
A BIOGRAPHY
THE LION AMONG THE SHEEP
Sheikh al-Islam Taqiuddin an-Nabhani
1909 — 1977



The Lion Among the Sheep: Sheikh al-Islam Taqiuddin an-Nabhani

Talha Ibn Yusuf Al Hanafi
26/05/2026

Introduction

This article is a biographical study of Sheikh Muhammad Taqiuddin bin Ibrahim an-Nabhani (1909/1914 to 1977), the Palestinian jurist, judge, mujtahid, and founder of Hizb ut-Tahrir. Around him stood a generation of scholars who had bent the knee to colonial powers, who had accepted the death of the Khilafah as final, and who had agreed to repackage Islam as a private spirituality stripped of its political body. **Among these sheeps stood one lion.** He spoke when others were silent. He named the disease when others medicated the symptoms. He drew the methodology of the Prophet ﷺ when others had thrown the methodology in the dustbin.

We will examine who he was, where he came from, what he wrote, what he suffered, and why his legacy matters for every Muslim today who refuses to accept the humiliation of the Ummah as a permanent reality.

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The Lineage of Knowledge

Sheikh Taqiuddin was born in the village of Ijzim near Haifa in northern Palestine. His own party's official biography records:

> *"Taqiuddin bin Ibrahim bin Mustafa bin Ismail bin Yusuf an-Nabahani (founder of Hizb ut Tahrir) belonged to Bani Nabahan and he came from a village by the name of Ajzam in Haifa in Northern Palestine. His family was known for knowledge, practice of Deen and Taqwa. His father, Sheikh Ibrahim, was a jurist and a scholar of 'Uloom e Sharai in the Ministry of Ma'arif (Knowledge and Arts). His mother was also an expert in 'Uloom e Sharai,' which she obtained from her father Sheikh Yusuf an-Nabahani."*[1]

His maternal grandfather, Sheikh Yusuf an-Nabhani, was no ordinary scholar. He was a Shafi'i jurist, a judge, a Sufi, a poet, and he had authored forty-eight books.

> *"He was considered amongst one of the best judges of his time. He served as a judge in the area of Jenin affiliated with Nablus. Afterwards, he transferred to Istanbul where he served as a judge in the area of Kavi Sanjaq in Mosul. Then he was appointed as the head of the royal court in Al-Azqya and Al-Quds. And then he took charge of the Court of Rights of Beirut. He has authored forty-eight books."*[2]

This grandfather was politically active in defense of the Ottoman Khilafah, and the young Taqiuddin grew up watching him organise, write, and argue for the unity of the Muslim state.

> *"From the very beginning, he acquired political awareness especially from those political movements which his grandfather initiated in favor of the Ottoman Caliphate."*[3]

The boy memorised the entire Quran by age of thirteen. The grandfather, recognising the brilliance of the child, convinced his father to send him to al-Azhar.

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[1] Hizb ut Tahrir Kenya, "Sheikh Taqiuddin An-Nabahani (Founder)," https://hizbke.org/en/sheikh-taqiuddin-an-nabahani-founder/
[2] Ibid
[3] Ibid

Al-Azhar and the Forging of a Mujtahid

In 1928, the boy entered al-Azhar University and immediately distinguished himself.

> *"Sheikh Taqi received admission in the eighth grade in Al Azhar University in 1928 and cleared the exam with distinction in the same year. He was awarded with the certificate of 'Shuhada Al Ghurba'. After this he received admission in the science college which was affiliated with Al Azhar University at that time."*[4]

He gathered degree after degree: an intermediate certificate from al-Azhar, a degree in Arabic language and literature from Dar al-Ulum in Cairo, a degree in judgeship from the Ma'had al-Aala, and the Shahada tal-Alamiyyah in Shariah from al-Azhar (the equivalent of a doctorate) by 1932.

His teachers and his classmates envied him.

> *"His contemporaries and teachers used to envy him because of his deep thought, learned opinions and his convincing arguments, which he presented in the debates held in Cairo and other Islamic lands."*[5]

He was not a man memorising texts to repeat them. He was a man wrestling with them, sifting them, deriving from them. By the time he returned to Palestine, he was already a mujtahid in the making.

The Judge Who Walked Away

Sheikh Taqiuddin entered the judiciary. He served in the Shariah education department, was promoted to the Shariah Court, became an attorney in the Central Court of Haifa, then assistant judge, then judge of the Court of Ramallah until 1948. After the Nakba, after the Zionist seizure of his homeland, he returned and was appointed judge of the Shariah court of al-Quds. He then served as judge in the Shariah High Court until 1950.

> *"Afterwards, he resigned from the post of judge and became a teacher at 'Uloom e Islamia College in Oman. The Sheikh (rahimahu Allah) was an ocean of knowledge; he was a master in every branch of knowledge. He was a great Mujtahid and Muhadith."*[6]

Now think about this. A man with the highest religious credentials. A man sitting on the bench of the Shariah court of al-Quds, the third holiest place in Islam. He resigned.

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[4] Ibid
[5] Ibid
[6] Ibid

Why does a man walk away from such a position? He walked away because he understood the truth that most of his colleagues refused to face. There is no Shariah court without a Khilafah behind it. The "Shariah courts" operating under colonial states, under Hashemite monarchies, under puppet regimes, were tolerated remnants. They handled family disputes and inheritance while the kuffar handled the actual ruling. The body of Islam had been killed in 1924 with the abolition of the Khilafah by Mustafa Kemal, and what remained were funeral rites being performed on a corpse.

He refused to be a chaplain for a dead state. He chose instead to fight for a living one.

The Disease and the Diagnosis

After the Nakba, after watching Palestine fall, an-Nabhani analysed the condition of the Ummah with the precision of a forensic surgeon. He concluded what others lacked the courage to say:

> *"Al-Nabhani proclaimed that the depressed political condition of Muslims in the contemporary world stemmed from the abolition of the Caliphate in 1924. al-Nabhani was critical of the way the Middle East had been carved up into nation states allied with various imperial powers. Other causes of stagnation included the Ottoman Empire's closing of the doors of ijtihad, its failure to understand 'the intellectual and legislative side of Islam', and neglect of the Arabic language."*[7]

This was a diagnosis the entire scholarly class of the time had avoided. The Saudis blamed innovation. The Sufis blamed materialism. The nationalists blamed colonialism without identifying its solution. The modernists blamed Islam itself. An-Nabhani named the disease with one word: **the absence of the Khilafah**.

Other people had failed to make this connection because making it required courage. The Khilafah was treated like a closed chapter. To call for its return was to declare war on every regime in the Muslim world, every colonial power that had drawn the borders, and every comfortable scholar who served those regimes. He declared that war anyway.

The Founding of Hizb ut-Tahrir

In November 1952, five men submitted papers to the Jordanian Interior Ministry requesting permission to establish a political party. The Islamiqate scholarly database records:

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[7] PeoplePill biographical database, "Taqiuddin al-Nabhani: Founder of Hizb ut-Tahrir (1909 - 1977)," https://peoplepill.com/i/taqiuddin-al-nabhani

> *"On 17 November 1952, five founding members of Hizb requested the Interior Ministry of Jordan for a formal-No-objection certificate in order to establish a political party. These members were:*
>
> *1. Taqi al-Din Nabhani – Leader*
> *2. Daud Hamdan – Vice-Leader and Secretary*
> *3. Ghanim Abda – In charge of Monetary matters*
> *4. Adil al-Nabulsi – Member*
> *5. Munir Shaqeer – Member."*[8]

The party was officially declared on 17 November 1953.

> *"Disturbed by the creation of the state of Israel and the 1948 Arab–Israeli War and occupation of Palestine, he founded the Hizb ut-Tahrir party in 1953. The party was immediately banned in Jordan. Al-Nabhani was banned from returning to Jordan and settled in Beirut."*[9]

The party was banned the moment it appeared. The Hashemite monarchy, an installation of British colonialism, knew what an-Nabhani was. He was a threat to the entire architecture of nation states that the British had drawn over the corpse of the Khilafah. They banished him.

He went to Damascus. He moved to Beirut. He was hunted. He went underground.

> *"Due to the continuous harassment and persecution by the Jordanian government al-Nabhani was forced into giving up his role in public life. He was not seen again in public until his death."*[10]

A man who had been a senior judge of al-Quds, an Azhari mujtahid, an heir to one of the great Palestinian scholarly families, was now a man in hiding, fearing assassination, watching his comrades arrested in country after country. He did not retreat. He kept writing. He kept teaching.

The Books That Built a Movement

In the years between 1953 and 1977, an-Nabhani produced a corpus that has no equal in modern Islamic political thought. The Hizb ut-Tahrir Kenya biography lists more than twenty major works. They include:

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[8] Islamiqate Scholarly Database, "Who is Sheikh Taqi al-Din al-Nabhani?", https://www.islamiqate.com/4405/who-is-sheikh-taqi-al-din-al-nabhani
[9] PeoplePill biographical database, "Taqiuddin al-Nabhani: Founder of Hizb ut-Tahrir (1909 - 1977)," https://peoplepill.com/i/taqiuddin-al-nabhani
[10] Academic Dictionaries and Encyclopedias, "Taqiuddin al-Nabhani," https://en-academic.com/dic.nsf/enwiki/801227

- *Nizam al-Islam* (The System of Islam)
- *Nizam al-Hukm fi al-Islam* (The Ruling System in Islam)
- *Nizam al-Iqtisadi fi al-Islam* (The Economic System in Islam)
- *Nizam al-Ijtima'i fi al-Islam* (The Social System in Islam)
- *al-Shakhsiyyah al-Islamiyyah* (The Islamic Personality, three volumes)
- *Mafahim Hizb ut-Tahrir* (Concepts of Hizb ut-Tahrir)
- *al-Dawlah al-Islamiyyah* (The Islamic State)
- *Muqaddimat al-Dustur* (Introduction to the Constitution, draft constitution for the Khilafah State)
- *Takattul al-Hizbi* (Party Structure)
- *al-Tafkir* (Thinking)
- *Nida Haar* (A Warm Call to the Muslims)

He drafted what no other modern scholar dared draft: a complete constitution for the future Khilafah State, with articles covering **everything** from the appointment of the Khalifah, to the rules of judiciary, to the structure of the economy, to international relations.

Look at the description of his book on the Islamic State:

> *"The Islamic State is not a dream, nor is it a figment of the imagination, for it had dominated and influenced history for more than thirteen hundred years. It was indeed a reality which provided the most successful systems for society - political, economic, social, judicial and so on. It was a state that included Muslims and non-Muslims both living in harmony until its destruction in 1924 at the hands of the West and its treacherous agents within the State."*[11]

His method in writing was distinct. He refused to apologise for Islam. He did not try to fit Islam into the categories of Western political theory. As one German encyclopedic source summarises his position, man must hold firmly to the Shariah of Allah which was brought to him by the Messenger of Allah, and the Shariah in his reading is a source independent of human reason; reason cannot be used as evidence for a Shariah ruling, the only evidence is revelation.[12] The texts of revelation are the proof. The Shariah does not change with time or place or people. He had no patience for "modernist" reinterpretation that bent Islam to fit Western liberal categories.

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[11] Al-Khilafah Publications (1998), London, Series: Living Islam, *The Islamic State* by Taqi al-Din an-Nabhani, publisher description archived at https://www.abebooks.com/Islamic-State-Nabhani-Taqi-al-Din-an-Nabhani/971509310/bd

[12] Wikipedia (Deutsch), "Taqī ad-Dīn an-Nabhānī," https://de.wikipedia.org/wiki/Taq%C4%AB_ad-D%C4%ABn_an-Nabh%C4%81n%C4%AB

The Methodology He Drew From the Sirah

Here is where an-Nabhani separated himself from every other Islamic movement of the twentieth century. While the Muslim Brotherhood debated whether to participate in nationalist parliaments, while the armed groups debated whether to take up Kalashnikovs, an-Nabhani went back to the Sirah of the Prophet ﷺ and asked one simple question: **how did the Prophet himself establish the Islamic state?**

He divided the Prophet's methodology into clear phases. The phase of cultural building (tathqif). The phase of public interaction with the Ummah (tafa'ul). The phase of seeking nusrah (material support from people of power). And finally the receiving of authority and the establishment of the state in Medina. He insisted these phases be followed **exactly**, in order. **He rejected the armed coup. He rejected democratic gradualism. He rejected isolation and withdrawal.**

His position was clear and his evidence direct, *Sheikh Taqiuddin an-Nabhani says in The Islamic Personality Volume 2,*

> *"Jihad is fard Kifayah to initiate (the fighting) and Fard Ayni when the enemy attacks, upon the ones who are being attacked (ala man haajimuhum) and fard kifayah upon the rest (of the Ummah). This fard is not silenced until the enemy has been repelled and the Islamic land has been purified from its impurity'"*[13]

He held that fighting against the kuffar invaders is an established obligation. He held equally that fighting fellow Muslims to take power, or attempting to establish the Khilafah by killing one's way to the top, was not the methodology of the Prophet ﷺ. The Prophet did not raise armies in Mecca and march on Quraysh. He built a community, sought support from people of power, and received authority from the Ansar of Medina. This was the model.

The Death of the Lion

The years of persecution caught up with him. Different sources report different details of his final imprisonment, but the conclusion is the same. He was arrested. He was tortured. He died from his injuries. The Military Wiki summary based on standard biographical sources records: *"He died on 11 December 1977 from the injuries he got during his imprisonment in Iraq."*[14]

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[13] Islamic System Blog, citing Sheikh Taqiuddin an-Nabhani's *The Islamic Personality Volume 2*, "Refuting the method of fighting to re-establish the Khilafah," https://islamicsystem.blogspot.com/2017/09/refuting-method-of-fighting-to-re.html

[14] Military Wiki (Fandom), "Taqiuddin al-Nabhani," https://military-history.fandom.com/wiki/Taqiuddin_al-Nabhani

The Islamiqate scholarly database describes the end:

> *"This great Ummah bid farewell to Sheikh Taqi on a Saturday, at Fajar dated Moharram 1, 1398 or December 11, 1977. He was indeed a great leader, an ocean of knowledge, undoubtedly the greatest jurist of modern times, revivalist of Islamic thought, the greatest intellectual of the 20th century, a true Mujtahid and an exemplary scholar. The Sheikh was buried in Al Ozaayi cemetery in Beirut. The Sheikh himself could not enjoy the fruit of the efforts that he started and dedicated his life to. He could not see the Khilafah State for which the Hizb was founded."*[15]

He died at Fajr on the first of Muharram, the first day of the Islamic new year. A man who had spent his life calling Muslims back to the Hijri reality, back to the Islamic state, back to the date that begins with the Prophet's establishment of Medina, died at the dawn of that very date.

He never saw the fruit of his work. He died in a cemetery in Beirut, far from his birthplace in Haifa that he could never return to because of the Zionist occupation he had fought all his life. His grave is in a foreign land, surrounded by foreign nation state borders that he had spent thirty years arguing are illegitimate.

The Lion Among the Sheep

Now we can return to the point.

Around an-Nabhani stood scholars who had made peace with the death of the Khilafah. Scholars who took salaries from the regimes that had killed him. Scholars who issued fatwas justifying the new nation state borders. Scholars who told Muslims to be patient, to wait, to focus on personal piety, to leave politics to the rulers. Scholars who said Islam has no political body, that the Khilafah was a "historical phase" we have moved beyond, that the modern world requires modern arrangements.

These were the sheep. They were docile. They were trained. They grazed within the fences the colonisers had built and they bleated approvingly when the master came to inspect the pen.

An-Nabhani stood among them as a lion. He named the colonial borders as borders of kufr. He named the regimes as agents of foreign powers. He named the scholars who legitimised them as sellouts. He drew a constitution for the Khilafah while these scholars were drawing fatwas to bless dictators. He went into hiding, he was hunted, he was tortured, he died of his wounds, and he never stopped roaring.

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[15] Islamiqate Scholarly Database, "Who is Sheikh Taqi al-Din al-Nabhani?", https://www.islamiqate.com/4405/who-is-sheikh-taqi-al-din-al-nabhani

The sheep have multiplied since his death. They sit on satellite channels today. They issue rulings legitimising normalisation with the Zionist entity. They tell us the Khilafah is a fantasy of extremists. They tell us we should focus on "spiritual revival" while Palestinian children are starved to death.

The lions are still few. But the lions are still here. And every one of them stands on the foundation that this man built between 1953 and 1977, in hiding, in exile, in pain.

The entire life of Sheikh Taqiuddin an-Nabhani was one extended argument for one single conclusion: the unity of the Ummah under one Khilafah is a fard, a binding obligation, that the Ummah has been sinful in abandoning since 1924.

This is the obligation. Not a preference. Not a "nice idea." A fard.

Allah ﷻ commands:

(وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا)

"And hold firmly to the rope of Allah all together and do not become divided."[16]

The command is to hold to the rope of Allah **together**. Not as Saudis. Not as Egyptians. Not as Turks. Not as Pakistanis. Together. The verse explicitly forbids division. The current arrangement of fifty-seven nation states, each with its own flag, anthem, army, border guards, currency, and customs office, each pursuing its own interests in opposition to the others, is the precise opposite of this verse. To accept it as normal is to defy the command.

Allah ﷻ also commands:

(إِنَّ هَٰذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ)

"Indeed this Ummah of yours is one Ummah, and I am your Lord, so worship Me."[17]

One Ummah. Not fifty-seven. One. Worshipping one Lord. This is the design Allah has set down. Any system that fractures this Ummah into competing states is rebellion against this design.

The Prophet ﷺ said:

"Indeed, the Imam is a shield, behind whom you fight and by whom you are protected."[18]

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[16] Surah Aal-Imran 3:103
[17] Surah al-Anbiya 21:92
[18] Sahih al-Bukhari and Sahih Muslim

This shield is the Khilafah. When the shield was broken in 1924, the Ummah was left naked. Palestine was taken. Kashmir was taken. East Turkestan was taken. Bosnia was massacred. Chechnya was crushed. Syria was bled. Gaza is being starved. None of this would have been possible with the shield in place. All of it became possible the moment the shield was removed.

The Prophet ﷺ also said:

> *"Whoever dies without having a bay'ah (pledge of allegiance to a Khalifah) on his neck dies the death of jahiliyyah."* [19]

This hadith is the constitutional verdict on our current condition. Every Muslim alive today who has not pledged allegiance to a legitimate Khalifah, because none currently exists, is in a precarious spiritual state. The solution is to work for the return of the Khilafah so that this pledge can again exist.

When the Messenger of Allah ﷺ passed away, before he was even buried, the Sahaba gathered at the Saqifah of Bani Sa'idah to choose a successor. They considered the burial of the Prophet ﷺ less urgent than the appointment of a Khalifah. This is the position of the entire generation of the Companions. The state cannot be left even for one day without a leader. Abu Bakr al-Siddiq was given the bay'ah. The Khilafah was established before the body of the Prophet ﷺ was placed in the earth.

If the Sahaba treated the appointment of a Khalifah as more urgent than the burial of the Messenger of Allah ﷺ, what does it say about us, who have lived for over a hundred years without one and have made peace with that absence?

The Consensus of the Classical Scholars:

Imam al-Qurtubi stated in his Tafsir on Surah al-Baqarah 2:30:

> *"The Khilāfah is from the necessities of the religion, the abandonment of which is one of the greatest sins."*[20]

Imam al-Mawardi, Imam al-Ghazali, Imam Ibn Taymiyyah, Imam Ibn Khaldun, Imam an-Nawawi, Imam al-Juwayni, every classical authority of the Sunni tradition affirms that the appointment of a Khalifah is fard. The dispute among them was only about details. The principle was never disputed.

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[19] Sahih Muslim

[20] VOTU Blog, "Stop Calling It the Ottoman Empire – It Was the Caliphate," citing Sahih al-Bukhari, Sahih Muslim, and Imam al-Qurtubi's Tafsir on Surah al-Baqarah 2:30, https://votu.blog/2025/07/12/stop-calling-it-the-ottoman-empire-it-was-the-caliphate/

The Ummah did not lose the Khilafah by accident. It lost it because Muslims accepted that losing it was tolerable. The Khilafah will not return by accident either. It will return when Muslims accept that its absence is intolerable.

The change has to start in our hearts, then in our minds, then in our communities, then in our societies, and finally in our state. This is the path. This is the path Sheikh Taqiuddin walked from 1953 until his death in 1977. He died walking it. May Allah accept him among the martyrs and the righteous.

The lion is gone. The roar remains. The work continues.

A Closing Word on Yawm al-Arafah

This article is written on Yawm al-Arafah, the greatest day of the Islamic year. The day when Muslims stand on the plain of Arafah, when sins are forgiven, when supplications are answered, when Allah ﷻ descends to the lowest heaven and boasts to the angels about His servants who have come from every corner of the earth. The Prophet ﷺ said:

> *"There is no day on which Allah frees more of His slaves from the Fire than the Day of Arafah. He draws near and then boasts about them before the angels, saying: 'What do these people want?'"*[21]

He ﷺ also said:

> *"The best of supplications is the supplication of the Day of Arafah, and the best of what I and the Prophets before me have said is: 'La ilaha illa Allah, wahdahu la sharika lah, lahul mulk wa lahul hamd, wa huwa ala kulli shay'in qadeer.'"*[22]

There is a heavy symbolism in writing about Sheikh Taqiuddin an-Nabhani on this day. Arafah is the day of the unity of the Ummah made visible. Two million Muslims, of every race, every language, every nation, standing on one plain, wearing two pieces of white cloth, calling on one Lord, in one ritual, at one time. No flags. No passports. No nation state borders. No king, no president, no prime minister. Just the Ummah as Allah designed it to be: one body, before one Lord.

This is what the Khilafah looks like for one day every year. This is what Sheikh Taqiuddin spent his life arguing the Ummah should look like every day. He understood Arafah not just as a ritual but as a glimpse of the political reality Islam demands.

So today, on this day of forgiveness and answered prayers, we raise our hands and supplicate:

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[21] Sahih Muslim 1348
[22] Jami at-Tirmidhi 3585

O Allah, on this day when You descend to the lowest heaven and boast about Your servants, we ask You to count Sheikh Taqiuddin an-Nabhani among those You boast about. He stood when others sat. He spoke when others were silent. He carried Your deen when others sold it.

O Allah, forgive him his sins, expand his grave, make it a garden from the gardens of Paradise. Raise him with the Prophets, the Siddiqeen, the Shuhada, and the Saliheen. Accept his struggle. Accept his books. Accept his pain. Accept his death.

O Allah, on this day when the supplication of Arafah is the greatest supplication, we ask You for what Sheikh Taqiuddin asked You for his entire life and never saw: the return of the Khilafah Rashidah on the method of Prophethood. Let our generation be the one that sees it. Let his work bear fruit through us.

O Allah, as the Muslims stand united on Arafah today, unite their hearts every other day. Break the borders that divide them. Remove the rulers who betray them. Raise leaders who fear You alone. Liberate al-Aqsa. Liberate Kashmir. Liberate East Turkestan. Liberate every inch of Muslim land that has been taken because we had no shield.

O Allah, You have said: *"And when My servants ask you concerning Me, indeed I am near. I respond to the call of the caller when he calls upon Me."*[23] We are calling on You today. On the day of Arafah. On the greatest day. Do not turn us away empty-handed.

La ilaha illa Allah, wahdahu la sharika lah, lahul mulk wa lahul hamd, wa huwa ala kulli shay'in qadeer.

The lion is gone. The roar remains. The work continues. And today, on Arafah, the dua rises.

وَلَا تَقُولُوا۟ لِمَن يُقْتَلُ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتٌۢ ۚ بَلْ أَحْيَآءٌ وَلَٰكِن لَّا تَشْعُرُونَ

"And do not say about those who are killed in the way of Allah, 'They are dead.' Rather, they are alive, but you perceive it not."[24]

[23] Surah al-Baqarah 2:186
[24] Surah al-Baqarah 2:154

Author:

Author:	*Caliphate Defence Force*
Tiktok;	Caliphate Defence Force
Instagram;	Caliphate Defence Force
Youtube;	*Iftira Tarih Utansin*

Twitter;	Talha Ibn Yusuf
Upscrolled;	Caliphate Defence Force
Scribd;	*Caliphate Defence Force*
Website;	*Hayatimanvecihad8* *Cdfnews7*