part 2; It Will Be A Fire That Burns: The Cross And Its People In Raqqa; The Female Slaves of Allah in the Houses of Allah; Military and Covert Operations
Issue 13	<p>Allah Cast Terror Into Their Hearts</p>	Dhul-Hijjah 1438 (September 2017)	44 pp.	The Rule of the Shari'ah, Not the Rule of the Jahiyyah; Take Advantage of Your Spare Time Before You Become Occupied; The Position of Imamah in the Religion and the Evidence for the Obligation of Establishing It; Important Advice for the Mujahidin: Part 3; The

				Characteristics of the Munafiqin: Part 1; The Hijrah of Umm Sulaym Al-Muhajirah; Military and Covert Operations
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Table 1. *Rumiyah* (Rome) Online Magazine¹³

Each issue of *Rumiyah* is typically divided into sections entitled ‘Foreword,’ ‘Articles,’ and ‘News’ with special sections being ‘Exclusive,’ ‘Sisters,’ ‘Feature,’ ‘Interview,’ and ‘Shuhada’ (martyr), dependent on the issue or the issue sequence. Issue 12 and 13, for instance, revert back to the original and simpler initial format of Issue 1. Multiple essays may be found in the ‘Articles’ section but typically all the other sections contain one essay. Variation does exist, with multiple essays being contained in some issues regarding their ‘Exclusive’ section. In addition to these reoccurring and special sections found in each issue, roughly 4-6 pages of each magazine were dedicated to single page topical areas. Topics include *al-Hayat* media featured videos—initially 10 and later 3 spotlighted—with titles such as “Tank Hunters,” “The Shield of the Cross,” and “My Father Told Me” found in Issue 6¹⁴ along with inspirational foci concerning piety, bravery, religious doctrine, ‘body and materiel counts’ of opposing forces destroyed in battles and operations, and in two issues (2 and 13) information on IS apps for learning the *Qu’ran*, Arabic, and weapons identification meant for children to utilize. Also of note is a single page topical area series that appeared from issue 7 through issue 13 on the last back non-cover page of each of these issues. This series promotes three flash cards related to creed and special months with religious significance (‘Aqidah, Sha’ban, and Ramadan) and a brand new eBooks series—*Paths to Victory*, *The Final Outcome is Theirs*, *The Three Fundamentals*, *Advice*—based on translated writings from Arabic concerning Shaykh Abu Hamzah al-Muhajir, Shaykh Abu Mus’ab az-Zarqawi, and Shakyh Muhammad ibn ‘Abdil-Wahhab (See Table 2).

Title	<i>Rumiyah</i> Issue / eBook Date of Publication	Length	Author/Sections
<i>Paths to Victory</i>	7 / Jumada al-Akhirah 1438 (Feb-Mar 2017; English Translation)	46 pp.	Shaykh Abu Hamzah al-Muhajir (Contemporary; d. 2010) / Introduction; The First Path: Tawhid; The Second Path: Unity; The Third Path; Listening & Obeying;

			<p>The Fourth Path: Patience & Steadfastness; The Fifth Path: Preparation; The Sixth Path: Humility; The Seventh Path: Dhikr; The Eight Path: Du'a</p>
<p><i>And Likewise The Messengers Are Afflicted, Then The Final Outcome is Theirs</i></p> 	<p>11 / Dhul-Qa'dah 1438 (Jul-Aug 2017; English Translation)</p>	<p>38 pp.</p>	<p>Shaykh Abu Mus'ab az-Zarqawi (Contemporary; d. 2006) / None (Text with no sections)</p>
<p><i>The Three Fundamentals & The Six Principles & The Four Basics</i></p> 	<p>12 / Dhul-Hijjah 1438 (Aug-Sep 2017; English Translation)</p>	<p>36 pp.</p>	<p>Shakyh Muhammad ibn 'Abdil-Wahhab (Historical; d. 1792) / The Three Fundamentals; The Six Principles; The Four Basics</p>
<p><i>Advice For The Soldiers And Leaders Of The Islamic State</i></p>	<p>13 / Muharram 1439 (Sep-Oct 2017; English Translation)</p>	<p>60 pp.</p>	<p>Shaykh Abu Hamzah al-Muhajir (Contemporary; d. 2010) / Himmah Publications Foreword; Introduction; Thirty-One Passages with Advice</p>

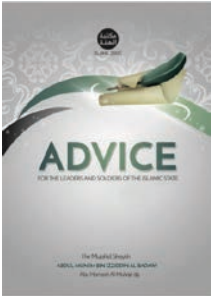
			
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Table 2. *Rumiyah* Showcased eBooks¹⁵

The size of each issue varies from a low of 38 pages (Issue 1, 2, and 7) to a high of 60 pages (Issue 11) with a median issue size of 45 pages. The issues are created by means of desktop publishing software with the final product made into PDF files for distribution purposes. All of the essays contained in the magazine are produced in English with Arabic terms utilized constantly, as well as the occasional Arabic script. Color imagery and photos are also found throughout each issue. The issues were released typically between 26 and 38 days from one another. This suggests that the editor(s) had worked out a basic magazine publication system from issue theme (for the later ones) through final product desktop assembly. No named editor(s) is, or are, evident and contributors are not generally linked to the various articles and essays contained within it, other than special interviews or some older or historical writings. Unlike many of the earlier radical Islamist online magazines, no means of contacting the magazine or the editor via email or via an encrypted online app (such as a *Telegram* channel) exists. It might be noted that even later in the life cycle of many of these earlier magazines such means of contact were terminated for OPSEC (operational security) purposes.¹⁶ Such OPSEC lessons learned appeared to have been employed by *Rumiyah* from its inception including that of masking the names of its editor(s) and contributors. The magazine does have an interactive component derived from the ‘Just Terror’ TTPs it promotes and the ‘Military and Covert Operations’ section. In the latter column, IS operatives and affiliates get ‘shoutouts’ (i.e. recognition) for engaging in tactical actions using the JT TTPs—and sometimes AQ OSJ TTPs—in *Dar al-Kufr* (land of the unbelievers).

It should be noted that the magazine is not always an easy read with the educational level of targeted readership varying from essay to essay. Also—even though many of the Arabic words utilized in the various *Rumiyah* issues are defined therein—it can be an exhausting process having to remember the Arabic lexicon and context in which the words are utilized given the very different spiritual and cultural perspectives held by the Islamic State collective (see Glossary of Arabic Terms). Each new issue of the magazine upon release was distributed via social media—*Twitter* (& the *Dawn* app) and *Facebook*—and file sharing sites and apps—primarily *Telegram* but also in sites like *JustPaste.it* and *Archive* via PDF, BitTorrent, et.al.—as well as numerous darkweb

sites.^{17,18} The magazine can be viewed as an integral component of broader Islamic State media and propaganda activities—representing a coherent narrative to be provided on a monthly basis—linked to *al-Hayat* media productions and *Amaq* news agency releases. It shows the depth of the interactions between the territorial and virtual Caliphates that sought to develop synergies between themselves. Still, the distribution of *Rumiyah*—like *Dabiq* before it—has not always been a smooth affair and has been the subject of counter-distribution operations conducted against it.¹⁹ Fake issues of *Rumiyah* No. 5 and No. 7 being distributed have been noted as well as a possible fake No. 6 version.²⁰

Rumiyah has been the subject of international security discussions and posting on *Twitter* (#rumiyah) from 5 September 2016 through 31 September 2017 with heavy input by counter-terrorism expert Rita Katz (@Rita_Katz). A number of academic and professional studies specifically focused on *Rumiyah*, and/or comparing the magazine to *Dabiq*, and/or placing it in broader context to other Islamic State activities have also been conducted. These include the following studies:

- An academic analysis of English-language sympathizer and non-sympathizer *Twitter* users related to *Rumiyah* distribution (relating to eleven issues) presented in a paper given at the 2nd European Counter Terrorism Centre (ECTC) Advisory Group conference, 17-18 April 2018, at Europol Headquarters, The Hague.²¹
- A purported white hat French hacker—Bad_Tigrou at *Twitter*—engaging in a forensic analysis of all thirteen issues of *Rumiyah* focusing on metadata found in the complete set of cross language issues composed of 136 PDF files.²²
- An academic article published in *IOSR Journal Of Humanities And Social Science (IOSR-JHSS)* that provides an in-depth content examination of eight English-language issues of *Rumiyah* that seeks to understand the types of articles published within it and the kinds of propaganda the magazine advances. Informative, influential, religious, direct, and indirect messaging is discussed.²³
- An ICCT (International Centre for Counter-Terrorism, The Hague) research paper that provides a comparative analysis and reference guide of English-language Islamic State magazines—*Islamic State News* (issues 1-3), *Islamic State Report* (issues 1-4), *Dabiq* (issues 1-15) and *Rumiyah* (issues 1-13)—from 2014 through 2017 meant to be utilized by CT-CVE strategic communications practitioners.²⁴
- An online *Perspectives in Terrorism* article engaging in a mixed methods empirical study of English-language *Dabiq* and *Rumiyah* online magazine changes in emphasis and style. The analysis includes text and images with infographic and stylistic differences discussed along with overall patterns of image/article type combinations presented.²⁵

Chapter 2

Comparative Analysis of *Rumiyah*

Themes and Narratives

“And let the Crusaders take heed, for just as the Khilifah is filled with men who love death more than the Crusaders love life, likewise are the women of the Islamic State.”²⁶

This first issue of *Rumiyah*, coming after a short break in such English-language publications by the Islamic State, has no topical title and, indeed, no overt topical focus. At 38 pages, it is less than half the size of the last issue of its predecessor, *Dabiq*, yet—besides its lack of a title—it has maintained a similar structure and layout with a table of contents, graphics and photographs, clever ‘advertisements,’ and even the regular memorial column ‘Among the Believers are Men.’ The cover image of an *inghimasi* (indirect suicide fighter) among a group of jihadist brothers shows that IS still seeks to represent itself as a force in the Levant. The magazine’s new header notably contains a quote from Abu Hamza al-Muhajir, successor to al-Zarqawi and first ‘prime minister’ of the Islamic State of Iraq, which states their jihad will continue until they rest ‘beneath the olive trees of *Rumiyah* (Rome).’

Its Foreword, ‘Stand and Die upon that for Which your Brothers Died,’ gives platform to an ‘official’ response by IS to the Western perception that the tide has turned and that its routing from earlier occupied territory of its incipient Caliphate, and likely loss in the near-term of the town of Dabiq itself, indicates its irrevocable demise. Instead, the authors reaffirm that the battle for Islam and its Caliphate will never end but will only be replaced by new generations willing to fight for their cause. The rest of the articles in this issue cover a number of topics and offer sometimes contradictory approaches as it seeks to redefine its recruitment and tactics. The article interviewing the Amir of the Central Office for Investigating Grievances reads as an indication to supporters and opponents alike that the ‘government’ of the Caliphate continues to operate unhindered, maintaining tight control over those it oversees. Similarly, its operations section stresses ‘*rafidi*’ losses, downplaying their own.

Much is made to reassert the primacy of Islam as interpreted by IS, versus more moderate viewpoints, and to praise its martyrs and glorify the afterlife. At the same time, certain articles continue to promote *hijrah* (emigration) in order to join IS’ ranks in the Middle East as the ultimate goal even as others proclaim that Allah has spread Muslims across the world so that they can perform their jihad in the West and thus that takes

priority. Maintaining its condemnation of internal enemies in the form of devious Muslim scholars and collaborators along with Western contractors and soldiers, it expands its targets to include even the most seemingly innocent of the unbelievers as they go about their daily lives. Tellingly, as a group acutely aware that they are now on the defensive, there is no glorification of the Islamic State as a ‘state’ in this issue but rather the payoff is presented as primarily coming in the afterlife.

End State	Enemy	Recruitment	TTPs
<p>“...The killing of our persevering brothers... will not harm Islam at all...And do not consider those who were killed for Allah’s cause as dead—rather, they are alive. They are provided for with their Lord...By Allah’s permission, their slaying will not harm the Islamic State...” (p. 3)</p> <p>The Prophet (PBUH) was asked about the buildings of Jannah, so he said, “Its bricks are of silver and gold, mortared with pleasant musk...Whoever enters finds solace, having no discomfort, and lives forever...” (p. 13)</p> <p>“...a generation has been born in the Islamic State that has been raised upon might and defiance and that will not accept humiliation. They love death more than your love of life.” (p. 37)</p>	<p>“...whoever does not act upon his knowledge by openly declaring it and waging jihad or by concealing it and dressing up the truth in falsehood, then he is not truly a scholar. Rather, he is a devil—whether vocal or mute.” (p. 28)</p> <p>Muslims living in Dar al-Kufr must be reminded that the blood of the disbelievers is halal, and killing them is a form of worship to Allah...This includes the businessman riding to work...the young adults (post-pubescent “children”) engaged in a sports activity, and the old man waiting in line to buy a sandwich. Indeed, even the blood of the kafir street vendor selling flowers to those passing by is halal to shed—striking terror into the hearts of all disbelievers is a Muslims duty” (p. 36)</p>	<p>“And the obligation is that the Muslims fight the mushrikin under a single banner, not divided and split into parties with neither jama’ah nor an imam...the rule of Islam...is built upon five pillars...Hijrah, listening, obeying, jama’ah, and jihad...” (p. 7)</p> <p>“Therefore, O lions of the Ummah, and those living in Australia in particular, ...The Khalifah has called for you to mobilize from your dens to alleviate the hearts of the Muslims by striking the kuffar in their homelands...Allah...has scattered you around the earth and in various lands of the Crusaders to see which of you are best in deeds.” (p. 17)</p> <p>“...jihad using one’s physical self (soul) has exemptions...the woman is exempt therefrom. As for waging jihad with one’s wealth, then there is no excuse for anyone</p>	<p>“Here before you are the doors of jihad—unhinged, and in their lands! Light the ground beneath them aflame and scorch them with terror. Kill them on the streets of Brunswick, Broadmeadows, Bankstown, and Bondi. Kill them at the MCG [Melbourne Cricket Ground], the SCG [Sydney Cricket Ground], the Opera House, and even in their backyards. Stab them, shoot them, poison them, and run them down with your vehicles. Kill them wherever you find them...” (p. 17)</p> <p>“...the soldiers of the Khilafa continue waging war on the forces of kufr...using heavy weapons ...[and] ...the istishadi brother... proceeded ahead of an assault unit, detonating his explosive vehicle ... the inghimasi brothers used light weapons and hand grenades...targeted recruitment centers... and stormed the Marawi prison.” (pp. 22-26)</p>

		whom Allah has enriched ...If the wealth was insufficient to both feed those who would die of hunger and to fund the jihad...we put waging jihad ahead...” (pp. 18-19)	
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Figure 1. Selected Excerpts from *Rumiyah* Issue 1: No Title (September 2016)

Like the first, *Rumiyah*'s second issue runs 38 pages with no topical title given. The cover image—a bloodied knife held by a fighter with a suicide pack—echoes the militant message of continuing the fight in the Levant shown by that in the first and the overall message of the issue seems, accordingly, to be one of brutality against those who oppose it. In the article 'Paths to Victory' (a reprint of a much earlier article by the now deceased Abu Hamzah), former U.S. President Bush is referred to as the 'Caesar of Rome' thus indicating by its inclusion that the titular *Rumiyah*—to which end they now take their fight—extends to the entire Western world. Patience is sought as they replicate the historical siege of 'Constantinople' on the way to conquering 'Rome' itself.

There is mention throughout the issue of the soldiers of—and occasionally institutions of—the '*Khilafah*' (Caliphate) and of a continuing need for individuals to openly declare their *bay'ah* (allegiance) to the '*Khalifah*' (head of the Caliphate) but this concept is never directly linked at present to a particular territorial entity and/or end state. At the same time, the article on 'The Religion of the Muslims' specifically indicates that individuals should give gratitude that they live in an era where "Allah revived the Khilafah through his jihad and made him from among those who defend it, guarding its frontiers" (p. 15)—with definite reference to a territorial state with schools, scholars, and courts. This tension continues with the statement on one hand that gratefulness be given since "If not for Allah, [one] would be residing in Dar al-Kufr" (primarily meaning the West), while elsewhere exhorting Muslims residing in the West that they have been given a wonderful opportunity to "terrorize the Crusaders themselves as well as the imams of kufr" (p. 3).

In the Foreword, jihad of either type is lauded but the editors emphasize that overall men are being cowardly and not living up to their duties whereas the women are picking up the slack, citing the attacks in Kenya and San Bernardino as well as pointing out other roles women have played in both supporting and inciting men to jihad. Two articles in particular are notable in graphically outlining horrific means of punishment against IS' enemies. The first seeks to set religious precedent for these actions in its historical references to brutality and severity in punishments meted out beginning in the time of Muhammad, referring to him as the 'prophet of slaughter.' The second goes into detail regarding the use of 'Just Terror' tactics—in this case, using knives as weapons for hunting one's human prey. The emphasis on brutality is continued in the advertisement

for selected videos from the Islamic State; the feature one of which shows the enemy hung up by their feet, their throats slit, and the blood allowed to drain from their bodies as would be done with animals for consumption. A final notable inclusion is the advertisement for an *Android* App for children of the Caliphate that allows them to learn their alphabet by matching the letters with the appropriate weapon of jihad (including guns, fire, and passenger jets).

End State	Enemy	Recruitment	TTPs
<p>“How difficult was the subjugation, the fitnah, and the affliction on the muwahhid mujahid before the blessing of the Jama’ah! There were no schools in which his children could study, no scholars from whom he could seek knowledge, no courts where he could litigate...no dwellings in which he could live in peace and security, no lands in which he could seek refuge from the tawaghit, and no camps in which he could train for war except in caves, jungles, or deserts, far from the obligation of the Jama’ah as understood by the Salaf, which is the Khilafah.” (p. 15)</p> <p>“...The conquest of Constantinople comes after very many martyrs and wounds...The triumphant survivors thereafter advance through their jihad until they reach Constantinople and lay siege to it... Indeed such victory and conquest is near, as we find the wind of our blessed</p>	<p>“These murtadd imams have fabricated a false religion of apostasy from elements of democracy, nationalism, liberalism, pacifism, and pluralism, doing so in servitude of their Crusader masters. They have deceived hordes of people, who follow them on the path to eternal Hellfire.” (p. 3)</p> <p>“...the destruction of lives and property in the wilyat of the Khilafah by Crusader jets and drones is to be directly blamed on the purported ‘power of the people,’ ...the so-called ‘innocent civilians’ of the Crusader nations.” (p. 9)</p> <p>“...the enmity of the kafir asli...or the murtadd against the muwahhid mujahidin is never based in an economic or political motive. It is only a battle between kufr and iman, a battle of ‘aquidah, a matter of religion.” (p. 19)</p>	<p>“Why, then, do so many men continue to neglect their duty... and armed themselves instead with one excuse after another...while the Ummah’s chaste, noble women, for whom jihad is a voluntary and righteous deed, stood in all their bravery to fulfill the duty of men?!...it is necessary they hasten to repent, ...by attacking the kuffar nearest to them” (p. 3)</p> <p>“As the aircrafts and drones of the Crusader coalition continue to bomb and terrorize the Muslims of Iraq, Sham, Libya, and the other wilyat of the Khilafah, their Muslim brothers and sisters all over the world read the news with aching pain...Allah (pbuh) said, “Fight them; Allah will punish them by your hands and will disgrace them and give you victory over them...” (p. 9)</p> <p>“...Allah revived the Khilafah through his jihad...Thus, whoever carries such out in this</p>	<p>“So they melted their eyes with heated nails, cut off their hands, and left them in the area of the lava field until they died in that state...This was the punishment done by Allah’s messenger (pbuh)...taking retribution from these criminal apostates and their likes is something established in the religion.” (p. 23)</p> <p>“... the blood of Ahlus-Sunnah is dearly expensive ...We will confront, by the power of Allah, any aggression against it with the serious and most vexing of responses, the brutality of which has no limits...” Reprint of ISIS speech (1427) with graphic of the year’s operations in Baghdad killing 2400 people, (p. 35)</p> <p>“When considering a just terror operation,...one need not be a military expert or a martial arts master, or even own a gun or a rifle in order to carry out</p>

Khilafah blowing from east to west, despite the claims of the enemy. Thus patience is most fitting..." (p. 27 and footnote [1].)		era will be from... those whom Allah is pleased...and for whom he has prepared gardens beneath which rivers flow" (p. 15-16)	a massacre or to kill and injure several disbelievers and terrorize an entire nation. A hardened resolve, some basic planning, and reliance on Allah for success are enough for a single mujahid to bring untold misery..." (p. 12)
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Figure 2. Selected Excerpts from *Rumiyah* Issue 2: No Title (October 2016)

Rumiyah Issue 3 still possesses no topical title but, at an increased size of 46 pages, would seem to imply that the magazine is on solid ground, belying the territorial pressures under which the Islamic State finds itself. The cover image shows Turkish Disaster & Emergency management officials at the site of the IS-claimed car bombing outside a police station in Diyarbakir and the Foreword calls out Turkey's President Erdogan as wicked for accepting democracy and secularism. It further calls on Turkish Muslims to fight the Turkish government and its allies there. The following 'Exclusive' feature—a copy of a speech by IS leader Abu Bakr Al-Baghdadi—spells out quite directly that '*the Khilafah*' has been reduced territorially but is quick to assert that, just as happened with *Musa* (Moses) and Muhammad, the point where the enemy is at their extreme in boastfulness is the beginning of the Muslim's victory. Al-Baghdadi warns against dispute and infighting and stresses that dead leaders will only be replaced again and again. Perseverance and maintaining *ribat* (defending Islam at its frontiers), rather than retreat or withdrawal, are the order of the day.

A large portion of the articles making up the main body of the issue center on the honor of jihad and a callback to those who have strayed from its path, recognizing that Allah is the judge and determines when one dies, and urging followers to have patience and hold tight to 'the Rope of Allah' (the *Qu'ran*). Pointedly, nearly every article is accompanied by some form of IS flag graphic. Women in particular, along with the weak and old, are urged to perform jihad through *du'a* (prayer) but are urged to 'abide in their homes' and leave them infrequently, not even to go to the *masjid* (in contrast to last issues' active female jihadists), seemingly in contradiction to the earlier praise given to the assertive women undertaking physical jihad.

As far as specific targets beyond the Turkish government, this issue decries in particular the 'wicked' scholars of innovation, as internal corruption is considered far worse to Muslims than conquest by an outside enemy. In working to eliminate heretical beliefs, the destruction of 'idols' and 'temples' is considered a laudable goal. Notably amongst the usual 'Operations' citations are a stabbing of two 'disbelievers' in Hamburg, Germany and of a 'Crusader guard' at the American embassy in Nairobi as IS continues

its call to target citizens of Western coalition countries. The ‘Just Terror’ tactic highlighted for that purpose in this issue consists of the use of large trucks to wreak destruction and carnage. The goal therein may be a large number of kills or to disrupt financial operations or merely to ‘terrorize’ the population.

End State	Enemy	Recruitment	TTPs
<p>“This fiery battle...which the Islamic State is engaged in today...is but a precursor to the solid victory and a sign of the clear conquest that Allah has promised... the beginning of our victory...is when our enemy reaches his utmost extreme” (p. 4)</p> <p>“These are the events of the Major Malhamah of Dabiq: battle and struggle, killing and fighting, and pain and hope...The great events unfolding now in northern Sham—in Dabiq and its surroundings—are but signs of the coming malahim, inshallah. These greater events will force the Crusaders—sooner or later—to accept the terms of the Jama’ah of the Muslims, a truce that is precedent to the Major Malhamah of Dabiq.” (p. 26)</p>	<p>“Erdogan and his vile state attempted to keep their war on the Islamic State ‘under wraps,’ ...Then, as the battle intensified ...the Turkish taghut revealed his prepared role...he opened his air-space...opened its borders...and opened its armories ..., entangling his army in the battlefield against the soldiers of the Khilafah.” (p. 2)</p> <p>“Indeed the enemies of Allah—the Jews, Christians, atheists, Rafidah, imposters, and all the nations of disbelief—dedicated their media, wealth, armies, and vehicles to wage war against the Muslims and the mujahidin in Ninawa Wilyah after seeing it as one of the bases and beacons of Islam in the shade of the Khilafah.” (p. 5)</p>	<p>“O soldiers of the Khilafah in Turkey!...You must strike the Turkish taghut and his murtadd followers...Attack the police, judges, and military...the scholars...and the supporters of ...AKP...do not forget to kill the citizens of Crusader nations wherever you find them.” (p. 3)</p> <p>“Seeing the Muslims living in honor and security therein deprived them [enemies of the Khilafah] of sleep, and they were burdened by seeing an example of Islamic rule being realized for the people...because it is the path to spreading the authority of Islam and expanding its territory, and the path to having people enter it.” (p. 5)</p>	<p>“...Allah has made you inherit this blessed land and He has burdened you with protecting it, defending it, and establishing Allah’s rule therein. So beware of... withdrawing from land or retreating from the frontlines. Rather, be patient, perservere (sic), perform ribat, and remain steadfast.” (p. 7)</p> <p>“Stationed behind enemy lines, the just terror mujahid has at his disposal a multitude of weapons and techniques he may employ at any given time to inflict misery and destruction...” (p. 10)</p> <p>“And throughout history, there are many cases of takfir being pronounced on deviant zanadiqah and heads of extreme bid’ah as well as killing and crucifying them...” (p. 30)</p>

Figure 3. Selected Excerpts from *Rumiyah* Issue 3: No Title (November 2016)

Rumiyah Issue 4 continues the emphasis on patience and perseverance, as nearly half of the articles focus in some sense upon this theme. The ‘exclusive’ article in this month’s issue is a printed copy of an online speech given on 5 December 2016 by the official spokesman of IS, Abul-Hasan Al-Muhajir, a currently anonymous foreign fighter

postulated in the U.S. press to be Texan-born. In it, he lauds the *muwahhidin* for their patience in facing down the ‘crusaders’ and asserting that all of the current tribulations being faced by IS are part of Allah’s plan to test them as he lures the enemy to their last campaign. Similarly, the article ‘Stories of Victory After Patience’ seeks to provide historical precedence for maintaining faith and courage in the face of being outnumbered by enemy forces. Both this article and two others maintain that it is the fact that the jihadists have pledged to fight on undeterred since the afterlife is preferable to this one that ultimately gives them the upper hand against their enemies. That the battle will still be a costly one to IS is reflected in the article praising the remarriage of widows.

This issue also continues the tension between battling the enemy in the territories currently held by the Caliphate with the accompanying necessity for continued *hijrah* with the practicality of fighting its Western enemies at home. The Foreword gives nod to this difficulty in its recognition that, while *hijrah* is the most desirable act and gives ultimate forgiveness, the reality is that many opportunities for doing so have been shut down and thus one must go to whatever land to which the door opens in order to fight the ‘*kuffar*.’ This is driven home in the news section which relates operations ranging from *istishadi* and *inghimasi* operations in Syria, Iraq, Afghanistan, and Turkey to naval and police attacks in Somalia to assassinations in Adan and Tunisia. Meanwhile, both the cover image and operations section spotlight the ‘lone wolf’ attack using a vehicle and knife that occurred in the U.S. at Ohio State University as a praiseworthy alternative act. The graphic on knife attack protocol early in the issue serves as a refresher of the previous month’s ‘just terror’ tactic.

End State	Enemy	Recruitment	TTPs
<p>“For there will be an armed group of this ummah fighting for the cause of Allah until the Messiah (pbuh) descends to lead them in the last of the epic battles, shortly before the hour is established...” (p. 2)</p> <p>“...indeed the prophets and messengers of Allah and those who follow in their footsteps...have one way, one path, and one history...they will all have suffered hunger, tribulations, hardship, and distress due to a</p>	<p>“The encampment of falsehood has been duped by the temporal world, been deceived by desire, and become self-conceited...and launched a campaign—the likes of which history has never seen in past eras—against the abode of Islam and the land of Khilafah. Here are Cruader America and Europe, formerly-Communist Russia, Magian Iran, secularist Turkey, the Kurdish atheists, the Rafidah, the Nusayriyyah, the Sahwat, the Arab</p>	<p>“So if the schemes of the tawaghit have prevented you from performing hijrah... then know that the doors of hijrah remain open until the Hour is established. 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 other of the other wilayat and outposts of the Khilafah in the East and the West.” (p. 3)</p> <p>“The defense of Darul-</p>	<p>“Yes, hijrah will not cease as long as the enemy—the kuffar and the murtaddin—are fought, whether that means the fight is in Iraq or Sham, or whether the fight is somewhere else.” (p. 2)</p> <p>“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... Destroy their vehicles. Storm their positions. Afflict them with</p>

tremendous wisdom decreed by our Lord...Then, when their means become constricted and they almost despair, there come to them the support of Allah...and there comes to them what is better than all that has been taken from them.” (p. 10)	tawaghit and their soldiers, all in one trench, armed with a modern military arsenal...” (pp. 4-5) “America, stop interfering with the Muslim Ummah ...And, a message to the Muslims, don’t listen to celebrity scholars who sold their religion.” (p. 37)	Islam and the Shari’ah is not a responsibility solely for the mujahidin ...Rush, therefore to join the caravan of jihad and support the fighters for Allah’s cause in any way you can help, with combat, wealth, incitement, and supplication.” (p. 7)	distress in their sanctuaries ...Do not even contemplate retreating.” (p. 5) “...a soldier of the Islamic State... carried out an attack at Ohio State University... He ran over several of them with his vehicle, before attacking a number of others with his knife...” (p. 37)
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Figure 4. Selected Excerpts from *Rumiyah* Issue 4: No Title (December 2016)

The fifth issue of *Rumiyah*, while a solid 44 pages, is something of a ‘mixed bag’ with regard to the positions and strategy of the group, likely reflecting the realities on the ground along with the varying authorship of its articles. There is a definite acknowledgement that IS forces are on the decline yet a continued commitment to steadfastness and emphasis in the ‘Operations’ section on where land is held or retaken versus the heavy losses that have occurred. Recruitment comes in general admonishments to keeping the faith, with its requirement of jihad and *hijrah*, along with the more novel encouragement of a high birthrate to both strengthen the Muslim *ummah* and ‘terrify’ the enemy through sheer numbers.

The Foreword focuses on the divisions within both the Syrian opposition and the Syrian regime and its allies, chastising the former for having failed to ‘hold tightly to the rope of Allah’—with the intimation that they could still join together with IS—rather than continue to hope for assistance from Turkey’s Erdogan or the American Crusaders. There is a lot of reference to spiritual enemies in this issue, from warnings here against clinging to “sorcery and devils” (p. 3) to the interview regarding the battle against Sufi ‘sorcerism’ in Sinai (p. 12) to articles alluding to the ‘Satanic’ nature of the Western media (p. 23) and the traits of the ‘evil’ scholars (p. 26). If the impression is that evils lurk around every corner—again probably apropos given IS’ relative position at the beginning of the year—the article ‘Leaders of the Murabit Emirate’ attempts to provide this with divine purpose, placing the group in the historical context of others who were sent to revive the religion amongst those masses who had lost it.

The issue is somewhat heavier on tactics and techniques vis-à-vis introspection. One of the ‘Exclusive’ articles promotes the just terror tactic of arson—with detailed instructions for Molotov cocktails and napalm along with advice for timing and targets—while the other explains why the collateral killing of women and children is an acceptable risk.²⁷ ‘The Flames of Justice’ promotes the punishment of an enemy in like fashion to their infringements, thus justifying the treatment of two Turkish soldiers who were

burned alive, the focus of the cover image. ‘The Siyahah of Jihad’ makes the point that the worship of Allah is an active one, involving *hijrah*, jihad, and the use of speech and words to praise Him and further the religion. This dovetails with the ‘Paths to Victory: Part 3’ which focuses on preparations for jihad, moving through weapons and armor to focus pointedly upon Islamic media. The latter emphasizes that such media can: (1) defend Muslim honor and creed; (2) raise the morale of the *ummah*’s men and especially its *muwahhidin*; (3) expose the lies in the creed and morals of the *kuffar* while casting terror into them; and (4) documenting the true heroism of the men of Islam (p. 24). Civilian-directed operations highlighted during this period notably include the grenade and rifle attack on a nightclub in Istanbul, the targeting of a church in the center of Cairo by an *intishadi* operation, and the truck driver who mowed down patrons of a Christmas market in Berlin.

End State	Enemy	Recruitment	TTPs
<p>“The mujahidin of the [Sinai] wilayah did not increase except in faith and steadfastness. The mujahidin of the wilayah continued to strike—with their lesser numbers—the multitudes of the disbelievers, and continued to implement the Sahri’ah of Allah as much as they could in all the areas over which they held control.” (p. 12)</p> <p>“Indeed, all goodness lies in following the Salaf, and all evil lies in heretical innovation and in following the Khalaf (later generations).” (p. 15)</p> <p>“...may He bless the soldiers of the Khalifah today, those who fight every murtadd who resists the ruling by the Shari’ah, those who</p>	<p>“Indeed, Allah (SWT) has divided the word of the Syrian Sahwat ...after they turned away from what was obligated upon them ...uniting for the sake of factional and national partisanship ...whoever clings to sorcery and devils, then Allah will leave him to them...” (pp. 2-4)</p> <p>“...in the Hisbah Center [Sinai Wilayah] ...Our main focus...is to wage war against ... Sufism, sorcery, soothsaying, and grave-worship.” (p. 12)</p> <p>“...the battles of the mujahidin and their enemies revolve, today, about two important axes. The first is the military axis...The second is the axis of confronting</p>	<p>“The heroic sacrifices of the brothers...who flattened the cross worshippers in the Christmas market of Berlin, and...terrorized the American pagans at Ohio State University, [were]...an example of those who dutifully bore their responsibilities of jihad...” (p. 8)</p> <p>“Therefore, whoever wishes to be from among those who practice the siyahah of the Sunnah, as understood by the Salaf, must perform hijrah and jihad, must strive against himself for Allah’s sake..., and must abandon what Allah dislikes of wrongs and sins, both hidden and manifest...” (p. 21)</p> <p>“Islam encourages bearing children for numerous reasons...with the birth of every newborn Muslim, a thorn is planted into the</p>	<p>“...one should not grieve over the collateral killing of kafir women and children...Accordingly, one should not avoid targeting gatherings of the kuffar—whether military or civilian—in which kafir women and children outnumber the kafir men...May Allah (SWT) bless the knights of the Khilafah lurking in the Crusader homelands and enable them to carry out massacres against the cross-worshipping populations therein.” (p. 7)</p> <p>“Arson, as it applies to the just terror mujahid, is to initiate fires by using flammables to destroy the property of the Crusaders and, in some cases, kill several of them, sending them from the fire of this world to the inferno of Hellfire.” (p. 9)</p> <p>“...it is by this strength</p>

will continue doing so, inshallah, regardless of how many sacrifices they make, until the religion is entirely for Allah.” (p. 32)	the Satanic media that has distorted the identity of the Ummah...” (p. 23)	throat of the kufr and a dagger is stabbed into the flank of shirk...birth control...is a disease that was injected into our fertile ummah by the enemy...” (p. 35)	and force that the brutal fire falls upon the Muslims’ heads... Therefore, it is upon the believer to reflect when he sees the troops of the tawaghith and the soldiers of the Cross being burned alive...” (p. 18)
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Figure 5. Selected Excerpts from *Rumiyah* Issue 5: No Title (January 2017)

The sixth issue of *Rumiyah*, like the prior one, came in at 44 pages and was produced at a time when the Islamic State was feeling the sting of its contraction of territory held in the Middle East. Contrastingly, however, it lacks the earlier issue’s focus on article ‘exclusives’ and doesn’t promote any specific ‘just terror tactics’ geared toward the West. In place of the latter is a graphic showing the affects of attacks on the economy of targeted Western nations, emphasizing the attritional nature of these attacks in afflicting deep cutting financial loss. This issue of *Rumiyah* further lacks the defiant tone in the fifth, which showed a people ‘only increasing in steadfastness’ and lauded its heroic attacks on the West. Here, the message seems to be directed at recognizing that ‘wounds, pain, and weariness’ exist, emphasizing that the sacrifice is worth it in order to achieve the rewards of *Jannah* over the eternal hellfire faced by the enemy. In this life, it reminds that all continues to be done to please Allah, promising a return not only to the lands from which it has withdrawn but even more—should He will it.

Beyond the usual cast of enemies mentioned in passing (America, Israel and the Jews, the false scholars, and the media), the issue sets its sights more pointedly on Turkey under Erdogan as well as its blossoming relationship with Russia, particularly as collaborators with regard to Syria. The cover image features the IS-claimed Reina nightclub shooting the previous month in Istanbul. There is also a clear warning to disengage oneself from the West and western ways, particularly those family members who disparage the Islamic State. The graphic illustrating ‘The Rights of Muslims Over Each Other’ holds out the never-ending support of one’s brother (or sister) in the faith, with the caveat that that support may be to forcefully prevent one from wrongdoing. The call to *hijrah* here, however, flies in the face of the increasing lack of land under IS control.

Perhaps the clearest push for a particular TTP is the lauding of the successful effects of the group’s continuing *istishadi* operations. This can be seen both in the interview with the Military Amir of Hims Wilayah, in the general Operations section and pointedly in the piece on the ‘Blessed Operation in Istanbul,’ which targeted the Reina nightclub and infamously resulted in the deaths of a wedding party. It also finds expression in the tribute to those who have attained *shahadah*, most honorably dying for the cause of Allah.

End State	Enemy	Recruitment	TTPs
<p>“And Allah’s command has come to His muwahhid slaves in every era that their wounds must not stop them from increasing their pursuit of the mushrikin...war is not only conquest and ghanimah. Rather, it includes wounds, pain, weariness, fatigue, the exhaustion of men and equipment, and the depletion of wealth and resources. But with everything they sacrifice for the cause of Allah, the muwahiddin hope to attain nearness to Him...So after every defeat, they make more sacrifices for the sake of pleasing the Lord..., until the religion becomes entirely for Allah or they perish in the process” (p. 9)</p> <p>“Indeed the Sahwat will end and the Islamic State will—by Allah’s permission—return to all of the areas from which it withdrew in the north of Sham. Then legions of its soldiers will enter the land of Turkey...” (p. 20)</p>	<p>“This friendship between the murtadd Sahwat of Sham (and, behind them, their taghut, Erdogan) and the Russian Crusaders comes after years of the murtaddin allying with America, which has killed countless Muslims, aided the tawaghit against them, and protected the Jewish state...” (p. 5)</p> <p>“With every act of the mujahidin that that harms the mushrikin, the people of kufr and deviance come out with their tongues and pens to alter the details and flip the truth...They weep deceitful tears over a religion in which they have dis-believed and over blood, the likes of which they have shed many times more.” (p. 12)</p> <p>“Allah said ‘Whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers, We will give him what he has taken and drive him into Hell, and evil it is as a destination (An-Nisa 115).’” (p. 17)</p>	<p>“So those who disobey Allah’s command to separate themselves from the mushrikin and to make hijrah from their lands, and instead intentionally mix with them, in such a way that the mujahid is unable to distinguish between the Muslim and the mushrik, then such people have brought harm among themselves...” (p. 14)</p> <p>“Whoever lives in the lands of the non-Arabs, celebrates their New Year’s and Festivals, and resembles them until he dies upon such, he will be resurrected with them...’Whoever resembles a people, then he is from them’...” (p. 16)</p> <p>“...we do not incite you, O bond-woman of Allah, to abandon your family...except in the case of those whose apostasy has become clear...such as one...who makes du’a for the Islamic State to suffer ruin and loss...or wishes for the rule of the Shari’ah to come to an end...” (p. 24)</p>	<p>“[Effects] On the Economy of the Mushrikin: Direct Losses (Destruction of Facilities, Ambulance Costs, Closing Businesses, Closing Cities and Roads, Property and Merchandise, Clearing the Destruction), Medium Term Losses (Lowered Stock Prices, Losses in the Tourism Industry, Rise in Internal Security Costs, Draining Capital), and Long Term Costs (Troop Salaries and Compensation, Weapons, Ammunition & Gear, High Unemployment Rates, Facilities Oversight Costs, Further Destabilization). (p. 11)</p> <p>“[With regard to retaking the city of Tadmur] The best means of defense is to attack in a manner that is the opposite of what the Nusayriyyah would expect and desire, so the muwahhid soldiers of Allah ...attacked simultaneously in a wide scale operation along the front line...On the third day of battles, the decisive weapon—after the success granted by Allah—was the istishadi operation...” (p. 36)</p>

Figure 6. Selected Excerpts from *Rumiyah* Issue 6: No Title (February 2017)

The seventh issue of *Rumiyah* is a firebreak with the previous ones in terms of layout, resembling the earlier *Dabiq* with a cover topical title and separate contents pages. Another change from its predecessors is the use of a new quote (which from here on changes by issue) on the back cover page rather than a reiteration of the one regarding Rumiyah (Rome) which now occurs on the contents page rather than the cover. It also returns to its profession of defiance in the face of the many enemies it lists—beginning with the most recent foe, Turkey, through the ‘Crusader nations,’ evil scholars, political figures and movements, rival ‘jihadist’ groups, and disbelievers down to ‘fallen’ fellow Muslims who may not even realize their ‘Islam’ has been nullified. Family members who fall into these categories are specifically singled out, not only as ‘enemies’ to be avoided but also as being fair game for execution in line with ISIS’ interpretation of religious doctrine.

Indeed, the Islamic State, ‘through Allah’s grace,’ is put forth as the only way forward—able to offer a caliphate in this world, governed under true Shari’ah law, living under the premises of which thus guarantees, God willing, the promises of the hereafter. Notably, the author of the article ‘What They Never Told Me’ makes explicit the fact that he is a convert (or revert) hailing from Finland. The ability to be a practicing Muslim, without error, in the West—*dar al-Kufr*—is decried both by that author and elsewhere in the issue as near impossible and *hijrah* is still encouraged despite IS’s present state of disarray. In fact, there is a warning to its enemies of more severe punishment to come and encouragement to its followers that numbers do not matter if Allah is behind them.

Interestingly, while the TTP of *istishadi* (suicide operation) plays a strong role in the Operations section and the *shahid* (martyr) is lauded as being able to provide intercessions with Allah for 70 relatives, there is a warning not to allow this type of operation to be considered “decisive in battle.” This is in tension with the two graphic pages outlining why the *dunya* (temporal world) should be treated as unimportant and transitory and the *akhirah* (hereafter) as the real ‘life,’ however, which speaks to the importance of such a dissociation to the group’s maintaining a claim of success, interpreted here as having sent more of its followers to *Jannah* (Heaven) while the enemy has gone to *Jahannam* (Hell). In a way, it speaks to the sense here of an ongoing stream of ‘religious soldiers’ to the cause being more important than having a larger army than the opposition at any one time.

End State	Enemy	Recruitment	TTPs
“...hundreds of movements...have arisen over the course of the past century claiming to be working for the return of the khilafah, the implementation of the	“The battles... between the allies of Rahman—the soldiers of the Islamic State—and the allies of Shaytan from the murtaddin of the Turkish and Nusyri armies, the Sahwat, the	“...the steadfastness of the mujahidin, wherever they are, in the face of their enemies—by Allah’s per-mission—will expose their secrets and show their flaws...[It]...is the best	“By Allah’s grace, the soldiers of the Khilafah...prepared as much as Allah has made possible for them, a good amount of which the enemy has seen, and what is coming is more

<p>Shari'ah, and the establishment of the religion on earth...but the aforementioned aspirations were never achieved in their entirety except by the Islamic State, and virtue...always will belong to Allah.” (p. 7)</p> <p>“...the people of truth...do not take a single step forward...until they ensure that it's valid and will not take them off the straight path—the path that would take them to Jannah, on top of leading them to their goal of establishing the religion.” (p. 9)</p> <p>““Allah's Messenger said, Be in the Dunya as if you were a stranger or a traveler.”” (p. 10)</p>	<p>Rafidi militias, and the Russian and American Crusaders, and their allies from the evil scholars, the claimants of jihad, and the political parties and organizations...” (p. 5)</p> <p>“Allah said, describing them, ‘You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers, their sons, their brothers, or their kindred.’” (p. 29)</p>	<p>means of calling others to the cause of Allah...” (p. 5)</p> <p>“No two Muslims would disagree that preparing for jihad for the cause of Allah is an obligation.” (p. 12)</p> <p>“In the blink of an eye, you can nullify your Islam and go from being a Muslim to being a murtadd kafir...and all of them are easy to perpetrate when living in Dar al-Kufr...every Muslim living in Dar al-kufr must...protect himself from these actions, and having made hijrah from Finland, I can fully attest to how difficult it is for one to do so.” (p. 20)</p>	<p>severe and bitter, by Allah's permission” (p. 12)</p> <p>“He warned them that victory comes from Him, whether the force has large or small numbers...a change in heart or intention is harsher and more dangerous to him than facing the enemy hordes... and enemy aircraft, no matter their numbers and strikes” (p. 13)</p> <p>“When Allah facilitated the hijrah of His Prophet to Madinah and an Islamic State was established therein, disavowal of the mushrikin was no longer counted to be merely declaring enmity to them...some of them killed their relatives with their own hands.” (p. 27)</p>
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**Figure 7. Selected Excerpts from *Rumiyah* Issue 7:
Establishing the Islamic State (March 2017)**

The eighth issue of *Rumiyah* encompasses nearly 50 pages and presents the formerly regular *Dabiq* column, ‘Among the Believers are Men,’ celebrating the lives of those killed for the cause of Allah, as its feature article. This phrase itself is found in the *Surah Al-Ahzab* [33:23], “Among the believers are men true to what they promised Allah.” A full 7 pages of the issue are devoted to the life and words of Shaykh Abu Sulayman Ash Shami aka ‘al-Halabi,’ a former U.S. citizen and graduate of the University of Massachusetts who would become a key figure in IS’s drive to communicate its message to the non-Arabic speaking world.²⁸ The last of these projects would be the publication of the first issue of *Rumiyah*, released in eight languages. The article focuses on the importance of the media for the Islamic State for both recruitment and propaganda. As added emphasis, Sulayman’s picture—along with his infant son in an IS headband—is the issue’s cover image.

Even without Sulayman, this issue certainly presents IS as coming from a position of predestined strength. Four of the articles speak to the fact that any afflictions, whether to the *muwahhidin* in battle or the *ummah* at large are merely trials sent by Allah to test the believers since only the truly pious are worthy. Reference is again made back to the historic battles of the few against the many and the sufferings of the prophets, with the implication that the most devout are tested most harshly. These articles likely seek to provide comfort to its followers under siege and to reassure those who may seek to join them that, indeed, the current duress of the group merely offers proof that they are on the right path. To this end, in the article ‘Establishing the Islamic State, Part 2,’ the latter is contrasted with the earlier ‘Islamic state(s)’ attempted by Shi’ah groups, who it critiques for their deviations. Offering further proofs that IS stands alone for Allah’s path are several pieces discussing ‘false *hadiths*’ and the failings of seeking justice through the political realm.

There is again tension between the continued press for emigration to IS territories—with a full page graphic additionally dedicated to the promotion of *hijrah* and the ongoing strategic call to ‘fight the *mushrikin* collectively’—contrasted with the lauded benefits of undertaking action in the West. The ‘Exclusive’ article ‘The Kafir’s Wealth Is Halal for You, so Take It’ accordingly encourages the taking of wealth from the disbeliever, whether through the spilling of their blood (entitling one to their possessions) or through economic deceit of an individual or a business. Similarly, while another full page graphic piece is dedicated to ‘Just Terror in London’ celebrating the Westminster Bridge attacks, another lauds the operations in East Asia, namely in the southern Philippines and much is made elsewhere of retaking former Caliphate territory.

End State	Enemy	Recruitment	TTPs
<p>“Indeed, the Islamic state is the only means to establishing the religion and spreading justice among the people, and the establish-ment of justice is a matter which Allah obligated upon His creation and for which He made the establishment of His shari’ah a condition.” (p. 9)</p> <p>“He has determined that the days [of victory] alternate [between the believers and the</p>	<p>“So [IS] opposed those who are misguided and who misguided others, from amongst the fractured and opposing factions and the parties of detriment, those who filled the earth with their declarations and theories...giving preference to the survival of their symbols and organizations as opposed to establishing the religion” (p. 4)</p> <p>“Ever since the Shi’ah first appeared and up to what we see today of the</p>	<p>“The Muslim in Dar al-Kufr must constantly be on his guard from the widespread evils that may affect his heart, and one of the most dangerous evils is nifaq (hypo-crisy) ...’Whoever died and did not wage ghazw...has died upon a branch of nifaq.” (p. 15)</p> <p>“Allah said ‘Whoever emigrates for the cause of Allah will find on earth many locations and abundance. And whoever leaves his</p>	<p>“So the fighter on the frontlines remains firm in his place... if Allah afflicts them through their enemy and they are forced to fall back and regroup...they...go back to exerting every effort in order to regain control over the area they withdrew from and establish the Shari’ah therein.” (p. 5)</p> <p>“...any attack on the kuffar, including that which is financial, is jihad... Whether the financial damage is on</p>

<p>disbelievers] through His justice, making the final outcome belong to the pious by His grace.” (p. 20)</p> <p>“Thus, the group that fights...must grasp the nature of the battle, and what it demands for reaching its goal, that this path must be paved by the blood of the righteous, and that this way requires losing loved ones and friends and leaving comrades and homelands.” (p. 24)</p> <p>“For years...the Khilafah has called upon Muslims around the world to rise up and wage jihad against the enemies of Allah in order to raise high his word...Thus, the Khilafah quickly expanded...the mushrikin rallied in an attempt to stop the Islamic State’s expansion...But one after another the mujahid factions continued to unite under the Khilafah’s banner...These operations thus reminded all the sects of kufr that the battalions of the Islamic State in all corners of the earth with will persist in their campaign ... until the word of Allah is the highest...” (p. 39)</p>	<p>shirk and kufr committed by their various sects, evil scholars who follow them have been altering the religion of Islam...Whoever refers back to the history of the Shi’a sects will find that they have always been interested in establishing what they claim to be ‘the Islamic State,’ but only for the purpose of bringing people into their false religion...” (p. 11)</p> <p>“Allah has disapproved of whoever claims to believe in what Allah revealed to His Messenger and to the prophets before him while at the same time wanting to seek judgment for resolving disputes from other than the Book of Allah and the Sunnah of his Messenger.” (p. 35)</p> <p>“Aside from istijara and the jizyah, the only relationship the Muslim has to the kuffar is that of the sword, i.e. physically waging war against them.” (p. 14)</p>	<p>home as an emigrant to Allah and His Messenger and then death overtakes him—his reward has already become incumbent upon Allah.” (p. 19)</p> <p>“Allah legislated jihad in completion of the laws of the religion, elevating its status until it became the peak of divine servitude, while making therein hardships and tests that souls detest and from which a person’s disposition cowers...So the reality of jihad stands for polishing the soul and preparing it for its Lord and Creator by fulfilling His commands...” (p. 22)</p> <p>“So it is not enough that people say, ‘We believe,’...Not until they are exposed to fitnah upon which they remain firm and out of which they come with pure, sincere hearts, just as gold is tried by fire to separate it from worthless metals that cling to it.” (p. 23)</p> <p>“...abandoning seeking judgment from taghut, which is anything other than the Book and the Sunnah, s an obligation, and that the one who seeks judgment therefrom is not a believer—and he is not a</p>	<p>an individual kafir or the perpetual loss to a business, the Muslim in Dar al-Kufr has the opportunity to follow this blessed sunnah, striking terror by stalking the kuffar and causing them economic harm ... And as this wealth is ghanimah, one-fifth of it (the khums) should be... given to the Khalifah.” (p. 14)</p> <p>“...Khalid Masood carried out an operation in the city of London, the heart of the Crusader territory, in response to the Islamic State’s call to target the citizens of nations involved in the Crusader coalition. He ran over dozens of kuffar on the Westminster Bridge...” (p. 28)</p> <p>“The practical beginning of activity by Abu Sulayman “al-Halabi”...was... to inform Muslims in the east and west about the Islamic State and to urge them to perform hijrah to it... He departed, having known that media is for calling people to Allah, guiding them to His cause, and inciting the to kill His enemies...” (p. 45)</p>
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**Figure 8. Selected Excerpts from *Rumiyah* Issue 8:
Among The Believers Are Men: Shaykh Abu Sulayman Ash-Shami (April 2017)**

Given the drastic decline in land and resources—including the notable loss highlighted in last month’s issue of key personnel contributing towards its online narrative—*Rumiyah* Issue 9 is surprisingly the longest issue in the set by far. While the issue maintains structural aspects (heading, content page, and a variety of content) that imply stability and continuity, there are notable typos not present in earlier issues offering ‘tells’ which belie this façade. See, for example, the reference to the son of Abu Haqiq being the wife of Safiyyah Bint Huyayy Ibn Akhtab, rather than the other way around (p. 6), and the mistaken Qu’ranic quotation (p. 13) that “they bite their fingertips in you in rage.”

In light of existential challenges to the ‘Caliphate’ in Syria and Iraq, the Islamic State focuses in this issue on recent operations in *Misr* (Egypt) and its high casualty suicide attacks on Christian churches in Tanta and Alexandria on the Christian holy day of Palm Sunday, marking the final week of Lent. Much of the emphasis in this issue, as per the title, is on amplifying the divide between Muslim and Christian, emphasizing that any protection by covenant which existed in earlier times by the Muslims towards the Christians (based upon the latter’s acceptance of humiliation and payment of the *jizyah*) has been negated by the now deceitful and warlike nature of the ‘unbelievers.’ This is further emphasized by the cover image showing the broken cross resulting from recent IS offensives.

Accordingly, Muslims need to avoid any areas where Christians might congregate as these are fair game for attacks. Should the emphasis on the bloody assaults on Christian churches in Egypt seem to imply a focus on new regional battlefronts, the News section asserts that operations are still ongoing in former Caliphate territory. Part 2 of the article ‘And Likewise the Messengers are Afflicted’ and, even more so, the Exclusive by the official spokesman of the Islamic State, ‘Be Patient, for Indeed the Promise of Allah Is True,’ continue the ongoing message that any appearance of failure of the Islamic State is merely a test of their faith and that ultimately victory will be forthcoming. Here and elsewhere in the issue, much is made of the fact that theirs is a ‘true’ Islamic State and that this generation raised within it cannot but hate its enemies and love the jihad against them.

The many ways this might be conducted are reiterated in this month’s ‘Just Terror’ tactics and in the graphic on the main points of truck attacks on pedestrians, but the highlighted method of the month is hostage taking. Whereas in the West, it is said to be geared solely towards luring in large numbers of individuals and inflicting casualties, the feature article does not rule out trading hostages in Egypt for its own members held captive or even for ransom, indicating a more complex use of the strategy where appropriate.

End State	Enemy	Recruitment	TTPs
<p>“Included in the kinds of hidden victory that only the believers witness is that the enemy of truth, however arrogant and excessive he may be, will taste all sorts of mental anguish...no rest or joy after doing his evil deed...This is what we are certain of in our war with the boastful cross-bearing American Taghut” (p. 13)</p> <p>“And if we lose a city, an area, or a town, it is simply a trial and purification of the Jama’ah of the Muslims, in order to cleanse the ranks and remove the filth... There-after, we will certainly raid Rome, and the lions will roar with takbir and Constantinople will be conquered without a fight...for indeed a generation has been raised in the land of the Khilafah upon tawhid and wala and bara, finding sweet the killing and death in the cause of their Lord, and dignity for their religion, so what can you do about it America...?” (p. 33)</p> <p>I say to those Muslims in Misr from among the people of tawhid and jihad...know that there is no other option when we fight aside from</p>	<p>“At a time when Muslims are being killed in the east and in the west...the evil scholars, the preachers of misguidance, and the tawaghit of the democratic parties are busy weeping over every mushrik struck by the hands of the mujahidin and disavowing themselves of every attack carried out against their Crusader allies...” (p. 5)</p> <p>“Certainly, O America, you know that you have no savior. You have become prey for the soldiers of the Khilafah in every region of the earth. You have become bankrupt and the signs of your end are apparent and visible to the eyes. There is no better evidence of this than that an uncouth idiot has assumed authority over you, while he has no idea what Sham is, what Iraq is, and what Islam is—yet he still raves about showing enmity to it and declaring war against it.” (p. 34)</p> <p>“I say to them [the Muslims in Misr]... stay far away from any places where the Christians gather or where their interests are to be found, and likewise from any places</p>	<p>“...the uprightness of the children is connected to the uprightness of the mother...nurturing them upon a difficult life... among the greatest of Allah’s blessings ...is that they are raised in the home and under the wing of a mujahid father ...[it] nurtures within the lion cub the love of jihad and the mujahidin and hatred towards their enemies.” (pp. 19-20)</p> <p>“So you have no one after Allah—O Ahlus-Sunnah in Sham—except the Khilafah state to safeguard for you your religion ... come to that which will give you life and save you from Allah’s punishment—to jihad, to ribat, to a form of worship which you have neglected...” (p. 32)</p> <p>“O truthful muwahhidin in America, Russia, and Europe! O supporters of the Khilafah, ...today you are in the midst of the mushrikin, roll up your sleeves for this is a serious matter and be truthful in your effort. And know that our war with our enemy is a comprehensive war with easily achievable benefits. So busy them away from your Khilafah and Dar al-Islam...” (p. 35)</p>	<p>“From among these blessed deeds were the successive attacks which the soldiers of the Islamic State in Misr and Sinai carried out against the Christians in those lands, targeting them with killings and assassinations, and afflicting their churches with burning and explosions...” (p. 5)</p> <p>“...it is the fighters among them who are to be targeted, and they are those who are capable of carrying a weapon, even if they don’t actually do so, and likewise those of them who support the fighters with their wisdom and their counsel. As for...women, children, the elderly and the infirm... [their killing] occurs as a consequence ...where the fighters are present and they are mixed together with them.” (p. 7)</p> <p>“The objective of hostage-taking in the lands of disbelief...is not to hold large numbers of the kuffar hostage in order to negotiate one’s demands. Rather, the objective is to create as much carnage and terror as one possibly can until Allah decrees his appointed time and the</p>

attaining victory or being killed and achieving shahadah ...for indeed Allah will grant us conquest of this land and consolidation therein, and it will be soon...” (p. 54)	where the army and the police gather and where the political and economic interests of the government are to be found, and also from any places where the citizens of the Crusader nations of the West are found, and other such places. These are all valid targets for us and we can strike them at any point in time...” (p. 55)	“Concerning the Muslims in Misr... join your brothers in the Islamic State, and adhere to the Jama’ah. If you are unable to reach the Islamic State, ...plan operations against the Christians and the apostates. Cause them tremendous harm and detriment ...” (p. 54)	enemies of Allah storm his location or succeed in killing him. This is because the hostile kafir only understands...the language of force, the language of killing, stabbing and slitting throats, chopping off heads, flattening them under trucks, and burning them alive...” (p. 47)
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**Figure 9. Selected Excerpts from *Rumiyah* Issue 9:
The Ruling On The Belligerent Christians (May 2017)**

In its continued validation of Islamic State successes on new fronts, *Rumiyah* 10 sets its titular focus on ‘The Jihad in East Asia.’ This issue provides the clearest attempt by the authors/editors to date to make sure it is known that they recognize the propaganda power of the magazine. The Foreword opens by extolling the successful operation by a ‘soldier of the *Khilafah*’ in the British city of Manchester, gauged by both its resulting number of casualties and its subsequent effect on raising threat levels in the UK to critical. However, this is used as a segue to the fact that—*despite analysts’ predictions* (p. 5). —these operations are not in lieu of seeking to reconsolidate their landed Caliphate but are, instead, a sign of strength since they are occurring simultaneously with advance on other, unpredicted fronts.

One of these, it is contended, is in East Asia—particularly in the Philippines, despite President Duterte’s strong-handed attempts to eradicate the jihadists there. East Asia is mentioned again in the article ‘Among the Believers are Men,’ which profiles Abu Sabah al-Muhajir, a native of Malaysia who waged jihad in the Philippines over a number of operations before his death in battle. It is also seen in the seven days of actions undertaken there as outlined in the Operations piece, which include ‘liberating’ a prison and burning a church. An attack on the Resorts World hotel and casino complex can be seen on the cover. There is also a significant piece interview with the *Amir* of the soldiers of the *Khilafah* in East Asia, in that it calls upon all Muslims in the world *directly through this English language magazine Rumiyah* (p. 37) to make *hijrah* there. As a subtle nod to this emphasis, it can be noted that the only IS flags in evidence in this issue are associated with its East Asia operations.

It is interesting, then, that a number of the articles in between seem both to stray from this theme and to meander in focus. Part three of ‘And Likewise the Messengers are Afflicted’ highlights the lessons of the Battle of Fallujah, which it sees as having

revitalized the *ummah*'s willingness to confront Crusader forces once they saw the effects of bringing the battle into the streets and houses. It was also seen to 'unmask' those Muslims who did not join in on the side of jihad, particularly Shi'ahs. The article 'The Twelfth Rafidah, Part 4' continues the attack on the legitimacy of Shi'ah beliefs, finding they constitute a false religion. Between these, there is an article calling for the support of the jihad and the *muwahhidin* by wives and mothers and a number of graphic pages regarding fasting during Ramadan and the value of Islamic coins versus paper money. The final article attacks the nationalist nature of the Taliban. The issue once again is back to 46 pages and while, at face value the continuation of the series-type articles implies a certain stability of the magazine and its mission, they may also contrarily be a sign of a reduced ability to produce new material and thus a need for filler—even if possibly outdated—material.

End State	Enemy	Recruitment	TTPs
<p>"The reality faced by the Crusaders today is that despite their claims that the Islamic State has been weakened, the mujahidin's ousting of the Crusaders and their puppets and their attainment of consolidation in the land can come as quickly and unexpectedly in any region of the earth..." (p. 5)</p> <p>"The author of 'adh-Dhila' [Sayyid Qutb] said 'In suffering during jihad for Allah's cause and facing death at every impasse, the soul becomes accustomed to this danger...When the leadership is placed in the likes of these hands, the world and all of its people are set aright. And surrendering the banner of leadership to kufr, mis-guidance, and corruption becomes impossible..." (p. 8)</p>	<p>"The victory came several weeks after Rodrigo Duterte, the Crusader taghut of the Philippines, admitted that the situation in the southern part of the Philippines was...making him lose sleep. This taghut came into power believing that he had the power to negotiate with the 'Islamist militants' ...in the hopes of bringing an end to their jihad" (p. 5)</p> <p>"Fallujah...removed the cloak of deceit worn by the apostate Allawi govern-ment...the battle knocked the false mask off the ugly Rafidi image...They had a major role in ...killing, pillaging, demolition, and violating the lives of unarmed women, children, and the elderly. Their wicked souls brought them to commit great crimes, as they</p>	<p>"...among the greatest results of the battle [Fallujah] was the renewal of blood in the veins of the sons of jihad, as well as the increase in their devotion to advancing the work of jihad towards its desired goals and determined plans. This battle produced a generation of leaders, energies, and experiences..." (p. 8)</p> <p>"O ummah of Islam! You have been wounded and defamed incessantly and your illnesses and ailment cannot be treated except by tawhid, which is fastened to the banners of jihad. So when will make the correct decision to go forth and escape your executioner?" (p. 11)</p> <p>"How has it become so minor of a thing to you,</p>	<p>"Just one week before the blessed month of Ramadan, the world's attention was focused on the British city of Manchester. A soldier of the Khilafah jad carried out a Just Terror operation, striking Manchester Arena at the conclusion of a concert by an American singer. The explosion rocked the city and filled its residents with terror as many of them tried to contact their loved ones and ensure that they were safe. Then the casualty figures started emerging: More than 20 had been killed and dozens more had been wounded. The total would later climb to nearly 100 dead and wounded...the UK threat level was raised to 'Critical.'" (p. 5)</p> <p>"On the surface, the operation in Manchester</p>

<p>“the Islamic State is still firm upon its ‘aquidah, which has not changed nor was it replaced, since its first bricks were laid by Shayk Abu Mus’ab az-Zarqawi...” (p. 12)</p> <p>“...there came to them the good tidings of the establishment of the Islamic State, the hope and dream which Allah brought about for the Muslims. It was the Khilafah which had been lost for an era of time and which... [they]...had been awaiting.” (p. 30)</p> <p>“O muwahiddin around the world, your state has been established just as your prophet has informed you...teach the Crusaders that the zero hour has arrived...and inform them that our meeting will be at Washington and Moscow...” (p. 41)</p> <p>“So let the soldiers of the Khilafah in Khurasan complete what they have begun by fighting the Crusaders and murtaddin, and let them intensify their punishment of all the enemies of Allah...for neither mankind nor the Jinn shall triumph over them even if they were to unite against them.”</p>	<p>stormed and desecrated the safe houses of Allah, hanging pictures of their shaytan as-Sistani.” (pp. 7-8)</p> <p>The Delegated Committee referred to various kinds of people of misguidance from those who fabricated lies about the Islamic State, those who ascribe opinions to it that are not held by its leaders and beliefs that they have rejected.” (p. 13)</p> <p>“...the Rafidah were not content with stipulating infallibility and nass for the position of imamah...Rather their wretched tongues extended to the point of belying and distorting the text itself, such that there was no authentic narration in the Sunnah except that which agreed with their madhad...” (pp. 21-22)</p> <p>“The Moro liberation front was originally a heterogeneous mix of trends, schools of thought, and conflicting personalities with incompatible goals, despite the fact that they were largely characterized as following the Murtadd Brother-hood...The Crusaders heavily succeeded in taking advantage of these</p>	<p>O Muslims, to see your brothers—the sons of your religion—after all kinds of torment, murder, and ruin have been committed against them. Yet you remain safe in your homes, secure with your families and wealth...how is that?!” (p. 11)</p> <p>“The Muslim woman, if ever she hears something of the scaremongers’ irjaf, regarding the might of our enemies...must always put before her eyes the statement of Allah...the intimidation of Shaytan only works against his allies...Such is the condition of the believing wife with her husband, and...the believing mother with her son, letting him go forth on his way to wage jihad.” (p. 19)</p> <p>“...we continue to receive muhajirin, and we welcome them. There are several safe paths and ways to achieve that, but everyone who wishes to march forth must exert effort in that regard with sincerity and supplicate toAllah that He makes hijrah easy for him and brings him to the arenas of ribat and fighting so that he may attain the pleasure of his Lord...”</p>	<p>seemed to confirm what so many analysts had been asserting...that with the loss of territory in Iraq and Sham, the Islamic State would shift its focus towards carrying out attacks on Crusader soil... however... The loss of most of its territory in the wake of the Sahwah initiative in Iraq did not lead to its defeat. Rather, it only led to the Islamic State regrouping, redoubling its efforts, rekindling the flames of war, recapturing every inch of territory it had lost, and expanding into Sham, Sinai, Khurasan, and multiple other regions across the world...” (p. 5)</p> <p>“...our battle with this enemy is a war of streets and cities, differing in its tactics and methods, defensively and offensively. And fierce wars are not decided over a period of days or weeks, but it takes a long time for the true announcement of success for either side.” (p. 6)</p>
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(p. 43)	differences among them.” (p. 39)	(p. 41)	
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**Figure 10. Selected Excerpts from *Rumiyah* Issue 10:
The Jihad In East Asia (June 2017)**

The eleventh issue of *Rumiyah* weighs in at a hefty 60 pages but it is notable that again there is in evidence several installments of multi-part articles, including ‘Part 1’ of a series by the late Abu Mus’ab az-Zarqawi. The title article, ‘The Ruling on Ghanimah, Fay, and Intihab,’ shifts the focus once again to emphasize there can be no peaceful co-existence of Islam with other religions and that that the ruling on *ibahah*—that the blood and wealth of the inhabitants may be legitimately violated—holds true for all of *dar al-harb* (lands of war) and *dar al-kufr* (lands of the disbelievers). Thus, it is imperative that the jihad there be expanded to destroy the wealth and property of the *kuffar* (unbeliever). The cover itself shows a jewelry store having been smashed and looted. The images in the piece expand further the limits of this written mandate in that they include reference to the acceptability of killing those previously under protection (such as the journalist Jurgen Todenhofer, who was allowed to interview IS members in 2014) and the desirability of kidnapping the *kuffar*’s children to these ends.

The command in the Foreword that “either we exterminate the mushrikin or die trying” provides a real sense of an ‘anything goes’ mentality. While there is still the promise of victory after a long struggle against a confederated enemy in order to test their faith, there is also the repeated reminder that *shahadah* and paradise is itself the ultimate victory. The article reprinting a speech given by the official spokesman of IS, Shayk Abdul-Hasan al Muhajir in June of 2017 entitled “And When the Believers Saw the Confederates” gives specific instruction to each cohort of the soldiers of the caliphate by region. It gives particular direction to those sharing the faith but living in the Western nations to follow the actions of those in *dar al-Islam* in achieving paradise by way of the sword. The bringing of the battle to the West is also mentioned in the Operations section in the coverage of the most recent Paris attack against the police. Women in all regions are reminded to fulfill their duties in support of jihad by urging their husbands and sons to seek the blessings of *shahadah*.

End State	Enemy	Recruitment	TTPs
“Truth wrestles with falsehood, Islam wages war against disbelief, jahiliyyah and hypocrisy creep in...The pious men alone carry the banner in an era when the people break down...Know that in	“And in these events today, the enemies—including the Crusaders, the atheists, and the Rafidah and other murtaddin—have rallied against us and set out with their planes, battleships, and	“...Shaykul-Islam said, ‘...there is no better voluntary deed than jihad...And the likes of these battles are not missed except by one whose trade has become lost, who has become foolish, and who has	“So set up ambushes and explosive evices, split their heads by striking them with sniper bullets, and exterminate their multitudes with a storm of explosions...Pounce on them like raging

<p>jihad lies the good of this world and the Hereafter. And in abandoning it lies the loss of this world and the Hereafter...That means either victory and triumph or shahadah and Paradise.” (p. 9)</p> <p>“...if Allah had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others...And these trials which the Islamic State is passing through today—of the gathering of the paths of kufr and the factions against it—are but an affirmation of that promise.” (p. 16)</p> <p>“We are engaged in a long struggle with the kuffar, and success and victory for the muttāqīn is guaranteed, for Allah has said, ‘And the [best] outcome is for the righteous’ ... Therefore... proceed and don’t look back for you were not created for the sake of a transient earth. Rather, you were created to worship Allah alone and attain Jannah and delightful gardens.” (p. 55)</p>	<p>everything else they possess of strength, heading towards the lands of the Muslims and seeking to take control of them.” (p. 18)</p> <p>“Through the sum total of what we’ve mentioned, it becomes clear that the Rafidah today, with their application of the theory of divine imamah...greatly resemble the mushrikin of the Arabs who would craft idols with their own hands out of dates in order to worship them besides Allah, and would then eat them when they became hungry...This is how all false madhabs and misguided groups develop, which claim that they are striving to establish the Islamic State.” (p. 27)</p> <p>“Indeed, the lying, government scholars have resorted to distorting the fiqh of jihad, just as they distorted the tawhid with which the prophets and messengers had come. They have made the People of the Scripture, the Majus, and the mushrikin out to be the brothers and allies of the Muslims.” (p. 28)</p>	<p>been prevented from a great fortune of this world and the Hereafter, unless he is from those who have been excused by Allah...” (p. 20)</p> <p>“We Muslim women are required to fulfill our duties attentively...Allah has honored us by choosing us to be the wives, sisters, and mothers of the mujahidin...How sad is it that we are witnessing sisters chasing after the Dunya...how many sisters have returned to Dar al-Harb after refusing to remarry for the sake of Allah ...Let there arise from among us women who are saddened by the return of their husbands and sons from the battlefield without shahadah.” (pp. 13-15)</p> <p>“And it is a must on every muwahhid to expand the scope of his jihad to include waging war on the kuffar’s wealth—for the war on wealth and economies represents the largest of the arenas of jihad...And it is upon the Muslims—specifically those who reside in dar al-kufr and cannot find a way to make hijrah...” (p. 39)</p>	<p>lions and enter upon them through every door...Seek shahadah...continue your jihad and adhere to ribat and to your fronts, and do not give the enemies of Allah respite for so much as an hour of the day.” (p. 21)</p> <p>“To our brothers in ‘aquidah and iman in Europe, America, Russia, Australia, and elsewhere, your brothers in your lands have absolved themselves of blame, so leap into their tracks and take an example from their actions...” (p. 21)</p> <p>“And if a people in dar al-harb embrace Islam, it is permissible for them to kill whoever they can and take their wealth.” (p. 30)</p> <p>“...a soldier of the Khilafah...drove his vehicle, which was loaded with weapons and explosives and crashed it into a van belonging to the Crusader French police in the city of Paris, spreading terror among the Crusaders once more and reminding them that the battle has come to their homeland.” (p. 43)</p>
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**Figure 11. Selected Excerpts from *Rumiyah* Issue 11:
The Ruling On Ghanimah, Fay, And Ihtitab (July 2017)**

Rumiyah Issue 12 returns to a more normal length for this online magazine, at 46 pages, but other characteristics such as the omission of a topical title for its foreword, the lack of any ‘exclusives,’ typographical errors (such as the reference to its men and women being able to be stopped by ‘the immanence of death’ rather than the inverse which is suggested on p. 4), and the continued use of dated serial installments such as that by the late Abu Mus’ab az-Zarqawi combine to suggest that the group producing it is under strain. Further, the closest thing to overt ‘recruitment’ contained therein are the dated admonishment by Zarqawi to the *ummah* for failing to take action and a reference to efforts taken toward joining the Islamic State in ‘A Mujahid’s Memories: From the Battle of Mosul,’ with the implication that these are laudable for others to emulate.

Related to the latter, there is a certain sense that the Islamic State is trying to draw upon its former successes in that the focus is upon its fierce resistance against a collaborated enemy in Mosul in the face of likely being routed in Raqqa. The Foreword glorifies the enemies’ losses in Mosul and taunts the combined forces facing them for their failed claim that it would only take weeks to accomplish the ‘liberation’ of the latter city. Rather, as is held in the interview with the military commander in Raqqa, ‘A Fire That Burns,’ if it is accomplished it will only be through a slaughter of the Crusaders first, due to the significance of Raqqa for the Islamic State as its first city conquered, in addition to its military and strategic importance.

Troubling, however, in this issue are the contentions that the end state—once centered on the physical location of a Caliphate at least initially in Syria and Iraq—is more ephemeral in time and place and, indeed, is moving to ‘lands we may not have trodden before.’ If there is no place on earth that has not heard their *da’wah*, then it follows that anyone, anywhere is fair game for attack. Again, death is held dear—since *shahadah* and the hereafter are more desirable than victory in the *dunya*. The fact that IS has been able to produce its own weapons is well known, including the novel uses of drones, so that—while the suggestion that the Islamic State has new weapons they are lying in wait to use may be bravado—it still invites the pause they desire. Intriguing is the article ‘The Muslim Society: Between Human Reality and Misleading Fantasies’ which seems to suggest the Islamic State’s own recognition that the society they originally envisioned is unattainable.

End State	Enemy	Recruitment	TTPs
“...in Mosul...[the kuffar] were confronted by the lions of the Islamic State, who massacred them and tore them to pieces, after inflicting upon them losses reaching into the tens	“...the deviants who associate themselves with Islam persisted in their lies and in distorting the reality of an Islamic State...depicting them as being angels who neither sin nor make	“...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...at which point I began to search for the path to jihad. When the Islamic	“Anytime their leader, with his grey hair, would hear a scream he would fly towards it, pursuing death in the places where it is likeliest to be found...So what then of a soldier who sees his leader with such

<p>of thousands in regard to both soldiers and vehicles...The believer sees the dunya as a prison and...many of our brothers and sisters were liberated from this prison whereby they attained—by Allah’s permission — shahadah in the cause of Allah.” (p. 4)</p> <p>“...we give glad tidings that the soldiers of the Khilafah will conquer the land of Sham in its entirety, even if after some time, and will eventually reach their lands, with Allah’s permission.” (p. 4)</p> <p>“In another part of the world, the soldiers of the Khilafah have proven once again...there are no borders when establishing the Islamic State and that the determination to reside under Allah’s shari’ah and raise His sword is not something restricted to any particular time or place.” (p. 5)</p> <p>“I say to the armies and legions of the Cross and to its ruined herds: History has recorded the battles of the Muslims time and again, and how they crushed the armies of</p>	<p>mistakes...it is not required that a society fulfill those fanciful conditions in order to merit the description of being Islamic. Rather, it is sufficient for a society that Islam is what is manifested by the majority of the people and that they are ruled by the shari’ah of Islam.” (p. 7)</p> <p>“...the Americans and their proxies ...were not content with killing women, children, and the elderly, and dismembering their limbs. Rather, they pursued them to the operation room in order to finish them off, along with the medical specialists inside, out of clear animosity toward tawhid and out of a strong enthusiasm to spill the blood of the Muslims” (p. 14)</p> <p>“The main goal of the Crusader campaign is to wipe out Islam and the Muslims, and to turn the people back from their religion after tawhid had returned to them...[Among] the most important military goals for the campaign against Raqqah are...Deluding the East and West into believing that</p>	<p>State was announced, my brother and I raced toward it, and Allah facilitated for us the path to reach it...” (p. 12)</p> <p>“And we have indeed promised Allah that we would revive the old affair and follow the ways of the rightly-guided. And did not our merciful Prophet say, ‘I have come to you with slaughter.’ So the hearts of the cruel, arrogant nobes of Quraysh were filled with dread...And we say, if the Ummah would have drawn up its swords, stood up, mobilized its armies, and moved towards Washington in pursuit of revenge...then it would have been a different matter, but where is my ummah concerning that which transpired and is still happening to the Muslims in Iraq, Palestine, Afghanistan, Indonesia, Chechnya, and elsewhere...Is my Ummah unable to do anything other than to weep and wail...?” (p. 29)</p>	<p>motivation and sacrifice? No doubt he would think less of himself and compel himself to follow his example and emulate his deeds.” (p. 13)</p> <p>“If we were to assume that there exists someone who has not heard of Islam, it would be obligatory to give him da’wah before fighting him. However, in our present day reality, with the world being one small village and the entire world waging war against the Islamic State, it is unlikely that there is anyone who has not heard of Islam or whom the da’wah hasn’t reached.” (p. 22)</p> <p>“At the start of the campaign, the mujahidin in the wilayah began by tearing down the Crusader force, at times by defending against their attacks, at times by counterattacking, and at times by striking the enemy deep in their territory and by setting up ambushes inside their territory in areas the kuffar were expected to enter...Among the most successful means of defense against the murtaddin’s advance was to booby-trap the places where they were likely to advance, particularly any strategic locations, and places</p>
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the Cross in their own homelands...And indeed, Allah will fulfill his promise concerning the disbelievers in this era,...and Allah will make us inherit their land and their homes, as well as other lands which we have not trodden before, inshallah.” (p. 35)	the...capture of Raqqa would deal a fatal blow to the mujahidin and would be a factor that would wipe out the Khilafah. However, they will fail miserably, inshallah, for the Khilafah will remain—with Allah’s permission—until the establishment of the Hour.” (p. 33)		where the enemy wanted to give the impression of having obtained a victory...among the means employed [were]...sniper units...explosive vehicles...use of camouflage...workshops for the repair and maintenance of weapons...and...developing weapons such as aerial weapons, drones, anti-building weapons, sniper weapons, silencers, explosive devices, and other types of weapons which Allah has bestowed upon the mujahidin and which we have not yet revealed.” (pp. 33-34)
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**Figure 12. Selected Excerpts from *Rumiyah* Issue 12:
It Will Be A Fire That Burns: The Cross And Its People In Raqqa (August 2017)**

If the Islamic State had any preconception that *Rumiyah* Issue 13 was to be its last issue of the publication, it is not readily apparent from its content. The issue runs about average in length at 44 pages and contains two installments of multi-part articles, including Part 1 of ‘The Characteristics of the Munafiqin.’ While the first article was a continuation of a dated piece by az-Zarqawi, the second is seemingly new and thus it is assumed at least a Part 2 was in the offing. Nor does the tone of the issue show any signs of imminent defeat. The Foreword includes the contention that an escalation of attacks against the West is close at hand. The propaganda uses of this serious sabre rattling are clear, serving to rally their followers while showing a strong face to their enemies, and yet the inclusion of other pieces—such as that addressing the challenges and blessings of *hijrah* to Islamic State territory in Syria and Iraq seem ill-advised and illusory, given the reality that it has given up most of its former lands.

That reality is reflected in the military and covert operations section, which repeatedly refers to IS’s successes in repelling assaults on their remaining enclaves rather than acquisition of new territory. Moreover, those offensive operations it does profess are largely occurring in East Asia, primarily in the city of Marawi and the region of Maguindanao in the southern Philippines, well outside the Syrian-Iraqi theatre.

Additionally, the focus here is placed on operations in the West. Spain in particular is singled out due to the recent coordinated vehicle-light weapons attack in Barcelona and a vehicle attack on the town of Cambrils which resulted in a significant number of casualties. With response by Spanish emergency personnel featured on the cover, the Foreword similarly highlights those attacks along with recent ones it claims in Turkey, Russia, and Belgium. Spain is singled out as having not learned its lesson, returning to Iraq to help train and support the Iraqi army after its policy of withdrawal in 2004.

The title of this issue (although not an article) is “Allah Cast Terror Into Their Hearts.” To its supporters and those it still hopes to recruit, the Islamic State reasserts within it their primacy as the true *Khilafah*, calls out those who are *munifiqin* (hypocrites to the faith) for their hidden corruption, admonishes those who are not fulfilling their full duties to jihad that the time is now, and reasserts that its men (and women) love the prospect of death in the service of Allah more than life in this world. Each issue concludes with a quote and this one from *Surat At-Tawbah* urges them to “fight those adjacent to you of the disbelievers and let them find in you harshness.” If this was to be the last issue of an online magazine, it is clear that it was intended that their message likely would not die with it, even if the Islamic State flag never features beyond a thumbnail photo in an advert.

End State	Enemy	Recruitment	TTPs
<p>“So the rightly- guided khilafah establishes all the laws of the religion, revives the sunan, kills the heresies, and wages jihad against the kuffar and the obstinate. It does not follow the whims of men. Rather, it responds to the commands of Allah...” (p. 16)</p> <p>“And say to them, ‘Indeed, Allah will conquer Rome for the Muslims, as per the promise of the Messenger of Allah in the authentic narration, just as Qustantiniyyah was conquered before.’ Tell them: Indeed we anticipate from Allah’s support that which is</p>	<p>“It is as if they live in another world altogether, different from the one in which their armies are engaged in a grinding war against the army of the Islamic State, exerting their efforts in order to destroy the lands of Islam and to kill as many of the women and children of the Muslims—both young and old—as they can. This is not the first time that the Crusader states have been led to war by America—the carrier of the banner of the cross in this era—and neither is it the first time they have paid a heavy price...” (p. 4)</p>	<p>“Reflect on how close you are to meeting your Lord. Is now not the time for you to incite your children and descendants to sacrifice for the religion of Allah and support it? Is now not the time for you to dedicate your time to Allah...? ...So follow the example of those grey-haired men who offered their limbs in Allah’s cause and competed with the youth on Jannah not on the Dunya.” (p. 12)</p> <p>“And what is [the matter] with you that you fight not for the cause of Allah and [for] the oppressed among men, women, and</p>	<p>“In Turkey, a lion of the Islamic State carried out an attack...stabbing and killing one of the policemen of the taghut, Erdogan...In Spain, a group of Islamic State soldiers conducted two separate operations in two separate cities... with the main massacre dealing a blow to the tourism sector...In Russia, a lone knight of the Islamic State stabbed and wounded 7 people... demon-strating that one doesn’t need much in the way of weapons and planning...And in Belgium, a soldier of the Islamic State attacked a group of Belgian soldiers... stabbing</p>

<p>farther then that...Indeed, we anticipate from Allah that He will conquer the White House, the Kremlin, and London..." (p. 23)</p> <p>"Today, I continue to be grateful to Allah that my children are in the Islamic State. And despite everything that has occurred, I am forever grateful to Allah that He has granted us the blessing of living in the Khilafah under the shade of tawhid and the Shari'ah, where the Crusader armies have united in their quest to invade us, simply because we believe in and implement 'La ilaha illallah.' And let these Crusaders take heed, for just as the Khilafah is filled with men who love death more than the Crusaders love life, likewise are the women of the Islamic State. So let them not think that we will succumb due to them targeting our husbands with drones, or bombing our homes, or dropping white phosphorous on our children. No! This only strengthens our conviction, inshaallah." (p. 35)</p>	<p>"Spain was forced to withdraw its troops from Iraq in humiliation, with her soldiers licking their wounds and her government being cursed by its citizens. It appears, however, that this lesson wasn't enough...it made the decision instead to take part in the war against the Islamic State by training the Rafidi army...And today, the soldiers of the Islamic State have repeated in multiple lands what their heroic brothers have done in other Crusader states, punishing the states of Turkey, Spain, Russia, Belgium and other lands of the Crusaders and murtaddin." (p. 5)</p> <p>"The three categories of people were mentioned in the beginning of Surat Al-Baqarah: The believers, the kuffar, and the munafiqin and so he mentioned about the believers four verses, and about the kuffar two verses, and about the munafiqin thirteen verses due to their large numbers...and the severity of their fitnah upon Islam." (p. 26)</p>	<p>children...Those who believe fight in the cause of Allah and those who disbelieve fight in the cause of the Taghut." (p. 17)</p> <p>"My hijrah to the Islamic State was a journey not unlike that undertaken by many others who sought to leave the lands of kufr and reside in the lands of tawhid. I was forced to disavow my strength and ability, and to place my trust in Allah and rely on him alone...It was a means of purification that would strengthen me and prepare me to remain patient and steadfast in the face of the hardships we face today...The events in Sham were considered a fitnah' to some, but they were only a fitnah for those who were desperately trying to excuse themselves from joining the mujahidin, as it was unmistakably clear that the Islamic State was following the correct manhaj and endeavored to re-establish the Khilafah upon the prophetic methodology..." (p. 35)</p>	<p>them until he was killed...With Allah's permission, the attacks...will continue as long as they are at war with the Islamic State...And what is anticipated is that the soldiers of the Islamic State will escalate these attacks to a greater level in the coming period." (p. 5)</p> <p>"Two Islamic State covert units attacked the gatherings of the Jews and Crusaders in the city of Barcelona in Spain. The first...ran them over with a van, killing several of them, and then disembarked from the vehicle and attacked a nearby bar using light weapons. The second covert unit attacked several Crusaders in the coastal town of Cambrills, running them over with a truck. The threat level in Spain was increased to level 4...The atmosphere of terror and panic spread throughout all of Europe following the operation." (p. 41)</p>
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**Figure 13. Selected Excerpts from *Rumiyah* Issue 13:
Allah Cast Terror Into Their Hearts (September 2017)**

The thirteen issues of *Rumiyah*, which have just been profiled, tell the tale—at a number of levels—of an Islamic State coming to realize the imminent demise of its territorial Caliphate and seeking ways to continue its narrative such that its territorial end wouldn't portend its existential end as well. At its outset, the online magazine was on the rebound from its earlier incarnation as *Dabiq*. The death of that previous online magazine came with the recognition that there would be no near- or even medium-term engagement by IS with its enemies at the Syrian city of Dabiq, in fulfillment of the prophesied face-off between Muslims and the infidels. *Rumiyah* sidesteps the question of when that promised End of Days battle will eventually take place by changing its immediate narrative to one promising that the initial encounter must take place in its namesake, 'Rome,' alluding to the lands of *kafir* in the West. *Rumiyah* sought to continue the purposes of its predecessor in providing a forum for tying all of the strands of its media narratives into a coherently packaged worldview with the goal of encouragement of its followers, recruitment of the *ummah*, and as propaganda aimed at its enemies.

And yet, that coherence never quite jelled due to the ongoing battles IS faced in the region and the concomitant hits it took to the places and personnel who published it. The recycling of previously published pieces by its key founders and scholars was sharply evident. It waffled—even in the same issue—between whether its forces should be rallied in Syria and Iraq to retake the caliphate, moved laterally to new battlefields, or focus on targeted attacks on its enemies in their homelands. It encouraged women to take up arms when men wouldn't yet scolded them for leaving the home, even to go to the *masjid*. It talked at cross purposes between providing a homeland for the *ummah* with proper schools for children and an infrastructure based on Islamic law while it encouraged a disregard of the temporal world and elevated the desirability of martyrdom. It came across as sometimes recharged and sometimes resigned but always militant in that it promoted the single correct interpretation of Islam and that its members would happily die for the cause of Allah.

In the last, there is caution not to count the Islamic State as down and out yet, even in its earlier territories. It is believed that *Rumiyah* has published its last issue and that too may yet not be the case. Further, what *Rumiyah* lacked in coherence, however, it made up for in taking advantage of a push toward its other forms of media and in the chance to advance TTPs that its followers—no matter their location—could use to continue its fight. In this way, IS's magazine came full circle to mimic its parent organization and now avowed enemy al-Qaeda's *Inspire* and held great potential to directly threaten the citizens of the United States and its allies at home. How well it has succeeded to date is outlined in the following section.

Chapter 3

Selected Radical Islamist Terrorist Attacks Directed at the West and *Rumiyah*

“...Khalid Masood carried out an operation in the city of London, the heart of the Crusader territory, in response to the Islamic State’s call to target the citizens of nations involved in the Crusader coalition. He ran over dozens of kuffar on the Westminster Bridge...”²⁹

The following overview and analysis primarily focuses on radical Islamist terrorist attacks directed at the West which may have direct *Rumiyah* linkages via the TTPs utilized—typically vehicle, knife, or combined attacks—inclusive or exclusive of an acknowledgment of the incident in a later issue of the magazine. The selected and illustrative attacks took place as *Rumiyah* began publication in September 2016 through August 2017—which is a month before the magazine ceased publication. Information on these incidents have been compiled in Table 3 for comparative purposes. These attacks are as follows:

[1]: *Minto (Australia)—10 September 2016*

In the Sydney suburb of Minto, during the afternoon of Saturday 10 September 2016, Ihsas Khan, age 22, engaged in a knife attack against a man walking his dog. Khan—who openly expressed strong Islamic State inspired beliefs—stabbed the man in the abdomen, chest, and neck with a large knife. The attacker fled the scene but was later captured by the police. The attacker had been engaging in erratic behavior for some time and was known to engage in *Qu’ranic* street preaching. The man was targeted in the attack because “he [Khan] thought the man embodied Australian culture.”³⁰ Further, “it is understood extremist material was allegedly found in Khan’s house”³¹—which according to an ABC news source included an electronic copy of the recently published first issue of *Rumiyah*.³² The timing of the attack is significant given that, a week earlier, IS had in that issue called upon lone wolves to attack Australians, urging “Kill them on the streets of Brunswick, Broadmeadows, Bankstown, and Bondi...Stab them, shoot them...”³³ Also, while engaging in the attack, Khan shouted words making bystanders believe that a terrorist attack was taking place.³⁴ *Analysis:* The attack predates the initial *Rumiyah* ‘knife’ TTPs which appeared in the October issue by close to a month. Hence, Khan was not influenced by later IS ‘Just Terror’ TTPs, however, it appears that the knife attack

itself can be directly linked, at least inspirationally, to the publication of the September issue of *Rumiyah*. Note—knife imagery suggests a K-BAR-like knife was utilized which falls within the later TTPs endorsed by IS. No mention of this minor attack has been made in IS *Amaq* media posts or any of the post-attack issues of *Rumiyah*.

[2]: *St. Cloud Mall (United States)—17 September 2016*

Dahir Ahmed Adan, age 22, attacked shoppers in the St. Cloud Mall in Minnesota during the evening of Saturday 17 September 2016. Adan, wearing a security guard uniform (from a previous job) during the attack, was armed with two steak knives wielded in both hands. Ten shoppers were injured in the premeditated stabbing attack with Adan beginning the attack outside the mall and then working his way through it until shot and killed by an off-duty police officer in a department store.³⁵ During the active knifing, the attacker asked those being targeted if they were Muslim and stabbed those who said they were not.³⁶ Adan was said to have been radicalized within the last few months and during the attack itself yelled “*Allahu akbar*” (God is Greater).³⁷ *Analysis:* The attack predates the initial *Rumiyah* ‘knife’ TTPs which appeared in the October issue by about half a month so no direct attack method link exists back to the magazine. The FBI has reviewed Adan’s “electronic media and digital footprint” via various computers and devices but has been unable to get into his locked iPhone.³⁸ No information has been released on the type of extremist social media that may have radicalized Adan or if he had downloaded the initial issue of *Rumiyah*, as had Ihsas Khan, which calls for shedding the blood of the *kafir* in the West.³⁹ Still, the attack was quickly claimed by IS via its *Amaq* media group with Adan designated as “a soldier of the Islamic State.”^{40,41} The attack was then mentioned in the October issue of *Rumiyah* (Iss. 2) within the ‘Operations’ section of that publication:

On the 15th of Dhul-Hijjah, a solider of the Khilafah — our brother Dahir Adan — stabbed 10 kuffar in the state of Minnesota in response to the calls to target the citizens of the nations involved in the Crusader coalition.⁴²

[3]: *Brussels (Belgium)—5 October 2016*

Hicham Diop, age 43, who was a Belgian national and Army veteran attacked two police officers with a military-style knife, injuring them with the blade.⁴³ He then assaulted a third officer with his fist and broke his nose. That officer subsequently shot and wounded Diop in the leg. Upon being incapacitated, Diop yelled out something in Arabic according to an eyewitness at the scene.⁴⁴ The incident took place on 5 October 2016 in Brussels, Belgium. The perpetrator—who was married and had children—was

also known to have associations with Islamist extremists who had travelled to Syria.⁴⁵ No mention of Diop's social media activity has been disclosed in the press. *Analysis:* The incident took place almost immediately after the publication of the knife TTPs discussed in *Rumiyah* Iss. 2 so close in fact that Diop would have likely have had the knife in his possession or had just purchased it to be utilized in what would be considered a hastily planned attack which is possible but unlikely. No mention of this incident exists in *Rumiyah* or in other Islamic State social media probably due to its insignificance. Diop was likely motivated to participate in the attack due to similar IS affinity or linked attacks taking place in Belgium.⁴⁶ Further, it should be noted that his brother had charges brought against him for terrorist group participation.⁴⁷

[4]: *Hamburg (Germany)—16 October 2016*

Near a bridge in Hamburg, Germany, at 10:00 pm, a male teen was stabbed with a knife and then thrown into the water by a man in his early twenties who then ran away from the incident scene. The teen's girlfriend sitting with him was also thrown in the water but was able to swim away and escape unharmed. The male teen later died in the hospital from his wounds. The knife utilized in the attack was never recovered and the perpetrator was never identified. Local police considered it unlikely that this was a terrorist related, incident but gave no rationale for drawing such a conclusion other than to alleviate public fears.⁴⁸ *Analysis:* While the police do not consider the attack to be terrorism related the nature of the incident falls somewhat within the targeting parameters of the 'Just Terror' TTPs of engaging in a 'serial killer' campaign of knife attacks. Still, no evidence of the *Khilafah* was left behind at the attack although this may be due to the perpetrator being forced to immediately flee the scene. The attacker was claimed by IS as a 'soldier of the Islamic State' via its online *Amaq* media arm on 30 October 2016.⁴⁹ The incident was then mentioned—somewhat incorrectly with two victims claimed to have been stabbed—in the November *Rumiyah* (Iss. 3) within the 'Military and Covert Operations' section of that publication:

Germany: On the 15th of Muharram, a soldier of the *Khilafah* stabbed two disbelievers in the city of Hamburg in response to the Islamic State's call to target citizens of nations participating in the Crusader coalition.⁵⁰

If this was simply opportunistic reporting on the part of the Islamic State for propaganda purposes or whether the attacker was somehow actually aligned with that terrorist organization is unknown. Regardless, Germany had in the recent past both been threatened by the Islamic State with terrorist attacks and suffered them via lone wolf operatives.

[5]: *Ohio State University (United States)*—28 November 2016

Abdul Razak Ali Artan, 18, a Somali-born student, engaged in a vehicular overrun and follow-on knife attack at Ohio State University that directly injured 11 people. The attack took place on the morning of 28 November 2016. A chemical leak at a university lab had been called in by the perpetrator which resulted in a building evacuation with the people inside going into a small courtyard outside the building. Artan drove a Honda Civic into the group of people and then got out of his car attacking them with a butcher knife. He was shot multiple times at the scene by a responding police officer after failing to put down this weapon.⁵¹ Artan purchased a knife at a Home Depot a week before the attack and another knife the morning before the attack at a Walmart.⁵² While he may have carried two knives in the vehicle, the knife actually utilized in the second phase of the attack was a butcher (kitchen) type knife. It is unknown if the attacker owned the vehicle, borrowed it, or stole it. It was traced to an apartment about 10 miles from the university campus.⁵³ Artan's *Facebook* postings confirm that he had been exposed to al-Qaeda and Islamic State type propaganda and that he had engaged in the attack in defense of the global *ummah*.⁵⁴ No law enforcement disclosure has been made whether Artan had any copies or browsing links to *Rumiyah* on his electronic or computer devices. Prior to the attack he *de facto* claimed his affinity for the Islamic State via his online postings—but no formal *bay'at* (oath of loyalty) appears to have been made. The perpetrator is considered a lone wolf terrorist who while inspired by IS ideology had no direct communications with the organization.⁵⁵ *Analysis*: Three months into the publication of *Rumiyah*, this attack stands out as the first mutually linked incident in which not only were the magazine's vehicle and knife combination TTPs generally followed but in the subsequent 4th issue (December) of the publication Artan was identified as an IS soldier.⁵⁶

America: 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. He ran over several of them with his vehicle, before attacking a number of others with his knife. 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...⁵⁷

[6]: *Berlin Market (Germany)*—19 December 2016

Anis Amri, age 24, hijacked a semi-trailer truck (wounding the driver with a knife and then killing him with a pistol shot) which he subsequently used to plow into an outdoor Christmas Market on a sidewalk full of shoppers in Berlin on 19 December 2016. Twelve people were killed in the vehicular overrun attack and forty-nine injured. Amri immediately fled the scene on foot, evaded arrest, and eventually made his way to Sesto

San Giovanni, near Milan, Italy where he was killed in a shootout with local police, wounding one of them.⁵⁸ Amri, who was Tunisian, was identified as a soldier of the *Khilafah* on 20 December 2016 in an *Amaq* media message released in German.⁵⁹ Following this disclosure, in a video released by *Amaq* after his death near Milan, Amri was then seen to have pledged *bay'at* to al-Baghdadi and the *Khilafah*.⁶⁰ *Analysis*: The timing of the attack—coming about a month and a half after the vehicle attack TTPs were published in *Rumiyah*, the method of the attack which consisted of murdering a truck driver and then using his heavy vehicle to run down a mass gathering of people in an outdoor Christmas market, and the videotaped oath of allegiance made to the Islamic State suggests that Amri was most almost certainly influenced by the magazine.⁶¹ This linkage is being proposed even though no information has been publically released concerning the content and browsing history related to Amri's electronic devices.⁶² In turn, in the "Military and Covert Operations" section of the 5th (January 2017) issue of *Rumiyah*, the magazine also directly linked itself back to incident:

Europe: On the 19th of Rabi' al-Awwal, one of the soldiers of the *Khilafah* – Abul-Bara at-Tunisi – carried out an operation in which he ran over several people in the heart of the German capital, Berlin, in response to the Islamic State's call to target the citizens of nations involved in the Crusader coalition, which is killing Muslims. He targeted a Christmas market with his truck and succeeded in killing 12 people and in injuring 48 others. Following his successful operation in Germany, the gallant knight continued his march until he reached the outskirts of the city of Milano in Italy on the 23rd of Rabi' al-Awwal and attacked an Italian police unit, leading to him attaining shahadah – we consider him so, and is his judge – following an exchange of gunfire with the Crusaders.⁶³

[7]: *Louvre, Paris (France)*—3 February 2017

Abdullah Reda Refaie al-Hamahmy, age 29, attacked French soldiers guarding the public entrance to the Louvre museum—the *Carrousel du Louvre*—with a machete on the morning of 3 February 2017. The Egyptian national shouted "*Allahu akbar!*" (God is Greater) while launching the attack.⁶⁴ One soldier was injured in the machete attack. While al-Hamahmy was shot multiple times by the soldiers, he survived his wounds and was prosecuted on terrorism charges. He was carrying two bags containing two machetes—one of the which he used in the attack—as well '*bombes de peinture aérosol*' (aerosol paint bombs) meant to deface artwork contained in the Louvre.⁶⁵ Al-Hamahmy made *Twitter* postings in Arabic prior to the attack that were translated as "In the name of Allah... for our brothers in Syria and fighters across the world...", "Why are they afraid of the establishment of the Islamic State?...Because the Islamic State defends its resources and dignity and honor, and respond fight back," and finally "No negotiations,

no compromise, no retreat, relentless war.”⁶⁶ The Islamic State has not claimed the attack in its online social media, via its *Amaq* news group, or in any post-incident issues of *Rumiyah*. *Analysis*: The incident appears to be conducted by a lone-wolf jihadist who was inspired by the Islamic State but who was not in contact with that organization.⁶⁷ No mention has been made of al-Hamahmy’s iPhone 7 (seized at his apartment)⁶⁸ or other electronic devices being forensically examined for any content or links to *Rumiyah* knife TTPs. It is most likely that the magazine TTPs indirectly influenced al-Hamahmy via similar attacks taking place against the Western democracies but no direct linkages can be presently established.

[8]: *Westminster Bridge (England)*—22 March 2017

Khalid Masood, age 52 and a British national, launched an attack first utilizing a vehicular weapon against pedestrians on the Westminster Bridge in London and then executing a knife homicide after exiting his vehicle against an unarmed British police officer guarding the Parliament building nearby. Masood was then immediately shot multiple times and killed by a responding cabinet minister bodyguard in New Palace Yard. The vehicle utilized in the attack was a newly rented cross-over 4x4 SUV and the knife thought to be utilized, one of two purchased from a Tesco store in Birmingham, was a Sabatier carving knife.⁶⁹ Six individuals were killed and twenty-nine injured in the incident with almost all casualties being suffered by the vehicular overrun component of the lone wolf attack. Masood, a Muslim prison convert who later spent two years in Saudi Arabia, sent a *WhatsApp* text PDF of his ‘Jihad’ manifesto two minutes prior to the attack to various individuals that “declared that he was waging jihad in revenge against Western military action in Muslim countries in the Middle East.”⁷⁰ From April 2106 on many months prior to the attack, Masood engaged in internet research related to the Islamic State, vehicular attacks, and knife types. Directly leading up to the attack, he also viewed online terrorism videos, carried out online and physical reconnaissance of the targeted venue, and took anabolic steroids for physical (e.g. tactical) performance purposes.⁷¹ *Analysis*: No formal *bay’at* (pledge of loyalty) was made by Masood to the Islamic State in his *WhatsApp* manifesto—though he did have associations with al-Qaeda sympathizers in the United Kingdom dating back to 2004.⁷² While Masood watched and read radical Islamist material, no specific confirmation of him being in possession of digital issues of *Rumiyah* has been made. This is not unexpected however since, even though his phone was later unlocked by authorities, his browsing specifics have not been released.⁷³ Still, the TTPs utilized in his attack, closely follow those outlined in *Rumiyah* and can clearly be seen to have influenced his pre-attack planning.⁷⁴ Within a day of the Westminster Bridge attack the IS *Amaq* news group stated that it had been carried out by a “soldier of the Islamic State.”⁷⁵ Further, the attack was recognized in two sections of the 8th issue of

Rumiyah (April 2017) with a “Just Terror in Britain London” visual⁷⁶ and in the “Military and Covert Operations” section of the same issue with the following entry:

Britain: On the 23rd of Jumada al-Akhirah, the soldier of the Khilafah, Khalid Masood, carried out an operation in the city of London, the heart of Crusader territory, in response to the Islamic State’s call to target the citizens of nations involved in the Crusader coalition. He ran over dozens of kuffar on the Westminster [sp] Bridge, killing three and injuring more than 50 others, following which he stormed the Parliamentary estate where he stabbed and killed a member of the British Crusader police guarding the premises, before attaining shahadah – we consider him so, and Allah is his judge.⁷⁷

[9]: *Stockholm (Sweden)—7 April 2017*

A Uzbekistan national, Rakhmat Akilov age 39, who had been denied asylum in Sweden, hijacked a beer delivery truck and used it to run down pedestrian crowds on Queen Street (Drottninggatan) in Stockholm before crashing into a department store. Five people were directly killed in the vehicular overrun or later from critical injuries sustained from it and fifteen others were hurt. He ran away from the incident scene and was arrested some hours later. Before leaving the scene, he tried to set the truck on fire—presumably to detonate some sort of IED or incendiary device (or devices) later found in a bag in the cab of the truck.⁷⁸ Prior to the attack, he had conducted field reconnaissance of the attack route.⁷⁹ Akilov, who was considered to be on the extremist fringe by the Swedish police, was unemployed and had been in hiding over fears of deportation. His *Facebook* social media—the account has since been removed—contained some extremist linkages via his friends and featured a few Islamic State propaganda videos.⁸⁰ The Uzbekistan authorities paint a more sinister profile of him, however:

Uzbek Foreign Minister Abdulaziz Kamilov subsequently stated Akilov had been on their radar for some time and had been recruited by “emissaries” of the Islamic State whilst away from Uzbekistan. He added that Akilov had been sharing terrorist propaganda videos over the internet with associates back in Uzbekistan “trying to induce them to commit acts of violence against representatives of public authority, leadership and law enforcement of Uzbekistan” as well as trying to recruit Uzbeks to join the Islamic State in Syria and Iraq.⁸¹

Regardless of his profile, Akilov was eventually sentenced in Sweden in June 2018 to life in prison for his crimes. *Analysis:* A definitive affinity link to the Islamic State exists via Akilov’s *bay’at* (pledge of loyalty) made a day before the attack in two

videos he had created.⁸² The truck overrun attack and secondary weapon protocol—though an IED rather than a knife—also fit well into the TTPs promoted in *Rumiyah*. No information has been subsequently released concerning the actual extremist material found on his phone or his computer so such a magazine link, even of its Russian language edition, is still speculative. The fact that Akilov had 53 SIM cards in his possession for communication purposes with his network of associates, including IS recruiters, and even had IS membership links months prior to the attack coming out at his trial suggest he would be no stranger to *Rumiyah* magazine.⁸³ The Islamic State did not claim the attack, however, possibly stemming from Akilov's capture, the realization that it was a relatively minor incident, and/or that the Tadzhik group he was involved with back home had minimal IS links.⁸⁴

[10]: *Queanbeyan (Australia)—6-7 April 2017*

In what turned into a fourteen hour rampage, two teenage boys, fifteen and sixteen years of age, engaged in both stabbing and bludgeoning attacks in tandem with petty robberies in the town of Queanbeyan, New South Wales. The initial attack resulted in the stabbing death of a gas station attendant with a steak knife just prior to midnight on the 6th of April 2017. Immediately after the attack, the letters “IS” were written on a wall and window of the gas station with the victim's blood while money was also removed from a cash register.⁸⁵ The boys then went on to assault a man in a park, engaging in a home invasion robbery and assault, and finally taking part in a carjacking and assault on the driver the following day. Weapons used in these assaults were the original steak knife wielded in the gas station killing and a hammer and/or a tire iron.⁸⁶ The attackers who killed the initial victim and injured three more men were eventually arrested after a police chase across Queanbeyan.⁸⁷ The young assailants have troubled backgrounds with minor criminal records. The sixteen-year-old attacker is said to have mental health issues and be a crystal meth (ice) user. He is also thought to have posted extremist material linked to the Islamic State on his *Facebook* social media a few weeks prior to the rampage and during his arrest repeatedly shouted “*Allahu Akbar*” (God is Greater).⁸⁸ While held in juvenile custody, the older attacker “repeatedly threatened to rape and stab prison officers ‘in the name of Allah’” raising additional concerns about his mental stability.⁸⁹ To date, no specific information has been publically disclosed concerning the contents of cell and/or smart phone or computer browsing histories or content related to the juvenile boys engaging in the assaults. *Analysis:* The use of the knife and bludgeoning weapon fits within *Rumiyah* TTP parameters. Further, the leader of the teenage lone wolves is arguably knowledgeable of Islamic State social media and some of the past headline terrorist attacks earlier taking place. While mentally unstable and a narcotics user, this does not void his declared affinity for the IS cause, although actually providing a formal *bay'at* to the Caliphate seemed beyond his rational capacity. Such affiliation has not been

reciprocated, however. The Islamic State via neither its *Amaq* media arm or *Rumiyah* magazine view this incident and/or those perpetrating it as worthy of their endorsement as an attack carried out by the group against the West.

[11]: *London Bridge & Borough Market (England)—3 June 2017*

Three radical Islamist inspired attackers—Khuram Shahzad Butt, age 27, Rachid Redouane, age 30, and Youssef Zaghba, age 22—engaged in a terrorist attack on London Bridge by means of a rented van utilized for pedestrian overrun purposes followed by a dismounted assault with ceramic kitchen knives against the patrons of a bar and nearby establishments over by Borough Market.⁹⁰ Responding armed police forces quickly arrived on the scene and went on to gun down the attackers who charged them in the street while still wielding their knives. A total of eight people were killed and forty-eight injured in the vehicular and knife attacks. Final reconnaissance and practice runs in the van were made before the actual attack commenced. Other unique elements of the incident were that the attackers wore gray-taped water bottles on themselves—to simulate suicide bomber rigs to cause additional panic—and about a dozen Molotov cocktails were recovered from their abandoned van along with blow torches to light them. Additionally, the attackers had hoped to secure a much heavier truck for the incident but were unable to provide the proper payment information.⁹¹ Post incident news stories highlight Butt's links to the pro-IS group al-Muhajiroun in Britain and his appearance on the show "The Jihadis Next Door"⁹² while Redouane is more of an enigma who may have been radicalized while travelling back to Morocco for a year.⁹³ Zaghba, on the other hand, initially wanted to go to Syria to live 'peacefully' within the new formed Caliphate but was then 'radicalized' later while in Britain according to his mother.⁹⁴ Another interpretation of this behavioral shift is one from *hijrah* (emigration—promoted in the earlier IS magazine *Dabiq*) and similar themes to that of offensive jihad, which is the dominant theme of *Rumiyah* focusing on attacking the Crusaders in the West. It is also known that Zaghba had Islamic State material on an electronic device while searched at the Bologna airport in March 2016 and this is where he may have first been introduced to Khuram Shahzad Butt by a mutual IS affiliate.⁹⁵ *Analysis:* This incident can be conceptually viewed as a follow-on Islamic State tactical action to the Westminster Bridge attack in March 2017. It is clearly representative of the mutually reinforcing interaction between radicalized individuals following the TTPs disseminated in *Rumiyah* (and in related online media) and then being lauded by the Islamic State as successfully engaging in one of its operations. Further, given the IS affiliate links that at least two of these individuals possessed, it is no wonder that they were quickly hailed as its 'soldiers' by the *Amaq* news group⁹⁶ and later mentioned in the "Covert and Military Operations" section of Iss. 10 of *Rumiyah* published in June 2017:

Britain: On the 8th of Ramadan, a unit of Islamic State soldiers, Abu Sadiq al-Britani, Abu Mujahid al-Britani, and Abu Yusuf al-Britani, 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.⁹⁷

[12]: *Brighton (Australia)—5 June 2017*

A barricade and siege situation took place in the Brighton suburb of Melbourne, Australia in a serviced apartment house, resulting in the death of a male receptionist, the perpetrator of the incident—29 year old Yacqub Khayre a Somali-born Australian—and the wounding of three critical response team officers. The initial phase of the incident saw Khayre call an escort service, take a visiting prostitute hostage, and then hold her captive in the bathroom of his rented apartment. The prostitute was able to partially free herself and call the emergency line to the police.⁹⁸ Somewhere during this time frame, the perpetrator—who had a shotgun and a pistol in his possession (both illegally obtained) — shot and killed the serviced apartments’ receptionist in the building foyer.⁹⁹ Khayre then twice called the police, telling them he had already killed one person, would kill his hostage if anyone tried to enter his apartment, and that he had a bomb in his possession as well. He also removed his GPS ankle monitor (which was a condition of his parole) to further get the attention of police authorities.¹⁰⁰ He then called a local news station claiming that his actions were in support of the Islamic State.¹⁰¹ His final acts were that of exiting his apartment with a sawed-off shotgun and yelling and charging at responding police, with whom he got into a short gun battle before being killed. After Khayre’s death—which also saw the wounding of three of the officers in the engagement—the captive escort was subsequently freed unharmed. Khayre was a known narcotics user and meth addict and had an increasingly violent criminal history.¹⁰² Further, he had established direct linkages to the al-Shabaab terrorist group and was provided paramilitary training by them in June 2009 when he travelled to Somalia. He was also involved with a cell that sought and was provided a *fatwa* by one of the al-Shabaab leaders to engage in an attack upon the *kuffar* in Australia. When he later returned to Australia, he was tied to the Holsworthy Barracks terrorist plot—for which he was later acquitted after serving some time in prison—and committed another violent offense for which he was then out on parole at the time of this incident.¹⁰³ *Analysis:* Like many similar incidents, no official confirmation has been released that Khayre was studying *Rumiyah*’s TTPs. Computers and electronics were immediately seized after the incident from his mother’s home where he had lived but no official statements have since been released concerning their contents.¹⁰⁴ Further, no mention has ever been made concerning the forensics review of his cell phone. What we do know is that *Rumiyah* Issue 9 was released a month before the attack and that it specifically addressed hostage-taking TTPs such as those evident in this incident. These included creating drawn-out scenarios, luring

targets to defensible venues, using human shields, and procuring illegally obtained firearms.¹⁰⁵ We also know that Khayre had earlier jihadist links to al-Shabaab, which while principally loyal to al-Qaeda, since October 2015 saw elements going over to the Islamic State.¹⁰⁶ Further, he mentioned his loyalty to IS to the news station which he had called just prior to being killed.¹⁰⁷ On the reverse linkage side, he has been publically recognized as a Soldier of the *Khilafah*. Immediately after the incident, the *Amaq* news service quickly hailed Khayre as an Islamic State operative.¹⁰⁸ Additionally, in the “Military and Covert Operations” section of the 11th (July 2017) issue of *Rumiyah* magazine directly claimed Khayre and the incident as one of its own:

Australia: On the 10th of Ramadan, a soldier of the Khilafah carried out an operation in the city of Melbourne. He took a woman hostage and then killed one of the citizens of Crusader Australia. After luring the police to his location, he opened fire on them, wounding three of them before attaining shahadah.¹⁰⁹

[13]: *Norte Dame, Paris (France)—6 June 2017*

Farid Ikken—an Algerian national age 40—attacked a group of three police officers from behind outside of Norte Dame Cathedral at 4:20 pm on 6 June 2017. The attacker, who was carrying a backpack, removed a hammer from it and went on to assault one of the officers by striking him in the head, injuring him.¹¹⁰ Before being fired upon by the other officers and wounded, Ikken yelled “This is for Syria.”¹¹¹ The man had 2 kitchen knives in his possession—still in his backpack at the time of the attack—and, after being injured at the scene, stated that he was a “soldier of the Caliphate.”¹¹² The attacker—a PhD student in communication—told authorities at his court hearing in Paris a few days later that he became self-radicalized over a period of 10 months.¹¹³ *Analysis:* Computer forensics of the attacker’s seized devices further linked him to IS media and confirmed his self-proclaimed allegiance to that terrorist organization:

At his home outside Paris, the prosecutor added, investigators found a laptop computer and four USB keys which contained:

- A manual for “lone wolves” issued by so-called Islamic State (IS)
- Images of the London attack three days previously
- Videos “glorifying” earlier attacks in Paris and Brussels.
- A videoed message of support for IS which Mr Ikken had tried but failed to upload on to social media on the eve of his attack¹¹⁴

The attacker, however, remains an anomaly. He appeared to be a well adjusted individual and did not fit the profile of many of the other IS attackers. In fact, his thesis director

stated that “He is the antithesis of radical Islamists. He is a staunch defender of press freedom and of democracy. He showed no signs of extremism. He didn’t drink alcohol; but on the flip side he didn’t observe Ramadan.”¹¹⁵ Given the amateur nature of the attack and the lack of a body count—especially considering the highly publicized London Bridge and Borough Market attack a few days earlier—neither *Rumiyah* nor *Amaq* news agency claimed Ikken as a Soldier of the Caliphate or mentioned the attack itself in its social media. Still, while not claimed by IS, the attack follows the general knife and heavy blunt object ‘Just-Terror’ TTPs discussed in various issues of *Rumiyah*.

[14]: *Barcelona and Cambrils (Spain)—17 August 2017*

This two-pronged attack is linked to a larger Islamic State terrorist cell of a dozen individuals. Eight of them were ultimately killed and four captured.¹¹⁶ It commenced with a vehicular overrun operation on La Rambla street in central Barcelona on 17 August 2017, killing 13 people and injuring approximately 130 more.¹¹⁷ The van used in the attack was driven by Younes Abouyaaqoub who was a 22 year old Moroccan national.¹¹⁸ He fled on foot after the van was disabled and then went on to hijack another vehicle, killing the driver with a knife in the process, in order to escape from the city. Abouyaaqoub was shot by police 4 days later outside of Barcelona while hiding in a vineyard. He was wearing a fake suicide bomber vest and yelled “*Allahu Akbar*” (God is Greater) before being killed.¹¹⁹ The second attack took place 9 hours after the initial one near the town of Cambrils. It involved a car, with five passengers in it, that ran down a group of people, killing one and injuring six. The five passengers—all members of the IS cell—were shot dead by responding police at the scene. Video from the scene shows one of the cell members, who was wearing a suicide bomb belt (which later turned out to be fake), running at police officers when he was killed.¹²⁰ A day prior to the dual attack, on the 16th of August, a house exploded in Alcanar—a 127 miles from Barcelona—killing three members of the IS cell. One of the members killed was a local Iman, Abdelbaki Es Satty, who was the group’s leader. He had direct al-Qaeda and later Islamic State linkages.¹²¹ The house blew as a result of the premature detonation of 120 butane gas canisters stored in it, likely set off by the mixing of the TATP component of the planned VBIEDs.¹²² These canisters were meant for three separate attacks, given that three rental vans had been rented by Abouyaaqoub using a credit card, with one used by him in the Barcelona attack and the two others later found abandoned in local towns.¹²³ *Analysis:* Based on these considerations, the two-pronged attack represents a hastily executed operation. It was conducted with the knowledge that the clock was quickly running down on the remaining members of the cell from an arrest perspective. The Spanish security services would now be coming for them as a result of the cell’s secrecy being compromised due to the ill-fated detonation of the gas canisters. While *Rumiyah* promoted TTPs related to vehicular overruns and knives were utilized in the hastily

executed attack sequence, the use of gas canister based bombs meant for the original attack are more in line with the al-Qaeda ‘Open Source Jihad’ TTPs found in *Inspire*. Thus both IS and AQ TTPs can be said to have influenced the attackers with the AQ ones being dominant. Still, given the intense media coverage resulting from the initial vehicular overrun in central Barcelona, the simpler IS TTPs were enough to turn the attack into a major European terrorist incident. The Islamic State’s *Amaq* news agency, after the initial vehicular overrun, immediately claimed that “The executors of the Barcelona attack were soldiers of the Islamic State” via its *Telegram* messaging service.¹²⁴ This was followed two days later by *Amaq*’s statement that the Cambrils attack was also conducted by its operatives.¹²⁵ Some weeks later, *Rumiyah* went on to laud these attacks in its 13th and final September issue in multiple sections of that publication beginning with this mention in its “Foreword” section:

In Spain, a group of Islamic State soldiers conducted two operations in two separate cities on the 25th of Dhul-Qa’dah, with the main massacre dealing a blow to the tourism sector – which makes up the largest part of Spain’s economy – as the mujahidin killed 16 and wounded more than 130 others from among the Jews and Crusaders, giving them a new lesson in politics that teaches them the necessity of preparing themselves to pay a heavy human and economic price for their war against the Islamic State before calculating the gains that they expect to make in their war.¹²⁶

This was followed by a mention in the “Military and Covert Operations” section of that same issue:

Spain: On the 25th of Dhul-Qa’dah, two covert units comprised of several mujahidin set out in a coordinated manner and targeted the gatherings of the Crusaders in Spain. The first unit of mujahidin targeted a gathering of the Crusaders using a van on Las Ramblas Street in Barcelona. They also ran over two police officers at a police checkpoint, and then stormed a bar with light weapons near the Las Ramblas square, massacring the Crusaders who were present. Meanwhile, the second unit set out to run over several Crusaders using a truck in the coastal town of Cambrils. The blessed raid resulted in the killing and wounding of at least 146 citizens of the Crusader coalition.¹²⁷

Finally, a poster of the incident superimposed over the Spanish cathedral Sagrada Família in Barcelona could be found later in the issue under the heading “SPAIN ATTACKS” with the byline “THE MOST IMPORTANT RESULTS 146” referring to the “KILLED AND WOUNDED FROM AMONG THE JEWS AND CRUSADERS.”¹²⁸

Allegations exist that one bombing target of the initial operation was indeed the Sagrada Família later reinforced by the use of the cathedral's imagery in this poster.¹²⁹

[15]: *Brussels (Belgium)—25 August 2017*

Haashi Ayaanle, a thirty-year-old Somali male immigrant with psychiatric issues, rushed two police officers from behind with a machete injuring them on the Boulevard Emile Jacqmain in the Grand Place in the center of Brussels.¹³⁰ The attack took place at 8:15 pm on 25 August 2017.¹³¹ He was immediately shot and wounded at the scene of the incident, dying later in a hospital. While rushing the police officers, he twice shouted “*Allahu Akbar*” (God is Greater).¹³² In addition to a machete, he also had a replica of a pistol and one or two *Qu’rans* on him.¹³³ While not known to have terrorist linkages or having been radicalized, this naturalized Belgian citizen had a few minor criminal offenses and also had some contact with Somali fundamentalists.¹³⁴ *Analysis:* The attack was quickly claimed by the *Amaq* news agency—“the perpetrator of the stabbing operation in Brussels is one of the soldiers of the Islamic State, and he carried out the operation in response to appeals to target countries of the [US-led] coalition.”¹³⁵ The attack was also mentioned in the “Foreword” of Iss. 13 of *Rumiyah*:

And in Belgium, a soldier of the Islamic State attacked a group of Belgian soldiers on the 3rd of Dhul-Hijjah, stabbing them until he was killed.¹³⁶

The results of the forensic analysis of Ayaanle’s phone and computer are pending, although his *Facebook* page betrayed no radical Islamist leanings.¹³⁷ Given his possible mental state, it is unknown if he committed the attack resulting from his affinity towards a Somalia affiliated group linked to either IS or AQ (such as the Islamic State in Somalia [ISS] or al-Shabaab respectively), or simply for some other reason. Still, his use of a machete and the targets chosen generally fit with *Rumiyah* advocated TTPs and his utterance of “*Allahu Akbar*” (God is Greater) during the attack and possession of one or more *Qu’rans* suggested that a radical Islamist link—even if is a delusional one—cannot be discounted.

[No.]: Date	Attack; Type/Deaths & Injuries	TTPs Links to Incident/ Magazine Links Back to Incident
[1]: 10 September 2016	Minto (Australia); Knife /0 Killed & 1 Injured	Yes ; While Predates <i>Rumiyah</i> ‘Knife’ TTPs, See <i>Among the Believers Are Men: Abu Mansur al-Muhajir</i> , Iss. 1 (September 2016); p. 17/ No
[2]: 17 September 2016	St. Cloud Mall (United States); Knives /0 Killed & 10 Injured	No ; Predates <i>Rumiyah</i> ‘Knife’ TTPs/ Yes ; <i>Operations</i> , Iss. 2

		(October 2016); p. 34
[3]: 5 October 2016	Brussels (Belgium); Knife /0 Killed & 3 Injured	Possible but Unlikely ; <i>Just Terror Tactics 1: Knife</i> , Iss. 2 (October 2016); pp. 12-13/ No
[4]: 16 October 2016	Hamburg (Germany); Knife /1 Killed & 0 Injured	Unknown ; <i>Just Terror Tactics 1: Knife</i> , Iss. 2 (October 2016); pp. 12-13/ Yes ; <i>Military and Covert Operations</i> , Iss. 3 (November 2016); p. 44
[5]: 28 November 2016	Ohio State University (United States); Vehicle & Knife /0 Killed & 11 Injured	Yes ; <i>Just Terror Tactics 2: Vehicle</i> , Iss. 3 (November 2016); pp. 10-12. + <i>Rumiyah 'Knife' TTPs</i> / Yes ; <i>Military and Covert Operations</i> , Iss. 4 (December 2016); p. 37
[6]: 19 December 2016	Berlin Market (Germany); Vehicle, Pistol, & Knife /12 Killed & 49 Injured	Yes ; <i>Just Terror Tactics 2: Vehicle</i> , Iss. 3 (November 2016); pp. 10-12. + <i>Rumiyah 'Knife' TTPs</i> . + <i>Al Qaeda Open Source Jihad</i> / Yes ; <i>Military and Covert Operations</i> , Iss. 5 (January 2017); p. 42
[7]: 3 February 2017	Louvre, Paris (France); Machete /0 Killed & 1 Injured	Yes (Indirectly) ; <i>Just Terror Tactics 1: Knife</i> , Iss. 2 (October 2016); pp. 12-13, <i>Visual: Knife Attacks</i> , Iss. 4 (December 2016); p. 8/ No
[8]: 22 March 2017	Westminster Bridge (England); Vehicle & Knife /6 Killed & 29 Injured	Yes ; <i>Just Terror Tactics 2: Vehicle</i> , Iss. 3 (November 2016); pp. 10-12 + <i>Rumiyah 'Knife' TTPs</i> / Yes ; <i>Military and Covert Operations</i> , Iss. 8 (April 2017); p. 28 and <i>Just Terror in London</i> , Iss. 8 (April 2017); p. 33
[9]: 7 April 2017	Stockholm (Sweden); Vehicle & IED/Incendiary (Failed Attempt) /5 Killed & 14 Injured	Yes ; <i>Just Terror Tactics 2: Vehicle</i> , Iss. 3 (November 2016); pp. 10-12 + <i>Al Qaeda Open Source Jihad</i> or <i>Rumiyah 'Arson' TTPs</i> / No
[10]: 6-7 April 2017	Queanbeyan (Australia); Knife & Hammer/Tire Iron /1 Killed & 3 Injured	Yes ; <i>Just Terror Tactics 1: Knife</i> , Iss. 2 (October 2016); pp. 12-13 <i>Visual: Knife Attacks</i> , Iss. 4 (December 2016); p. 8/ No
[11]: 3 June 2017	London Bridge & Borough Market (England); Vehicle, Knives, Molotov Cocktails, & Fake IED Vests /8 Killed & 48 Injured	Yes ; <i>Just Terror Tactics 2: Vehicle</i> , Iss. 3 (November 2016); pp. 10-12 <i>Visual: Truck Attacks</i> , Iss. 9 (May 2017); p. 56 <i>Just Terror Tactics 3: Arson</i> , Iss. 5

		(Jan 2017); pp. 8-10 + <i>Rumiyah</i> 'Knife' TTPs/ Yes ; <i>Military and Covert Operations</i> , Iss. 10 (June 2017); 34
[12]: 5 June 2017	Brighton (Australia); Shotgun & Pistol /1 Killed & 3 Injured	Yes ; <i>Just Terror Tactics 5: Hostage-Taking</i> , Iss. 9 (May 2017); pp. 46-51/ Yes ; <i>Military and Covert Operations</i> , Iss. 11 (July 2017); p. 41
[13]: 6 June 2017	Norte Dame, Paris (France); Hammer & Knives /0 Killed & 1 Injured	Yes ; <i>Just Terror Tactics 1: Knife</i> , Iss. 2 (October 2016); pp. 12-13 <i>Visual: Knife Attacks</i> , Iss. 4 (December 2016); p. 8/ No
[14]: 17 August 2017	Barcelona (Spain); Vehicle & Knife /14 Killed & Apx. 130 Injured (Fake IED Vest Later) Cambrils (Spain); Vehicle & Fake IED Vests /1 Killed & 6 Injured Alcanar (Spain); IEDs Pre-detonation	Yes ; <i>Just Terror Tactics 2: Vehicle</i> , Iss. 3 (November 2016); pp. 10-12 <i>Visual: Truck Attacks</i> , Iss. 9 (May 2017); pp. 56 + <i>Rumiyah</i> 'Knife' TTPs/ Yes ; <i>Foreword</i> , Iss. 13 (September 2017); 5, <i>Military and Covert Operations</i> , Iss. 13 (September 2017); 39, and <i>Spain Attacks</i> , Iss. 13 (September 2017); 41
[15]: 25 August 2017	Brussels (Belgium); Machete & Fake Pistol /0 Killed & 2 Injured	Yes ; <i>Just Terror Tactics 1: Knife</i> , Iss. 2 (October 2016); pp. 12-13 <i>Visual: Knife Attacks</i> , Iss. 4 (December 2016); p. 8/ Yes ; <i>Foreword</i> , Iss. 13 (September 2017); 5

Table 3. Selected Radical Islamist Terrorist Attacks Directed at the West and *Rumiyah* (September 2016-August 2017)

In addition to the prior incidents discussed in detail, other incidents took place during this time period that followed *Inspire* (e.g. Open Source Jihad) TTPs but were claimed as an Islamic State attack in *Rumiyah*. These incidents were typically IED or firearms based and portray that al-Qaeda TTPs could be readily utilized by Islamic State operatives or other radical Islamist motivated individuals¹³⁸ These four incidents, only briefly highlighted by their locations and dates and their *Rumiyah* "Military and Covert Operations" mentions, are:

- *Champs-Élysées (France)—20 April 2017*

France: On the 23rd of Rajab, Abu Yusuf al-Baljiki set out with a Kalashnikov assault rifle and attacked a group of Crusader policemen on

the Avenue des Champs-Élysées in the middle of Paris, killing one of them and injuring two others.¹³⁹

- *Manchester Arena (England)—22 May 2017*

Britain: On the 27th of Sha'ban, one of the soldiers 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.¹⁴⁰

- *Champs-Élysées, Paris (France)—19 June 2017*

France: On the 24th of Ramadan, a soldier of the Khila-fah – Abu Maysun al-Faransi – drove his vehicle, which was loaded with weapons and explosives, and crashed it into a van belonging to the Crusader French police in the city of Paris, spreading terror among the Crusaders once more and reminding them that the battle has come to their homeland.¹⁴¹

- *Brussels (Belgium)—21 June 2017*

Belgium: On the 25th of Ramadan, a soldier of the Khilafah – Usamah Zaryuh – carried out an attack on the Crusaders inside the central train station in the city of Brussels.¹⁴²

It should be noted that, during this period of incidents directed at the West, ones conducted by al-Qaeda affiliates using 'Open Source Jihad' (OSJ) TTPs also took place. Hence—al-Qaeda TTP linked incidents were not always claimed in *Rumiyah* to have been undertaken by soldiers of the Islamic State. This could be because no plausible linkage between the attack and the Islamic State could be established for propaganda purposes. A prime and detailed example is the following incident:

- *Seaside Park & Elizabeth (New Jersey) & Manhattan (New York)—17-19 September 2016*

Ahmad Khan Rahimi, age 28, engaged in multiple bombing attacks in Seaside Park and Elizabeth, New Jersey and Manhattan, New York from 17 to 18 September 2016. Of the nine IEDs he deployed—which were composed of pressure cooker bomb and pipe bomb designs—three detonated. Of these detonations, only one IED caused injuries. This IED was of a pressure cooker design and has been placed in a crowded street section of Manhattan.¹⁴³ The device—with a flip-phone (as a timer) and Christmas light detonator mechanism—exploded during the evening of Saturday 17 September and

injured 31 people primarily by means of BB type-shrapnel.¹⁴⁴ On Monday 19 September, Rahimi—who was the subject of a manhunt—was arrested after being shot by law enforcement officers in a shootout that injured two of them.¹⁴⁵ It was later determined that the only actual inspirational link between Rahimi and IS comes from “his bloodstained journal, containing references to Abu Muhammad al-Adnani, the Islamic State spokesman and the leading figure calling for attacks on the West” that was recovered after the shootout.¹⁴⁶ All the other radical Islamists and incidents mentioned in his journal, as well as a note left on an unexploded pressure cooker bomb, are al-Qaeda linked—Anwar al-Awlaki, the Fort Hood attack, the Boston Marathon bombing, et.al.¹⁴⁷ Even one of the bomber’s favorite videos in his *YouTube* account—“best jihad nasheed”—is derived from pre-IS social media while his other favorite “jihad nasheed ya shahid” appears more closely tied to Jabhat al-Nusra.¹⁴⁸ This is not surprising as Rahimi “began following terrorist propaganda in 2012”¹⁴⁹ and had taken a number of trips to Pakistan—a hotbed of al-Qaeda activity—including a year long one.¹⁵⁰ *Analysis*: No directions for IED construction have been published in *Rumiyah*. Rather, the IEDs constructed by Rahimi were directly based on al-Qaeda’s Open Source Jihad directions published in *Inspire* magazine, specifically, those directions relating to pressure cooker and pipe bomb designs.¹⁵¹ *Rumiyah* did not discuss Rahimi’s bombings in its ‘Military and Covert Operations’ section in post-incident issues of the magazine. Further, *Amaq* news did not make any earlier claim to the attacks as an Islamic State operation. Why IS decided to distance itself from Rahimi is unknown. This can be due to any number of factors including that the use of IEDs as an attack method is outside of the TTPs presently advocated in IS ‘Just Terror’ operations or that Rahimi was so closely tied to al-Qaeda ideologically that he could not be plausibly claimed by the Islamic State as an operative.

Chapter 4

Rumiyah TTPs—Just Terror Tactics

“Instead of using the term ‘lone wolf,’ we will refer to operations in Dar al-Kufr executed by mujahidin with bay’ah to the Khalifah as ‘just terror operations,’ ‘just’ being the adjective form for justice.”¹⁵²

The ‘Just Terror’ (JT) TTPs disseminated in *Rumiyah* and linked to the attacks in the preceding section of this project can be viewed in more granularity below. They represent the Islamic State follow on to the earlier ‘Open Source Jihad’ (OSJ) tactics advocated in the al-Qaeda publication *Inspire*.¹⁵³ A comparative overview of the *Rumiyah* and *Inspire* TTPs of emphasis can be viewed in Appendix 1. The essential difference is that *Inspire* provides information on more complicated terrorist TTPs and ones that resonate more in America (where guns are plentiful and people blow up things more frequently) while *Rumiyah* tends to take a lower tech approach which is better suited to European countries (where guns are more difficult to acquire and civilian bomb making is less frequent).¹⁵⁴ This can readily be seen with IED information: *Inspire* has nine articles focused upon it while *Rumiyah* has none. *Inspire* also focuses on firearm TTPs with four articles addressing it while *Rumiyah* once again does not discuss such weaponry. ‘Open Source Jihad’ TTPs also exist related to road accidents, assassination, destroying buildings, and train derail operations while no such ‘Just Terror’ TTPs exist. *Rumiyah* is alone in its promotion of knife attacks and hostage taking and builds upon past *Inspire* articles on vehicular and arson attacks from October 2010 and May 2012 (and March 2013), respectively. The magazine greatly promotes the publicity component of these attacks—to generate terror and for their recruitment value—by the leaving of flyers or other evidence of the ‘Khilafah’ (e.g. a message in blood or the IS banner) at the scene of an incident. The specific ‘Just Terror’ TTPs promoted in *Rumiyah*, and their role in the fifteen selected radical Islamist attacks from September 2016 through August 2017 discussed in the preceding section, are as follows:

Knife Attacks

Attackers utilizing sharp objects formed the basis of seven of the selected incidents and represented a secondary or auxiliary weapon in five more of them when vehicles were primarily utilized. Knives are ubiquitous (cheap and plentiful) in Western societies and can be covertly transported in backpacks quite easily as long they are not too long in length. This represents the easiest attack to engage in and can be considered

an impulsive form of attack—requiring little planning—with low fatality and casualty potentials. A knife represents a point-weapon that is used to attack one individual at a time. Killing with a knife is a close and bloody affair that is both psychologically and physically demanding and time consuming, unlike that of utilizing a semiautomatic pistol or rifle. An outlier to this pattern of attacks is the ten woundings in the St. Cloud Mall attack on 17 September 2016, due to its confusing nature (the attacker was wearing a security guard uniform). All of the others focused upon yielded much lower injury numbers. For a bulleted outline overview of *Rumiyah* TTPs related to knife attacks, refer to Table 4.

<p>Just Terror Tactics 1: Knife (<i>Rumiyah</i> 2: No Title, October 2016)</p> <p><i>Characteristics:</i> • Readily Accessible • Concealable • Highly Lethal • Disposable • Easily Obtainable</p> <p><i>Selection:</i> • Sharpness • Strength • Size • Serrated • Fixed Blades • Knives to be Avoided</p> <p><i>Obtaining:</i> • Buy</p> <p><i>Targets:</i> • Like Hunting Prey • Small Crowds (Single Attack) • Individuals (Campaign)</p> <p><i>Technique:</i> • Use Blunt Object First (Concealable Baton or Bat) to the Head • Knife Use Against Major Organs • Stress Gruesomeness • Leave Evidence of the Khalifah (pp. 12-13)</p> <p>Visual: Knife Attacks (<i>Rumiyah</i> 4: No Title, December 2016)</p> <p><i>Places to Strike:</i> • Neck • Chest • Stomach</p> <p><i>Ideal Knife:</i> • Length • Fixed Blade • Strong & Sharp Blade • Handguard • Strong Handle</p> <p><i>Knives to Avoid:</i> • Kitchen • Lockback System</p> <p><i>Targets:</i> • Lone Victim (Campaign) • Small Groups (If Capable) • Large Groups (Not Advised) • For More Info, Refer to <i>Rumiyah</i> #2 (p. 8)</p>
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Table 4. Knife Attacks *Rumiyah* TTPs

Vehicle Attacks

This form of attack provided the weaponry basis for five of the selected incidents discussed. Vehicles are also relatively ubiquitous in the West but for some economically marginalized populations beyond their reach to utilize, or at least some of the larger vehicles for rental purposes are, as was the case in the London Bridge (& Borough Market) 3 June 2017 incident. Hence, truck hijackings took place to facilitate the Berlin Market 19 December 2016 and Stockholm 7 April 2017 incidents. Vehicles utilized as weapons represent area-targeting devices that can kinetically strike multiple individuals at once. A vehicle driving down the street does not typically draw undue attention or provide early warning of an impending attack taking place. Vehicles—especially larger trucks—when utilized against peopled areas such as open markets, shopping areas, parades, and concerts with crowded streets have very large casualty producing potentials. These attacks by their nature were better-planned affairs than knife attacks and typically involved pre-incident reconnaissance of the targeted venue. For a bulleted outline overview of *Rumiyah* TTPs related to vehicular attacks, see Table 5.

Just Terror Tactics 2: Vehicle (*Rumiyah* 3: No Title, November 2016)

Characteristics: • No Suspicion Raised • Safe • Ease of Use • Easily Obtainable

Selection: • Load-Bearing Truck • Large Yet Controllable • Fast in Speed & Acceleration • Heavy • Double-Wheeled • Slightly Raised Chassis • Metal Frame • Vehicles to be Avoided

Obtaining: • Buy • Rent • ‘Borrow’ • Steal

Targets: • Large Outdoor • Conventions and Celebrations • Pedestrian-Congested Streets • Outdoor Markets • Festivals • Parades • Political Rallies

Preparation and Planning: • Assess Vehicle for Roadworthiness • Fill with Sufficient Fuel • Map Out Attack Route • Survey & Surveil Route • Obtain a Secondary Weapon • Leave Evidence of the Khalifah; Throw Flyers Out Window (pp. 10-12)

Visual: Truck Attacks Taking (*Rumiyah* 9: The Ruling On The Belligerent Christians, May 2017)

Ideal Vehicle: • Slightly Raised Chassis and Bumper • Fast in Speed or Rate of Acceleration • Double-Wheeled Load-Bearing Truck • Large in Size • Heavy in Weight

How to Acquire: • Buying • Renting • Taking from a Kafir by Force or Deception • ‘Borrowing’ from a Kafir or Murtadd

Ideal Targets: • Large Outdoor Festivals • Conventions • Celebrations • Parades • Pedestrian-Congested Streets • Outdoor Markets & Rallies (p. 56)

Table 5. Vehicle Attacks *Rumiyah* TTPs

Arson Attacks

The use of flammables and incendiaries took place in two of the selected attacks and represents an adjunct tactical component of little consequence. In the Stockholm attack of 7 April 2017, the vehicle utilized—which had crashed into a department store—was lit on fire in an attempt to set off some sort of IED or incendiary device. In the second incident taking place at London Bridge (and Borough Market) on 3 June 2017, about a dozen Molotov cocktails and blowtorches to light them were recovered in the van used in the operation. Of note is that arson attacks were misused by the IS operatives in that they became another component in tactical actions which served to overcomplicate them. The real intent of such attacks is more operational in nature. The goal is to burn down structures with people in them, target gas stations and factories (which could help to create urban firestorms), or start wildfires in forests (which would be economically costly and also may result in loss of life) without getting caught in the process so an arson campaign can be conducted. For this reason, this TTP can be considered to have area and systemic level targeting capabilities and should therefore be considered extremely dangerous in nature.¹⁵⁵ Fortunately, this form of attack offers a ‘soldier of the Islamic State’ no *shahada* (martyr) component—and, in fact, is more cold and calculating in its conduct—and thus appears to be considered undesirable for IS operatives to engage in. See Table 6 for a bulleted outline overview of *Rumiyah* TTPs related to arson attacks.

Just Terror Tactics 3: Arson (*Rumiyah* 5: No Title, January 2017)

Characteristics: • Easy to Obtain • Will Not Arouse Suspicion • Simple to Use • Difficult to Prevent

Obtaining: • Buy • Make from Ingredients

Creation: • Molotov Cocktail & Napalm Making Directions • Molotov Cocktail Making Directions
Use: • Light • Throw at Hard Surface
Targets: • House • Apartment Buildings • Forests Adjacent to Residential Areas • Factories • Gas Stations et. al.
Techniques: • Late at Night • Set Fire Inside Structure • Target Stairway to Prevent Escape • Execute Multiple Attacks • Leave Evidence of the Khalifah; e.g. Graffiti (pp. 8-10)

Table 6. Arson Attacks *Rumiyah* TTPs

Hostage Taking Attacks

This type of attack took place only with the Brighton incident on 5 June 2017 due to the difficulty level of implementing it vis-à-vis the more popular knife and vehicular attacks conducted. The gold standard for jihadi hostage taking incidents is represented by the Chechen terrorist Moscow theater and Beslan school sieges of October 2002 and September 2004, respectively, which ended in the deaths of hundreds of hostages, as well as over a thousand casualties, combined. The intent of the *Rumiyah* hostage taking TTPs are to either engage in mass killings with groups of captives using firearms or sequential killings of individuals with a bat and a knife one at a time via a ruse like to get them alone via online sales or a room rental advertisement. At some point, a drawn out hostage incident is sought for maximum media exposure. Of note is that Khayre's use of a firearm is more in line with al-Qaeda modus operandi that shows the cross-pollination of radical Islamist TTPs. Needless to say, the IS inspired attack in Brighton represented a very marginal hostage-siege action with one hostage being taken and one fatality of an innocent resulting. The hostage taking bulleted outline TTPs can be viewed in Table 7.

Just Terror Tactics 4: Hostage-Taking (*Rumiyah* 9: The Ruling On The Belligerent Christians, May 2017)
Intent: • Take Hostages for Mass Killing Purposes Prior to Police Response
Firearm Based: • Acquire Firearm(s) Legally or Illegally • Target Night Clubs, Movie Theaters, et. al. • Seek Controllable & Defensible Venues • Look for Low Light Conditions
 • Save Some Hostages as Human Shields Against Response Forces
Non-Firearm Based: • Lure Targets Individually or in a Small Group to an Indoor Location • Use Job Advertisement, Property Rental, Online Buy or Sell Item Site • Kill Target(s) with Bat and Sharp Knife • Space Out Victim Arrival Time • Have Extra Room for Body Disposal
Publicity: • Using Either Approach the Authorities Can Be Contacted to Create a Drawn-Out Hostage Scenario (pp. 46-51)

Table 7. Hostage Taking *Rumiyah* TTPs

Conclusion

U.S. Governmental Recommendations

“Indeed, the Islamic state is the only means to establishing the religion and spreading justice among the people, and the establishment of justice is a matter which Allah obligated upon His creation and for which He made the establishment of His shari’ah a condition.”¹⁵⁶

Radical Islamist English-language online magazines represent a dynamically changing element influencing U.S. global security interests related to insurgent and terrorist threat potentials. This can readily be seen in the preceding sections of this manuscript related to Islamic State narratives promoted in *Rumiyah*, terrorist incidents taking place in the West that can be linked to it (and vice versa) during its thirteen months of publication, and the ‘Just Terror’ tactics it promotes for readership utilization. When this research project was formulated in late Summer of 2017, *Rumiyah* was still active. The magazine ceased publication a few months later, never publishing an October issue as the territorial integrity of the Islamic State in Syria and Iraq was compromised. The magazine exists in roughly a decade-long tradition of al-Qaeda and Islamic State English-language online publications that may or may not now have started to reach their evolutionary dead end.¹⁵⁷ It is difficult how to determine if a specific magazine is or is not being published given the irregular production schedules of some of these magazines which, rather than being monthly or bi-monthly in their cycles, can instead be viewed as occasional magazines. Table 8. provides an overview of five radical Islamist online-magazines published since 2017 with the date and related information provided on their most recent issue released—sans that of the last issue of *Rumiyah* published in September 2017 (earlier highlighted at the end of Table 1).

Name (No.) Group	Issue Name	Date	Length	Main Articles
<i>Al Risalah</i> (No. 4) al-Nusrah Front	The Balanced Nation	Not provided (January 2017)	46 pp.	Apostasy in the Modern Jihad; Inspire the Believers; A Message from Nigeria; Russia in the Eyes of the Muslims; A Interview with Ansar al Islam; The Balanced Nation; The Dark Side of the

				Onion; Behind Every Great Mujahid is a Woman
<i>Inspire</i> (No. 17) al-Qaeda	Train Derail Operations 	1438 (Summer; July 2017)	98 pp.	Targeting Means of Transportation; Advice for Martyrdom Seeker; Rulings on Lone Jihad; Imminent Threat; Security for the Lone Mujahid; Inspire Interview; Train Derail Operations
<i>Gaidi Mtaani</i> (Iss. 9) al Shabaab	Ole! Kwa Wanzuoni waovu 	Dhul Hijja 1438 (September 2017)	42 pp.	Jihad is the Answer (Only English article contained within the issue)
<i>Sunnat E Khola</i> (aka <i>Sunnat Khawlah</i> ; <i>Sunnat e Khaula</i> (SK) (Vol. 2) Tehrik-e Taliban Pakistan (TTP)	Eid Ul Adha Special 	Not provided (October 2017)	39 pp.	Eid Ul Adha Sunnat E Khaula; Muslim Woman a Political Tool; Why did I join Mujahideen; Status of Women in Islam; Educating Imam Mehdi's Army; My Journey to the Khyber Valley; Come let's do Jihad with Little Mujahid Omar; Interview of the Respected Wife
<i>Al-Haqiqah</i> Iss. 4 (Special Edition)	7 Years of Jihad in Syria	Not provided (June 2018)	30 pp.	Seven Years of Jihad in Syria; The Hijrah of Haritha; Good Deeds;

al-Qaeda Affiliate (Syria)				Ramadan Inspirations; Seven Years
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Table 8. Recent Radical Islamist English-Language Online Magazines Last Issue Published

Of these five magazines, four are al-Qaeda or affiliate based (e.g. *Al Risalah*, *Inspire*, *Gaidi Mtaani*, and *Al-Haqiqah*) and one is Taliban affiliate based (e.g. *Sunnat E Khola*) with only one—*Al-Haqiqah*—having published within the first nine months of 2018 with the rest havin been last published a year or more ago. *Al Risalah* is al-Nusrah Front publication and *Al-Haqiqah* is another al-Qaeda affiliate publication, both focused on Syria. *Inspire* is the flagship al-Qaeda in the Arabian Peninsula (AQAP) publication and *Gaidi Mtaani* is an al-Shabaab (another al-Qaeda affiliate) publication. *Sunnat E Khola* is a bit of an outlier, being both produced by the Pakistani Taliban and a women jihadi focused magazine.¹⁵⁸ What is apparent is that, while al-Qaeda, its affiliates, and Taliban allies have been—and may still be to a limited extent—utilizing these magazines via multiple avenues, the Islamic State has been only doing so in a singular and centralized manner via the *Rumiyah* publication which has not been published for a year now due to the fall of Raqqa. Whether this magazine will resume publication at some point in the future, if a next iteration magazine eventually takes its place (as *Rumiyah* was as a follow-on to *Dabiq*), or if English-language (as well as other language) online magazines will be permanently forsaken is unknown.¹⁵⁹

In the case of the initial two potentialities, the appropriate U.S. governmental policy response was fully articulated in an earlier SSI work.¹⁶⁰ That response—drawing upon a “Blue Sky” approach—is based on addressing the five stages of the magazine life cycle process and either changing those motivators or targeting specific components via disruptive and destructive processes:

- **Environmental motivators** promoting the perceived need to produce such magazines and the formation of the radical Islamist group—in this instance, the Islamic State itself. *Examples:* Settle the Palestinian issue; Promote democratic governance in states with majority Islamic (Sunni) populations.
- **Production** which entails the capacity of the Islamic State to create magazines such as *Dabiq*, *Rumiyah*, and their various eBook series (including the four new

ones being promoted in *Rumiyah*). *Examples*: Target the editor and the production staff; Target the contributors.

- **End product** representing each finished issue of the English-language online magazine. *Examples*: The magazine is viewed as inaccurate or un-Islamic; Polluted clone magazine copies exist.

- **Distribution** is comprised of the jihadi internet sites and apps related to communicating the existence of these magazines (including the publication of new ones), the file sharing transmission, and the viewing and downloading of them. *Examples*: Make it known that downloading and viewing sites have key loggers and Trojan horses; Implementing governmental monitoring of these sites.

- **Outcomes** related to the internal and external reader effects such as radicalization or engaging in lateral battlefield migration or terrorist actions in the West. *Examples*: Establish counter radicalization programs; Mitigate propaganda and psychological operations directed at Western audiences.¹⁶¹

In addition to the array of response measures discussed in the earlier SSI work—refer to ‘Table 14. Response Measures (Example)’¹⁶² within it—a few additional U.S. governmental policy suggestions are being advocated:

- **Apply Advanced Forensics to Online Magazines**: Some of the *Rumiyah* studies touched upon in this research manuscript—specifically, the ones addressing metadata PDF contents, infographic and stylistic analysis, and distribution via social media accounts—suggest that advanced forensics may offer many intelligence potentials relating to issue production and distribution that may be exploited by Army and Joint Force—as well as national intelligence—officers.

- **Determine the Feasibility of Utilizing Artificial Intelligence (AI) Agents and Bots Against Online Magazines**: In an ongoing online war of attrition—representative of one facet of the global radical Islamist insurgency—the U.S. is at a direct economic disadvantage against the Islamic State and al-Qaeda. Our military and intelligence community personnel operate at a much higher cost basis than that of extremist (and foreign) fighters and their affinity and fan networks. In order to specifically target and degrade the *Production*, *End product*, and *Distribution* life cycle stages of radical Islamist English-language online magazine, the feasibility of utilizing AI agents and bots—as well the downrange second order effects—should be determined.

In the case of the third potentiality in regard to the Islamic State—one where these magazines are permanently forsaken—it has become very clear that online apps, social media, and file sharing sites have become the dominant means of communication,

recruitment, virtual training, and assorted activities. The Cyber Caliphate does not necessarily need online English-language magazines in the future, although debate exists whether the termination of such magazines would not effectively result in the loss of an ongoing, cohesive, and sanctioned group narrative being promulgated on a monthly (or more sporadic) time frame. Such a loss would likely result in the further decentralization of the Islamic State with its further evolving (or devolving, depending on your perceptive) into a more networked entity. In the case of secure and encrypted *Telegram* channels, which have replaced more overt and increasingly vulnerable *Facebook*, *Twitter*, and related social media where accounts have been purged *en masse* by their corporate hosts,¹⁶³ they have been identified as providing the following functional activities—like specialized network nodes—utilized by the Islamic State:

- *Info Channels*: These represent official channels—called *nashir* (diffusors)—for a specific radical Islamist group such as the *Amaq News Agency* which is the official IS channel. Unofficial information channels can also exist which have affinity for the Islamic State.
- *Link Channels*: These unofficial channels—administered and run by IS affinity members and admirers—provide ‘join’ links to official and unofficial Islamic State channels which may or may not be encrypted.
- *Security Channels*: These channels provide cyber-security information and instructions related to secure web browsing, anonymizers, virus detection and protection, alerts on compromised or fake channels, and related software and apps.
- *Tutorial Channels*: These channels represent ‘Just Terror’ type TTPs—and so much more—distributed via PDF manuals, videos, and other media. In a sense, they can be considered the equivalent of an “evil Khan Academy” with their own unique channels focusing on military tactics, the use of explosives, etc. As a result, instruction on the creation and use of poisons, toxins, chemical weapons, IEDs, weaponized drones, and numerous other forms of technology and weaponry—such as the proper utilization of sniper and night vision equipment—are provided in these channels.
- *Fan Channels*: These unofficial channels, which function much like *Facebook* pages and blogs, represent the social media streams of IS fans and affinity members. They may contain the reposting of official IS announcements, *shuhada* (martyr) videos, translations of news articles, the reposting of media releases about IS, and related information.¹⁶⁴

Of these various channels, the information and tutorial ones combined together mostly closely mimic the type of information provided in *Rumiyah*—albeit in a fragmented and ad hoc manner depending on what channels are accessed: They do,

however, possess a better audio-visual interface with their video imagery as opposed to the static media pictures contained in the magazine. In order to counter the increasing use of *Telegram*, and other ‘cloud-based instant messaging and voice over IP service[s],’¹⁶⁵ by Islamic State affinity networks (e.g. the Cyber Caliphate), the following tentative response actions should be considered:

- ***Educate Leaders at the War College and National Defense University Level:***

Army and Joint Force leaders involved in missions contending with radical Islamist threats increasingly need background and context related to their evolving use of the internet. Specific courses related to the Islamic State’s and al-Qaeda’s strategic use of the internet—including leveraging advanced components related to cloud computing, social media, messaging, file sharing, and encryption to create their own commercially leveraged Command, Control, Communications, Computers, and Intelligence (C4I) networks—should be offered.

- ***Conduct Research on Islamic State Telegram Use in English and Formulate a Response Plan:***

Just as research and analysis focused on radical Islamist magazines (including Islamic State—English-language online magazines) and response plans countering them exist, similar efforts should be focused on the Islamic State’s increasing use of *Telegram* in English. This research should be conducted at the War College level and linked back into courses taken by Army and Joint Force leaders as well as conducted at their stand alone institutes.

- ***Determine the Feasibility of Integrating Artificial Intelligence Agents and Bots into the Response Plan:***

The earlier recommendation of determining the feasibility of utilizing AI agents and bots against Jihadi online magazines should be expanded to include determining the feasibility of its use against Islamic State *Telegram* use. Such use would include determinations of the legality of such *Telegram* service IS accounts targeting, although the virtual realm has for some time now become a lateral—if not trans-dimensional—battlefield where 21st century conflict has for sometime been migrating.¹⁶⁶

- ***Analyze the Feasibility of Purchasing Telegram Channels and Related Services Accounts:***

Acquiring specific *Telegram* channels—as well as the domains and accounts of other online services—utilized by radical Islamists for messaging and social media activities may offer various response potentials, given that certain channels and domains have long been associated with specific jihadi organizations.¹⁶⁷ Additionally, some consideration should be given to the U.S. government secretly purchasing specific online companies—such as the

Telegram service itself—in order to own and exploit the ‘constructed and virtual realities’ that the Islamic State is utilizing against us.

Regardless if radical Islamist English-language online magazines will continue being published—or if social media apps and internet distribution channels will fully take over the distribution of terrorist TTPs, recruitment, propaganda, and related material—the U.S. government will still have to contend with the outcomes related to the distribution of such jihadi media and instructional information. Such governmental response will entail continued vigilance in primarily the two following areas:

- ***Countering Radical Islamist Narratives and Radicalization:*** As can be viewed in the comparative analysis of the *Rumiyah* themes and narratives section—as well as in the glossary of Arabic terms and jargon found in the magazine—the Islamic State collective embraces a world view (both spiritual and physical) that exists in direct contradiction to liberal Democratic values and norms and is extremely hostile to both the West and its people. While Islamic State (and also al-Qaeda) counter-narrative and counter-radicalization response activities are now required to span a multitude of languages within the global context, our focus is primarily on English language speakers. For this reason, it can be considered primarily a CONUS (Continental United States)/USNORTHCOM (U.S. Northern Command) concern with some United Kingdom (and European English speaking)/USEUCOM (U.S. European Command) applicability. Domestic based counter-narrative and counter-radicalization programs should draw upon all-of-government approaches with federal domestic law enforcement agencies—specifically the Federal Bureau of Investigation (FBI) and the Department of Homeland Security (DHS)—taking the lead role for criminal investigative and infrastructure protection purposes.

- ***Countering Radical Islamist Terrorist Actions Directed Against the West:*** A detailed body of radical Islamist English-language online magazine terrorist TTPs—specifically ‘Open Source Jihad’ (OSJ) published in *Inspire* magazine and ‘Just Terror’ (JT) published in *Rumiyah* magazine (refer to Appendix 1)—exists which can be combined with additional Islamic State (as well as al-Qaeda) *Telegram* training channel TTPs to create a rather comprehensive dataset of OPFOR terrorist threat doctrine directed at the West. This collection of radical Islamist threat doctrine can be studied by U.S. military, homeland security, and law enforcement personnel engaged in counterterrorism and force (and base) protection activities and then utilized in training scenarios, response preparations, and equipment purchases. While such considerations may primarily be a CONUS (Continental United States)/USNORTHCOM (U.S. Northern Command)

consideration, they may also have force and base protection considerations in Europe/USEUCOM (U.S. European Command). As can be seen in the many incidents taking place during the publication period of *Rumiyah*, training and planning for vehicular overrun attacks has to be given heightened consideration for counterterrorism response purposes.

Such vigilance needs to be conducted in coordination with the following OCONUS consideration:

• **Countering the Radical Islamist Global Insurgency:** The loss of the territorial Caliphate has resulted in the Islamic State increasingly following the sustained al-Qaeda strategy of engaging in a global insurgency within enclaves spread throughout Africa, the Middle East, and South East Asia. Since 2014, while many new *wilayats* (provinces) had already been founded throughout the globe by the Islamic State, they are now increasingly becoming the center of their new strategy.¹⁶⁸ The numbers of extremist (and foreign) fighters residing in these insurgent enclaves—and the remnant territories of the Caliphate and other regions of Syria and Iraq—is quite astounding. Present estimates suggest that “there are as many as 230,000 Salafi-jihadist and allied fighters worldwide in 2018 according to CSIS estimates, which is among the highest totals since 1980.”¹⁶⁹ Within these overall numbers, an estimated 26,000 fighters are fielded by the Islamic State and another 34,000 fighters are estimated to be fielded by al-Qaeda.¹⁷⁰ Countering them will fall on local national militaries supported by U.S. and coalition forces spread across USAFRICOM (U.S. Africa Command), USCENTCOM (U.S. Central Command), and USPACOM (U.S. Pacific Command).

While the United States is actively shifting from a National Defense Strategy focusing on radical Islamist insurgency and terrorism conducted initially by al-Qaeda (and its associates)—and now also in a competitive interaction with the Islamic State (and its associates)—towards preparation for great power conflict with China (and to a lesser extent Russia), we must not forget that the radical Islamist threat has not been defeated or, for that matter, hasn’t really subsided.¹⁷¹ Even though the territorial Caliphate in Syria and Iraq has been eliminated, and with it the capacity for publishing the English-language online magazine *Rumiyah*, such successes represent but another engagement in an ongoing conflict which is now well over twenty-years old.¹⁷² Just as al-Qaeda was allowed to reconstitute itself and expand while the territorial Caliphate was meeting its demise, concern exists that—if the United States should only now focus on preparation for great power conflict—the Islamic State will also be allowed to reconstitute itself.¹⁷³ Such an eventuality cannot be allowed to take place. It is troubling enough that al-Qaeda may once again have the capacity to someday begin to launch

attacks against us and that we now also have an ascendant and bellicose China, and an increasingly active Russia (both authoritarian states), to contend with in our foreign and defense policy planning.

Glossary of Arabic Terms

These Arabic terms were utilized in *Rumiyah* magazine issues 1-13 (September 2016-September 2017). Some of these words and phrases are nonstandard in their usage and can be considered jihadist jargon—that is to say deviations and corruptions of traditional Arabic terms. The meanings of these terms were determined by checking them against a number of online resources—including radical Islamist ones—and Islamic dictionaries and then analyzing them within the context of their usage. Term capitalization, or lack thereof, is derived from the form first used in the magazines. An asterisk (*) beside a term means that the definition was given in the text (additional definition may be provided in parenthesis by these authors where available).¹⁷⁴

Abu: term meaning ‘father of.’

adhan: Islamic call to prayer.

adh-Dhilal, adh-Dhilaal: book of writings by Sayyidd Qutb; *Rumiyah* cites it here but a wide range of Islamic scholars disagree on how to classify the work in terms of errors in its *Qu’ranic* interpretation or tafsir.

adhkar: words of remembrance.

adwa al bayan: lights of explanation (also name of a book on the *Qu’ran*).

ahadith: plural of hadith; refers to various collections of writings on the life of the prophet Muhammad used by the various Islamic sects.

ahl al-Hall wal-‘aqd*: those who appoint and remove the ruler.

ahl as-Sunnah/ahlus-Sunnah; Ahlus-Sunnah: the ‘saved’ sect of Islam who follow the true creed; the largest/majority branch of Islam adhered to by Sunni Muslims.

Ahlul-Bayt*: Rafidah term for Ahlus-Sunnah.

Ahlul-Hadith: group which doesn’t follow directly any of the four main madhabs of Sunni Islam but instead follow those rulings which they believe follow best the *Qu’ran* and the Sunnah as a whole.

Ahlus-Sunnah wal-Jama'ah: those in the Muslim nation whose beliefs are based strictly on the *Qu'ran* and *Sunnah*.

ajnabbiyyah*: person of the opposite sex who is neither directly related or married to you.

Akhbari: smaller of the two Twelver Shi'ah factions, the other being the Usuli.

Akhira, Akhirah: the hereafter, the afterlife.

akhlaq*: virtue, morality, ethics, and manners.

al-Adha: feast of the sacrifice of Abraham; requires an animal sacrifice in which a third is given to the needy, a third to relatives and friends, and a third is kept by the family (alternately payment is given to to a charity to with all portions going to the poor); marks end of the Hajj.

al-Asma was-Sifat*: names and attributes.

alhamdullilah: phrase meaning 'Praise God' or sometimes 'Thanks be to God.'

al-Hayy: everlasting life.

Alif Lam Mim: literally, the names of the Arabic letters with the long 'a,' 'l,' and 'm' sounds. These are three of the disconnected letters (referred to as the Muqatta'at) found at the beginning of 29 surahs in the *Qu'ran*, sometimes believed to be a reference to the preeminence of Allah.

Al-imamah al-ilahiyyah*: the divine imamah.

al-maghhdub 'alayhim*: those who have conjured up his anger.

al-Masjid al-Haram: the Great Mosque of Mecca.

al-Qayyum: one of the names of God in Islam (meaning the Self-Subsisting or Independent One).

al-Qaim*: the Shi'ah Mahdi.

al-Sahihayn: compilation of the two most accepted books of authentic hadith narrations or sahihs by Imam Muhammad al-Bukhari and Imam Muslim ibn al-Hajjah.

al Salul: derogatory term for the Saudi royals.

amir: ruler, chief, or commander.

Ansar*/Ansari: supporters (those who helped Muhhamad on arrival in Yathrib/Medina and fought for Islam; generically, those who help immigrants settle; alternately used as a word for local mujahidin as opposed to foreign fighters who have emigrated).

aqeedah*/aqidah*: creed (beliefs, affirmations in Islam; namely the six articles of faith).

‘Arafah*: holiday on 9th day of twelfth month just prior to the Adha feast, Day of Repentance, commemorates the day when Allah completed the religion.

‘arrafa*: soothsayer; pre-islamic term for prophet; (the A’raf is the borderland between heaven and hell).

ar-Rahman: the Most Merciful.

ar-rafiq al-a’la*: the highest companionship (the congregation of the prophets of the highest ranks).

‘arsh: throne.

Asha’ira/Ashari: early school of Sunni Islam that bases its creed on logical thought; not considered part of ahl as-Sunnah.

asl*: foundational basis; default ruling.

asl ad-din*: the foundation of the religion; principles of Islam established before the messengers were sent.

aslab: plural form of salab.

asli*: used here in relation to those kuffar who are disbelievers in origin rather than those who became disbelievers after previously being Muslim (literally, original).

‘asr: third of five Islamic daily prayers, said in afternoon.

As-Salamu'alaykum wa Rahmatullahi wa Barakatuh: formal greeting to a Muslim meaning 'Peace be upon you and the mercy of God and his blessing;' the shortened version is 'Assalamu alaykum' meaning 'Peace be with you.' The proper response would be 'Wa alaykum assalaam' meaning 'and upon you.'

Astana: modern capital city of Kazakhstan.

athar*: traditional narrations (of the Sahabah).

awliya/wali: ally or close friend, supporter.

'awrah*: something that should be covered.

ayah, ayat: a verse of the *Qu'ran*; also 'evidence' or 'sign.'

Aziz*: mighty (one of the names of Allah).

Bab: literally 'gateway'; capitalized refers to city in Syria 40 km NE of Aleppo and 30 km S of the Turkish border.

bada*: abrupt occurrence of an idea (alternately, Shi'a concept that rejects the notion of divine predestination).

Badr: a key early battle in 624 CE thought to have turned on divine intervention.

bahirah*: category of livestock invented by the mushrikin based on certain traits; here, female camel whose milk was spared for the idols but was not to be milked.

bai'yah/bay'at: approval of, (having given) an oath of allegiance to.

baqarah: cow; name of the second and longest Surah revealed at Medina after the Hijrah and taken from a story therein.

bara*, baraah: disavowal (of the unbelievers).

barakah: blessings sent by and to be used for Allah; specifically growth, continuity and stability in something.

bay'ah: declaring allegiance.

bid'a'*, bid'ah: innovation in religious matters without precedent; considered heretical.

bid'a' mukaffirah*: innovation that amounts to major kufr.

bi idhnillah: by Allah's will; literally, with permission (Egyptian term used in the same way as Insha'allah).

bismillah: the first word in the *Qu'ran*. It is the shortened form of the *Qu'ran's* opening phrase in Arabic ('In the name of God, the most gracious, the most merciful' or alternately 'In the name of God, the merciful, the compassionate').

bughat*: armed rebels and/or Muslims who fight other Muslims (also aggression, rebellion).

Dajjal: the false Messiah or anti-Christ.

dar al-Islam/darul-Islam: house or land of Islam; Muslim ruled region.

dar al-harb/darul-harb: land of war or chaos (where divine will is not observed and authorities presumed hostile to Muslims).

dar al-kufr: land of disbelievers.

da'wah: the preaching of Islam; to invite others to the faith.

dawawin: provincial Departments.

Dawud: the Prophet of Allah also known as the biblical David who was said to fast on alternate days.

dhalim, dhalimin: a transgressor (from root word meaning 'darkness' or to 'wrong place something').

dhikr*: devotional acts remembering Allah.

dhimmi, pl. dhimmah: tolerated non-Muslim citizens of a Muslim state protected by the payment of jizya.

Dhul-Hijjah, Zulhijja: twelfth month in the Islamic calendar in which the Hajj takes place; means the ‘month of the Pilgrimage.’

dhulm*: tyranny (to do wrong; internal or external oppression).

Dhul-Qa’dah: eleventh month in the Islamic calendar, one of four sacred months in which warfare is prohibited.

din*: obedience.

din/deen: religion—right living under Islam, religious devotion/conviction.

dinar: currency of Algeria, Bahrain, Iraq, Jordan, Kuwait, Libya, Macedonia, Serbia, and Tunisia.

dirham: currency of the UAE, Morocco, and the Western Sahara.

Diwan, diwan, dewan, pl. dawawin: a high government body (can also refer to its chief official).

diya, diyah*: blood money (usually refers to financial compensation to victims or their heirs in cases of murder, injury, or property damage. May also mean ransom).

du’a*/du’aa: ritual of Muslim prayer or act of supplication.

du’afa*: the weak ones.

du’at: callers to Allah, missionaries; literally, one who invites people to the da’wa or preaching of Islam.

Dunya: the temporal world, the test leading to Paradise.

Eid: a solemn festival.

fai, fay*: spoils taken without battle; wealth taken from disbelievers without resistance (root means to restore or return).

fajr: second of five Islamic daily prayers, said before dawn; the Sura Fajr describes destruction of disbelievers.

faqih, (pl. fuqaha): Islamic jurist, expert in Islamic law.

fard ayn: obligatory act or individual religious duty.

fard kifayah*: communally, not personally, obligatory.

fasiq, fasiqin*: openly sinful in violating Islamic law.

fatana yaftinu*: linguistic root of fitnah; thus to be in a state of fitnah.

fatwa, pl. fatawa: an Islamic legal ruling issued by a religious authority/scholar in shar'iah.

fay, fai*: that which is taken from the kuffar without any fighting (land or tribute, generally derived from taxation of non-Muslims).

fiqh: Islamic jurisprudence.

Fir'awn: Pharaoh, King of the Copts.

fitnah: trial, affliction, distress—especially that faced internally by Muslims.

Fitr: feast of the breaking of the fast of Ramadan, the Islamic holy month of fasting.

fitrah: instinctive, inborn predisposition to include a natural belief in God and a distinction between good and evil.

fuqaha*: Islamic jurists.

ghanimah, ghanaim, ghanim: the spoils of battle; wealth taken by force.

ghaybah*: prolonged absence (in Twelver doctrine, the disappearance of the 12th and last imam).

ghazw*: raiding in enemy lands in order to obtain wealth.

ghazwah*: religious military invasion designed to damage the enemy with the loss of life or wealth.

ghibah*: prohibited backbiting.

ghulu: exaggeration or extremism; exceeding that ordained by Allah.

ghuraba: the “strange” people; may refer to those who live in another people’s homeland or may be a reference to spiritually ‘strangeness’ in holding on to the original tenets of the faith where others do not.

hadd (pl. hadud): *Qu’ran* mandated punishment for crimes considered against the rights of God (e.g. robbery, apostasy, infidelity).

hadith: a saying or account from the life of the prophet Muhammad; Al Hadith means ‘The Tradition.’

Hadrah*: gathering together of Sufis for an innovated form of dhikr (Sufi communal ritual prayer and remembrance which may involve communal chanting of supplications to God and ecstatic movement; literally, presence).

Hajj: pilgrimage to Mecca.

Halab: Aleppo, Syria.

halal: what is permissible under traditional Islamic law; with regard to meat refers to a particular method of slaughter .

ham*: category of livestock invented by the mushrikin based on certain traits; here, a male camel who would be freed from work for the idols after a number of matings.

hamd*: praise.

haraki*: being active; consolidation and acquisition of strength (the term harakiyyin was associated with the pan-Arab nationalist movements).

haram: forbidden by Allah.

harbi*: belligerent (war-like).

haqiqi: true or real.

hijra, hijrah: Refers to Muhammad’s journey from Makkah (Mecca) to Yathrib, later renamed Al-Madinah (Medina). Generically, this refers to any migration done for Allah.

hijri: year or era in the Islamic lunar calendar, beginning in 622 CE.

hikmah: wisdom; highest level of understanding attainable by a Muslim (equivalent to faith in God who *is* wisdom).

hisbah: accountability to Sharia; the right of a ruler to intercede on its behalf; Al Hisbah are IS's religious police and Hisbah Centers exist to combat shirk and bid'ah.

hoor, hur: the 'fair females' of Paradise.

hudud: fixed punishments under Islamic law for crimes against God.

hujjah*: evidenced proof in an argument (here, also addresses the Shi'a view that an imam himself can be that living proof).

hukm*: law or ruling in the *Qu'ran* or *Sunnah*.

hukmi: mandated or dutiful.

hulul*: panentheism; belief that God is greater than the universe.

Hunayn: site of a battle in 630 CE wherein the Muslims nearly lost despite overwhelmingly outnumbering the enemy, due to the troops' fleeing from fear. The Prophet Muhammad and a small number of steadfast followers would hold their ground to decisive victory over their enemy.

'ibadah*: worship (obedience to Allah with submission and humility from the heart).

ibahah*: blood and wealth are permissible to violate (more aptly, anything is allowed unless expressly prohibited under Shari'ah law).

Iblis: Satan/the devil; an evil jinn.

Ibn: term meaning 'son of.'

i'dad: preparation and training for jihad.

iddah: woman's 4 month and 10 day period of waiting after widowhood or divorce before remarrying.

iftar: main evening meal eaten after sunset by Muslims during Ramadan.

ihdad/hidad: period of 4 months and 10 days during which women must abstain from adornment or beautification after the death of a husband; it is 3 days for death of other close family members.

ihhtab*: wealth taken through fraud and deception; ‘gathering wood.’

ijma: consensus of the community.

ijtihad*: personal judgment (juristic reasoning; personal reflection allowing individual interpretation in juristic matters).

ikhbari: seemingly used here to mean ‘akhbari.’

ikhlas: sincerity or purity of belief.

ikrah*: coercion (force, compulsion).

ilah*: God, the one who is worshipped and obeyed.

ilahiyyah*: Godhood; the right to be worshipped.

‘Illyyin: the highest levels of Jannah wherein resides the ledger of the deeds of the righteous believers.

imam: Islamic religious leader.

imamah: doctrine of the succession of religious, spiritual, and political leadership.

iman: absolute faith (with reason, not blind faith).

imarah*: leadership of a political territory.

inghimasi: suicide fighter who infiltrates enemy’s line with no intention of coming back; often fires a weapon before detonating bomb, thus tactic of “infiltrate then detonate.”

Injil: one of the four scriptures that the *Qur’an* records as revealed by Allah.

instighfar: seeking forgiveness from Allah.

intidhar*: waiting; the awaiting (by the Shi'ah for the Imam Madhi).

iqamah: the second and final call to prayer.

iqtihamiyyin*: seekers of shahada.

irja*: Murjii doctrine (literally, postponing; i.e. only God can decide who is a true Muslim so men cannot deem someone an apostate; this stance is most often seen by Muslims as heresy).

irjaf*: scaremongering; to spread lies and falsehoods (in other sources said to be true term for 'terrorism' vis-a-vis *Qu'ran* doctrine regarding the killing of civilians, in contrast to irhab or jihad).

Isa Ibn Maryam: Jesus, son of Mary; believed in Islam to be a Prophet and Messenger.

'ismah*: protection from being violation (here it is used literally as 'protection' of the kuffar but more commonly means one who is free from error through lutf or divine grace bestowed by God).

Isma'ili/Isma'iliyyah: branch of Shi'a Islam that recognizes seven rather than 12 imams; followers of Imam Isma'il ibn Jafar; believe in the metaphorical and mystical nature of God.

isnad: the chain of authorities attesting to the historical authenticity of a particular hadith.

isijarah*: covenant from the Muslims offering safe passage to the mushrikin.

istikhara: prayer for guidance.

istishhadi, ishtishhadiyyin: one who is martyred; from term 'istishhad' meaning martyrdom.

istislam: submission.

istitabah*: for the court to demand repentance or to punish for apostasy (literally, repentance).

Ithnayn: second day of the week.

i'tikaf: night prayer, usually during Ramadan.

ittihad*: pantheism; belief that all reality is identical with God.

iwa*, iwaa: refuge (sheltering).

Jahannam: aka al-Nar (fire); similar to the concept of hell; a place of torment in hellfire in the hereafter; there are various levels (e.g. nutama is the lowest of the low).

jahil/jahili: ignorant, foolish .

jahiliyyah: refers here to any affiliation that deviates from the call of Islam (e.g. ethnic, tribal, or national); generically, ignorance of divine guidance; specifically, the superstitious time before the coming of the Prophet Muhammad.

Jahmiyyah: followers of Jahm Ibn Safwaan, second century leader who denied agency of action by humans and denied Allah 'spoke' the recorded words but instead believe he handed down a set of meaning in the *Qu'ran* to be 'interpreted.'

Jalut: figure known in the Hebrew bible or Old Testament as Goliath.

Jama'ah: the consolidated Muslim majority or 'group'; may also mean here specifically those Muslims united behind a commander.

Jamral al 'Aqaba: the 'stoning of the Devil' during the hajj.

Jannah: Muslim paradise/garden—similar to concept of heaven. There are various levels (e.g. Firdaws—highest level of the prophet, martyrs, and the truly pious).

Jarh wat-Ta'dil*: "wounding and declaring upright" (the science of determining the trustworthiness of narrators by searching for their faults and their positive traits).

jayyid*: good.

Jibril: Arabic variant of the name of the archangel Gabriel of the Old Testament who God had reveal the *Qu'ran* to Muhammad.

jihad: struggle, battle.

jihad fard ‘ayn: defensive jihad; compulsory for each individual in the event that the land of Islam is attacked.

jihad fard kifaya: communal obligation; not compulsory on each individual as long as goal is maintained e.g. military service, feeding the hungry.

jilbab: long and loosefitting outer garment worn by women to cover the head and body such as a chador; in some regions may simply mean a headscarf or hijab.

jizya: per capita yearly tax leveled on dhimmis (non-Muslims).

Jumada: here refers to Jumada al-Thani, the 6th month of the Islamic calendar.

Jumu’ah: congregational Friday afternoon prayer.

Kaaba, Ka’bah: name for the black cube-shaped structure at the center of the sacred Al-Masjid mosque in Mecca; where Muslims face for prayer.

kafir (pl. kafirin): disbeliever.

kaffarah*: expiation, atonement (literally, to remove or blot out).

kahin: pre-Islamic term for seer; an ecstatic priest possessed by spirit who practiced divination and performed miracles.

kalam*: polemic speech.

karamat, karamatul-awliya: the ‘wonders’ that appear at the hands of those persons close to Allah; miracles.

katibah*: battalion.

khafiyyah*: obscure (an unclear matter or concept).

Khalaf: those who came after the Salaf; alternately considered successor or ‘strayers.’

Khalifah (pl. khulafah): successor, inheritor, caretaker of the Caliphate.

khalil: a close friend.

Khamis: fifth day of the week.

Khawarij (followers called Khariji): a third branch to Sunnis and Shi'as who broke off during the 1st c. Islam after death of Muhammad; they were considered extremely devout but also extremist in their embrace of violence .

Khilafah: Caliphate; the political embodiment of Islamic Rule.

khilafiyyah*: disputable (depending on differing schools of thought).

khulafa: true leader of the (generic) Islamic state.

khums: the tithe or tax of one-fifth of the spoils of war payable to the State of Islam through its Caliph.

khushu*: humble submission, especially in prayer (humility).

khusuf: lunar eclipse.

khutbah, khutubah: formal occasion for sermons or public preaching; congregational addresses.

kibr: pride, haughtiness.

kuffar: community of unbelievers.

kufr: second stage of error (rejecting the idea of obeying God).

kufr bit-taghut: the rejection of false deities; disbelieving in the Taghut.

kufri: blasphemous.

kunyah: a type of Arabic nickname name with which a person is praised or honoured by adopting their name preceded by abu (father) or umm (mother).

kursi*: footstool.

kusuf*: solar eclipse.

labus*: coat of mail (armour).

la ilaha illa allah(u); la ilaha illallah: there is no God but Allah—this is the basic pillar of the Muslim faith. It is in the *Qu'ran* twice and is a part of the call to prayer.

Laylat al-Qadr: the night when the first verses of the *Qu'ran* were revealed to the prophet Muhammad (corresponds to one of the last ten days of Ramadan). Blessings on this night are abundant.

lazim*: required inference (also a 'must,' necessary).

luhaym*: a small bit of something (e.g. meat).

lutf: the concept of the grace of God; differs between Sunni and Shi'ah with regards to belief in intervention in personal errors and consequences.

Ma'add*: refers to Ma'add Ibn 'Adnan, one of the forefathers of the Arabs of Quraysh; said to be an ancestor of the Prophet Muhammad.

madhhab: school of thought within Islamic jurisprudence; in Sunni Islam there are four main schools.

Madinah: Medina, burial place of the Islamic Prophet Muhammad.

majruhin*, sing. majrooh?: those with whom faults were found.

Majus: 1980s derogatory Iraqi term for Iranians; refers back to Zoroastrian fire worshippers of ancient Iran (Magi).

Makki: related to or coming from Makkah.

Makkah: Mecca, the birthplace of the Islamic Prophet Muhammad, site of the Hajj.

Malhama/al-Malhama: the Great War or End Battle; Armageddon; World War III.

maluh*: one worthy of being worshipped.

manhaj: the method by which truth is reached; way of worship of the Salaf through receiving, analyzing and applying knowledge.

masail khafiyyah*: obscure issues.

masjid, masajid: a place of worship, alternate term for a mosque (which some jihadis consider an insulting term having its basis in the word ‘mosquitos’ or literally something to be swatted—most scholars deny this and say it is only a dialectic translation of ‘masjid’ over time).

maslahah: ruling under traditional law not shari’a; something that is in the public interest.

maytah*: the meat of unslaughtered animals (dead animals).

millah: religion—that the community of believers shares; more generally, religious traditions other than Islam which uses the term ‘deen’ or ‘din.’

Misr*: Egypt.

mu’ahad, mu’ahidin (pl.)*: a kafir under a security covenant, a ceasefire treaty, or a dhimma contract.

Mu’allaqah, pl. Mu’allaqat: a group of renowned Arabic poems from the pre-Islamic era.

mubtadi, mubtadi’ah: heretical innovators in Islam.

mufassirin: the authors of tafsir.

mufti: an Islamic scholar who interprets Shari’ah law.

mughalladhah*: severe.

muhaddithin: traditionists, hadith collectors.

muhajir/muhajirin(m)/muhajirit(f): Muslim immigrants from India to Pakistan; can mean generically ‘immigrant’ or more specifically ‘immigrant for the sake of Allah.’

muharabah*: belligerence (a challenge to the system of justice of the Shari’ah in spreading disorder in society).

Muharram: the first—and most sacred—month in the Islamic calendar, just preceding Ramadan.

mujaddid: one who comes each century to renew/purify the Islamic faith.

mujahid, (pl. mujahidin): one engaged in jihad.

mujarradah*: comparatively less severe (immaterial, abstract).

mujtahid: a scholar qualified to speak with authority.

mumin, pl. muminin*: believer, inwardly and outwardly.

mumtani'*: those who forcefully refuse the implementation of the Shari'ah (abstainers, refusers).

munafiqin/munifiqu*: those expressing they are Muslim outwardly but who are really religious hypocrites.

murabit, pl. murabitin: one who performs ribat; also may refer to a hermit or ascetic.

Murji'ah or Murjia: upholders of irja; postponers; held akin to more pragmatic Muslims.

murjifin*: scaremongers (more commonly, spreaders of false rumours).

murtad/murtadd: an apostate, one who has abandoned Islam.

Musa: Islamic prophet known in the Old Testament as Moses.

mushaf, mus'haf: pages of divine revelation (thus 'The Mus'haf' refers to the *Qu'ran* in written form).

mushrik, mushrikin: polytheist (even if they also believe in Allah).

muslimah: Muslim woman, niqqabi.

mustadrak: a book which clarifies or completes another book.

mustakbir*: the haughty person that does not worship Allah.

mutakallim*, **pl. mutakallimin**: someone involved in the bi'dah of kalam (speaking about 'aqidah using philosophical arguments instead of revealed texts; e.g. scholastic theologians, philosophers).

muttaqi, **pl. muttaqin**: a person who has taqwa and lives in awe of Allah.

mutawatir: hadith conveyed by so many narrators it is inconceivable that it is not true.

Mu'tazilah: 'those who stand apart'; political or religious neutralists.

muwahhid, **fem. muwahhidah**, (**pl. muwahhidin**): person who believes in the oneness of God, a unitarian Muslim, monotheist; used by Salafis, the Druze, and Alawis to describe themselves.

nadin*: we obey (coming from the root word 'din' whose root is obedience).

Najdi da'wah: Wahhabism.

nasheed/nashid: vocal music sung a capella or with percussion instruments only on subjects regarding Islamic beliefs or events; plural is 'anasheed.'

nasi*: postponing a calendar month (if sacred events therein were inconvenient since lunar calendar dates are not seasonally fixed).

nasihah*: sincerity (in terms of seeking to find the best outcome in a situation; alternately, to offer good, sincere advice).

nass*: verbatim appointment; divine text (appointment of an imam or leader, e.g. of an Islamic state or caliphate, through designation by previous leader).

nawaqid*: nullifiers of Islam (literally, to nullify).

nifaq*: hypocrisy (dishonesty).

niyabat al-faqih*: deputyship of the jurist (literally, giving agency to an Islamic jurist); here, in reference to wilayat al-faqih whereby the Shi'ah were said to exercise their authority as the deputies of the Mahdi.

Nusayri/Nusayriyyah/Nusairi: see Alawites; a branch of Shi'ah Islam mixing Islamic, Gnostic, and Christian beliefs; found primarily in Syria and Turkey.

Nusrah*: to support (help, strengthen).

PBUH: abbreviation for the English honorific phrase 'Peace be upon him' used after mention of the prophet Muhammad and indicated most often with the Arabic symbol for the term.

qada*: judgment (determination for carrying out or fulfilling something).

qadi: a Muslim judge who administers Shari'a law.

qa'idin*: men who sit back instead of participating in jihad.

qadar/qadr: divine predestination; Allah has the power to change what he wills.

qanun*: law (laws established by sovereign governments as opposed to shari'ah law).

qariban: soon.

Qarun: rich man who showed ingratitude to Allah and was therefore swallowed up by the earth along with his mansion.

Qawiyy*: strong (one of the names of Allah).

Qiblah: the direction of the Ka'aba in Mecca that is faced during daily prayer.

qisas*: punishment of retribution (the concept in Islam of equal retribution for harm; e.g. the right of a murder victim's next of kin to take the life of their killer if they so desire).

qital*: literally, fighting or killing (in the way of Allah).

qiyam: standing prayer.

quiyam al-layl: standing night prayer.

qudsi/kudsi hadith: God's words as related by the Prophet Muhammad.

Qu'ran/ Quran/Koran: the holy book of Islam, revealed by Allah in Arabic.

Quraysh: tribe controlling Mecca into which Muhammad was born and later clashed with over his claim of being a prophet; it is claimed the imam of the Islamic Caliphate must be Qurayshi.

Qustantiniyyah: Constantinople.

rabb*: lord and master.

Rafidah/Rafidha: rejectionists/rejectors of legitimate Islamic authority; often a reference to Shi'as.

Raghaib: special prayers of forgiveness offered during the month of Rajab.

rahbaniyyah*/rahbbaniyyah: monasticism such as continuous fasting, coarse robes, and the abandonment of marriage.

rahib*: monk.

Rahmah/(al-)Rahman: God's benevolence and mercy.

Rajab: the seventh month in the Islamic calendar; as a sacred month in which forgiveness from Allah is sought, battle is forbidden.

raj'ah*: reincarnation, here as a kufri innovation.

Rak'at, rak'ah: a unit of Islamic prayer including words and prescribed etiquettes

Ramadan: celebration of the revelation of the *Qu'ran* to Muhammad.

Rasoolullah /Rasulullah: the messenger of Allah, i.e. Mohammed or Muhammad.

Rayyan*: door in Jannah in which only those who fast during Ramadan can enter (usually referred to as al-Rayyan, one of the many gates in Jannah).

riba: usury, unjust exploitive gains on money.

ribat/ribaah: voluntary defense of Islam at its frontiers (technically, a ribat was a house or small fortification built for those who fought to defend Islam); also to stand guard.

riddah: apostasy.

rububiyyah*: lordship; divinity.

rushd*: right guidance; the grace and guidance of Allah.

ruwaybidah*: pathetic persons too sluggish or feeble to achieve great matters; (ignorant people who speak out about public affairs; worthless people who lack integrity).

Sabians: converts to Islam mentioned in the *Qu'ran* as 'people of the book;' may here refer to their link with Gnostics and/or being a group considered split regarding theistic beliefs.

sabr: endurance, perseverance.

sadaqah: charity.

Safar: the second month of the Islamic calendar.

saghar*: conditions of 'belittlement' to be accepted by the People of the Book living in Muslim lands.

Sahaba: the companions, disciples, scribes, and family of Muhammad (Singular reference is *sahabi* for males and *sahabia/sahabiyat* for females).

sahih: highest level of authenticity given to a hadith.

sahwah: literally, awakening; refers to tribal 'awakening' of 2007-8 against Salafism and the mujahideen; Sahwah are the 'awakened.'

sahwat: collaborators, esp. Sunni; 'the worst of the worst.'

saibah*: category of livestock invented by the mushrikin based on certain traits; here, a female camel let loose in free pasture for the idols but nothing was to be carried on it.

saih/f. saihat*: one who withholds food, drink, and intercourse (literally, like one who travels in the land without provisions).

salab*: whatever the kafir possesses at the time and place he is killed (more specifically, spoils of war from an enemy one has killed rather than wealth taken other ways e.g. deception).

Salaf, Salaaf: first three generations of Muslims; alternately those of the first 400 years after the Prophet.

Salaf as-Saalih: people of the past.

salah: daily prayer including ablution with prescribed words and actions.

salam, salaam: greeting of peace.

salamah*: sincerity (integrity but particularly akin to ‘ikhlas’).

sariyyah,* pl. saraayah: squad, detachment of troops (also an expedition ordered, but not participated in by the Prophet).

shabab: youth (may also refer to al-Shabab militant group).

Sha’ban: the eighth month of the Islamic calendar; immediately preceding the month of Ramadan.

shahada: personal commitment to the Islamic faith; invoking the statement of faith consists of two phrases “There is no God but Allah” and “Muhammad is his Messenger” (or slight variations thereof); also may be used as a variant term for ‘martyr.’

Shahadatayn: the twin testimonies of Islam, see shahada.

shahid: a Muslim martyr.

Sham: the Levant, esp. Syria.

shar’i: the divine basis for something in the Shari’ah.

Shari’ah: ‘the way’; law guiding day-to-day life derived from the *Qu’ran*.

shahwat*: lusts (passionate desire).

shubhah*: doubt.

shubuhat*: doubts, misconceptions (actually means specious arguments regarding Islam where falsehood is apparent and needs no rebuttal).

Shuhada: martyrs.

shuraka*: partners (in legislation beyond what Allah has permitted).

Sham: the Levant.

shayatin: malevolent spirits or demons; jinn.

Shaytan: a malevolent creature; al-Shaytan—also known as Iblis— is equivalent to Christian ‘Satan’ or ‘the Devil.’

shuyukh: aka sheikh; a high priest or leader.

shirk: worship of anyone/anything other than Allah. Unforgivable if unpardoned before death.

siddiqin: the spiritual state of being among ‘the truthful.’

Sikak*: The Railroad.

Sirah: literally ‘journey,’ but capitalized refers to biographies of the life journey of the Prophet Muhammad.

siyahah*: in its prohibited form means to head to the outer reaches of the lands and isolate oneself from the people (monasticism) versus to worship Allah with the heart by attending congregational prayer and performing hijrah and jihad; (while the modern meaning is travel for pleasure or tourism, it is said to specifically not carry that meaning where it is mentioned).

Subhanallah: Glory to God.

sujud: prostration to God in prayer.

sultan*: authority.

sunan: collections of hadith.

Sunnah*: established way of Allah (literally ‘path’ or ‘way’; generally refers to the record of the deeds and teachings of Muhammad and his Companions; may also apply to a religious ruling).

Surah: refers to one of the 114 chapters of the *Qu’ran*, themselves divided into verses.

Surat al-Kafirun: the 109th surah or chapter of the *Qu’ran*; the title translates to ‘the disbelievers.’

SWT: abbreviation for the honorific ‘Subhanahu wa ta’ala,’ meaning Glorious and Exalted is He, often used after mention of Allah and indicated with Arabic symbols.

tabarak*: blessed (hallowed, elevated, magnified).

tabattul*: constant devotion to Allah without the company of others, including the abandonment of marriage.

Tabi’in: generation of Muslims born after the passing of Muhammad but contemporary to the Shahada.

tafsir: interpretation of the *Qu’ran*.

taghut/tawagheet/tawaghit: the third stage of error—worshipping anyone or anything other than Allah; exceeding the limits of Islam; also can mean rebelling against God and imposing this on others.

tahlil*: term for the phrase ‘la ilaha illallah.’

tahrim: prohibition, forbiddance.

tahakum*: litigation (in the sense of taghut/non-Shari’ah courts).

tajahhum*: Jahmi (Ash’arite) doctrine, esp. the innovation of the Jahmiyyah [These are used as pejorative terms for those harboring the views of Jahm bin Safwaan]

takbir/takbeer: term for the phrase ‘Allahu Akbar (God is Greater); used in the call to prayer but not found in the *Qu’ran*.

takfir: the labeling of fellow Muslims as unbelievers; excommunication from Islam.

takfir al-‘adhir*: takfir of the accuser.

takfiri: one who labels fellow Muslims as unbelievers.

takmid*: term for the phrase ‘alhamdulillah’

talassus: thievery.

tamkin*: consolidation (operations of consolidation; literally, control over an asset).

taqiyyah*: concealing the truth out of fear—attributed here to Shi’a doctrine (also, hiding one’s beliefs under persecution).

taqlid: the conformity of one person to the teaching of another; to follow one of the four Islamic scholars or imams in interpreting the shari’a.

taqwa*: reverent fear (piety).

tariqa, tariqah: the spiritual path of particular Sufi mystics.

Tarwiyah*: the eighth day of Dhul-Hijjah in which the hajj is commenced (literally, to quench thirst).

Tasbih: a devotional act involving repetitive utterances (such as ‘Subhanallah’) kept track of through one’s fingers or prayer beads.

Tashriq*: thirteenth day of Dhul-Hijjah.

tasni’*: explosives manufacturing, (bomb-making; can also mean industrialization).

Tatars*: a criminal people (those Sunni Muslims of Turkic origin now residing in Russia, Poland, and the Baltic States who, while waging ‘jihad’ against those governments have been seen as affiliated with al-Qaeda).

tawaf*: circumambulation (such as is performed during the Hajj as pilgrims walk as one body at varying speeds around the Ka’abah).

tawaghit: see taghut.

tawakkul: trust in God's plan.

tawassul: supplicating Allah by means of an intermediary.

tawaqqufi*: refraining (delaying, hesitating).

tawbah*: repentance (literally regret for a sin and its renunciation).

tawfeeq, tawfiq: the ability and opportunity to achieve success.

tawhid: belief in the oneness of God.

tawil*: misinterpretation (actually the allegorical interpretation of the *Qu'ran*).

Tawrah, Tawrat: the Torah of Musa (Moses).

thabat: to be fixed and steady; unchanging, can't be modified.

Thamud: an ancient civilization existing in the time of Muhammad who rejected the warning by the prophet Salih to worship Allah or suffer his judgment.

tughyan*: surpassing the boundary of appropriateness (root from which the word taghut comes).

tulaqa, sing. taliq: those who were given amnesty after the conquest of Mecca from minor, rather than major, shirk.

Twelver: branch of Shia'a Islam belief in 12 imams who were divinely chosen as successors to Muhammad; the last disappeared from public view but it is believed he will become manifest again one day, at the end of time, in the form of the Mahdi or Messiah. Within the larger movement, there are two factions: the Akhbari and the Usuli.

udhiyah: animal sacrifice.

Uhud (the Day of): refers to a historic battle at Mount Uhud in which Muhammad and 700 Muslims were said to have prevailed against 3,000 polytheists from Mecca.

uluhiyyah*: godhood, (divinity); elsewhere in *Rumiyah* defined as worship.

umara: chief emir.

Umm: feminine prefix name meaning ‘mother of.’

Ummah: the community of all Muslim believers.

‘umrah: pilgrimage to Mecca any time of year; literally means to visit a populated place.

usrah*: defined in text as ‘hardship’ after the Army of Usrah (however, all other definitions liken it to the workings of a family, emulated by groups called ‘usrah’).

usul ad-din*: those matters of ‘aquidah that the prophets taught their people; established through their messages.

Usuli: the larger of the two Twelver factions in Shi’ah Islam.

‘Uthman: a companion of the Islamic prophet Muhammad, also known as Osman.

Uzayr: the Old Testament prophet Ezra.

wahn*: feebleness; here, that caused by the love of live and the hatred of death and combat.

wajib*: obligatory (although some define as below ‘fard’ thus as only necessary).

wala’: tutelage or friendship, patronage—entails love and obedience; not to be undertaken with non-believers.

wali*: generically protector, guardian, or friend; (also provincial leader appointed by the Caliph).

walhamdulillah: Praise be to Allah.

wasilah*: category of livestock invented by the mushrikin based on certain traits; here, a female camel set free for the idols because it had given birth to a she-camel in its first and second delivery.

wasiyyah*: inherited authority; prophetic will (the word more generally deals with personal bequests under the constraints of Shari’ah law).

wa’tasimu: to hold fast (from Ayat #103 ‘to hold fast to the rope of Allah).

wazir: a high ranking official.

wijadah*: the proper relating of what one finds in a book he knows with confidence to be the work of the author without an isnad, for example through the fame of the author and his works.

wilayah, wilayat: province.

wilayat: office of legal power and moral authority.

wilayat al-faqih*: the leadership of the jurist promoted by Rafidah (Shi'ah) innovation.

wudu: ritual purification through partial ablution.

wulat*: plural of wali.

Yamama: battle fought in 632 against the false prophet Musaylimah.

Yawm al-Qiyamah: Day of Resurrection.

Zabur: the holy book of Dawud (David).

zahid: ascetic, devout.

zakah, zakat: alms giving, a religious tax.

zina: sin of unlawful sexual relations between Muslims who are not married to each other.

zindiq, pl. zanadiqah*: people of extreme deviance, (heretic; originally medieval term for those holding views contrary to Islam).

zuhad, zuhhad*: ascetics.

zuhd*: disregard for the worldly life.

Appendix 1. *Rumiyah* (Just Terror) and *Inspire* (Open Source Jihad) TTPs¹⁷⁵

TTPs	Title, <i>Rumiyah</i> Issue (Date); Pages	Title, <i>Inspire</i> Issue (Date); Pages
Knife Attacks	<i>Just Terror Tactics 1: Knife</i> , Iss. 2 (October 2016); pp. 12-13 <i>Visual: Knife Attacks</i> , Iss. 4 (December 2016); p. 8	NA
Vehicle Attacks	<i>Just Terror Tactics 2: Vehicle</i> , Iss. 3 (November 2016); pp. 10-12 <i>Visual: Truck Attacks</i> , Iss. 9 (May 2017); p. 56	<i>The ultimate mowing machine</i> , Iss. 2 (October 2010); pp. 53-54
Arson Attacks	<i>Just Terror Tactics 3: Arson</i> , Iss. 5 (January 2017) pp. 8-10	<i>It is your freedom to ignite a firebomb</i> , Iss. 9 (May 2012); pp. 30-36 <i>Torching parked vehicles</i> , Iss. 10 (March 2013); p. 51
Hostage Taking	<i>Just Terror Tactics 4: Hostage Taking</i> , Iss. 9 (May 2017); p. 46-51	NA
IED Attacks	NA	<i>Make a Bomb in the Kitchen of your Mom</i> , Iss. 1 (June 2010); pp. 33-40 <i>Making Acetone Peroxide</i> , Iss. 6 (August 2011); pp. 39-45 <i>Remote Control Detonation</i> , Iss. 8 (May 2012); pp. 32-39 <i>Car Bombs Inside America</i> , Iss. 12 (March 2014); pp. 62-69 <i>Car Bombs: Field Data</i> , Iss. 12 (March 2014); pp. 70-72 <i>The hidden bomb</i> , Iss. 13 (December 2014); pp. 68, 70-111 <i>Designing a timed hand grenade</i> , Iss. 14 (September 2015); pp. 72-81 <i>Home Assassinations: Parcel Bomb, Magnetic Car Bomb, Door-Trap Bomb</i> , Iss. 15 (May 2016); pp. 72-89 <i>The Successful Pressure Cooker</i>

		<i>Bomb</i> , Iss. 16 (November 2016), pp. 10-11
Small Arms Attacks	NA	<i>Training with an AK</i> , Iss. 4 (January 2011); pp. 42-43 <i>Training with an AK [2]</i> , Iss. 5 (March 2011); pp. 24-25 <i>Training with the AK [P3]</i> , Iss. 6 (August 2011); pp. 37-38 <i>Training with the Handgun</i> , Iss. 8 (May 2012); pp. 29-31
Road Accident Attacks	NA	<i>Causing Road Accidents</i> , Iss. 10 (March 2013); pp. 52-55
Assassination	NA	<i>Qualities of an urban assassin</i> , Iss. 9 (May 2012); pp. 37-39 <i>Assassination Operations</i> , Iss. 14 (September 2015); pp. 64-71 <i>Professional Assassinations</i> , Iss. 15 (May 2016); pp. 66-71 <i>Designing a timed hand grenade</i> , Iss. 14 (September 2015); pp. 72-81 <i>Assassinations Field Tactics</i> , Iss. 14 (September 2015); pp. 82-87 <i>Home Assassinations: Parcel Bomb, Magnetic Car Bomb, Door-Trap Bomb</i> , Iss. 15 (May 2016); pp. 72-89
Destroying Buildings	NA	<i>Destroying Buildings</i> , Iss. 4 (January 2011); pp. 39-41
Train Derail Operations	NA	<i>OSJ—Train Derail Operations</i> , Iss. 17 (August 2017); pp. 68-97

End Notes

¹ “The Kafir’s Blood is Halal for You. So Shed It.” *Rumiyah*. Iss. 1., September 2016: 36.

² For histories related to the rise and expansion of the Islamic State and its interrelationship to al-Qaeda, see Daniel Byman, *Al Qaeda, the Islamic State, and the Global Jihadist Movement: What Everyone Needs to Know*. Oxford: Oxford University Press, 2015, Patrick Cockburn, *The Rise of Islamic State: ISIS and the New Sunni Revolution*. New York: Verso, 2015, and Joby Warrick, *Black Flags: The Rise of ISIS*. New York: Anchor, 2016.

³ Tim Lister et.al., “ISIS goes global: 143 attacks in 29 countries have killed 2,043.” *CNN*. 12 February 2018, <https://www.cnn.com/2015/12/17/world/mapping-isis-attacks-around-the-world/index.html>.

⁴ In actuality, IS use of *Telegram* should be countered regardless if *Rumiyah* should once again begin publication or if a follow-on publication should develop. At the strategic level, the *Telegram* service has been virtually unstudied as a topical research focus at the Strategic Studies Institute, U.S. Army War College in monographs or articles.

⁵ This glossary should be viewed as a companion resource to the earlier glossary of Arabic terms appearing in *Inspire* (al-Qaeda) magazine issues 1 to 15 (June 2010-May 2016) and in *Dabiq* (Islamic State) magazine issues 1 to 15 (July 2014-July 2016). Robert J. Bunker and Pamela Ligouri Bunker, *Radical Islamist English-Language Online Magazines: Research Guide, Strategic Insights, and Policy Response*: 165-190, Carlisle, PA: Strategic Studies Institute, U.S. Army War College, August 2018, <https://ssi.armywarcollege.edu/pubs/display.cfm?pubID=1381>.

⁶ Attributed to Abu Hamzah al-Muhajir; leader of al-Qaeda in Iraq (AQI) following the death of Abu Mus’ab az-Zarqawi in June 2006. The quote is found on either the Cover or on the Contents page of *Rumiyah* magazines.

⁷ For analysis concerning the loss of the town of Dabiq and the shift from the online magazine *Dabiq* to the online magazine *Rumiyah*, see Charles Cameron, “A Tale of Two Places—Dabiq and Rumiyah.” *Zenpundit*. 11 September 2016, <http://zenpundit.com/?p=52340> and Milo Comerford, “What ISIS lost in Dabiq.” *The New Statesman*. 18 October 2016, <https://www.newstatesman.com/politics/staggers/2016/10/what-isis-lost-dabiq>.

⁸ An overview and narrative analysis of the contents of *Dabiq* can be found in Robert J. Bunker and Pamela Ligouri Bunker, *Radical Islamist English-Language Online Magazines: Research Guide, Strategic Insights, & Policy Response*.

⁹ For perspectives on the loss of Raqqa to IS online and social media, see Bridget Johnson, “The State of Islamic State Propaganda as ISIS Magazine Goes AWOL.” *Gate15*. 31 October 2017, <https://gate15.global/the-state-of-islamic-state-propaganda-as->

[isis-magazine-goes-awol/](#) and Samantha Raphelson, “Fall of Raqqa Delivers Sharp Blow To Islamic State’s Media Operation.” *NPR*. 6 November 2017, <https://www.npr.org/2017/11/06/562326147/fall-of-raqqa-delivers-sharp-blow-to-islamic-states-media-operation>.

¹⁰ Bethan McKernan, “Isis’ new magazine Rumiyah shows the terror group is ‘struggling to adjust to losses.’” *The Independent*. 6 September 2016, <https://www.independent.co.uk/news/world/middle-east/isis-propaganda-terror-group-losses-syria-iraq-a7228286.html>.

¹¹ “Forensic dissection of Rumiyah magazine for profiling ISIS propaganda team.” *BadTigrou Blog*. 18 February 2018, <http://techoverflow.fr/2018/02/18/forensic-dissection-of-rumiyah-magazine-for-profiling-isis-propaganda-team/>. This analysis is purported to come from an ethical hacker with a French-English-language background (https://twitter.com/Bad_Tigrou). The *Rumiyah* analysis discusses the language sequence in which the magazine issues were created as well as some geographic information derived from breaking down and cross-matching magazine PDF meta-data and *Twitter* time-zone loading.

¹² This shift to “Jihad through the Dar al-Kufi” [Offensive holy war within the land of the disbelievers] was immediately picked up by analysts. Haroro J. Ingram, “ISIS: Assessing Rumiyah.” *Australian Outlook*. 12 September 2016, <https://www.internationalaffairs.org.au/australianoutlook/isis-assessing-the-rumiyah-magazine/>.

¹³ The *Rumiyah* issue 1-3 overviews were drawn from Robert J. Bunker and Pamela Ligouri Bunker, *Radical Islamist English-Language Online Magazines: Research Guide, Strategic Insights, & Policy Response*: 52-53.

¹⁴ An example of these type of videos—which utilize both computer animation and live action footage—can be viewed with the ‘Harvest of Soldiers’ series. See “al-Ḥayāt Media Center: New video message from The Islamic State: “Harvest of the Soldiers #7.” *Jihadology*. 13 September 2018, <https://jihadology.net/category/al-hayat-media-center/>.

¹⁵ These eBooks were translated from Arabic sources (both oral and written) and published by the Islamic State’s Himmah Publications. No directions were provided in the *Rumiyah* issues they were showcased in for obtaining them. These eBooks were ultimately obtained via file sharing sites—such as archive.org—where they had been posted by users for (what can possibly be assumed to be) IS affinity distribution purposes.

¹⁶ For instance, *Inspire* magazine since Issue No. 12 (March 2014) has suspended its email contact with its readership over OSPEC concerns. As an example, the following message is found on the first interior page of Issue No. 17 (July 2017): “WE HAVE TEMPORARILY SUSPENDED OUR EMAIL ADDRESSES FOR READER’S

SECURITY REASONS. JIHADI MAGAZINE ISSUED BY AL-QĀ'IDAH ORGANIZATION IN THE ARABIAN PENINSULA.”

¹⁷ IS use of the *Telegram* has been discussed and analyzed many times. See, for instance, India Ashok, “Isis use of Telegram eclipses Twitter, making it the ‘app of choice’ for jihadists.” *Iberian Times*. 26 December 2016, <https://www.ibtimes.co.uk/isis-use-telegram-eclipses-twitter-making-it-app-choice-jihadists-1598105> and Ahmet S. Yayla and Anne Speckhard, “Telegram: the Mighty Application that ISIS Loves.” Brief Reports. International Center for the Study of Violent Extremism. 9 March 2017, <http://www.icsve.org/brief-reports/telegram-the-mighty-application-that-isis-loves/>. The latter work has a listing of sites and apps that IS uses for social media, communication, and content distribution activities.

¹⁸ For research purposes, the magazine can also be obtained via research sites. See, for instance, “Rome Magazine: New release of The Islamic States magazine: ‘Rome #13’ on September 9, 2017.” *Jihadology*, <https://jihadology.net/category/rome-magazine/> where all thirteen issues of *Rumiyah* can be obtained.

¹⁹ See this warning the Islamic State had earlier put out about a fake No. 15 *Dabiq* issue being distributed: “Brothers and sisters, We noticed that dubious attempts were made to spread a fake Dabiq magazine issue (claimed to be ‘Issue 15’, with two varying covers),” reads a warning tweeted by IS-affiliated Twitter accounts last week. “We would like to clarify that Al-Hayat Media Center has not yet released any new Dabiq issues. We advise you not to download this fake magazine for your own safety.” David Mastracci, “Someone is spreading fake copies of the Islamic State's magazine.” *Vice*. 15 June 2016, <https://news.vice.com/article/someone-is-spreading-fake-copies-of-the-islamic-states-magazine>.

²⁰ It is unclear if all of these were English-language versions of *Rumiyah*. Additionally, a fake version can have altered essays, text, and imagery as well as malware placed into it by state or non-state entities. See M. Kayat, “Release of Two Suspicious Fifth Issues of ISIS’s ‘Rumiyah’ Magazine—Timeline, Characteristics, And Takeaways.” *MEMRI*. 7 February 2017, <https://www.memri.org/jttm/release-two-suspicious-fifth-issues-isis-rumiyah-magazine—timeline-characteristics-and> and Zoie O’Brien, “ISIS propaganda machine left fuming as ‘fake’ versions of jihadi magazines shared online.” *Daily Express*. 9 March 2017, <https://www.express.co.uk/news/world/777188/ISIS-propaganda-Rumiyah-jihadi-magazines-issue-7-online>.

²¹ Daniel Grinnell et al., *Who Disseminates Rumiyah?* The Hague: EUROPOL, 17 April 2018, <https://www.europol.europa.eu/publications-documents/who-disseminates-rumiyah-examining-relative-influence-of-sympathiser-and-non-sympathiser-twitter-users>.

²² “Forensic dissection of Rumiyah magazine for profiling ISIS propaganda team.” *BadTigrou Blog*.

²³ Torsha Gosh and Pooja Basnett, "Analysis of Rumiya Magazine." *IOSR Journal Of Humanities And Social Science (IOSR-JHSS)*. Vol. 22., Iss., 7., Ver. 12., July 2017: 16-22.

²⁴ Haroro J. Ingram, *Islamic State's English-language magazines, 2014-2017: Trends & implications for CT-CVE strategic communications*. The Hague: International Centre for Counter-Terrorism (ICCT), March 2018, <https://icct.nl/publication/islamic-states-english-language-magazines-2014-2017-trends-implications-for-ct-cve-strategic-communications/>.

²⁵ Peter Wignell et.al., "A Mixed Methods Empirical Examination of Changes in Emphasis and Style in the Extremist Magazines *Dabiq* and *Rumiyah*." Vol. 11., Iss. 2., April 2017, <http://www.terrorismanalysts.com/pt/index.php/pot/article/view/592>.

²⁶ "The Hijrah of Umm Sulaym al-Muhajirah." *Rumiyah*. Iss. 13., September 2017: 35.

²⁷ An image of a Dallas church is highlighted in the article with its address provided and the caption "A popular Crusader gathering place waiting to be burned down." Anthony Kimery, "ISIS Magazine 'Rumiyah' Threatens Dallas Church With Firebombing." *Homeland Security Today*. 6 January 2017, <https://www.hstoday.us/channels/global/isis-magazine-rumiyah-threatens-dallas-church-with-fire-bombing/>.

²⁸ For more on Shaykh Abu Sulayman Ash Shami, aka Ahmad Abousamra, see Thomas Joscelyn, "How a US citizen became a key player in the Islamic State's rivalry with al Qaeda." *The Long War Journal*. 7 April 2017, <https://www.longwarjournal.org/archives/2017/04/how-a-us-citizen-became-a-key-player-in-the-islamic-states-rivalry-with-al-qaeda.php>.

²⁹ "Military and Covert Operations." *Rumiyah*. Iss. 8., April 2017: 28.

³⁰ Laura Banks, Ian Peterson and Jessica Rapana, "Minto terror attack: Islamic radical Ihsas Khan had a plan to 'kill an Aussie', police will allege." *The Daily Telegraph*. 11 September 2016, <https://www.dailytelegraph.com.au/news/nsw/minto-terror-attack-islamic-radical-ihsas-khan-had-a-plan-to-kill-an-aussie-police-will-allege/news-story/9387ee0207ae009f7ee6f525e0eb5bad>.

³¹ Ibid.

³² "Sydney stabbing: Prime Minister Malcolm Turnbull recognizes victim's 'bravery' after alleged terror attack." *ABC News*. 12 September 2016, <http://www.abc.net.au/news/2016-09-12/sydney-stabbing-muslim-community-condemns-alleged-terror-attack/7834838>.

³³ "Among the Believers Are Men: Abu Mansur al-Muhajir." *Rumiyah*, Iss. 1., September 2016: 17. See, also, "Islamic State call for attacks on specific locations in Australia 'propaganda', Victorian police say." *ABC News*. 6 September 2016, <http://www.abc.net.au/news/2016-09-06/is-calls-for-attacks-in-australia-dismissed-as-propaganda/7819774>.

³⁴ Ashleigh Gleeson and David Meddows, "Minto stabbing: Man charged with Sydney terror attack and attempted murder." *The Daily Telegraph*. 11 September 2016, <https://www.dailytelegraph.com.au/news/minto-stabbing-man-charged-with-sydney-terror-attack-and-attempted-murder/news-story/3c83512df1131a71c6c303eee7db0e15>.

³⁵ Adan rushed the off-duty police officer twice and then defiantly crawled towards him after being shot multiple times. This shows a high level of commitment as a component of the martyrdom operation. See Christopher Brennan, "Police release video of extremist-inspired Minnesota mall stabber shot and killed by off-duty cop." *Daily News*. 7 October 2016, <http://www.nydailynews.com/news/national/police-release-video-extremist-inspired-minnesota-mall-stabber-article-1.2820256>.

³⁶ "Source: Minnesota attacker asked victims if they were Muslim." *CBS News*. 18 September 2017, <https://www.cbsnews.com/news/isis-claims-responsibility-for-minnesota-mall-attack/>.

³⁷ "FBI: Minnesota mall attacker newly interested in Islam." *CBS News*. 6 October 2016, <https://www.cbsnews.com/news/fbi-minnesota-mall-attacker-dahir-ahmed-adan-newly-interested-in-islam/>.

³⁸ Andy Greenberg, "The FBI Wants to Crack Another Dead Terrorist's Locked iPhone." *Wired*. 6 October 2016, <https://www.wired.com/2016/10/fbi-wants-crack-another-dead-terrorists-locked-iphone/>. See, also, Amy Forliti, "FBI still trying to establish motive in St. Cloud mall stabbing." *TwinCities Pioneer Press*. 17 February 2017, <https://www.twincities.com/2017/02/17/fbi-still-trying-to-establish-motive-in-st-cloud-mall-stabbing/>.

³⁹ "The Kafir's Blood is Halal for You. So Shed It." *Rumiyah*. Iss. 1., September 2016: 34-36.

⁴⁰ Program on Extremism, George Washington University, "Amaq telegram channel issues statement on Minnesota mall knife attack yesterday." *Twitter*. 18 September 2016, <https://twitter.com/gwupoe/status/777520598268477445>.

⁴¹ The attack was also claimed by al-Qaeda. See "Inspire Guide 4: New Jersey, Minnesota and Chelsea." *Inspire*. Iss. 16., November 2016: 7.

⁴² "Operations." *Rumiyah*. Iss. 2., October 2016: 34.

⁴³ Lizzie Dearden, "Brussels police stabbing: Suspect served in Belgian army and ran for local elections in years before terror attack." *Independent*. 7 October 2016, <http://www.independent.co.uk/news/world/europe/brussels-police-stabbing-suspect-hicham-diop-isis-links-soldier-belgian-army-local-elections-a7350276.html>.

⁴⁴ Angela Dewan and Lindsay Isaac, "Two Brussels police officers stabbed in terror attack, prosecutor says." *CNN*. 5 October 2016, <http://www.cnn.com/2016/10/05/europe/belgium-brussels-stabbing/index.html>.

⁴⁵ Lizzie Dearden, "Brussels police stabbing: Suspect served in Belgian army and ran for local elections in years before terror attack."

⁴⁶ Earlier pre-*Rumiyah* Islamic State inspired knife attacks on police and soldiers in Belgium took place on 6 August 2016 in Charleroi and on 25 August 2016 in Brussels respectively. The 7 September 2016 knife attack in Molenbeek against police officers came only days after initial publication of the first issue of *Rumiyah* which was sometime before the ‘knife’ TTPs were published.

⁴⁷ “Le frère de Hicham Diop inculpé de participation aux activités d’un groupe terroriste.” *7 Sur 7*. 7 October 2016, <http://www.7sur7.be/7s7/fr/32684/Menaces-terroristes-en-Belgique/article/detail/2906787/2016/10/07/Le-frere-de-Hicham-Diop-inculpe-de-participation-aux-activites-d-un-groupe-terroriste.dhtml>.

⁴⁸ “Germany probes ‘Islamic State’ claim of deadly Hamburg knife attack.” *Deutsche Welle*. 30 October 2016, <http://www.dw.com/en/germany-probes-islamic-state-claim-of-deadly-hamburg-knife-attack/a-36202583> and Chloe Hubbard and *Agence France-Presse*, “Isil claims responsibility for Hamburg knife attack that killed teenager.” *The Telegraph*. 30 October 2016, <http://www.telegraph.co.uk/news/2016/10/30/isil-claim-responsibility-for-hamburg-knife-attack-which-killed/>.

⁴⁹ Ibid.

⁵⁰ “Military and Covert Operations.” *Rumiyah*. Iss. 3., November 2016: 44.

⁵¹ Emanuella Grinberg, Shimon Prokupez and Holly Yan, “Ohio State University: Attacker killed, 11 hospitalized after campus attack.” *CNN*. 28 November 2016, <http://www.cnn.com/2016/11/28/us/ohio-state-university-active-shooter/index.html> and Julia Zorthian and Mahita Gajanan, “What We Know About the Ohio State Attack.” *Time*. 29 November 2016, <http://time.com/4583587/ohio-state-university-attack/>. See also, Laura A. Bischoff and Max Filby, “OSU releases records, videos from terrorist attack on campus.” *Dayton Daily News*. 27 November 2017, <http://www.daytondailynews.com/news/osu-releases-records-videos-from-terrorist-attack-campus/ZlmRFIK2E9pAAISTvSlkVK/>.

⁵² Pete Williams, Jonathan Dienst, and Tracy Connor, “Ohio State Attacker Abdul Razak Ali Artan Bought Knife in Washington.” *NBC News*. 30 November 2016, <https://www.nbcnews.com/news/us-news/ohio-state-attacker-may-have-been-inspired-isis-al-awlaki-n690236>.

⁵³ Carl Monday, “Attack at OSU: What we know about Abdul Razak Ali Artan.” *Cleveland 19 News*. 29 November 2016, <http://www.cleveland19.com/story/33809794/attack-at-osu-what-we-know-about-the-man-accused>.

⁵⁴ One of his reported posts was “I am sick and tired of seeing my fellow Muslim brothers and sisters being killed and tortured EVERYWHERE.” See “OSU suspect reportedly posted angry Facebook message before attack.” *CBS News*. 29 November 2016, <https://www.cbsnews.com/news/ohio-state-university-osu-attack-facebook-post->

[muslim-suspect-abdul-razak-ali-artan/](#). More of Artan's online post was highlighted in "Military and Covert Operations." *Rumiyah*. Iss. 4., December 2016: 37.

⁵⁵ Max Blau, Emanuella Grinberg and Shimon Prokupcz, "Investigators believe Ohio State attacker was inspired by ISIS." CNN. 29 November 2016, <http://www.cnn.com/2016/11/29/us/ohio-state-university-attack/index.html> and Robin Wright, "The Hand of ISIS at Ohio State." *The New Yorker*. 29 November 2016, <https://www.newyorker.com/news/news-desk/the-hand-of-isis-at-ohio-state>.

⁵⁶ Where Artan directly deviated from the TTP guidance was utilizing a passenger vehicle—a Honda Civic—for the initial pedestrian overrun component of the attack instead of a heavy truck and wielding a butcher (i.e. kitchen) knife in the secondary attack instead of utilizing a military-type knife.

⁵⁷ "Military and Covert Operations." *Rumiyah*. Iss. 4., December 2016: 37.

⁵⁸ "Berlin lorry attack: What we know." *BBC News*. 24 December 2016, <http://www.bbc.com/news/world-europe-38377428> and Joshua Berlinger and Laura Smith-Spark, "Berlin Christmas market attack suspect: Who was Anis Amri?" CNN. 23 December 2016, <http://www.cnn.com/2016/12/22/europe/anis-amri-berlin-christmas-market/index.html>.

⁵⁹ S.J. Prince, "READ: ISIS Claims Responsibility for Berlin Christmas Market Attack." *Archive.is*. 21 December 2016, <https://archive.is/Gr2AS#selection-1403.0-1403.67> Screen shot of the original *Heavy* article, <http://heavy.com/news/2016/12/httpheavy-comnews201612terrorist-lorry-truck-attack-christmas-market-breitscheidplatz-berlin-charlottenburg-germany-terrorism-isis-islamic-state-claim-english-statement/>.

⁶⁰ S.J. Prince, "WATCH: Anis Amri, 'Berlin Attacker,' Pledges Allegiance to ISIS." *Archive.is*. 23 December 2016, <http://archive.is/dwpDm>. Screen shot of the original *Heavy* article, <http://heavy.com/news/2016/12/anis-amri-isis-islamic-state-bayat-allegiance-pledge-video-berlin-christmas-market-attack-milan-italy/>.

⁶¹ It should be noted that knife TTPs from the October 2016 issue of *Rumiyah* may have had some limited influence on incident planning. To an even lesser extent, some earlier Open Source Jihad TTPs related to handguns, dating back to a much earlier issue of *Inspire* ("Training with the Handgun." Iss. 8., May 2012: 29-31), may also have been drawn upon by Amri.

⁶² The news media is also picking up on these obvious linkages and even tracing them back to even earlier Open Source Jihad TTPs (e.g. "The ultimate mowing machine." *Inspire*. Iss. 2., October 2010; 53-54). See Robin Wright, "The Berlin Attack is Right Out of Terror Handbooks." *The New Yorker*. 20 December 2016, <https://www.newyorker.com/news/news-desk/the-berlin-attack-is-right-out-of-the-terror-handbooks>.

⁶³ "Military and Covert Operations." *Rumiyah*. Iss. 5., January 2017: 42.

⁶⁴ Laura Smith-Spark and Laura Goehler, “Louvre knife attack: Soldier shoots assailant near Paris museum.” *CNN*. 3 February 2017,

<http://www.cnn.com/2017/02/03/europe/france-paris-louvre-incident/index.html> and

Associated Press, “Louvre machete attack suspect faces terror, attempted murder charges.” *Fox News*. 10 February 2017,

<http://www.foxnews.com/world/2017/02/10/louvre-machete-attack-suspect-faces-attempted-murder-charge.html>.

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¹⁵⁷ For information on these magazines, see Robert J. Bunker and Pamela Ligouri Bunker, *Radical Islamist English-Language Online Magazines: Research Guide, Strategic Insights, & Policy Response*. A comprehensive Jihadi Document Repository (JDR) was created in 2016 which represents a joint project between the University of Oslo and the Norwegian Defence Research Establishment (FFI). For research access to this depository see “About the Repository - Department of Culture Studies and Oriental Languages,” <https://www.hf.uio.no/ikos/english/research/jihadi-document-repository/about-the-repository/>.

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¹⁶⁰ Robert J. Bunker and Pamela Ligouri Bunker, *Radical Islamist English-Language Online Magazines: Research Guide, Strategic Insights, & Policy Response*: 136-143.

¹⁶¹ Ibid.

¹⁶² Ibid: 136.

¹⁶³ For example, see Sam Schechner and Deepa Seetharaman, “Facebook Targets Terror Groups’ Propaganda Online.” *The Wall Street Journal*. 29 November 2017: B5.

¹⁶⁴ Valerio Mazzoni, “Exploring The Jihadi Telegram World: A Brief Overview.” *European Eye on Radicalization*. 21 June 2018, <https://eeradicalization.com/exploring-the-jihadi-telegram-world-a-brief-overview/> and Valerio Mazzoni, “Jihadi Telegram Tutorial Channels: The Lone Wolf’s Lair.” *European Eye on Radicalization*. 6 August 2018, <https://eeradicalization.com/jihadi-telegram-tutorial-channels-the-lone-wolfs-lair/>. Also see this article concerning how *Telegram* distribution of material within that platform and across platforms is quickly achieved, Valerio Mazzoni, “Hearts, Minds, and Jihad Online – A War That the EU Doesn’t Understand.” *European Eye on Radicalization*. 24 September 2018, <https://eeradicalization.com/hearts-minds-and-jihad-online-a-war-that-the-eu-doesnt-understand/>.

¹⁶⁵ “Telegram (service).” *Wikipedia*. [This page was last edited on 13 September 2018, at 09:25 (UTC)], [https://en.wikipedia.org/wiki/Telegram_\(service\)](https://en.wikipedia.org/wiki/Telegram_(service)).

¹⁶⁶ White hat hackers, cyber vigilantes, and secretive national intelligence agencies have for some time now been engaging the Islamic State on *Telegram*. See Lizzie Dearden, “Isis orders supporters to use official channels after onslaught of fake propaganda and cyberattacks.” *The Independent*. 11 July 2018, <https://www.independent.co.uk/news/world/middle-east/isis-islamic-state-propaganda-telegram-offical-fake-cyberattacks-accounts-a8442936.html>.

¹⁶⁷ *Telegram* channels do get bought and sold. The question, of course, is whether specific ones can be obtained from some IS interests for a price or acquired by other means. See “Manual: how to sell and buy the channel in the Telegram.” *Telegram*. 7 February 2018, <https://telegram-store.com/blog/how-to-sell-and-buy-the-channel-in-the-telegram/>.

¹⁶⁸ For more on this new Islamic State post-territorial Caliphate strategy and its relationship to extremist (and foreign) fighters, see Robert J. Bunker and Alma Keshavarz, *Counter-Islamic State Extremist Fighter Battlefield Migration (Post-*

Territorial Caliphate) Policy Response. Carlisle, PA: Strategic Studies Institute, U.S. Army War College. Forthcoming.

¹⁶⁹ “The number of Salafi-jihadist groups and fighters comes from the CSIS Transnational Threats Project’s Salafi-jihadist data set.” See Seth G. Jones, “America’s Counterterrorism Gamble.” Washington, DC: Center for Strategic and International Studies (CSIS), 26 July 2018, <https://www.csis.org/analysis/americas-counterterrorism-gamble>.

¹⁷⁰ Ibid.

¹⁷¹ Idrees Ali, “U.S. military puts ‘great power competition’ at heart of strategy: Mattis.” *Reuters*. 19 January 2018, <https://www.reuters.com/article/us-usa-military-china-russia/us-military-puts-great-power-competition-at-heart-of-strategy-mattis-idUSKBN1F81TR>. For unclassified synopsis of the classified strategy, see *Summary of the 2018 National Defense Strategy of the United States of America: Sharpening the American Military’s Competitive Edge*. Washington, DC: Department of Defense, January 2018, <https://dod.defense.gov/Portals/1/Documents/pubs/2018-National-Defense-Strategy-Summary.pdf>.

¹⁷² See the 1996 Osama bin Laden *Declaration of Jihad against the Americans Occupying the Land of the Two Holiest Sites*. AFGP-2002-003676. West Point, NY: Combating Terrorism Center at Westpoint, nd, <https://ctc.usma.edu/harmony-program/declaration-of-jihad-against-the-americans-occupying-the-land-of-the-two-holiest-sites-original-language-2/>.

¹⁷³ Bruce Hoffman, “Al-Qaeda’s Resurrection.” Washington, DC: Council on Foreign Relations, 6 March 2018, <https://www.cfr.org/expert-brief/al-qaedas-resurrection>.

¹⁷⁴ It is recognized that various analytic and governmental documents choose to use alternative Arabic terms to avoid legitimating jihadist claims. In this document, the authors have chosen to stick to terms as used in these online magazines for the sake of clarity. For further arguments regarding the use of Arabic terms vis-à-vis jihadist ideology, see William McCants, “Problems with the Arabic Name Game.” Combating Terrorism Center at West Point. 22 May 2006, <https://ctc.usma.edu/app/uploads/2018/05/Problems-with-the-Arabic-Name-Game.pdf>.

¹⁷⁵ The *Inspire* OSJ TTPs from the first ten issues of the magazine can be found in the single-issue 63-page periodical *Lone Mujahid Pocketbook* published in March 2013 by al-Qaeda Arabian Peninsula (AQAP). It was distributed by Al-Malahem Media with the cover designation “Spring 1434 | 2013 | OSJ Special.”

Back Cover: An image from p. 34 of the first issue the English-language version of the online magazine *Rumiyah* (Rome) published in September 2016 by the *al-Hayat* media center of the Islamic State. The article the title image precedes provides justification for terrorist attacks against the ‘Kafir’ (disbeliever). The Islamic State is a designated Foreign Terrorist Organization (FTO) as of December 17, 2004 under the name Islamic State of Iraq and the Levant (formerly al-Qa’ida in Iraq). See <https://www.state.gov/foreign-terrorist-organizations/>. NO RESTRICTIONS ON PUBLICATION//FOR PUBLIC DISTRIBUTION.

HOMELAND SECURITY/ISLAMIC STATE/TERRORISM



The work is divided into an introduction to this subject matter, the placing of *Rumiyah* in context with an overview of the magazine and the new Islamic State eBooks promoted within it, a comparative analysis of the themes and narratives found within each issue focusing on the topical areas of end state, enemy, recruitment, and TTPs (generalized), and a selected study of IS attacks directed against the West and their interrelationship to *Rumiyah*. It also provides a discussion of the 'Just Terror' tactics promoted in the magazine, and provides U.S. governmental recommendations to counter and mitigate the production and distribution of the magazine as well as its effects upon its readership and the violent outcomes expressed in terrorist actions. A comprehensive glossary of Arabic terms and jargon utilized in the magazine—which provides for a better understanding of Islamic State worldviews and also for deeper understanding of the individual magazine issues when independently read—is also included at the end of this text.

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