Introduction

al-hamdu lillah, the one who gives guidance, and salatu’ wa salam alal sadiq al amin, and his family and companions, as for what follows:

The likes of Sheikh Mujahid Abu Muhammad Adnani, may Allah preserve him, does not need a an explanation or definition, as the the people of ilm say:

“The well-known does not need to become known!”

Despite this, recent times bear testimony to much of the abuses and infringement the icons of the nation and its’ prominent individuals face, the heroes of the Millat (The straight path turned to) and its’ horsemen. We heard the uneducated and refuted Hani al-Sibai, attacking our sheikh with fabrications, forgery, and vile adjectives, degradation from every angle. And, As the Arabs say:

“Repeated again and again, it comes forth as true!”

So, I desired to propagate a brief explanation, a brief statement, to Faris and Sanan, Tunis and it’s people, and to enrage the enemies!

Muslim narrated in his Saheeh from Ibn Sirin, rahimu’Allah, that he said:
“They did not ask us for a valid chain of narration, when they sowed the fitnah (discord), they said, we have seen your men narrate, and we narrated as we understood ahlus-Sunnah wa jam’ah to narrate hadith, and to the people of innovation their hadith is not taken.”

Part one
The Demand for Knowledge

The sheikh grew up with the love of mosques and with attending them frequently in his youth, and his hobby was reading upon reading from when he was a young boy. This was to the extent that when his family desired to buy him gifts he was more impressed with stories and brochure that conveyed knowledge and he held them with passion with a preference to them over toys! Something stood out about him from the norm from a young age, as he was reading whatever he could lay his hands on, including books on language and the principles of language, amongst others.

Then the Qur’an passed from his throat, may Allah preserve him, as he began qira’ with those who recited the Qur’an. He memorized the Qur’an as a young man, may Allah preserve him, and became proficient in its’ recitation in less than a year!

The insatiable sheikh, may Allah preserve him, began to expand his reading—o al-Uloom al-Shari’a—; he began books on tafsir, and fell in love with “Tafsir ibn Kathir,” which he read repeatedly. He then moved on to “In the Shadow of the Qur’an,” and on to “In the Shadows of the Shadows.” He then began the writing and studying of al-hadith, with the most important being the two sahihs “Bukhari wa Muslim” and as he was fluctuating between them, he also read the books of fiqh. Our leader has a passion for books by Imam Shawqani, rahimu’Allah, especially “Na’eel al Aw’tuar” and books on the fiqh of jihad, which he read,—for example— “Mash’ra al-Shawaq” more than three times! This is beside the books of sira and history which held great importance for him, especially “Al-Bidayah wal Nihayah” which he read six times, and the study of the written Arabic language. And literature is endless, art is art.

He went on to read Sheikh Jal’s book of adab known as “Al-Bayan wal Tabi’een” and “Laqad al-Faree” amongst others. He read the collections of the speech of the Arabs and their sharh, alongside memorizing much of their poetry, and I believe it was the musta’har of the court of Mutanabi that said about al-mutanabi:

“I don’t know what I’m seeing, but it is as if I am seeing the Arabs in al-jahiliyyah and in Islam!”

And as a dars “Al-Ajrumiyah” and after it “Qet’uar al-Nadee” and then “Al-Fayee’atu ibn Malik” and their explanations. He pursued “The Tongue of the Arabs” and saw multiple perspectives.

It is accredited to the people of ilm that they are upon the guidance of those guided by guides. The weight, worth, of each man is the good which he has wrought and the ignorant are to the people of ilm enemies.

Part two
His Prominent Sheyookh

The sheikh drew from the ilm of books, as well as deriving it from the breasts of men, he studied under a number of sheyookh in al-Sham. As the conditions of Syria were insecure due to the severe grip of the tyrants, the sheikh, hafidhu’Allah, and his peers met privately to receive and administer lessons on a regular basis for several years. It was from these conditions that Allah, the exalted, caused the sheikh to travel to Iraq to complete his search for knowledge and to prompt the sheyookh there for knowledge. Among the most prominent of whom he benefited from: Sheikh Abu Anas al-Shami, rahimu’Allah, the sheikh and his family took full advantage of him and his knowledge.

The sheikh said in two verses of poetry:

The Lion of Iraq, Abu Anas “He forgot the hardship and was in ease. He was a sea of knowledge, in war an engineer, and in hadith.”

In the ink of hadith, and in politics, few surpass the sheikh Abu Maysara. The strange thing, rahimu’Allah, is that were the companions of the sheikh in captivity or freedom, they benefited from him. And the sheikh, in captivity or freedom, benefited from them.
Amir al-Mu’umineen, Abu Bakr al-Baghdadi, hafidhu’Allah, upon hearing Adnani recite the entire Qur’an from memory, said:

“I have never seen such memorization, except to save ones’ life!”

Do not take ilm except through the bastions of ilm.

“How through knowledge we live and with the soul we thrive.”

Those who are jahil offer their councils but they have strayed from guidance and are blind.

**Part three**  
**Some of His Writings**

There was a time where the sheikh, hafidhu’Allah, was accused of being narrow and they continue to accuse him of so, yet most of what he wrote is complex versified poetry! Among the most prominent of what he wrote and weaved that is from versified poetry:

Matn in the Fiqh of Jihad and Associated Principles.

Manthoom in the Fiqh of Jihad, prior to the Americans taking him into captivity.

Golden Chain in the Deeds of the Heart, a series of versified poems relating to the actions of the heart and related matters. (A recitation of it can be founded here, albiet not by al-Adnani himself [https://ia902508.us.archive.org/0/items/ajnad_32/ajnad.mp3](https://ia902508.us.archive.org/0/items/ajnad_32/ajnad.mp3)).

A System of The Memorization, a series of versified poems in assisting the memorization of the book of Allah, the exalted, and related issues.

Poem in Remembrance of the Second Battle of Fallujah, which exceeds more than two hundred verses.


**Part four**  
**Lessons and Teaching**

The sheikh, hafidhu’Allah, cared especially for the education and teaching of the mujahideen in the cause of Allah, until a day came where fourteen lessons were given by day and night. His efforts were dedicated to the study of shari’a in general, the teaching of aqeedah, Qur’an, the language (Arabic), and the fiqh of jihad.

The mutoon (summarized texts) studied most for aqeedah were,

Al Usool-al Thalata. (The Three Fundamental Principles)

Al Qawaa’id al Arba’ah. (The Four Rules)

Sharoot wa’ Nawaqid La Ilaha il Allah. (The Conditions and Nullifiers of La Ilaha il Allah)

He was also interested in teaching the matters of faith and disbelief in regard to these serious pathways.

The Qur’an; Halaqat were held to correct recitation, halaqat for recitation, and the sheikh was keen on teaching those who do not know how to read or write more than others.

As for the language (Arabic), it was taught upon the following matn (summarized text),

Al-Ajrumiyyah.

The sheikh, hafidhu’Allah, has a special method of teaching the six forms of nahw, taken from some of those he benefited from.
In the Fiqh of Jihad, he taught: Kitab fe’ Fiqh al-Jihad wa’ Masalat, Al-Umda fe’ Adad al-Adat, Amongst other books and texts.

**Part Five**
**His Most Important Positions**

The sheikh, hafidhu’Allah, entered work in jihad organizations from the beginning of the two-thousanth year by the Gregorian calendar. He swore allegiance to sheikh Zarqawi, rahimu’Allah, in Syria with thirty-five others, and set off to prepare for the start of fighting the Nusayri regime before the Americans entered Iraq and traveled to it. Then left sheikh Abu Muhammad Al-Lebnani, rahimu’Allah, to Iraq. With the blessing of Allah, he is still struggling in Iraq and Sham since then, and the most important positions the sheikh has had:

Instructor, in the early days at, camp al-Tawhid wa’al Jihad.

Amir at the inauguration of Sheikh Abu Musab al-Zarqawi, may Allah have mercy upon him.

Instructor at Camp Al-Jazeera.

Unsurpassed Shari’ in Western Anbar.

Head Official spokesman for the Islamic State of Iraq.

Head Official Spokesman of the Islamic State in Iraq and the Levant.

Head Official Spokesman of the Islamic state—Dawlat al-khilafah.

**Part Six**
**Some Difficulties and Tribulations**

The road through al-Tawhid wa’al Jihad was fraught with afflictions and tribulations, it was not safe from breakage or amputation or squeezing difficulty! However, the victor is the one proven with patience, and it has been said:

“If the beginning is incineration, the ending is not brightness!”

Sheikh Abu Muhammad al-Adnani, hafidhu’Allah, was not but one of sons of this road and suffered what Allah wrote for him to suffer, and to Allah is his account.

It so happened to him that, He was summoned by the Nusayri state security agency repeatedly from early on in his youth and was interrogated. He was arrested three times by the Nusayris on the pretext of preaching jihad, once in Abu-Kamal on his way into Iraq for the first time. He was jailed for months and was let go for refusing to disclose information, despite the injuries sustained due to torture.

He was imprisoned by the Americans twice, and was once jailed for nearly six years. He was put in a tent with Zarqawi and other prominent individuals who knew the first line of fighters with Zarqawi, rahimu’Allah.

**Part Seven**
**Some Situations in His Life**

Here are some chosen examples of the sheikh’s, hafidhu’Allah, academic life, dawah, and influential positions in jihad:

In an early halaqah for recitation of the Qur’an, it occurred in the heart of the sheikh that he would be the best reciter from among his peers, as he had a hobby of reciting. When it came his turn, it happened that his recitation touched the heart of the older sheikh (the teacher). Sheikh Adnani insisted upon the mastery of the Qur’an, recitation of it, memorization, and he was soaring above his peers.

“And whoever does not judge by what Allah has revealed—then it is those who are the disbelievers.” – [al-Maida: 44]

The sheikh prompted one of his peers, as the ayah shook him to his depths, for knowledge, “What are the sources of the Constitution of Syria?”
He (his peer) replied (that it is secular),

Then the sheikh said: “What of the legislative branch?”, “What is the judicial authority of the executive branch?”

The peer answered him as he had learned in school, the shaikh said, “O’, so our entire government are kufar!”

So then his friend said to him: “As salamu alaikum!” and he ran away! Such was the principle of the sheikh on such matters. (Immediate obedience to the words of Allah upon hearing them.)

On one occasion, which he was summoned by the by the Nusayri intelligence service early in his youth, a taghout soldier said to him:

“Why do you grow the beard?”

The Sheikh replied: “Because I read several ahadeeth about Prophet, salAllahu alaiyhu wa ala alaiyhu wa sahibi salam, in urging it,”

A taghout soldier said: “Were these ahadith disclosed only to you, then?”

They also confronted him about the shortening of the thawb (to sunnah length above the ankles), and then a taghout soldier said to him: “You did not move your finger in the ta’shahud,”

The sheikh would only move it occasionally, and he replied by saying that he abides by the Prophet, salAllahu alaiyhu wa ala alaiyhi wa sahibi salam,

Then a taghout soldier said, “The problem is that you are like this during the night,” and he made the indication of a finger of tawheed, “and during the day so” and he made the indication of a finger committing zina! The sheikh said, “The one who performs jihad does not feel such vile desires!”

He went out one day, in Iraq, accompanied by three of the brothers to Akmen’oa. He was uncovered by apostates and was chased for a nearly eight-kilometer drove, it even happened that an accident occurred because of the intense speed. They were chased by two groups, and the sheikh went down, followed by Abu Bakr al-Kuwaiti, behind a rock. They clashed with the apostates from nine o’clock AM to the twelfth hour, and they were upheaved a distance of three kilometers in the desert during this engagement. Then they descended into a valley. The apostates withdrew after they told the Americans a small group of militant terrorists were in the valley, so the Americans came with tanks and six aircrafts.

The Americans began by firing two missiles, killing Abu Bakr al-Kuwaiti directly in front of the eyes of the sheikh. The sheikh suffered serious injury, but had not lost his weapon, and continued fighting and getting wounded until he became tired, bloody, and out of ammunition. The groups left during the afternoon, the fourth quarter of the day, and praise to Allah is before and after.

Part Eighth
Some Subtleties in His Life

From the blessings of Allah on the sheikh during his career in the search of knowledge, dawah, and Jihad, is that,

He memorized Suratul Maida in its’ entirety in just one day.

He first began working in jihad with thirteen others, and the modern independance of the Muslim land ison their hands.

The early amir, whilst Adnani was under his command, Sheikh Abu Umar al-Baghdadi, rahimu’Allah, saidwhen consulted by sheikh Adnani at the time: “It will be for this man the whole affair (of jihad)!”

He was the last to withdraw from the city of Fallujah in the second battle of Fallujah with sheikh Abu Hamza al-Muhajir, Abu Ghaidyah, Abu Rabee’a, Abu Ja’far al-Maqdisi, and Abu Asim al-Jordani.

He spent much of his life in rabat, and during so, he would have competitive games between himself and sheikh Abu Hamza al-Muhajir, rahimu’Allah, competing with lines of poetry!
From his privileged status is that the sheikh, Abu Musab al-Zarqawi, rahimu’Allah, of whom none knows his status but Allah, the amir of the martyrs, said: “Do not consult me on matters, just brief me.” (He trusted Adnani so much that he allowed him to make executive decisions independently.)

From his hands graduated a large number of students who have taken prominent positions in the Islamic State, including the narrator, Sheikh Manaf, Allah’s mercy upon him.

He was the first to develop a comprehensive program for prisoners that covered all aspects; shari’a, physical strength, and military tactics. This was taught to all youngsters in all areas.

Final Part

These are some of the news in the introduction to the ballista of the Islamic state, the mujahid Sheikh Abu Muhammad al-Adnani, hafidhu’Allah. We did not rely on heresy, he says, he said, but what we knew originally and what we have a valid chain of narration for.

"…we did not testify except to what we knew. And we were not witnesses of the unseen" – [Yusuf: 81]

We ask Allah to prolong the life of the sheikh, to purify his deeds, to make straight his words, and to prove him to be upon truth until his time on this earth is finished.

And the last of our call is alhamdulilahi rabbil ‘alameen, and may salat and salam be upon His prophets and messengers.