

TLP CLEAR – DISSEMINATION UNLIMITED



In Obscura

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TLP-C JIHAD IS BACK IN FASHION IBRAHIM 19AUG26

KNOW THE TARGET – WATCH THE TARGET – LOOK DEEPER -EXPECT THE UNEXPECTED

Matthew 11:12 "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."

IN OBSCURA THEAT LEVEL – IMMINENT

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IN OBSCURA CONTEXT

This is an indicator of the order of battle luring and recruiting hearts and minds in visual application merging with scriptural of jihad. It is meant to motivate and meet the adversary on the field of battle by securing indigenous population and influencing with the eye's discovery of the clothing worn in public. This is an expected development to match the west's rise of not only the embrace of Christ, but the legendary crusades fought to defend against global jihad. Aptly he contrasts "Deus Vult" against the backdrop of unending genocide yet to be properly punished by the western justice systems. Biblical Prophecy fulfillment is escalating and has for over two recent decades. This here is intelligence signature, indications and warning by clothing imagery.

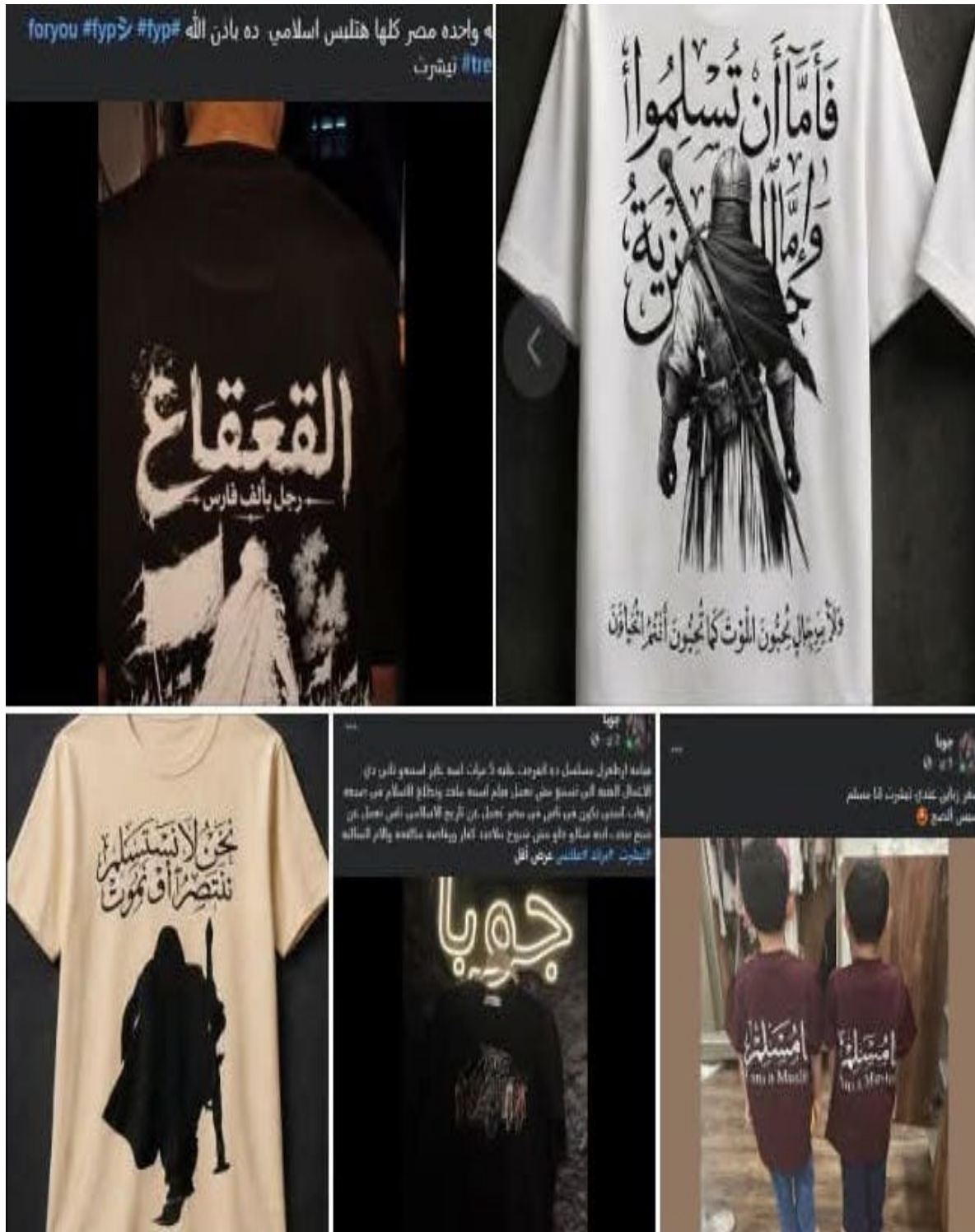
Jihad Is Back in Fashion—Literally, As the West frets over "Deus vult" imagery, Muslim clothing advertises a truly disturbing message. Raymond Ibrahim, Aug 18, 2026

<https://substack.com/home/post/p-211704895>

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At a time when Western media [warn](#) that “*Deus vult*” memes—pictures of Crusader knights accompanied by the words “God wills it”—are alarming, “far-right” indicators of “Christian extremism,” consider the rather different martial imagery currently being marketed to Muslims in Egypt.

This shirt depicts an armed jihadist, sword prominently displayed, with the words: “Either you submit [to Islam] or the jizya...”



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Jizya is the tribute imposed on non-Muslims living under Islamic rule (in keeping with Koran 9:29). More importantly, the slogan evokes the standard jurisprudence of jihad—the kind Muslim apologists insist is a figment of our imagination: before fighting non-Muslims, the “infidels” are to be invited to embrace Islam; if they refuse, where applicable, they are offered submission under Muslim rule and payment of the *jizya*; if they refuse that, they are to be fought to the death. The shirt below is even more explicit: it reads “Either you submit [to Islam], or the *jizya*, or war.”



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This, of course, is an old adage widely attributed to some of Islam’s earliest heroes. They would try to demoralize their opponents by boasting that they, as self-sacrificing Muslims, “love death,” whereas their non-Muslim counterparts—regularly depicted in Islamic sources as worldly hedonists—“love life.”



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Prior to the battle of Yarmuk, Khalid boasted before the Christians that “we Arabs are in the habit of drinking blood, and we are told the blood of the Romans is the sweetest of its kind, so we came to shed your blood and drink it.”

He also accused a fellow Muslim of apostasy, apparently to “marry”—that is rape—his attractive wife, and afterwards cooked his dinner atop of the apostate’s severed head. Such are Islam’s “heroes.”

At any rate, compare these jihadist slogans with the supposedly terrifying “Deus vult.” The phrase simply means “God wills it.” It became associated with the First Crusade and today sometimes accompanies memes depicting Crusader knights. Because of those historical associations, such imagery is routinely condemned in the West as extremist, hateful, or threatening.

But notice the difference.

“Deus vult” does not say convert, submit, or die. It does not prescribe a subordinate status for unbelievers. It does not proclaim a love of death. Not to mention that the Crusades themselves arose in the context of [centuries of Muslim conquest of formerly Christian territories](#) and the ongoing persecution of Christians and destruction of their churches.

The Muslim shirts require considerably less context. Their message is printed right on them: Islam or jizya. We love death as you love life. Atrocity committing Muslims are our heroes. Such are the differences, spelled out for the world to see, between Crusades and Jihads.

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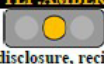
TRAFFIC LIGHT PROTOCOL REQUIREMENTS FOR DISSEMINATION

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Traffic Light Protocol (TLP) Definitions

Color	When should it be used?	How may it be shared?
 TLP:RED For the eyes and ears of individual recipients only, no further disclosure.	Sources may use TLP:RED when information cannot be effectively acted upon without significant risk for the privacy, reputation, or operations of the organizations involved.	Recipients may therefore not share TLP:RED information with anyone else. In the context of a meeting, for example, TLP:RED information is limited to those present at the meeting.
 TLP:AMBER Limited disclosure, recipients can only spread this on a need-to-know basis within their organization and its clients. Note that TLP:AMBER+STRICT restricts sharing to the organization only.	Sources may use TLP:AMBER when information requires support to be effectively acted upon, yet carries risk to privacy, reputation, or operations if shared outside of the organizations involved.	Recipients may share TLP:AMBER information with members of their own organization and its clients, but only on a need-to-know basis to protect their organization and its clients and prevent further harm. Note: if the source wants to restrict sharing to the organization only, they must specify TLP:AMBER+STRICT.
 TLP: GREEN Limited disclosure, recipients can spread this within their community.	Sources may use TLP:GREEN when information is useful to increase awareness within their wider community.	Recipients may share TLP:GREEN information with peers and partner organizations within their community, but not via publicly accessible channels. TLP:GREEN information may not be shared outside of the community. Note: when “community” is not defined, assume the cybersecurity/defense community.
 TLP: CLEAR Recipients can spread this to the world, there is no limit on disclosure.	Sources may use TLP:CLEAR when information carries minimal or no foreseeable risk of misuse, in accordance with applicable rules and procedures for public release.	Subject to standard copyright rules, TLP:CLEAR information may be shared without restriction.

///END OF REPORT///

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