إدارة التوحش

اخطر مرحلة ستمر بها الامة

تأليف

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The Management of Savagery:

The Most Critical Stage Through Which the Umma Will Pass

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Funding for this translation was provided by
the John M. Olin Institute for Strategic Studies at
Harvard University, and any
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23 May 2006

[*Translator's Note: Numbers in brackets refer to the page number in the original text. My comments in brackets are meant to clarify obscure passages or allusions in the text. Generally, Naji's parenthetical statements are set off by em-dashes, as they are in the original text, although sometimes I have put them in parentheses. When rendering some sentences, I have added phrases in parentheses to make them more readable in English. The differences between Naji's parenthetical statements and my own additions will be very obvious. Finally, the reader will please excuse any infelicities in my translation of the text. I have not had the time to carefully check it against the Arabic original or to polish the English prose. Any feedback from readers will be most welcome. – W.M., May 2005*]

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Introduction

Praise be to God and peace and blessings be upon the Messenger of God, his family, his Companions, and whomever aided him.

In a previous essay, I wrote about the substantive preparations undertaken by that group of Islamic activists whom I consider to be carrying out the command of God in this age – that group which, with God's permission, will be granted victory. The essay touched on the program that the group advocates for extricating the Umma from the degradation that afflicts it, so that the Umma may once again steer humanity toward the path of divine guidance and salvation. The essay compared this program with the programs that have been advocated by other groups of Islamic activists and that have confused the Islamic youth.

Yes, many of the youth chose this or that path on the basis of compatibility with their work, whims, and recreational activities. However, some have been confused by the multiplicity of plans for the solution of a matter which, at the very least, the authoritative Islamic texts have (already) decided in the eyes of the well-known (people). Among the things pertaining to the subject referred to (above) is, briefly :

[Naji begins a long quote from an article he had previously written]

> Of all the currents of the Islamic movement, only five of them have written programs. After setting aside the current of propagation and proselytizing [al-tablīgh wa al-da`wa], the current of the salafism of purification and education [salafiyyat al-

tasfiya wa al-tarbiyya] (Sufi salafism), the current of the salafism of those in authority [salafiyyat wulāt al-amr] and others, we will find that there are five currents which are laid out in written programs and which lend (themselves) to discussion on account of their practical reality. These five currents are:

(1) The current of jihadi salafism [al-salafiyya al-jihādiyya].

(2) The current of Sahwa salafism [salafiyyat al-sahwa] which Shaykh Salman al-`Awda and Shaykh Safar al-Hawali represent.

(3) The current of the Brethren (the archetypal movement…the international organization).

(4) The current of the Brethren of Turabi.

(5) The current of popular jihad (like the Hamas movement and the Moro Liberation Front, and others).

As for the program of Sahwa salafism, particularly in its latest form (the establishment of institutions), it resembles the program of the Brethren movement (the international organization) to a large extent; perhaps it is comparable in some parts of its program. However, I will clarify (by the permission of God) that it cannot go beyond its first stages until after the passage of thousands of years because it transgresses universal laws to a great extent, which are also sharia laws. This makes it revolve in a vicious circle, enabling the infidels, the Taghuts [idols or tyrants (cf. Qur'an 5:60 and *passim*). This is the word jihadis use for contemporary Arab rulers who do not implement Sharia law.], and the people of hypocrisy to toy with it. However, in contrast with the Brethren, the current of Sahwa salafism tries to

achieve (their program) as it is on paper [i.e. its followers put theory into practice].[1] As for the current of the Brethren, they set it forth on paper theoretically in order to implement their innovative [i.e. heretical] program or a small part of their secular plan on its basis and to insert their rotten plan into the underlying supports of the youth by means of a written, theoretical model and sparkling slogans, until nothing prevents them from raising the slogan, "Jihad is our path and death in the path of God is our noblest desire..!" or "a salafi movement"!! or "a Sufi reality" [haqiqa sufiyya], as they frankly state. [Hasan al-Bana is said to have divided is missionary activities into three components: salafi proselytizing, a Sunni path, and a Sufi reality. By "Sufi reality", he meant to emulate the organization and brotherhood of Sufi tariqas.]

As for the current of jihadi salafism, it is the current I consider to have been set down as a method and as a comprehensive plan by sharia and universal laws. Although this method is divine, those who implement it are humans who are afflicted with the (same) deficiency and imperfection that afflicts (other) humans and the universal laws

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which suffuse humanity suffuse them and their program with some of the missteps which occurred in the first century; nay, more, no doubt due to the excellence of the first century. If you want to be praiseworthy, refer to the teaching of idealism and realism by Shaykh Mahmūd Abū `Umar (may God liberate him from captivity).

[1] Until the September 11 operation came, they had also abandoned much of what was on paper and followed their forbearers among the Brethren.

I say: Although some of the failures which their program went through are a predestined part of it that cannot be undone, the steps of their program proceed as they are written on paper in accordance with the sharia laws and the sound universal laws. Out of divine solicitude and care, they will be given (by the grace of God) what is concealed from them in some of the stages. They and their enemies are in a conflict that none denies is like the conflict of the Messengers with the people of unbelief and tyranny, even if it is not recognized that is a true continuation of that conflict.

As for the current of the Brethren of Turabi (a schism against the archetypal current), it is a current that took what is suitable for establishing a state (the state of al-Bashir and Turabi, regardless of the current disagreement between them) from universal laws. However, that current's neglect of some of the sharia commandments and its corruption of some others makes this state a secular state; there is no Islam in it save trade in its name. An explanation of all of this and that current's program would take too long.

As for the current of popular jihad (like the movement of Hamas and the Jihad Movement in Palestine), in comparison with the four previous programs and what you have learned about this current, you can understand the nature of its program. In short, it resembles the program of the current of jihadi salafism, except that it goes further in its political thought, in the manner of the archetypal Brethren and the Brethren of Turabi. Furthermore, it is deficient in disseminating the correct

scientific method among its followers when implementing the pedagogical method. One of two fates is feared for it: either the loss of the fruit (of its labors) in the end and its falling into the hands of the secular apostates and the nationalists, or the establishment of a state resembling the state of al-Bashir and al-Turabi in Sudan. The explanation of the details of all of that takes a long time...

[End of Naji's quote]

I indicated in that article that I am on my way to completing a study in which I unravel the entanglement of all the previous parts of the program. In it, I present the broad outlines of the program of the people of tawhid and jihad scattered throughout their publications and literature over a long period of time; whoever is connected with them knows of it. Likewise, we discuss the programs which the remainder of the currents have set forth and I ask God for sincerity, fairness, and forgiveness for mistakes.

This study, "The Management of Savagery…The Most Critical Stage Through Which the Umma Will Pass", consists of a broad outline which is not detailed. Details are only given for two groups: the group of those who specialize in the arts which the study discusses and the group of the leaders located in the regions of the management of savagery. When some details are presented in the study, they are only given on account of their importance or as an example for the sharpening of the mind.

The management of savagery is the next stage that the Umma will pass through and it is considered the most critical stage. If we succeed in the management of this savagery, that

stage (by the permission of God) will be a bridge to the Islamic state which has been awaited since the fall of the caliphate. If we fail – we seek refuge with God from that – it does not mean end of the matter; rather, this failure will lead to an increase in savagery!!

This increase in savagery, which may result from failure, is not the worst thing that can happen now or in the previous decade (the nineties) and those before it. Rather, the most abominable of the levels of savagery is (still) less than stability under the order of unbelief [nizām al-kufr] by (several) degrees.

[5]

Preface

The Order that has Governed the World Since the Sykes-Picot Era

Contemplating the previous centuries, even until the middle of the twentieth century, one finds that when the large states or empires collapsed – and even small states, whether they were Islamic or non-Islamic – and a state did not come into being that was comparable in power and equivalent to the previous state with regard to control over the lands and regions of that state which had collapsed, the regions and sectors of this state changed, through human nature, on account of submission to what is called the administrations of savagery.

Chaos follows the upset of the equilibrium of the dominant coalition and the management of violence potential.

When the caliphal state fell, some of this savagery appeared in some of the regions. However, the situation stabilized soon after that on account of (the order) the Sikes-Picot treaty established. Thereupon, the division of the caliphal state and the withdrawal of the colonial states was such that the caliphal state was divided into (large) states and small states, ruled by military governments or civil governments supported by military forces. The ability of these governments to continue administering these states was consonant with the strength of their connection with these military forces and the ability of these forces to protect the form of the state, whether through the power which these forces derived from their police or army, or through the external power which supported them.

Not a treaty, but considered as one, because that is what is blamed for the post-conflict status.

Here we will not deal with how these states were maintained or how these governments exercised control. Regardless of whether we believe that they obtained control by virtue of their victory over the governments of colonialism, or by virtue of working secretly with

colonial rule and being assigned its place when it withdrew, or a mixture of the two, these states, in short, fell into the hands of these governments because of one or both of these reasons.

Whether these countries were truly independent or each secretly succeeded the state that colonized it previously, they began after a time to circle in the orbit of the global order which resulted after the end of the Second World War. The outer form (of this global order) was the body of the United Nations and its inner reality was two superpowers [literally "poles"] that consisted of two states joined by rival camps of the allied, powerful states. (Moreover), each superpower was followed by dozens of satellite states.

A regime controlling a satellite state that circles in the orbit of one of the superpowers, acquiring economic and military benefits from it, is compensated by that superpower with various types of support. However, in accordance with the nature of the inhabitants of our countries which these regimes rule (in other words, like the countries whose inhabitants are Muslims), this support was largely limited and most of it went to supporting individuals in the ruling regimes or personal support for the military commanders of these states and the influential leaders of their armies.

Following that period, some of the regimes collapsed and others were established, either because the superpower abandoned it or was unable to protect it from collapsing, or because another superpower helped a different group infiltrate this regime, overthrow it, and take its place by seizing it in accordance with pure universal law.

Those regimes that achieved stability were able to impose their values upon the society of every state they controlled. If they circled in the orbit of a new superpower or still flirted with the superpower that supported the previous regime, they mixed their social and economic values with the values of the superpower in whose orbit they circled and imposed the mixture upon society, placing a sacred halo around these values, even if they were values that every rational mind refused.

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These regimes opposed the belief system [`aqīda] of the societies which they ruled and, with the passage of time and gradual decay, they squandered and plundered the resources of those states and spread iniquity among the people.

In accordance with pure universal law, we find that the powers that can once again enable the values and the belief system of society to govern the state – or not even for the sake of the belief system and truth, but for the sake of rejecting iniquities and (upholding) the justice with which the believing majority agrees – are of two types:

Materialistic hedonism

The first: The power of the masses (quwwat al-shu`ūb). This (power) was tamed and its self-awareness was dissipated through thousands of diversions – whether through the desires of the sexual organs and the stomach, or panting to reach the summit of livelihood or accumulate of wealth – to say nothing of the deceptive media halos in various directions and the spreading of predestinationist [al-jabarī], Sufi, and Murji'ite thought throughout the sectors (of society). From time to time, there is a defanging of some of the masses who wake up from heedlessness by means of the armies and police of these states, which

consider this duty to be their fundamental task, for which they accumulate wealth (al-amwāl wa al-`atā'). (This endeavor) protects these regimes or protects the circuit of the ruling regime in the orbit of one of the two superpowers.

Goodness comes through the savagery if allowed to function without the evil influences of the West.

The second: The second power that can return society to justice and to its belief system and values – even if it is partially according to the Sunna – is the power of armies. (The states) lavish plundered money upon them and buy them off so that they do not perform this function, but rather the opposite.

Sounds like Che or Fidel.

Despite the violence of Satan, a small group of thinkers and noble people remain who oppose tyranny and seek justice. This group wants to use the power they possess to change this reality for the better in accordance with their belief system. However, a second consideration that occurs to them is the existence of a criminal force in these armies which does not pay heed to values. Even if, in the best of circumstances, there is a clear plan for uniting [lit. encircling] the disharmonious elements of the (military) power, one or both of the superpowers will, under the cover of the United Nations, compel the new regime – through trickery, force, pressure, or all of these – to continue circling in the orbit of one of the superpowers and they will force new beneficiaries upon the new regime. This honored person who came to power comes to resemble those who went before him, like al-Bashir in Sudan.[2]

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[2] This is also what was planned, in another form, for Afghanistan during the rule of the Taliban before the events of September. In that case, (the plan was to) exhaust it with long sanctions, then press a button at the appropriate moment to transfer money and arms to the opposition and support them with people from neighboring countries, annihilating that state. That's the least one could expect. Thus, the possibility of direct intervention under any pretext is also proven.

For the most part, those who think about these noble people end up turning away from the idea of changing those regimes, accepting the status quo, and turning within themselves, carrying bitterness in their hearts. Those among them that are honest with their weak souls resign from their military work; otherwise, it does not take them long to sink into the quagmire of darkness and decadence beneath the slogan of "No religion and no world" or "No goodness, no justice, and no world". Such is the state of affairs since the fall of the caliphate.

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The illusion of power: The centrality of the superpowers as a function of their overwhelming military power and deceptive media halo

The two superpowers which used to dominate the global order controlled it through their centralized power. The meaning of "centralized power" here is: The overwhelming military power which extends from the center in order to control the areas of land that submit to each superpower, beginning from the center and reaching the utmost extremity of these lands. Submission, in its primary, simplest form, means that these lands owe the center loyalty, submission to its judgment, and responsibility for its interests.

There is no doubt that the power which God gave to the two superpowers (America and Russia) was overwhelming in the estimation of humans. However, in reality and after careful reflection using pure, human reason, (one comes to understand that this power) is not able to impose its authority from the country of the center – from America, for example, or Russia – upon lands in Egypt and Yemen, for example, unless these (latter) countries submit to those powers entirely of their own accord. It is correct that this power is overwhelming and that it seeks help from the power of local regimes controlled by proxies [al-wukalā'] who rule the Islamic world. Yet all of that is not enough (to completely control the satellite states). Therefore, the two superpowers must resort to using a deceptive media halo which portrays these powers as non-coercive and world-encompassing, able to reach into every earth and heaven as if they possess the power of the Creator of creation.

But the interesting thing that happened is that these two superpowers believed, for a time, their media deception: that they are actually a power capable of completely controlling any place in the entire world, and that (this power) bears the characteristics of the power of the Creator. According to the media deception, it is an all-encompassing, overwhelming power and people are subservient to it not only through fear, but also through love because it spreads freedom, justice, equality among humanity, and various other slogans.

When a state submits – whatever the extent of its ability – to the illusion of the deceptive power and behaves on this basis, that is when its downfall begins. It is just as the American author Paul Kennedy says: "If America expands the use of its military power and strategically extends more than necessary, this will lead to its downfall."

Here one hears echoes of bin Laden's emphasis on the collapse of the US economy.

This overwhelming power is also assisted by the cohesion [tamāsuk] of the society in the central country and the cohesion of that society's institutions and sectors. The overwhelming military power (weapons, technology, fighters) has no value without the cohesion of society and the cohesion of (society's) institutions and sectors. But this overwhelming military power may become a curse to this great superpower if the cohesion of society [literally "the social entity"] collapses.

Evils bring about collapse.

Several elements that cause the collapse of this entity are summarized in the statement, "elements of cultural/civilizational annihilation" [`awāmil al-fanā' al-hadārī], such as the corruption of religion [al-fasād al-`aqadī], moral collapse, social iniquities, opulence [al-taraf], selfishness, giving priority to (worldly) pleasures, the love of the world over all values, etc.

Whenever a large mixture of these elements are combined within the superpower and those elements mix in such a way that they energize each other, that superpower's speed of collapse increases. Whether these elements are actively present or latent, they need an assisting element to activate them and cause the downfall of that superpower and its centralization (of power), no matter how much military power it possesses. As we have said, this is because the power of its centralization, embodied by the overwhelming military power and the deceptive media halo, can only be in a cohesive society.

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What if this assisting element is the decree of God which He ordained in order to act upon these three axes? It would not only work to activate the latent elements of cultural annihilation but confront the military power with exhaustion. This confrontation and exhaustion directly affects the third axis, which is the deceptive media halo. It removes the aura of invincibility which this power projects, that nothing at all stands in front of it.

Afghanistan

This is exactly what happened to the Communist superpower when it was put in a military confrontation with a power weaker than itself by several degrees; it was not even comparable. However, (the weaker power) succeeded in exhausting it militarily and, even more important, it activated the elements of cultural annihilation in (the superpower's) homeland:

- The dogma of atheism versus belief systems that believe in the next life and a God.

- Love of the world, worldly pleasures, and opulence versus individuals who had nothing to lose.

- Moral corruption, the least manifestation of which was that Russian soldiers or officers returned (home) – if they returned – and found that their wives had a child or relationship with someone else.

- Social iniquities clearly floated to the surface when the economic situation weakened because of the war. Then when money becomes scarce and monetary crises begin, the major thieves appear, especially if accurate accounting [?] begins.

Additionally, note that the economic weakness resulting from the burdens of war or from aiming blows of vexation (al-nikāya) directly toward the economy is the most important element of cultural annihilation since it threatens the opulence and (worldly) pleasures which those societies thirst for. Then competition for these things begins after they grow scarce due to the weakness of the economy. Likewise, social iniquities rise to the surface on account of the economic stagnation, which ignites political opposition and disunity among the (various) sectors of society [literally "social entity"] in the central country.

Likewise, this power – despite its weakness –acted upon the third axis by removing the respect for the Russian army from the hearts of the masses whose regimes used to revolve in (the Soviet) orbit in Europe and Asia. Thus, one after another, they began to fall away and desert it.

However, this weak force acted upon a special fourth axis in the Umma. It is the reviving of dogma and jihad in the hearts of the Muslim masses – who had submitted to the (social) entity of this superpower – when they saw the example and model of these poor, Afghani people – their neighbors – in jihad. They were able to remain steadfast in the face of the

strongest military arsenal and the most vicious army (in the world) with respect to the nature of its members at that time. Thus, we saw that the jihad brought forth many Muslims from unknown lands, like Chechnya and Tajikistan.

Everything we have recorded here is already reality. But the most important (point) is that it is easier for the people of knowledge and insight to understand (how the process works) as a result of the bounty of God upon whomever boldly plunges into battle. For example, the martyr (and we consider him as such) Sayyid Qutb (may God bless him) discussed the fall of the Soviet Union and explicated the laws (al-sunan) which would, for the most part, lead to it; but he was not able to fix the time of its occurrence or (give) specific details. In contrast, Shaykh `Abd Allāh `Azzām – who was martyred, may God bless him, before the fall of the Soviet Union – had an analysis which predicted the fall of this superpower and the division of its republics and the emergence of Islamic movements that would oppose some of its republics. Even more remarkable than this is that his analysis was built on numbers, such that he calculated the number of the forces of the Russian army, which possessed the greatest arsenal of weapons in the world and an army greater than the American army with respect to size, viciousness, and the ability to endure the atmosphere of battles and its human losses. Even more remarkable is that (his analysis) did not depend on the withdrawal of the Russian army from Afghanistan, even though he had hoped for that. Rather, it depended on (the idea that) pressure from the mujahids would push Russia to pump larger numbers of troops into Afghanistan, which would reduce the reserves of the Soviet army, and that this pressure and reduction would encourage the Soviet republics to try to secede, especially the Islamic (republics) whose inhabitants saw it as a workable model for the

possibility of resistance. Almost everything he said happened, as if it were a cinematic film. From this we know that understanding the abilities of the enemy and the time of his defeat only comes to us by plunging into active war with him, regardless of whether we have a rational mind or theoretical research (at hand).

Here we note that the superpower's republics fell into chaos when it collapsed. But because specific elements quickly came into existence, administrations of states were established in most of them without passing through the stage of the administration of savagery, some of which have succeeded in attaining stability until the present time.

In Chechnya and Afghanistan (Afghanistan was not one of the Soviet republics), the administrations of savagery succeeded in establishing what can be called states, but they have collapsed now. They have returned to a stage before the administration of savagery, which is the stage of the power of vexation and exhaustion.[3] We (also) note that the course of events in the two countries is not due to the events in Daghistan or the momentous events of September (11), even if they perhaps hastened it. A detailed explanation of this would take a long time and we have previously referred to that which concerns Afghanistan.

So that superpower collapsed, but the civilization of Satan was able to quickly rectify the matter and stabilize control in the world through the cohesion of the remaining power (America), for it carries out the role which the two superpowers had played, together with, in general, the states of the world and, in particular, those of our region. But the picture became even bleaker in the eyes of some of the noble people – whether they are religious or

[3] Details concerning these stages will come (later), by the permission of God.

otherwise – in the states submitting to this global order. According to them, they doubt that the remaining superpower can be annihilated and that the components of its power differ in kind from the collapsed superpower, especially since its media halo is much stronger than the media halo of the collapsed superpower.

Some others among the people of truthfulness and jihad used to set forth what God had showed them and the notion was established in their minds that the enemy was weak and insignificant – if God decreed something, it could be done. This group says to the remainder of the people of religion and the masses: "O people! The viciousness of the Russian soldier is double that of the American (soldier). If the number of Americans killed is one tenth of the number of Russians killed in Afghanistan and Chechnya, they will flee, heedless of all else. That is because the current structure of the American and Western military is not the same as the structure of their military in the era of colonialism. They reached a stage of effeminacy which made them unable to sustain battles for a long period of time and they compensate for this with a deceptive media halo. O people! The center in the Soviet Union was, to a certain extent, close to the countries in which there was opposition to it. They even shared borders with areas that opposed it, so supplies, motorized units, and armored vehicles used to pour in with ease and without much cost. The matter is different with regard to America—the remoteness of the primary center from the peripheries should help the Americans understand the difficulty of our continued submission to them, their control over us, and their pillaging of our resources if we decide to refuse; but only if we refuse and enflame opposition to its materialization."

This was the picture until the momentous events of September and its foretokens which appeared with the momentous events of Nairobi and Dar al-Salam.

In summary, the contemporary renewal movement was purified after momentous events and battles severely damaged it and it accumulated experience during more than thirty years. It must (now) undertake some of the specific operations arranged systematically [nizām mu`ayyan] and (carry out) what began with the operation of Nairobi and Dar al-Salam for the achievement of the following goals (by the grace of God):

A – The first goal: Destroy a large part of the respect for America and spread confidence in the souls of Muslims by means of:

(1) Reveal the deceptive media to be a power without force.

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(2) Force America to abandon its war against Islam by proxy and force it to attack directly so that the noble ones among the masses and a few of the noble ones among the armies of apostasy will see that their fear of deposing the regimes because America is their protector is misplaced and that when they depose the regimes, they are capable of opposing America if it interferes.

B – The second goal: Replace the human casualties sustained by the renewal movement during the past thirty years by means of the human aid that will probably come for two reasons:

(1) Being dazzled by the operations which will be undertaken in opposition to America.

(2) Anger over the obvious, direct American interference in the Islamic world, such that that anger compounds the previous anger against America's support for the Zionist entity. It also transforms the suppressed anger toward the regimes of apostasy and tyranny into a positive anger. Human aid for the renewal movement will not dry up, especially when heedless people among the masses – and they are the majority – discover the truth of the collaboration of these regimes with the enemies of the Umma to such an extent that no deceptive veil will be of use and no pretext will remain for any claimant to the Islam of these regimes and their like.

(C) – The third goal: Work to expose the weakness of America's centralized power by pushing it to abandon the media psychological war and the war by proxy until it fights directly. As a result, the apostates among all of the sects and groups and even Americans themselves will see that the remoteness of the primary center from the peripheries is a major factor contributing to the possible outbreak of chaos and savagery.

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First Topic: Definition of "the management of savagery" and an overview of its historical precedents

We said above that if one contemplates the previous centuries, even until the middle of the twentieth century, one finds that when the large states or empires fell – whether they were Islamic or non-Islamic – and a state did not come into being which was equal in power or comparable to the previous state in its ability to control the lands and regions of that state which collapsed, the regions and sectors of this state became, according to human nature, subservient to what is called "administrations of savagery." Therefore, the management of savagery is defined very succinctly as the management of savage chaos!!

As for a detailed definition, it differs according to the goals and nature of the individuals in the administration. If we picture its initial form, we find that it consists of the management of peoples' needs with regard to the provision of food and medical treatment, preservation of security and justice among the people who live in the regions of savagery, securing the boarders by means of groups that deter anyone who tries to assault the regions of savagery, as well as setting up defensive fortifications.

(The stage of) managing the people's needs with regard to food and medical treatment may advance to (the stage of) being responsible for offering services like education and so forth. And the preservation of security and securing the borders may advance to working to expand of the region of savagery.

Why do we call it "management of savagery" or "management of savage chaos" and not "management of chaos"? That is because it is not the management of a commercial company, or of an institution suffering from chaos, or of a group of neighbors in a district or residential region, or even of a peaceful society suffering from chaos. Rather, it is more nebulous than chaos, in view of its corresponding historical precedents and the modern world and in light of wealth, greed, various forces, and human nature, and its form which we will discuss in this study. Before its submission to the administration, the region of savagery will be in a situation resembling the situation of Afghanistan before the control of the Taliban, a region submitting to the law of the jungle in its primitive form, whose good people and even the wise among the evildoers yearn for someone to manage this savagery. They even accept any organization, regardless of whether it is made up of good or evil people. However, if the evil people manage this savagery, it is possible that this region will become even more barbarous!

The ideal form we desire (in order to meet the) requirements of the management of savagery:

- In the preceding, we generally explained the requirements of the management of savagery in its initial form. But before we proceed to another point, we want to clarify the requirements of the management of savagery in the ideal form we desire and which agree with the aims of the Sharia [maqāsid al-shar`, a technical legal term]. These requirements are:

- Spreading internal security

- Providing food and medical treatment

- Securing the region of savagery from the invasions of enemies

- Establishing Sharia justice among the people who live in the regions of savagery

- Raising the level of belief and combat efficiency during the training of the youth of the region of savagery and establishing a fighting society at all levels and among all individuals by making them aware of its importance.

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- Working for the spread of Sharia science (putting the most important aspects before those of lesser importance) and worldly science (putting the most important aspects before those of lesser importance).

- Dissemination of spies and seeking to complete the construction of a minimal intelligence agency.

- Uniting the hearts of the world's people by means of money and uniting the world through Sharia governance and (compliance with) rules which are publicly observed, at least by those in the administration.

- Deterring the hypocrites with proof and other means and forcing them to repress and conceal their hypocrisy, to hide their discouraged opinions, and to comply with those in authority until their evil is put in check.

- Progressing until it is possible to expand and attack the enemies in order to repel them, plunder their money, and place them in a constant state of apprehension and (make them) desire reconciliation.

- Establishing coalitions with those with whom coalitions are permitted, those who have not given complete allegiance to the administration.

Historical and contemporary precedents for the administration of savagery:

- The first years after the hijra to Medina:

The administration of savagery has been established in our Islamic history various times. The first example of it was the beginning of the Islamic state in Medina. With the exception of the Byzantine and Persian empires and some of the large and small states which were on the peripheries of the peninsula, the previous order in the peninsula resembled the order of the administration of savagery. One can consider the era prior to the first stage of the Medinan era – before it was stable and established as a state to which zakat and jizya were given and before it became permanent, receiving the recognition of the provinces around it and appointing governors and rulers – (as a time when) Medina was administered according to order of the administration of savagery. Of course, Medina was not suffering from savagery before the hijra of the Prophet (peace be upon him); but it was previously administered by tribes like the Aws and the Khazraj with an order that resembled the order of the administration of savagery. When Muhammad (peace be upon him) emigrated to Medina and its leadership elements gave allegiance to him, Medina in that first period was administered by the Muslims with a similar order (to that of the Aws and Khazraj); however, it was an ideal order for the administration of savagery, whose features we set forth above.

- As for the rest of our Islamic history, there are several special cases. These are critical periods when a caliphate falls and another is established, or during our exposure to foreign attacks, like the Tartar and Crusader attacks. During these sorts of critical periods, administrations like these are established. Some of them advance to establishing very small states, then unite for the establishment of a caliphate or a state bordering other states or a caliphate. The clearest example, as the learned Shaykh `Umar Mahmud Abū `Umar (may God release him from his captivity) has mentioned, is the period of the Crusader wars, regarding which he says:

"Most of those who have spoken on this time period have treated it by only focusing on a few of the people who created an effect by combining the separate efforts (of other people) that preceded their actions. Thus, we see a book that treats the subject by focusing on the leader Nur al-Din Zankī or the leader Salah al-Din al-Ayyubi, and so forth. On account of this, the readers ignorantly think that this part of Islamic history dealing with the Crusaders was accomplished by the state uniting to command the Muslims. This is a clear mistake. The readers who carefully examine this time period see that the Muslims dealt with the matter of the Crusaders by means of small bands (tajammu`āt saghīra) and separate, disparate organizations; (for example), there is a fortress which a family controls and beneath whose authority a group of people gather; or there is a village that accepts the rule of a learned leader among them, or there is a scholar whose students join with him and accept his guidance, and so forth. Perhaps the best thing to explain the reality of these situations to us

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is the book *al-I`tibār* by Prince Usāma b. Munqidh. This Usama was from the citadel of Shayzar and his family, the Āl Munqidh, were the rulers of this citadel. They had a visible role in the Crusader wars and Usama was an eyewitness to the wars of the Muslims against the Crusaders.

Before I move on to another point, it is important to note that the role of the major leaders, like the Zanki family and the Ayyubids, was to unite these factions (al-takattulāt) and organizations into a single band and a single organization.

> Nevertheless, the greatest role was played by these small factions who, in truth, dealt with the Crusader wars…"[4]

He previously mentioned these small factions, which controlled some of the citadels and small cities and simultaneously undertook operations of vexation and exhaustion:

> "If you want, carefully read what is written between the lines concerning the Crusader wars. You will realize that exhausting (the enemy), which a sect of knowledge and jihad undertook, was what made victory possible in the large battles, not the battles themselves. These large battles, such as (the battle of) Hatin, were only achieved by small battles that are hardly mentioned in history. However, they were the primary reason [lit. "primary numbers"] for the achievement of the final, major victory."[5]

Among the strangest examples of the administrations of savagery is what Shaykh Abd Allah `Azzām related about the one hundred Muslim men who controlled a mountainous region between what is known as Italy and France today. They imposed what resembles the jizya on the regions that surrounded it and this state of affairs continued for some time.

Likewise, among the movements which established administrations for savagery (or rather developed from them) and united the various regions that were governed for a period of time by what resembled a state was the movement of al-Imam al-Sayyid. (This movement)

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[4] "Articles Between Two Methods" by Shaykh `Umar Mahmud Abū `Umar (may God free him from his captivity).

[5] From the article, "This Umma of Muhammad (PBUH) Will Never Die" by Shaykh Umar Mahmud Abu `Umar (may God free him from his captivity).

renewed the call of tawhid and jihad in the Sunni "square" in the region of India, Kashmir, Pakistan, and Afghanistan. Despite the short life of this movement, which lasted from the beginning to the middle of the nineteenth century, it has had a widespread effect up to the present time. The actions against the enemies of God and their leaders, the English, are considered a source of inspiration for jihad movements in Kashmir, India, and Afghanistan. Perhaps the (greatest) extent of its residual effects was the powerful impact it had on the separation of Pakistan from India in the middle of the twentieth century, regardless of the extent of the deviation of the (subsequent) Pakistani government, which reaped the fruit of the jihad. The Afghani men of jihad still seek inspiration from the example of the life of that Imam, and why not – he knew the mountains of Afghanistan and they knew him.

All of this is with regard to Muslims. As for the infidels, there are dozens, nay, hundreds of examples for the administrations of savagery which they established in Europe, Africa, and the remaining continents in past ages.

As for the modern age, it became difficult to establish similar administrations after the Sykes-Picot agreement, (followed by) its progress and establishment at the end of the World War II and the appearance of the United Nations and the consolidation of the Jahili order's control over the world through nationalist [racist?] regimes, monetary papers, and borders enclosing what are called the states of the world. Nevertheless, several administrations of savagery were established, especially in places which are remote from the center and whose geographical and living conditions facilitate that.

There are several examples of contemporary bands, whether Islamic, leftist, or otherwise:

The groups fighting in Afghanistan the first stages of jihad and the first stages of the Taliban movement until it established its state – may God restore it in power and loftiness – regardless of the extent of the nearness, remoteness, or even opposition of these administrations to the ideal, real, Islamic form (of government).

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Likewise, there is the Abu Sayyaf movement and the Moro Liberation Front in the Philipines, and the jihad movements in Algeria during some periods of jihad in the nineties, regardless of the deviation of some of them.

Similarly, there are the Islamic groups and others in Somalia after the fall of the state of Siyad Bare.

Likewise, there are the temporal stages of some of the regions in the republics of the former Soviet Union and Chechnya.

We do not think that movements like Hamas and Islamic Jihad in Palestine currently, or the Islamic Group in Egypt in the nineties, or the group fighting in Lybia, and other similar groups had originated after administrations (in those areas) became barbarous. Rather, they were (and some still are) in a stage that precedes the administration of savagery, which is a stage called the "stage of the power of vexation and exhaustion." It is the stage that usually precedes the stage of the administration of savagery, when the person undertaking "vexation" calculates that savagery will happen and prepares for its administration, or when some of the groups of "vexation" undertake (vexation operations) without taking that into account; sometimes they undertake "vexation" (operations) in order to weaken a state,

calculating that another state or power will take control of the exhausted state or the land of savagery and establish its own state in its place without passing through the stage of the administration of savagery.

In the coming topic, there will be a clarification of the goals and definition of the stage of "the power of vexation and exhaustion", which is the stage we are passing through now.

We will now return to contemporary examples of administrations of savagery and we will concentrate here on non-Islamic movements, among which (are the following):

- The Janjaweed movement in southern Sudan, named "the Popular Front for the Liberation of Sudan"
- Leftist movements in Central and South America. Although the Leftists may have achieved amazing results in some operational aspects in the managing of the regions of savagery there and some of them established states, they manage these regions according to their filthy principles which the surrounding regions do not usually accept. This makes their regions unacceptable for expansion on account of the refusal of the citizens (of those regions) to turn away form the central government and unite for the administration of savagery or for the establishment of a state upon the rubble of the central state. It is enough to know that after the collapse of the Soviet Union and the cutting off of the financing that these movements depended on, the majority of these movements began to depend on obtaining money to finance them in exchange for creating sanctuaries that protected foreigners from the laws of the countries there, or the major drug dealers themselves grew the drugs and sold them. Likewise, they took the local inhabitants by force, kidnapped them, and extracted a ransom in exchange for their release, or they kept them as hostages

and human shields. Although the society of savagery which they manage is under control, it is filled with the moral corruption that results from the anarchist principles they adopt. Nevertheless, their regimes are well-protected and even America has been driven mad due to its inability to destroy these pockets (of resistance) and control them and join them to the regimes of the states which revolve in the orbit of America or (in the orbit of) what is falsely called the United Nations. Regardless, we record that we believe that the two systems which are at war are both characterized by unbelief and tyranny.

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The Second Topic

The Path for Establishing an Islamic State

- Stages of the priority group (of states):

The stage of "the power of vexation and exhaustion", then the stage of "the administration of savagery", then the stage of "the power of establishment – establishing the state".

- Stages of the remaining states

The stage of "the power of vexation and exhaustion", then the stage of "establishment", the victory of the power of establishment that comes from the outside.

These (are the stages), along with the observation that it is possible that some of the secondary states will pass through the same stages as the priority states in accordance with the development of events.

States designated as (part of) a priority group:

Recent studies of the renewal movement that are connected with current events[6] have designated a group of states – or, more accurately, regions – which the mujahids should focus on so that their striking power will not be dissipated in states where there is nothing that results from action focused on them. Naturally, this initial, theoretical designation provides the opportunity for close scrutiny by the people of every country and the taking of

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[6] Refer to the research of Shaykh (Abu Mus`ab al-Sūrī) `Umar `Abd al-Hakim (may God preserve him in the place of tawhid and jihad.

a position. Thus, focusing on two or three candidates, in the end, makes it possible to verify the readiness of their people for the initiative. This is with respect to focused action. Therefore, it is worth noting that the studies did not ignore the remaining Muslim bands in the world that are undertaking "vexation" operations in order to disperse the concentration and forces of the enemy (and build) the foundations for the coming jihad beyond the borders after that.

We can say that there is flexibility in the matter, such that it can change according to developments. These studies were distributed in the three years prior to the momentous events of September. After these events and the developments that followed them, the leadership announced some modifications and excluded some of the regions from the group of priority regions, assuming that their inclusion would affect the order of the remaining states. They included two countries, or rather two additional regions – the countries of the Haramayn and Nigeria. Thus, the states initially designated for inclusion in the group of priority regions are the regions of the following states: Jordan, the countries of the Maghrib, Nigeria, Pakistan, and the countries of the Haramayn and the Yemen.

This selection is preliminary, of course. However, the people of each one of these regions – which are honest with God and with themselves – should carefully contemplate the possibility of whether or not they can move in a centralized way. Second, the purpose of designation is that these are the closest/most likely [?] of the designated states. However, it is fine – nay, even more preferable – to be restricted to 2 or 3 countries in which they (the people) move in a centralized way, assuming that the rest of the states are moving along the

same path and (the same) stages of the remaining, secondary states. We beseech God to make it so and grant the fortitude necessary to carry it out.

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Important note: When I say, "the Yemen", for example, and I put the word "region" in front of it, I mean an area that is not limited to the borders (set by) the United Nations, since the mujahids move with freedom within the borders of the Yemen, the Hijaz, and Oman. And when I say "regions" or "the region of savagery", I do not mean the entire region. Rather, the region of savagery is usually a city, or a village, or two cities, or a district, or part of a large city.

Factors Considered When Selecting Countries

With regard to the common links between states in which the regions of savagery can come into being, we notice that some or all of the (following) factors pertain to them:

- The presence of geographical depth and topography permits, in each separate state, the establishment of regions in it which are managed by the regime of the administration of savagery.

- The weakness of the ruling regime and the weakness of the centralization of its power in the peripheries of the borders of its state and sometimes in internal regions, particularly those that are overcrowded.

- The presence of jihadi, Islamic expansion being propagated in these regions.

- The nature of the people in these regions. This is a matter in which God has given preference to one place over another.

- Likewise, the distribution of weapons by people who are in those regions.

Among the happy twists of fate, by the permission of God, is that most of the priority countries are in remote areas, a fact which makes it difficult for any state powers to control the wide region at the heart of the Islamic world.

As for the remaining regions of the Islamic world and the places in which there is Islamic jihadi expansion that the eye cannot mistake (especially after the momentous events of September and what followed), they suffer from the power of their ruling regimes and the power of those regimes' centralization, especially on account of the non-existence of pockets (of resistance) and regions whose geographical features permit the (freedom of) movement (found in) the priority regions, in addition to the nature of some of the people of these regions. However, these regions – as we will clarify in detail – must begin with "vexation" (operations), which have actually begun in Turkey, Tunisia, and other places.

In summary (the details will come later): The stage of the "power of vexation and exhaustion" by means of groups and separate cells in every region of the Islamic world – primary and secondary – (should continue) until the anticipated chaos and savagery breaks out in several regions in the priority, choice states in accordance with the (findings of) the studies, just as we mentioned. In the meantime, chaos will not happen in the regions of the remaining states due to the power of the regimes within them and the strength of their centralization. Then the regions of chaos and savagery will advance to the stage of the administration of savagery, while the remaining regions and states of the Islamic world will continue on two flanks – the flank of logistical support for regions of savagery controlled by us and the flank of the "power of vexation and exhaustion" (directed against) the regimes, until victory comes to it from outside, by the permission of God. (By logistical support, I

mean money, a place for ransferring of people [i.e. a safehouse], sheltering of components, the media, etc.)

The primary goals for the stage of the "power of vexation and exhaustion":

1 – Exhausting the forces of the enemy and the regimes collaborating with them, dispersing their efforts, and working to make them unable to catch their breath by means of operations in the regions of the choice states, primary or otherwise, even if the operations are small in size or effect. Although the blow of the rod may only strike a (single) Crusader head, its spread and escalation will have an effect for a long period of time.

2 – Attracting new youth to the jihadi work by undertaking qualitative operations [`amaliyyat naw`iyya] – when it is appropriate with respect to timing and ability – that will grab peoples' attention. By "qualitative operations," I mean qualitative, medium operations like the operation in Bali, the operation in al-Muhaya [in Riyad], the operation of Djerba in Tunisia,

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the operations of Turkey, and the large operations in Iraq and the like. I do not mean qualitative operations like the operation of September. Thinking too much about doing something like the latter might impede the undertaking of qualitative operations that are smaller in size. Likewise, if there is an opportunity for doing something like it, it is better not to do so in haste without knowing the opinion of the High Command, besides the fact that (such an operation) often requires capabilities, support, and the covering (of expenses) which often cannot be obtained except from the High Command. Meanwhile, operations like Bali, al-Muhaya, and the like do not require consultation with the High Command since (this sort of operation) has already been approved in advance and its rate can be slowed with diffusion and with the small, intensive operations that we mentioned in the previous point.

Hence, after an appropriate period in which they are undertaken for the edification of those who carry out the usual small operations, it is possible to increase the rate of the various medium operations such that they approach the rate of the normal, minor operations.

Also note: The normal, small operation and its results must be considered very valuable. Sometimes the small operation leads to harmful results, or problems, or the discovery of other groups preparing for a specific, medium operation. If those who are undertaking small operations are able to advance and develop themselves for the undertaking of a specific medium operation, then they must do so, even if the small operation has to be cancelled for its sake. However, in general, the best path of advancement for nascent groups toward the undertaking of qualitative operations is to carry out small operations in the beginning, which they undertake with sound movements and precautions.

3 – Dislodging the chosen regions – regions in which it was decided to have focused movement, whether in all of the priority regions or in some of them – from the control of the regimes and then working toward the administration of savagery which will transpire in it. Note here that we said that the goal is to dislodge these regions from the control of the regimes of apostasy. It is the goal we are publicly proclaiming and which we are determined to carry out, not the outbreak of chaos.

Also note: We may be surprised at the sudden fall of regions into chaos and savagery in the peripheries or in the heart of "non-priority" states. Here there are two possibilities: either there are Islamic organizations in those regions that are capable of managing this savagery or

there are none. If it is the latter, then those regions will be in the control of non-Islamic groups, or the remnants of the ruling regimes, or organized gangs, etc.

Here it is necessary to caution against an important doubt voiced by the learned Shaykh Umar Mahmud Abu Umar (may God free him from captivity):

"Here it is necessary to caution against the error of the call of some of the leaders of worn-out groups for the necessity of preserving the national fabric, or the national weft, or national unity. This saying not only contains the doubt of unbelieving nationalism; it also indicates that they do not understand the Sunna method for the fall of civilizations and their construction."[7]

4 – The fourth goal of the stage of "the power of vexation and exhaustion" is the advancement of groups of vexation through drilling and operational practice so that they will be prepared psychologically and practically for the stage of the management of savagery.

The primary goals for the stage of "the management of savagery":

We are able to set down here the most important points which we have (already) mentioned under the title: "Requirements of the Management of Savagery in its Ideal Form":

1- Spreading internal security and preserving it in every region that is managed

2- Providing food and medical treatment

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[7] "Articles Between Two Methods" by Shaykh `Umar Mahmud Abu `Umar (may God free him from captivity).

3- Securing the region of savagery from the invasions of enemies by setting up defensive fortifications and developing fighting capacities

4- Establishing Sharia justice among the people who live in the regions of savagery

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5- Raising the level of faith and combat efficiency during the training of the youth of the region of savagery and establishing a fighting society at all levels and among all individuals by means of making them aware of its importance. But it must be made clear that it is an obligatory duty [wujūbihi al-muta`ayyan], which does not mean that every individual member of society must practice fighting; rather, only a part or portion of the fighting ranks (must practice it) in the form which the society knows best and needs.

6- Working for the spread of legal, Sharia science (putting the most important aspects before those of lesser importance) and worldly science (putting the most important aspects before those of lesser importance).

7- Disseminating spies and seeking to complete the construction of a minimal intelligence agency.

8- Uniting the hearts of the people by means of money and uniting the world by Sharia governance and (compliance with) rules which are at least exemplified by individuals in the administration.

9- Deterring the hypocrites with proof and other means and forcing them to repress and conceal their hypocrisy, to hide their discouraged opinions, and to comply with those in authority until their evil is put in check.

10- Working until it is possible to expand and attack the enemies in order to repel them, plunder their money, and place them in a constant state of apprehension and desire for reconciliation.

11- Establishing coalitions with those with whom coalitions are permitted, those who have not given complete allegiance to the administration.

12- To these we add a future goal, which is the advancement of managerial groups toward the attainment of the "power of establishment" and readiness for plucking the fruit (of their efforts) and establishing the state.

Likewise, in this stage there are goals for which we work in the remaining, non-priority regions which have not fallen into savagery. The most important of them are:

- Continuing in vexation and exhaustion (operations) as much as possible.
- Establishing a network of logistical support for the regions of savagery managed by us, both neighboring regions and those that are far away.

If there is conflict between carrying out vexation (operations) and undertaking logistical support, the most suitable and useful option has priority.

The plan of action and movement:

Sequential strikes against America, ending with the strike of September which America deserved according to the sharia and which will succeed according to fate (by God's permission) if they were faithfully discharged. And it did succeed, praise be to God. The inevitable result of this escalating sequence is the fall of the prestige of America among the masses and among the elites of the world in the armies of apostasy.

In addition to igniting upheavals [lit. "events"] and the approach of the fire to the region, there was an expansion of the jihadi current which more than doubled what it lost in the

upheavals of the nineties. This expansion usually happens alongside upheavals and large operations in accordance with their size.

As a consequence, America will either seek revenge and the conflict will intensify or it will launch a limited war. In the case of the latter, its grudge will not be satisfied and it will not succeed in curbing this escalating expansion. America might have caused the downfall of the state of Afghanistan, which it had already planned for, or it might have collapsed without the momentous events of September (refer to the preface). However, (America) will begin to confront the transformation of this expansion into tens of thousands of groups (like those of) September, which will turn their strikes against it and America will not find a state as an entity from which it can take its revenge, and the remaining (states) are its clients. Thus, it will become clear to it that the regimes which support it cannot protect it from attacks and cannot preserve its strategic interests and the interests of its adopted daughter, Israel, in the region. It has no choice but to fall into the second trap. As for the first trap, we have already mentioned it. It is the invasion of Afghanistan. The mere failure of America to achieve all of its military goals in this country and the continuing

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resistance of this country throughout one or two years or more will convince the masses and some of the noble ones among the armies of apostasy that opposition to America is possible. As for the second trap, it is to put (America's) armies, which occupy the region and set up military bases in it without resistance, in a state of war with the masses in the region. It is obvious at this very moment that it stirs up movements that increase the jihadi expansion and create legions among the youth who contemplate and plan for resistance, (even though) these forces had previously been present and well-established while the people

slept right next to them and sensed no danger. Likewise, it began to become clear to the American administration that it was being drained; that the ease of entry into more than one war at a time was mere speculative words suitable only for paper; and that the remoteness of the center from the peripheries had a profound effect on its ability to end the wars. All of these results grow more serious day after day. Praise be to God for all eternity.

Behold the blows that are directed toward (America) and its allies in both the East and the West! These blows have continued until this very moment. Therefore, what is the plan by which we shall shape [lit. "provoke"] events from now until we have completely accomplished (by the permission of God) our goals which we mentioned above?

- Diversify and widen the vexation strikes against the Crusader-Zionist enemy in every place in the Islamic world, and even outside of it if possible, so as to disperse the efforts of the alliance of the enemy and thus drain it to the greatest extent possible. For example: If a tourist resort that the Crusaders patronize in Indonesia is hit, all of the tourist resorts in all of the states of the world will have to be secured by the work of additional forces, which are double the ordinary amount, and a huge increase in spending. If a usurious bank belonging to the Crusaders is struck in Turkey, all of the banks belonging to the Crusaders will have to be secured in all of the countries and the (economic) draining will increase. If an oil interest is hit near the port of Aden, there will have to be intensive security measures put in place for all of the oil companies, and their tankers, and the oil pipelines in order to protect them and draining will increase. If two of the apostate authors are killed in a simultaneous operation in two different countries, they will have to secure thousands of writers in other Islamic countries. In this way, there is a diversification and widening of the circle of targets and vexation strikes which are accomplished by small, separate groups. Moreover, repeatedly

(striking) the same kind of target two or three times will make it clear to them that this kind (of target) will continue to be vulnerable.

The targets we must concentrate on and the reasons for that:

We said that we should strike any kind of target permitted in the Sharia. However, it is necessary to focus on economic targets, particularly petroleum. One might say that we will be faced with a media campaign in which every accusation will be directed against us, beginning with (the charge that we) are working to impoverish and weaken the countries economically, and so on.

And some will remind us that when the Islamic Group in Egypt directed its attacks against tourism, it is not appropriate to use their idea now or then since they attacked a forbidden target and weakened the economy of the regime of apostasy. Likewise, it was not appropriate to respond to the media campaign of the regime. We will return to this point (later).

As for attacking economic targets from which the enemy benefits, particularly petrol, the reason for doing so is that this is the core – or at least the prime mover – of the enemy and its great leaders will only be cut down by this means. Hitting economic targets will force (the enemy) to goad the regimes, who are (already) exhausted from protecting the other remaining targets (economic or otherwise), into pumping in more forces for its protection. As a result, feebleness will start to appear in their forces, especially since their forces are limited, for there is a rule for the regimes of apostasy that says: police forces and the army in general, and the forces

battling terrorism and protecting against terrorist operations in particular, must be safeguarded from infiltration. For example, it is better for the department of investigation in Egypt to have five thousand loyal officers than to have twenty thousand which have been infiltrated by one of the Islamic groups. Thus, their forces are limited and select and the regimes have to put in place the following priorities:

First: Personal protection for the royal/ruling families and the presidential institutions.

Second: Foreigners.

Third: Petroleum and the economy.

Fourth: Entertainment spots.

Beginning by focusing (one's) interest and attention on these targets is a hindrance (to achieving the objectives), while the peripheries and the crowded, popular regions are devoid of military forces or there are a number of troops in them with brittle leadership and weak power, without a sufficient number of officers. That is because those who are qualified will be positioned for the protection of economic goals and the protection of rulers and kings. Thus, these large numbers of forces are sometimes structurally weak and it is easy to attack them and take large amounts of their weapons. The public will see how the troops flee, heeding nothing. At this point, savagery and chaos begin and these regions will start to suffer from the absence of security. This is in addition to the exhaustion and draining (that results from) attacking the remaining targets and opposing the authorities.

However, what we have said here is not enough for the readers to understand the issue of (attacking) petroleum (interests) without raising objections and doubts. The reader should refer to the following sections in the coming topic:

— Using the time-tested principles of military combat

— Understanding the rules of the political game (used by) our opponents and their fellow travelers and interacting with them in accordance with Sharia politics.

— Polarization, especially the part concerning money and the part concerning the media

— Likewise, let the reader refer to the following articles connected with the topic:

— The article, "Battle of Patience"

— The article, "Polarization and Money"

— The article, "Universal Laws Adhered to by the Elect and Others"

Each section or article (named above) has a portion that will clarify this point about the economy and petrol and facilitate comprehension of it. These portions will explain how the sectors can be targeted without wasting inviolable blood and wealth.

We now return to the remainder of the plan. At the occurrence of savagery: If our groups are close to the place of savagery or there is a way to get to it and there are spies and individuals in the region of savagery who will give their allegiance to us, then we must study the situation and the extent of our capacity to settle there for the management of this savagery. If some of the groups of vexation unite in a single entity and settle there in order to manage one of the regions of savagery, it must, along with the regions of savagery neighboring it, balance between concentrating in one place and spreading out, so that the enemy will be made to know its capacity for deterrence and be made to feel uneasy. This

deterrence, which the leaders and their subordinates learn of, frightens the leaders, while their subordinates begin

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to think about uniting with the mujahids in order to die as martyrs rather than dying with the tyrannical infidels. At this point the enemy may lean toward reconciliation—of course, without a treaty—and the enemy will satisfy himself with (retreating to) the back lines for the protection of the economy and money, and this is where his troops will be concentrated.

With the return of the enemy to the back lines, he withdraws from positions and the security breakdown and savagery increases. Furthermore, the mujahids begin to complete (their) development, following up, training, and achieving the next steps. Thus the reputation and stature of the mujahids begin to rise.

Whenever the enemy sees this spirit, he can do nothing but unite with the mujahids or withdraw even more. An increase of savagery also results, which we must manage after we have studied the region (where it occurs) and communicated with our vanguards in it. And so forth...

Simplifying the preceding plan on specific points:

This plan requires:

— A military strategy working to disperse the efforts and forces of the enemy and to exhaust and drain its monetary and military capabilities.

— A media strategy targeting and focusing on two classes. (The first) class is the masses, in order to push a large number of them to join the jihad, offer positive support, and adopt a

negative attitude toward those who do not join the ranks. The second class is the troops of the enemy who have lower salaries, in order to push them to join the ranks of the mujahids or at least to flee from the service of the enemy.

After a suitable period of time, we will work for:

— Developing a military strategy in order to push the forces of the enemy to pull back around the economic targets in order to protect them.

— Developing the media strategy such that it reaches and targets the heart of the middle leadership of the armies of apostasy in order to push them to join the jihad.

— Plan, prepare, and train for the exploitation of the results of the previous points—the outbreak of chaos and savagery.

— Establishing a media plan which seeks, in each of these stages, rational and Sharia justification for the operations, especially (targeting) the masses. (It must be a plan) which escapes the captivity of targeting individuals of the other Islamic groups, who already understand everything! However, the masses are a difficult factor which will be our back and our support in the future, provided that there is transparency in this plan and even an acknowledgment of errors sometimes. This will reveal the lies and tricks of the enemy and firmly establish the impression of our truthfulness among the masses.

When this media plan—from now on, the media committees must designate who plans it—accompanies this stage of the administration of savagery, its specific target is to (motivate) crowds drawn from the masses to fly to the regions which we manage, particularly the youth after news of (our) transparency and truthfulness reaches them so that they may be fully aware of the loss of money, people, and worldly gains [lit. “fruits”].

Notice that when we say that the masses are the difficult factor, our meaning is not that we make our movement dependent on them. We know that they not generally dependable on account of what the Taghuts created in their structure. (We also know) that there is no improvement for the general public until there is victory. (As for) whoever ignores the masses and presumes expects that they will (represent) the majority, the role of media politics is to gain their sympathy, or at the very least neutralize them. However it has been decreed for us that we have among the people—by the permission of God and through His power—a reserve (capable of) effective action, on the condition that we undertake what we must in ways that will polarize the elect of this Umma from the rest of the masses. We beseech God to forgive us our sins so that we may be counted as one of them. On the assumption that we need half a million mujahids for our long battle until it ends as we wish (by the permission of God), the possibility of adding this number from a nation of one billion people is easier than adding them from the youth of the Islamic movement who are (already) polluted

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by the doubts of the evil shaykhs. The youth of the nation are closer to the innate nature (of humans) on account of the rebelliousness within them, which the experiences of the past decades confirm for us. As for recent events, it has become clear to all that the common person, by his innate nature, has dealt with them in a much better manner than the inert Islamic groups who surrender their religion to the evil monks and rabbis.

We note that sometimes much of the thinking which shapes a media topic must be directed towards refuting the doubts of the evil shaykhs, even if it is a subject directed toward the

masses. This is no doubt necessary, but there should be more concentration on a presentation tailored to the mentality of the people and (which addresses) the ideas that prevent them from joining the ranks of the jihad, particularly (emphasizing) to them that they have a way of thinking and a sentiment that is different from the mentality of "the two ways"!

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Third Topic: The most important principles and policies for implementing the plan of action and achieving, in general, the goals of the stage of "the power of vexation and exhaustion"; and, in particular, the goals of the stage of "the management of savagery" (by the permission of God)

Section One

Mastery of the Art of Management

By the grace of God, the organized Islamic work is beginning to be managed on the highest administrative level in our Islamic world, especially the jihadi organizations. However there still needs to be more mastery, general training, and advancement in order to encompass the greatest amount of the sectors of the Islamic movement, especially since we are approaching (by the permission of God) a stage in which our administrative needs will be expanded in what we have called the stage of the administration of savagery, where we will mix with hundreds of thousands of people and they will require the administration of regions from us as diminished governments. If we are not prepared to deal with that, we will face dangerous problems, to say nothing of the harm (that results from) random behavior or (from) a rigid management organization which stops action by its inflexibility and prevents development and advancement. Therefore, the numerous small and medium jihadi groups, which upheavals have created and which have appeared, by the grace of God, in every part of the Islamic world, must begin to abandon random behavior from now on and also administrative rigidity.

The most important skill of the art of administration that we must use is learning how to establish committees and specializations and dividing labor so that all the activities do not fall on the shoulders of a single person or small group of people, in addition to training all of the individuals and passing on practical knowledge until (the point is reached) that if one manager disappears another will arise (to take his place). And it is necessary that each individual be trained in all or a large part of the branches so that it is possible to pass on skills, according to need, from one place to another. Of course, this is without the individuals knowing the secrets of the branches in which they do not work; rather, I mean training and passing on practical knowledge, such as skills and techniques, and no more.

The mastery of the art of administration saves a lot of time and blesses the effort exerted (to acquire it), especially since we are in a race against time and we need to undertake any effort in such a way that we get the best results.

It is possible to discover individuals within each group who have mastered the art of administration innately (there are references and administrative studies which speak about the one who leads innately and the one who manages innately and how to discover him and unleash his talents). However, the urgent need remains to polish these talents through acquired learning and practical exercise.

Naturally, in the beginning those with previous experience will advance and they must undertake the preparation of the second generation. The most prominent of those who have been selected among the second generation are the intelligent, pious students of

knowledge and those who responded to horrors and calamities with composure, calmness, and deep thought. These final attributes are more characteristic of one who can be entrusted with leadership work in the movement, in addition to his administrative work.

We must make use of books on the subject of administration, especially the management studies and theories which have been recently published, since they are consonant with the nature of modern societies. There is more than one site on the Internet in which one can obtain management books. I believe that the epitomes which can be downloaded from the site Mufakkirat

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al-Islam (The Notebook of Islam) are very good, especially since it includes epitomes of modern global studies and good commentaries from those who are well-versed in it, as well as the explanation that its modern methods are the fundamentals of the Sunna and the way of the leaders of the salaf. Likewise, the commentaries provide ample warning against Sharia mistakes. Moreover, it is possible to obtain more management books and resources from other sites on the Internet or from libraries and publishing houses, keeping in mind that we must undertake practical application when study of them is complete so that we may see the administrative styles (positively) influence the work. Thus, we will defuse the positive results from it to all our sectors and more, in keeping with the nature of our work.

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Section Two

Who Leads, Who Manages, and Who Authorizes the Fundamental Administrative Decisions?

There is a dependable rule in Islamic activism which is, "Not every leader is a manager and not every manager is a leader".

If we were to abide by what we mentioned in the previous point, we should change (this phrase) into "Every leader is a manager but not every manager is a leader".

The manager or executive is any individual within the movement or the group—who has mastered the art of administration—who can be appointed to manage a financial or nutritional sector or the like without him knowing, to the extent possible, the secrets which would harm the work. And as for the leader, he must be the object of complete reliance within the movement, and entrusted with its actions and its secrets. The leaders no doubt know many of the secrets of the movement to the same extent. Some of the leaders issue fundamental and secondary administrative decisions, while others issue decisions that include Sharia dimensions. Therefore, in our plan we open the door of management wide to those who have mastered its art. As for the door of leadership, it is only open to those who are reliable, even though there is a security apparatus which keeps watch over the two doors, monitoring the professionalism of the actions of the leaders and the managers in order to prevent infiltration.

An important aspect of the higher administrative and political decisions:

In accordance with the preceding, an important point becomes apparent to us, which is: What is the most important thing, from a Sharia and realistic standpoint, that should be abundantly found in leaders who issue higher administrative decisions which include the targeting of some classes of people and not others?

Even if the High Command, the field commanders directing the work, or those who are usually distinguished by experience and political shrewdness generally issue higher administrative and political decisions, one should pay particular attention to the administrative decisions concerning the targeting of certain classes of people and not others. Naturally, these fundamentally require setting a guideline and issuing a precise or secret sharia judgment which must be passed by those firmly-rooted in knowledge in the main jihad movement before it is issued, or, if it is impossible to refer to the ulama of the main jihad movement, a scholar firmly-rooted in knowledge must be convinced of it in accordance with the correct Sharia criterions.

Of course there are classes of people who the mujahid-salafi movements, by means of their firmly-rooted ulama, have deemed to be permissible and necessary targets. I believe that this is sufficient at our current stage and the decision (to target others) at this time should be left to the High Command and the political leadership, who can determine the benefit of targeting them now or delaying that. This is to be done through consultation with the mid-level, learned cadres, at the very least. However, our words and our warning here concern what will come from (later) stages and what will be found among classes of people in the future or in the coming stages. The decision to target them or refrain from that is not only

left to the learned cadres, but also to those firmly-rooted in knowledge from the beginning, just as we said.

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On account of the seriousness of this issue, we will give several previous examples of it concerning the targeting of classes of people or refraining from that:

The first example:

One of the youth established a small jihadi group in Egypt which did not follow the Jihad Group, organizationally, in Egypt. He sought out knowledge to a certain extent and studied the book "The Reliance in Preparation of the Many". Regrettably, however, he began to apply scientific rules taken from books of jihad law and gave them to groups without referring to those firmly-rooted in knowledge. The bonds of his group unraveled during the confrontations of the 90s and that youth (may God bless him and accept him as a martyr) was killed. I do not know if he would have corrected that mistake if God had allowed him to live or if he would have exposed the Islamic movements in Egypt to a media distortion that is hard to counter, which is the issue of shedding inviolable blood.

One of the sound rules which this brother adopted with the wrong application—and I have heard from individuals who were with him that he almost practically applied it or applied it at least one time—is a principle which states, "It is permissible to kill a person of unknown status in the abode of unbelief as long as one is striving for the general good". It is a sound rule, if it is applied to the abode of unbelief whose inhabitants are largely infidels. As for the abode of unbelief whose inhabitants are largely Muslim, that rule should not be applied to them. The practical application of many of the jihadi rules which the books of jihad law deal with must first be passed by one who is firmly-grounded in knowledge and he must confirm

it before the field commanders can apply it. Of course, it is not necessary to refer to those firmly-grounded in knowledge every time, particularly if that is impractical. However, a guideline for targeting a class of people or undertaking a certain kind of action must, before it is authorized and repeated, be passed by those who are firmly-rooted in knowledge (before) the first attempt, at the very least.

Note: The person of unknown status intended here is one for whom there is no indication as to whether he is a Muslim or an infidel. There are no visible signs on him of being a Muslim and likewise there is no visible sign on him of being an infidel and it is not known if he is one of the violators of Islam.

The Second Example:

In the previous example we saw how the failure to grasp the problem in the subject of "the person of unknown status" almost led to disaster. In this second example, the error arises from the failure to grasp or the ignorance of another problem, which is "the Muslim whose status is hidden". This is a more weighty issue than the previous one and we suffer from its effects until the present time. It happened after a group of ignorant and inexperienced people took control of the leadership of the movement of the armed Islamic group in Algeria after the death of one leader after another and the death of those who have a good amount of discipline. The new leadership authorized an unjust rule, based on dubious proofs, which is set forth in the principle, "Everyone who is not with us is against us". Those people classify the noncompliant people as oppressors and innovators and they, meaning any Islamic group, do not operate under their banner, even though they were correct to declare that those who fought for the sake of the elections (in Algeria) were

heretics. As for the Muslim masses, they consider them to be in the class of the infidels who give allegiance to the Taghut, because they do not disassociate themselves from the Taghut. Of course, it is possible that the rule is sound if they mean by it that one who is not with them and assists their enemy against them, with any sort of assistance, is against them. As for the manner in which they applied it, it is an application that arises from rational and sharia ignorance. This is what happens when one gives precedence to the ignorant and their like among the ulama regarding matters like this. Rather, the correct application of this principle does not mean that we rush out immediately to kill every class of people that assists the enemy. Therefore, we may postpone (killing) classes of people who assist the enemy—like the evil ulama, for example—according to the circumstances.

Note: The Muslim whose status is hidden is one who manifests one of the signs of being a Muslim, but it is not known if he is one of the violators.

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Examples of the other aspect:

The preceding was about targeting specific groups. As for examples of not targeting some groups, that has happened (in the past) and there is no objection to it. The history of the Islamic movements, which on some days boldly rushed into battle in opposition to the Jews, or the Christians, or the apostates, is filled with unfruitful years in which one could not target the classes of people among the Taghuts, their armies, or their supporters. This is a characteristic of Islam. What Hasan al-Banna (may God forgive us and forgive him) said about those who undertake operations against those who collaborate with the occupation and those who support the Taghuts—and those who surrendered Palestine to the Jews—does not refer to us, inasmuch as he disapproved (of targeting those groups) to such an

extent that he said about them in one of his communiqués: "They are neither Brethren nor Muslims." Thus, he passed judgment on movements which almost lost their fruits (to the enemy) on account of opinions like these, which have arisen from weak knowledge of the Sharia or reality.

Another example of that aspect was in the 90s in the previous century when the middling ulama in the Islamic Group in Egypt issued orders—before the beginning of the fitna in the opinions of the Group and within its ranks—in which they adopted Sharia rulings that forbade the targeting of classes of people, while at the same time the military wing avoided targeting these classes for tactical and political reasons. (However), the pronouncements of the previous Group and the fatwas of its leader, Shaykh `Umar `Abd al-Rahman (may God release him from his captivity) permitted and legitimated the targeting of classes of people like these. Therefore, there began to be confusion in the ranks of the mujahid youth. Then when the fitna began, some of the leadership expanded on that matter and they made it a crime to target classes of people which the mujahids of the Group had previously targeted in accordance with the fatwas and the well-grounded, sound proofs which permitted targeting those classes of people and made it obligatory. By doing that, they betrayed the blood of their martyrs and the ranks of the mujahids began to collapse, especially when faced with other factors.

Therefore, just as we have warned you, my mujahid brother, against targeting classes of people in accordance with (the rulings of) the middling ulama, we also warn you not to target those whose eradication is a mercy to the believers and a glory and triumph for the religion (of Islam) by following the fatwas of the middling ulama or the sayings of the people of false

rumor and ignorance. As for delaying the targeting of classes of people among them in accordance with the wishes of the High Command or the field commanders in the regions, it is for them to decide in accordance with their determination of the benefit of carrying out a jihadi action against them. However, one must be very wary of the person of exaggerated erudition who comes and determines that this delay is because it is not permissible to target these groups.

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Section Three

Using the Time-Tested Principles of Military Combat

Wisdom is the goal of the believer, and even if we generally follow in the footsteps of the Prophet (may the peace and blessings of God be upon him) and his Companions (may God be pleased with them), we only accept that our policies in any jihadi action are Sharia policies, unless the Sharia permits us to use the plans and military principles of non-Muslims in which there is no sin.

Regrettably, some of the small groups in the previous stages of jihad ignored these military principles not out of fear of contradicting the Sharia; rather, their neglect was facilitated by random behavior and rigidity, along with the desire of the praiseworthy youths to attain unto the station of martyrdom as soon as possible. And that which orients those groups towards the benefit of acting in accordance with intellectual principles will make, through any military action great or small, a major step toward achieving the goals.

Following the time-tested principles of military combat will shorten for us the long years in which we might suffer the corrupting influences of rigidity and random behavior. Truly, abandoning random behavior and adopting intellectual, academic methods and experimental military principles and actually implementing them and applying military science will facilitate our achievement of the goals without complication and enable us to develop and improve the execution (of our plans), by the permission of God.

The teaching of these principles to individuals opens a wide vista before their eyes for creativity and perhaps extraordinary leaders will emerge from among them who will write their theories in books of modern history, especially since the books of this art in our time ignore the fact that most of its fundamental principles were taken from the ways of our forefathers.

Here I will mention some examples related to a few of the principles in order to sharpen the mind and clarify the importance of following these principles in order to improve the efficacy of our military actions.

— There is an important principle which states, "If regular armies concentrate in one place they lose control. Conversely, if they spread out, they lose effectiveness".

The first half of this principle directs us to focus our military operations on creating a disturbance in the balance between the conglomeration of the forces of the enemy and their dispersion. The meaning of the first half (of the principle) is that when we target something, it is impossible for the enemy to put massive amounts of forces in this place. And if they do, they will lose control when the first shot is fired and their forces will hit each other. Therefore, the enemy will put in place forces that are commensurate with the nature and size of the location. Thus, we must know the nature and types of locations in which the size of the enemy's forces enables us to prepare a force to attack it, because it is impossible for the enemy to increase its forces within it. Likewise, we learn, in the first half (of the principle), of the importance of learning the art of choosing the location of the clash with the enemy under any time or circumstances when a clash is imposed upon us. As for the second half of the principle, it is the most important and has an effect on the first half. (The second half

states) that whenever the forces of the enemy spread out over the largest area of terrain, they lose their effectiveness and attacking them becomes easy. Perhaps this half (of the principle) is the primary principle which the enlightened people among the youths of jihad follow. Likewise, we find that most of those who are ignorant of this portion (of the principle) fail. And this is what happened to the Islamic Group in Egypt—as we mentioned in a previous essay—when it was in their power to spread out the forces of the enemy and make them disperse their efforts over all of Egypt. (But) because some of the leadership (of that organization) in the provinces halted this activity on account of various exigencies, the regime was able to gather its forces in limited places and then gain control of the situation.

— The principles of the rate of operations, whether it is escalating, fixed, or undulating. Sometimes our stages have all three of them.

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Further clarification: The rate of operations escalates in order to send a living, practical message to the people, the masses, and the enemy's low-ranking troops that the power of the mujahids is on the rise. All of those people do not know these principles and the escalation of the operations leaves an imprint in their minds—whether with respect to the number (of the operations) or their specific character or their spread or all of that—and establishes that the mujahids are continually advancing and the enemy is in retreat and that the fate of the enemy is defeat. This encourages the masses and revives hope within them and facilitates permanent support for the movement and the automatic escalation of the movement. Therefore, when we plan our operations, we should begin with small operations and then (undertake) larger ones, and so forth—even if we are capable of undertaking the largest (operations) from the very beginning—just as the al-Qaeda organization arranged operations to ignite confrontation. This is to say nothing of many other benefits that come from the

escalation of actions, including the advancement of the youth and accustoming them to confrontation and other things.

And it is worth noting here that the half concerning diffusion which we mentioned in the previous principle does not work against the principle of escalating operations. We can begin with small operations over a large area of land in remote places. After a while, we can undertake operations that are larger with respect to kind and then we can shrink the distance between the remote places. The escalation may be for specific stage, then it changes to a fixed rate or undulates in accordance with developments.

As for operations in the form of waves, that is suitable for groups whose military bases and defensive positions are impregnable, but remote from the site of the operations. Likewise, it is suitable for groups that want to send a message to the enemy that waves of fear and paying the price for its actions will never end, and that the cessation of operations for a period of time does not mean this is a permanent stoppage, such that the enemy may do whatever it wishes with the Muslim masses; rather, we are preparing for another wave of operations which will fill their hearts with fear and this fear will have no end, and it behooves the enemy to cease its evil against the Muslims or to minimize it so that when God decrees something, it is done. I believe this method of waves is suitable for most of the groups in the secondary countries, which we mentioned in the previous topic.

— Also among the important principles is a principle which is beneficial as a general strategy and also beneficial for planning small operations. (This principle) states: "Strike with your striking force multiple times and with the maximum power you possess in the most locations

[niqat, also "military bases"] of the enemy." It is worth pointing out here how the High Command used to consider the youth of the Arabian Peninsula as their striking force, but it did not select the peninsula for change due to factors mentioned in previous studies and on account of the momentous events of September. However, after the momentous events (of September) there was a reversal in these factors and the peninsula became one of the selected states. And we even note that the leadership gave it priority because the enemy within it—which is the regime of the Al Saud—is similar to most of the regimes hostile to the mujahids in its weakness. Thus, the Arabian Peninsula is an ideal place for the application of this principle.

As for applying this principle when planning for small operations, here is an example: An active group made up of ten individuals is facing a very simple operation—a non-martyrdom operation, of course—and this operation only needs one or two individuals. The group will sometimes even send a single mujahid or two for a larger operation. However, if it sends all of its members on this secure (by the permission of God) operation for the purpose of massacring and terrorizing the enemy, when the people and the newspapers talk about what happened, the people and the enemy will think that the coming operations will be even more concentrated and have a commensurate numerical increase, which will raise the reputation of the mujahids in the media and dissuade the hearts from opposing them. However, this (principle) can only be applied after thorough study of the possibilities and the benefits and drawbacks of doing so. Restricting the number (of people for the operation) to what is sufficient (for carrying it out) generally has priority.

Consider Paris, November 2015, as an example.

Likewise, this principle has other areas (of application) under different circumstances and exigencies, as is the case with most of the principles. For example, there is a target that is easy to strike, like a building belonging to the enemy in which meetings are held and so forth, and it is destroyed with a small booby trap, even though

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we have a good cache of explosives which had not been used during our activities. In this case, it is possible to use a quantity of explosives which not only destroys the building or even levels it to the earth; it makes the earth completely swallow it up. By doing so, the amount of the enemy's fear is multiplied and good media goals are achieved, the most prominent of which is the enemy's inability to conceal its losses. Similar operations have to be repeated over and over and a number of good results will be achieved as a consequence.

Another important principle which was one of the pillars of wars in the past and nowadays and which strategists and historians still say the groups of jihad concentrate on in order to hasten the collapse of all of their enemies is, "The most likely way to defeat the strongest enemy militarily is to drain it militarily and economically"—of course, (draining it) economically is primarily by military operations, in addition to other means. Even Rumsfeld says to reporters in justification for his setbacks: "What more can we do?! Don't forget that we are spending billions in combating an enemy that spends millions." He is right and, to a certain extent, he is lying. Even if one of the foreign researchers says that what caused the downfall of the former Soviet Union was the draining of its economic and military capacities in small wars and other things, especially the war of Afghanistan and what resulted from it, and that the fate of America in the present wars will be approximately the same fate, he ends his study by sarcastically remarking, "There is no reason for the enemies of America to

further drain it in order to hasten its downfall because Bush is doing a good job of that all by himself!" In some of the following points on this topic there will be a hypothetical explanation of some of those methods of economic draining, along with a consideration of the Sharia, planning, and media dimensions.

All the things that we have mentioned are merely examples and they each pertain to general principles and guidelines. However, the observant person knows that the smallest unit in military operations—even if they were only responsible for the preparation and storing of weapons and cleaning them, for example—submits to rules and regulations which every member must learn, at the very least, in his own specialty and those connected with it. As an appropriate example, I mention here the attempt to assassinate the most vicious Taghut in Egypt, the Minister of Information Safwat al-Sharif. This attempt failed because the one who was supposed to kill him had stored the weapon on the night of the operation in a humid place. When his accomplice who was facing the car shot the guard and his turn came to shoot the minister, the bullets got stuck (in the gun) and the minister survived.

Among the most important references which we have selected for a good study of the military principles and theories and the arts of war:

— Various encyclopedias of jihad which the mujahids of Afghanistan have prepared

— The journal al-Battar which is published out of jihadi military camps in the Arabian Peninsula

— The writings of Abu `Ubayd al-Qurashi (may God protect him) in the journal al-Ansar. Likewise, other old writings by him and others on the site al-Uswa al-Hasana ("The Beautiful Model").

— General books on the art of war, especially guerrilla wars, as long as the student is able to correct the Sharia mistakes that are in them.

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Section Four

Using Violence

Those who study theoretical jihad, meaning they study only jihad as it is written on paper, will never grasp this point well. Regrettably, the youth in our Umma, since the time when they were stripped of weapons, no longer understand the nature of wars. One who previously engaged in jihad knows that it is naught but violence, crudeness, terrorism, frightening (others), and massacring—I am talking about jihad and fighting, not about Islam and one should not confuse them. (Moreover, he knows) that he cannot continue to fight and move from one stage to another unless the beginning stage contains a stage of massacring the enemy and making him homeless [or "frightened"]. However, there is often a need for this violence in the other stages. (Further), he cannot continue the jihad with softness, whether the softness is in the mode of inviting others to join (the jihad), taking up positions, or (undertaking) the operations, since the ingredient of softness is one of the ingredients of failure for any jihadi action. It is better for those who have the intention to begin a jihadi action and are also soft to sit in their homes. If not, failure will be their lot and they will suffer shock afterwards. Whoever wants to verify and understand what I mean, he should (read) biographies and histories and examine what happened to the modern jihadi movement. Regardless of whether we use harshness or softness, our enemies will not be merciful to us if they seize us. Thus, it behooves us to make them think one thousand times before attacking us.

Those who have not boldly entered wars during their lifetimes do not understand the role of violence and coarseness against the infidels in combat and media battles. The stage of domesticating the Muslims which they have already passed through has had an effect on them. The reality of this role must be understood by explaining it to the youth who want to fight. They are different from the Arabs at the beginning of the Prophet's mission. The Arabs used to fight and know the nature of wars.

If we are not violent in our jihad and if softness seizes us, that will be a major factor in the loss of the element of strength, which is one of the pillars of the Umma of the Message. The Umma which possesses strength is the Umma which is able to protect the positions it has won and it is the Umma which boldly faces horrors and has the firmness of mountains. These are the good qualities which we have lost in this age.

The books of history tell us about the differences between some of the reformist jihadi movements and the righteous among the seekers (of truth), such as the Pure Soul and others, and between the Abbasid movement. Among the differences and one of the reasons for the success of the Abbasids and the failure of the others is the Abbasids' violence and the others' softness and protection of the blood (of others). This was to such an extent that the Pure Soul even used to ask the leaders of his army—who might have won—to protect the blood (of others) as much as possible. The leaders of his army were surprised at the request of the ruler and his method. Of course, the Pure Soul and other peacemakers [or "reformists"] were right to a certain extent in advocating that, since they were fighting Muslims and the rules governing the killing of (Muslim) tyrants are conflicting. However, praise be to God, we are confronting the Crusaders and their helpers among the apostates

and their army [i.e. the current enemies of the mujahids are not Muslim]. Thus, there is nothing preventing us from spilling their blood; rather, we see that this is one of the most important obligations since they do not repent, undertake prayer, and give alms. All religion belongs to God.

Thus, the Companions (may God be pleased with them) understood the matter of violence and they were the best of those who understood this after the prophets. Even the Friend (Abu Bakr) and Ali b. Abi Talib (may God be pleased with them) burned (people) with fire, even though it is odious, because they knew the effect of rough violence in times of need. They did not carry it out and the leaders (among the Companions) and their troops did not undertake it because they loved killing; they were certainly not coarse people. By God! How tender were their hearts! They were the most merciful of creation by nature after the Prophet (peace be upon him). However, (the Companions) understood the nature of unbelief and its people and the nature of a need, in every situation, for severity and tenderness. In this regard, that which the people of knowledge of related regarding the Ridda Wars will clarify (this point): "The people returned to their Jahiliyya state and disassociated themselves from the obligations of the Sharia.

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Among them were those who abandoned (these obligations) completely. (Also) among them were those who rejected alms giving, claiming that it was only necessary to pay it to the Messenger (peace and blessings be upon him) and that Abu Bakr had no right to it. Also among them were those who publicly declared that they would perform it themselves and not send it to Abu Bakr, the Friend. The people of weak faith thought that the blade of the sword of Islam was withdrawn after the death of the Messenger (peace and blessings be

upon him) and they seized the opportunity to exit this religion. Thus, apostasy took hold of the Arabian Peninsula and nothing remained to Islam save Mecca, Ta'if, Jawathi in Bahrain, and Medina. Apostasy encompassed tribes, villages, and groups and the Companions of the Messenger (peace and blessings be upon him) rightfully rose against it and they zealously repulsed it and kept it at bay and they raised the head of diligence and jihad against it. An unfamiliar coarseness was seen in Abu Bakr (may God be pleased with him) that had not been witnessed previously. This was to such an extent that when messengers came to him with bad news which terrified the men, he only instructed (them) to increase the war and the fire. Dirar b. al-Azwar said: "I saw no one other than the Messenger of God (peace and blessings be upon him) who was more filled with the ruthlessness of war than Abu Bakr. We once informed him of evil news about the apostasy and its magnitude and it was as if what we had told him did not bother him at all. His orders for the army dealt only with the matter of severing the neck without clemency or slowness. And he (may God be pleased him) even burned a man named Iyas b. `Abd Allah b. `Abd Yalil, nicknamed al-Faja'a, when he cheated him by taking the money for the jihad against the apostates and then joined them, or more accurately became a brigand. The war spread across the whole peninsula and none of the Companions of the Messenger of God were concerned about it; rather, they were men of war and its people until the peninsula returned to the rule of Islam and its authority".

We are now in circumstances resembling the circumstances after the death of the Messenger (peace and blessings be upon him) and the outbreak of apostasy or the like of that which the believers faced in the beginning of the jihad. Thus, we need to massacre (others) and (to take) actions like those that were undertaken against the Banu Qurayza and their like. But if

God should give us power and we take control and justice spreads, how tender the people of faith will be at that time and they will say to the people: "Go, for you are free."

In addition to this, one should note that violence and coarseness must not transgress the limits of the Sharia and that one must pay heed to the benefit and harm (that results from) it, which the Sharia considers to be, in the rules of jihad, as one of the most important subjects for the guidance of creation, if not the most important subject. Pertaining to this, whenever there are reasonable people among the enemy who recognize the truth which every rational mind must assent to, we can lighten the severity of the violence against them. As for the haughty enemy and his troops and his supporters, that is another matter.

Among the things connected with the subject of violence is "the policy of paying the price": No harm comes to the Umma or to us without (the enemy) paying a price. Thus, in this stage of "the power of vexation and exhaustion," following the strategy of "paying the price" spreads hopelessness in the hearts of the enemy. Any preventative [lit. "aborting"] act of any kind against the groups of vexation should be met with a reaction which makes the enemy completely "pay the price" for his crime so that he will be deterred from doing its like again and think one thousand times before undertaking an attack against us, such that he stops even at the mere thought of committing a crime and his actions are limited to defending himself.

"Paying the price" must be accomplished even if it is after a long period, even if it is years. The enemy should be reminded of that in a statement justifying the operation of "paying the price," which will make a deep impression on the leaders of the enemy that there is no

Think about the attack on 11 September 2001 that paid the price for the withdrawal from the walls of Vienna on 11 September 1683.

hostile action they can undertake against Islam and its people, or against the mujahids for which they, their supporters, or their most powerful institutions will not pay a price over a long or short period of time. On account of that, feelings of hopelessness will creep into the enemy and he will begin to think about leaving the arena on account of his hopelessness because of his love for the world in the face of generations of mujahids who will persist in the battle and not be agitated by upheavals, but rather motivated by them to respond.

As for the stage of "the administration of savagery," we will confront the problem of the aerial attacks of the enemy – crusader or apostate – on military training camps or residential regions in areas which we administer. Even though defensive fortifications and trenches are put in place to deal with that problem, we should also follow

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the policy of "paying the price" when confronting the crime of the enemy. The policy of "paying the price" in this situation will deter the enemy and make him think one thousand times before attacking regions managed by a regime of the administration of savagery because he knows that he will pay the price (for doing so), even if (the retribution) comes later. Thus, the enemy will be inclined toward reconciliation, which will enable the regions of savagery to catch their breath and progress. This reconciliation means a temporary stop to fighting without any kind of treaties and concessions. We do not believe in an armistice with the apostate enemy, even if it was brokered with the primary infidel.

Here is an important point: It is best if those that undertake operations of "paying the price" are other groups in other regions against which no hostility has been directed. There are a number of benefits in this, which we will expand on in the section concerning "power"

[shawka]. Among the most important benefits is making the enemy feel that he is surrounded and that his affairs are exposed. If the enemy undertakes a hostile action against a region in the Arabian Peninsula or in Iraq, then the response will occur in Morocco or Nigeria or Indonesia. This will cause embarrassment for the enemy, especially if the region in which the operation of "paying the price" occurred submits to the control of the regimes of unbelief or the regimes of apostasy. Thus, (the enemy) will not find a good arena in which to respond. Further, that operation will work to raise the morale of those who had received (the initial) hostility and communicate a practical message to Muslims in every place that we are one Umma and that assistance is not limited by borders.

In the preceding depiction, "paying the price" is not limited to the Crusader enemy. By way of example, if the apostate Egyptian regime undertakes an action to kill or capture a group of mujahids, the youth of jihad in Algeria or Morocco can direct a strike against the Egyptian embassy and issue a statement of justification, or they can kidnap Egyptian diplomats as hostages until the group of mujahids is freed, and so forth. The policy of violence must also be followed such that if the demands are not met, the hostages should be liquidated in a terrifying manner, which will send fear into the hearts of the enemy and his supporters.

When each individual in the group or in the region of savagery—regardless of the lowliness of his rank—receives loyalty from the remaining individuals and he then gives loyalty to them such that he is a sacrifice for them and they are a sacrifice for him, "power" develops from this group to confront the enemies.

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Section Five

Achieving “Power”

“Power” (al-shawka) is achieved through ties of religious loyalty (bil-muwālāh al-īmāniyya). When the enemy knows that if he breaks a portion of a group, the remainder will capitulate, we are able to say that this group has not achieved "power". But if the enemy knows that if he kills a portion of the group, vengeance for their blood will be undertaken by the remainder and the targets of the group will stay in place until they have destroyed the last of them, that group has achieved "power" which the enemy fears, especially if the organization of the group is hard to destroy in a single strike.

The great "power" and that which causes the enemy to reflect one thousand times are a result of the "powers" of the groups, whether they are groups of "vexation" or groups of administration in the regions of savagery. The tie of religious loyalty between all of these groups is embodied in a covenant written in blood. The most important clause (of this covenant) is: "Blood for blood and destruction for destruction". Attaining a great "power" makes the enemy unable to oppose it.

Pertaining to this, I said in the previous section about "paying the price": It is best that those who undertake the operation of "paying the price" are groups other than the one who received the (initial) hostility, so that we can embarrass the enemy, distract him, and disperse his thought and his efforts until the region or group that received the (initial) hostility is able to reconstitute its forces and get its affairs in order. By doing so, the Umma (can) visualize

the value of the ties of religious loyalty and its ability to establish a "power" which the forces of evil cannot stand before.

Regarding this, we note that we consider our jihad in this stage to be the jihad of an Umma. Therefore, the rule of Islam has been firmly established for each individual, group, or band and they enter the jihad and exchange loyalty with us on the basis of "blood for blood and destruction for destruction." They are a part of the mujahid movement, even if they differ over the correct method in intellectual and operational matters, as long as these differences are over interpretation rather than intent – knowledge of this is determined from the context of circumstances – and (as long as) they do not publicly acknowledge any (matter of) difference. There are several examples of this throughout history. For example, Shaykh al-Islam Ibn Taymiyya attacked the Asharis in his books and exposed the corruption of their school; this was in a place where he was speaking of their heretical doctrines and actions. Yet even though these people were undoubtedly heretical, they aided Islam and its people. It is clear to you that even though the rulers in Egypt and Syria used to favor the Ashari ulama, they devoted themselves to aiding Islam and engaging in jihad in the path of God against the Tartars. Thus, in another place concerning loyalty, the sheltering (of troops), and (the offering of) assistance (for jihad), the Shaykh al-Islam said that they were the victorious sect (al-tā'ifa al-mansūra) in Syria and Egypt and he noted that the troops did not necessarily subscribe to the doctrine of the leaders who favored the Asharis. Likewise, he praised Salah al-Din al-Ayyubi for aiding Islam against the crusaders and aiding the Sunna against the Batinis, even though the school of the Asharis was the school of Salah al-Din's state. In this regard, the Shaykh al-Islam said: "... (The doctrine) of predestination was widespread among the people of Basra. If one abandons the transmission of hadith from them, we will not be

able to study (religious) knowledge, the Sunna, or the writings preserved by these people. If it is impossible to determine the (religious) obligations regarding (religious) knowledge, jihad, and other things unless it is through a heretic, the harm of this is less than the harm of abandoning that obligation: Obtaining the benefit of the obligation along with an amount of harm is better than the opposite.

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Therefore, we must respect those among the sects or among the general public who desire jihad and give (their) loyalty to us. We accept them, help [or "give our loyalty to"] them, and assist them, without imputing any error to them and trying to correct it according to circumstances, need, and opportunity, as long as it does not cause fitnas and harm which might afflict the jihad, especially since its benefit [i.e. tolerating their errors] will usually be greater [than the harm which results]. When the denial (of their errors) causes greater fitnas or harm, then denial must be abandoned. However, one must not make (their) erroneous act public, either with an overt statement or an indirect admission as some of the Islamic movements have done. Regarding this, Shaykh al-Islam says: "There is a difference between the scholar or the prince ceasing to prohibit some of the people from something if there is a preponderance of harm in the prohibition, and between permitting it in his own actions. This differs according to circumstances."

There is no doubt that the mutual exchange of loyalty and assistance among the groups has taken place (by the permission of God), especially those that follow the High Command. Regrettably, however, when the theatre of operations and battle with the enemy widens and the enemy blunders into igniting a confrontation with the classes of people among the Umma or among the Islamic movements who were not previously on the map of

opposition, we expect (to see) the appearance of groups among the masses or among the movements who will not exchange loyalty with the jihadi movement on account of the disunion that exists in the Umma, the widespread ignorance, and differences that are present in the theatre (of operations and battle). They only confront the enemy for the sake of acquiring specific things or so that the enemy will leave them alone, and so forth, especially since they have refrained from declaring loyalty to the High Command in order to ensure that the enemy will not concentrate its pressure and operations upon them.

If that stage confronts us, our role—even if we were originally striving to unite the Umma under a single banner—is to spread awareness among the classes of people of the Umma as to the importance of uniting goals and methods and exchanging loyalty because this is the way that causes the enemy to fear us, since he will not be able to isolate us and we will be able to achieve the goals we desire. When our goals are united, the groups will be united and our power will be more firmly established and have a greater effect and change reality for the better (by the permission of God), especially since this will be in opposition to classes of people among the enemy whose goals differ from each other.

The goal which we created for the sake of the people and which we must all strive toward and which contain the good of this world and of the next must be conveyed to the people—all of the people—in a simple form, free from complication and prolixity. There is no value for any effort or sacrifices we will offer in opposition to the Crusader or Zionist enemy or the apostate if the goal which is to be attained from these (efforts) is meager or of temporary, limited benefit. Or worse, we submit our souls and our abilities to a new Taghut in the form of an individual, a group, or a new constitution that is not based on the divine

model, by which humanity—all of humanity—is freed from the worship of (other) servants for the worship of the Creator of the servants. He alone deserves our submission and our worship and He alone deserves the sacrifices. Only this goal is able to unite the Umma and establish the giving of mutual loyalty upon a sound foundation. It only remains for us to create media information and effective (religious) propaganda so that this meaning may be conveyed to the Umma—all of the Umma—without complication beneath the shadow of that terrible battle whose foretokens have appeared.

An important point remains regarding the subject of achieving the "power", especially regarding how to estimate the force of the "power" and then build our activities and our plans on the basis of sound data. Regarding this point, we wish to emphasize that we must not build our activities based on the activities of others whose loyalty we do not command and whom we do not direct, except in complementary or narrow matters, since the principle is to make the plans of action based on true "power" which we possess, as embodied in the group which we direct and the remaining groups and regions which give us loyalty or exchange loyalty with us and assist us.

In the 90s of the preceding century, one of the jihadi groups in Egypt put in place an excellent plan for action. However, it formulated its plan on the basis that the Islamic Group and the Group of Jihad would undertake specific actions that would serve the plan of this small group. The leader of the group vainly imagined that momentous events would force the two groups to act as he wished. Regrettably, however, his estimation (of his "power") was not precise. This,

along with other factors, resulted in massive losses for that movement. The lesson from that is what we have been saying: We should not base our actions on the activities of those whom we do not direct and whose loyalty we do not command, at the very least. By loyalty here, I mean the specific loyalty embodied in providing shelter and giving assistance. I do not mean general loyalty which is from one Muslim to another throughout the earth. When the Umma advances to the optimal situation, general loyalty will be attained since it is the essence of specific loyalty.

"Those who believe, and have emigrated and struggled with their possessions and their selves in the way of God, and those who have given refuge and help—those are friends one of another. And those who believe, but have not emigrated—you have no duty of friendship towards them till they emigrate; yet if they ask you for help, for religion's sake, it is your duty to help them, except against the people between whom and you there is a compact; and God sees the things you do. As for the unbelievers, they are friends one of another. Unless you do this, there will be persecution in the land and great corruption." (Qur'an 8:72-73)

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Section Six

Properly understanding the rules of the political game of our opponents and their fellow travelers, and striking a balance between confrontation and cooperation in accordance with sharia politics[8]

We urge that most of the leaders of the Islamic movement be military leaders or have the ability to fight in the ranks, at the very least. Likewise, we also urge that those leaders work to master political science just as they would work to master military science.

During our long journey through victories and defeats, through the blood, severed limbs, and skulls, some of the movements have disappeared and some have remained. If we meditate on the factor common to the movements which have remained, we find that there is political action in addition to military action. Of course, some of them practiced non-sharia policies in some situations and managed to survive, even though their survival was, naturally, devoid of blessing. However, there are also those in other Islamic movements who understand the politics of the enemy and their fellow travelers and interact with them according to sharia policy. They became an entity which grew through the blessing of acting to assist the religion and the blessing of not violating the sharia, achieving purity and steadfastness and the sublimity in one stage after another, praise be to God.

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[8] In editing some parts of the section concerned with politics, I have depended on the memoirs of one of the scholars from the Islamic currents. Since this memoir has many errors, I only used the accurate portions and utilized this in completing the explanation of this point.

As for the fate of the movements which undertook jihad, battle, and military action and neglected politics and considered it a filthy activity of Satan, or those groups which delved into practicing non-sharia political methods and which were engrossed in infidel politics, regrettably their fate was to become a tool for the powers of unbelief and apostasy in order to pluck the fruits of jihad.

Political action is very important and dangerous, such that one of them said: "A single political mistake (leads to) a result that is worse than one hundred military mistakes." Despite the hyperbole in this statement, it is true to the extent that it clarifies the seriousness of a political mistake.

Of course, when some of us witness the decay in the political attitudes of the people and find that they have lost their morals and humanity and are following satanic methods filled with deception, lies, conspiracies, and treason, they are inclined to abstain from engaging in the decay of those politics. However we should not abandon politics.

Likewise, there are those who engage in disciplined political action—commensurate with their knowledge of it—in addition to military action. Regrettably, however, they still do not understand the reality of the political game of the enemies and their fellow travelers [cf. Qur'an 33:60].

The interest in understanding the rules of the political game and the political reality of the enemies and their fellow travelers and then mastering disciplined political action through sharia politics and opposing this reality is not less than the importance of military action,

especially if we consider that the moment of gathering the fruit—a moment which is considered the recompense for the sacrifices offered by the mujahids during long decades—is a moment resulting from a political strike and a decisive political decision. Of course, military strikes preceded and even accompanied it; but the final moment and the fate (of the movement) depends on skillful political management. Even the whole course of fighting requires good political managment so that the best results will be achieved. Additionally, there is a very important point: The meaning of every reference in this paragraph to political management is that the political decision issues from the military leader, but the entire political administration or most of it should be made up of warriors from among the assistants of the military leaders and their troops. Those are the people who should take an interest in studying

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the political dimension. The battle is their battle before it is the battle of others, so one should emphasize the danger of leaving the political decision in the hands of those who do not engage in military battles for any reason.

Here I will briefly set forth a small section on the rules of the political game (played by) the enemies and their fellow travelers. We are not presenting these rules so that we may benefit from them and follow (the enemies and their fellow travelers) in applying these rules—I seek refuge with God from that—as many of the heretical groups have done. Rather, (we present them) so that we may know the aims of the people and deal with them in accordance with sharia politics. Afterwards, we will set forth some of the points (dealing with) application on account of their importance; however, the important points are many and it is enough for a

us in this short treatment to set the mujahid youths on the beginning of the path for study and practice.

— The aim which motivates the enemies is a material aim. Thus, the doctrine of conflict which the people of unbelief and apostasy possess is a material, worldly doctrine in most of its structure. If they have worldly motives, they conceal them with religious or false, so-called cultural motives. The dogmatic [i.e. religious], traditional factor in (the motives) is not a single factor; it is considered one of the factors motivating them to battle. Perhaps in the eyes of their ignorant followers, it is considered a strong motive. However, what fuels their action are material interests and the desire to survive. Thus, they strive to survive, but it is not just any survival; rather, it is a survival which guarantees for them an unruffled life of comfort and luxury. As for their allies and those who support them, they continue and remain steadfast in their coalition with them as long as (their) interest is served by that alliance. Therefore, we must understand this very well.

Thus, the most important of their political principles is the principle of (self) interest. Their principle absolutely does not submit to any moral value; rather, all the other principles are subordinate to it—friendship or enmity, peace or war—and are all determined according to (self) interest.

The politicians of the West summarize that in a slogan which says, "There is no eternal enmity in politics and no eternal friendship; rather, there are eternal interests." Therefore, the difference of interests among them is a cause for the bloodiest wars. However, that should not make us forget the reality that the shared enmity toward Islam represents a

common ground of action for the different communities of unbelief and apostasy. Nevertheless, we can also say that their ideological alliance against Islam is a fragile alliance and limited by a ceiling of material interests that each faction among them possesses. Therefore, we should formulate our military and political plans after properly understanding and appraising the ceiling of interest which limits the action of each one of our enemies and work to widen the gap of the interests between hostile factions. Therefore, the map of interests must be clear in the minds of our leaders of action. It is a map that is just as important as military maps.

We can say that bargaining is a characteristic of the politics of the enemy because the substitute for successful bargains between them—even if they achieve some partial gains—is continuous war which might crush all of (their) interests. Therefore, they call politics "the art of the possible". As for their persistence in continuing war, that is only when they think that their opponent is weak and it is possible to crush his will. When there is violent resistance which leads to invasions that cost a great deal and are of little use, the factions of the coalition began to withdraw one after another, preferring (their own) security or delaying the conflict until more suitable circumstances.

The nature of the enemies' bargain does not have the quality of permanence because it is merely a reflection of the scales of power at a particular moment and those scales are always subject to change. Consequently, there is a breach of political treaties—or systematic bargains—which are naturally unmoral.

Even respecting the agreed-upon bargain is something that is violated under most conditions as soon as possible if the results of that breach are greater than the results of honoring the pledge. Likewise, making contradictory bargains at the same time with factions that have incompatible interests is commonplace in the political jungle.

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One of the factions may betray [lit. "sell"] its political resolve and all of its interests and those of its Umma for a variety of reasons, including its unworthiness to enter the political battleground on account of its weakness—the closest example of that are those tattered Islamic movements—or because it represents no one but itself and its particular aspirations are remote from its popular bases (of support) or its community (the closest example of that are, in general, the regimes of the Arab region).

These are some of the characteristics and nature of the political situation of the enemies and that which has a direct effect on the conflict between Islam and its enemies. As for their fellow travelers among the other Islamic movements, their politics are based on a mixture of sharia politics and the same political principles of the enemy, especially the principle of (self) interest. They also distort the texts in order to trick the people into believing that their mixture is from the revealed sharia politics. There is no doubt that some might be startled by their ability to maneuver politically and seal bargains without having any military power. However, the contemplative person finds that they maneuver (so well) on account of the numbers of youth they have. This represents a danger in one situation: If they withdraw their leadership from the arena because they have no real value and those youths dissolve their ties, it will cause the enemies to fear that these youth will join the mujahids. However, what we want to clarify here is that the most important principle for whose sake the fellow

travelers maneuver and the greatest interest (which leads them to) sellout religion and all of the sharia interests for its sake is survival, survival, survival.

Naturally, all of the preceding are allusions and there should be an expanded (explanation) of leadership and the principles so that, to the extent possible, a person might deeply understand the politics of the two groups and so that his study will be removed from the rigid notion that the enemy acts only in accordance with religious motives. He will find that the motive of religion among many of the factions of the enemy is secondary or evanescent. Likewise, the student who will be fit to work in political committees in addition to his military work must have read a lot of history and have the ability to examine (it) thoroughly, in addition to readings in psychology. He should study sociology and focus on studying that which is connected to the role of tribes and clans in our Arab and Islamic world and the difference between praiseworthy solidarity and sinful solidarity. He should also focus on that which the modern Jahiliyya order has created in the structure of the tribes and how it fragments and dissolves them in modern civil institutions or perverts (their solidarity) into Jahiliyya solidarity.

We reiterate and emphasize that we must confront the politics of the enemy and their fellow travelers with disciplined, sharia politics. However, we should note something important: Ibn al-Qayyim (may God have mercy on him) says: "Taking the laws connected with war and the interests of Islam, its people, and what pertains to it, and the matters of sharia politics from the life of the Messenger of God (peace and blessings be upon him) and his raids is

more appropriate than taking them from the opinions of men. This is (one) kind and that is (another) kind. Success is granted by God."[9]

In this text, Ibn al-Qayyim clarifies that taking the matters of sharia politics from the Sunna is "more appropriate". He does not say that it is "necessary". So that some will not understand this point incorrectly, we quote the following from Ibn al-Qayyim from another place which will clarify the matter further:

Ibn al-Qayyim (may God have mercy on him) says: "Ibn `Aqil said, 'Politics is an action which draws the people closer to well-being and further away from harm, even if the Messenger did not put it in place or send down by revelation.' If by your statement you mean (those things) which agree with the sharia—meaning they do not contradict that which the sharia explicitly states—then this is correct. If you mean that there is no politics save that which is explicitly endorsed by the sharia, then this is a mistake and puts the Companions in the wrong."[10]

From this, we know the mistake of those who demand a sharia text which furnishes proof for what the Amir has decided with respect to matters of sharia politics, which is among his duties and regarding which he seeks help by consulting the people of loosing and binding among the people of religion [i.e. the ulama] who have experience in worldly matters.

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There are some important points which I shall set forth and then I will conclude by giving an applicable example for an important detail which I consider to be one of the most

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[9] *Zad al-ma`ad*.

[10] *Al-turuq al-hikmiyya* by Ibn al-Qayyim (may God have mercy on him).

beneficial things for studying and understanding the political dimensions of battle, with the caution that the applicable example which I will set forth is only an example. Thus, modifying it through application or choosing elements that are entirely different from its elements is a matter that should be referred to the field commanders, either the High Command or the leaders of the region.

(1) It is not sufficient that the Muslim political leaders be on a high level when political action makes it possible for them to attain a higher level. Rather, the Islamic bases must be on a high level and have a high degree of discernment and also participate in making political decisions, especially those that have a degree of critical danger or weighty consequence.

Frequently, confidence in the leadership is decisive for acceptance of its crucial political decisions. We have a model of this in what happened in the peace of al-Hudaybiyya. Naturally, confidence at the present time should be built on solid data possessed by a leadership which examines its veracity through practice and in diverse spheres of activity. This is different than the confidence of opportunists in leaders who are not experienced in various spheres, but are rather experts in hypocrisy and subjecting others to various influences, including lying and deceit.

Likewise, working to advance the bases to a high level of political consciousness will facilitate their understanding and their acceptance of critical political decisions which issue from the leadership.

(2) The fellow travelers, like the Muslim Brethren and their new imitators who have appeared who call themselves "the salafi, reformist current", agree in their politics on many points. However, they differ on a few points and this must be well understood when dealing with them. These groups might be useful as a key for analyzing the positions of all (likeminded groups) when anticipating what they will do in the face of momentous events. Likewise, they (offer) some previous examples of (engaging in) sharia politics.

(3) Among the most important benefits of political studies is defining the responses to any step which we plan to undertake and then either proceeding to take it or delaying it for an appropriate time or preparing circumstances in which it will be appropriate. From that, (we can) define who among the classes of people of the enemy we will begin (targeting). Therefore, every group should make a catalog of all of the targeted enemies in its scope, arranged according to the danger of each of them and the importance of putting them in a higher category of opposition. (Each group should also note) the anticipated response (which will come) once operations begin against each class among the enemies and how we can make the targeted class openly declare its crimes which is has concealed, which will justify targeting them to the masses.

In this section I have noted the importance of understanding the political game of the enemies and their fellow travelers and mastering the art of politics in order to deal with them by means of sharia politics. However, one should not neglect studying and understanding sharia politics when dealing with the mujahid rank and file and those who are impressionable among the enemies when they enter the Muslim ranks (or even sometimes perhaps enter the mujahid ranks directly). We have learned how to behave if rebels, tyrants, apostates, those

who desire medals, those who create plans of action that contradict sharia texts, or those who demand affiliation with the United Nations leave (the movement). Likewise, (we have learned how to behave) if those who drink wine or (drink) that which necessitates the hadd penalty leave (the movement). All of these kinds of defection are anticipated, especially since our activities are based (on the notion that) our jihad is a jihad of a community and not the jihad of a movement. The defection of these types of people during the battle creates situations that are very sensitive and complicated. Dealing with them cannot be done by means of Sharia proofs which pertain to an established state. Rather, (they must be dealt with) by specific sharia policies taken from the path of our Prophet (peace and blessings be upon him) and the way of his Companions. However, this must be with caution so that we do not violate the jurisprudence of these legal questions which belong to the ways of the Companions and dilute the laws and religion. One should also be aware that, after the derivation of ordered rules from these legal issues, there are exceptional rules at certain times and for specific circumstances.

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(5) The human structure of the enemy is weak with regards to battle. He compensates for that by using gadgets, (but) it is not possible for him to depend on them for ever. Likewise, the enemy compensates for that by using a deceptive media halo and using media deception during each of his movements and when confronting any action from the mujahids. Therefore, understanding the media politics of the adversaries and dealing with them is very important in winning the military and political battle. One of the most important things that will assist our media policy is to communicate our media material to its intended audiences. One should note that some of the media committees in previous stages failed in communicating media material to the intended classes of people, especially that material

which targeted (a certain) class of people and the masses, such that the media material was often only communicated to the class of the elite, while several other Islamic movements succeeded in communicating their statements and media materials to every home and civilized class. Therefore, this important point should not be ignored, especially since we want to communicate our sharia, military, and political positions to the people clearly and justify them rationally and through the sharia and (show that) they are in the (best) interest of the Umma. Therefore, a group should be formed whose purpose is to communicate what we want to say to the masses and focus their attention on it, even if this requires exposing the group to danger that is comparable to the danger of a military operation, like a division which distributes (provisions) and an armed division which advances and guards from afar. It may even necessitate undertaking a military operation to achieve the objective. For example, we kidnap a hostage and then provoke a large outcry over them and demand that the television reporters and the media networks announce what we want to say in full to the people in exchange for handing over the hostages. The previous is just a hypothetical example and it is possible that what we want to announce is a statement of warning or a statement justifying a very important, critical action, and the like.

(6) Regarding this point, I will set forth a practical example of a military, political step which uses some of the principles of the enemy which I have mentioned (above) that motivate it politically and militarily. As I stated previously, it is only an example:

In accordance with the military goals of our movement in the stage of "the power of vexation and exhaustion", especially the goal of (making) the enemy withdraw its forces and the forces of its helpers among the apostates from specific targets and (making) them withdraw from places where they are present (especially the regions where the masses live so

that we can begin in the stage of the management of savagery). (Furthermore), in accordance with the principle of (self) interest which the enemy follows and whose dimensions we explained previously, we must crown that (effort) by targeting petroleum sectors since petroleum is the artery of life in the West. Since the discovery of oil, America views it as a primary and vital strategic commodity in war and a necessity in peace and a requisite for international influence. The success of targeting the economy of the enemy politically and militarily is historically well-established, especially when the faction that does so puts religion or any other consideration before economics and material interests or it has lost the bulk of its material interests and has nothing left to lose. This (strategy) is (drawn) from Sharia sanctioned policy in our wars and has foundations in sharia, prophetic politics.

In the practical example which we set forth here, we will show how we can undertake that without harming inviolable souls or wealth and how to avoid the enemy's media distortion when the enemy undertakes a media campaign which directs accusations against us, beginning with (the accusation that we harm) the labor force (all the way to the accusation that) we are working to impoverish and weaken the nations economically, etc. Naturally, the rabbis, monks, and a lone group from among the leadership of Islamic activism will participate in that, particularly since we have a previous example of that when the Islamic Group in Egypt attacked the two sectors of tourism and banks. Of course, it was not able to effectively target them on account of the weakness of its military strategies; however, it became very clear that it was unable to confront the media distortion, even though it targeted sectors that were filled with forbidden practices. What will be the type of distortion that will happen when an economic interest is targeted, such as oil, which is generally

(Islamically) permissible and is established in the minds of the people as a source which sustains hundreds of millions of Muslims in the Arab and Islamic world?

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If we respond to the problems or questions raised in the preceding paragraph we would smooth the way for targeting any economic target, to say nothing of petrol. Therefore, what is the suggested way (of dealing with the problem):

We know that the Islamic Group failed in confronting the media distortion, which was directed towards it when it attacked tourism and banks, as a result of giving two justifications for undertaking this action: First, that it struck a forbidden target. Second, the form of its political justification for targeting the economy of the enemy. The two justifications were sufficient to a certain extent for justifying the action. However, the problem was that they were not clearly communicated to the masses. Of course, people reported that these targets were forbidden; however, the second justification—which is the most important—was only communicated to the elite, or rather to some of them, a fact which made the people fail to understand the exact intention of this group. Did it place some secondary matters before fundamental matters or was its goal more indirect than that? Therefore, the first step in putting our plan in place should be to focus on justifying the action rationally and through the sharia and (to argue that) there is a benefit in this world and the next (for undertaking the plan). Second, we must communicate this justification clearly to the people and the masses such that any means or attempt to distort our action through the media is cut off. Thus, the media dimension in this action is our backside which we will protect.

The first step: One of the media groups, which has a specialist in political-economic studies, undertakes a study in which the true price and value of petroleum is established and (which

explains) how, despite frantic searching, there is no substitute for it at the present time, but that it is the one commodity which is the most devalued in its prices compared with other commodities. It is even said that the price of a joke told by an actor on the stage is more expensive than a thousand barrels of oil. This study should include a delimitation of a true or approximate price for barrels of oil in accordance with sound, economic criteria. It must also have an exposition of the political importance of petroleum and the extent of injustice and pillaging which the Umma has suffered for decades on account of its devalued price. Afterwards, the research must be submitted to a member of the committee who specializes in drafting statements of justification. This member will write a statement which should not include a justification which says that we are striking petroleum sectors because it is sold to infidels. That is an ijtihad question and will expose us to media criticism which will turn our action away from its goal. This statement should include the following elements:

(1) A summary—in a few lines—of the study which the economic cadre prepared along with a focus on the extent of the injustice which the Umma has experienced on account of the devalued price of oil. It should also explain how wealth that was obtained throughout the decades—along with its loss—was not used for building the Umma as much as it was used as funds for a handful of the collaborators and agents of the West among the Arab and Islamic regimes, such that the crumbs of crumbs remain for the Umma and its people for sprinkling ashes in the eyes. It should also explain the price that barrels of oil should have presently. All of that results in a precise economic study to be distributed to economic and political scholars and to media elites in our Islamic world.

(2) Announce to all of the states which obtain petrol from Muslim lands that they must pay the true price recorded in the study and the statement, as well as preserve the right of the Muslims in demanding the difference of the price from all of the previous years. The statement should also announce that we say to whomever disputes this price that this price is what the Muslims are selling their property for. Whoever does not want to pay this price cannot buy it and that the money which will be paid in exchange for the petrol of the Muslims will not enter, after this day forward, into the treasure houses of the regimes which have been bored through with a hole which goes straight to the banks of Switzerland. Rather, popular committees will oversee it and give it to the needy masses. This will be after paying the salaries of employees in the petroleum sectors. These popular committees will be composed of people among the merchants of the countries and the notables of the Islamic countries who are trustworthy. The announcement should also include a statement that it has issued from a vanguard of the Umma which refuses to have the Umma continue being crushed, deprived of its will.

Collecting past due amounts. Reparations

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(3) Giving an appropriate period of time for evincing the extent of compliance with the statement and the taking of serious steps. Otherwise, the striking of petroleum plants will be carried out, especially pipelines where no humans will suffer from striking them or tankers which the infidels command and work on. Thus, striking plants and factories when there are no workers in them avoids harming Muslims and emphasizes that fact (to the public). Regarding the guards, if they are among the regime forces belonging to regimes of the collaboration and apostasy, we will deal with them as if they are traitors to their Umma who are not inviolable in our eyes. If the guards are from companies of special guards [i.e. hired

security guards], we will only oppose them when they tried to kill or capture one of the mujahids to turn them over to the regimes of collaboration and apostasy.

(4) Properly clarifying for the masses that they are in critical circumstances which compel us to do this and that stopping the petroleum sectors from working will not harm our people at all, God willing. First, most of our income from petrol goes into bank accounts belonging to the collaborationist rulers and their assistants and none of it is paid to the masses, save for sprinkling of ashes in the eye. Second, when selling ceases, the petrol will remain in reserves for us and we can sell it afterwards for a price that is many times higher than the present price and the disparity of prices will be eclipsed and increase many times over, repairing any destruction that will come to these factories over a short period of time, by the permission of God, or a longer period of time. Thus, we hope that the condition of the Umma will change and that it will reclaim its will and its rights and its wealth which the West and its collaborators among the traitorous rulers have plundered. We do not do this except for the sake of the welfare of the Umma and they must reject the campaign of distortions by the regimes which will be unleashed in order to distort our goals and our actions. If we are endowed with but a little patience, the Umma will reclaim its standing and its prestige.

The second step: We work to communicate the economic study to as many people as possible among the economic, political, and media elites in the Islamic world and outside of the Islamic world in order to inform all of them of the extent of injustice which afflicts the poor masses in our Umma and also to encourage the petroleum states in non-Islamic regions to raise the price of petrol on their part, even if this requires kidnapping a Crusader manager or engineer—and it is preferable that he be an employee in the petroleum sectors—who will

not be released until the condition of announcing the statement in the newspapers and the television channels has been completely met. The kidnapping operation can be undertaken, for example, in Nigeria or Senegal or any Islamic petroleum country, even if the planned operations afterwards will be undertaken in other places, like the Gulf for example. If kidnapping a Western Crusader is difficult, it is possible to kidnap one of the Arab Christians who work in the petroleum sectors. Likewise, it is possible for the kidnapped person to be a Western reporter and others who are easy to kidnap from among people who are not employees in the petroleum sector, if kidnapping him serves the media plan connected with this operation. Or, instead of the kidnapping operation, it is possible to undertake any act which will capture the attention of the world and make it want to hear the statement which will follow that action.

Kinetics as a shaping operation.

Perhaps some will be surprised if we say that all of the demands which are in the statement are not our fundamental goal. Rather, it is anticipated that after undertaking the two previous steps there will be no response from the West or the regimes to any of the previous demands. There will also be an attempt to ignore the threat, even though they will deal with it with the highest degree of seriousness, especially if its announcement has been made by means of a hostage-taking operation, just as we mentioned. Likewise, it is also anticipated that our limited operations, which will follow the elapse of the specified time mentioned in the statement, will not stop the pumping of petroleum to the West. However, at least these operations will raise the price of oil, even if it is just covering the cost of the electronic security system and the salaries of troops and guards which will be disbursed along the paths of the oil pipelines and the massive factories of the petroleum sectors and their many annexes. We also anticipate an additional increase in the price (of petroleum) during the

political crisis which the operations will cause. We also anticipate a rise in the price of petroleum even before the operations (take place) solely on account of the statement and the study which are issued. In this there is a good media gain since we raise the price of oil by merely issuing a statement, then we raise it again through some of the limited operations against petroleum targets which were poorly protected.

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Some may be surprised even more if we say that all of the previous is not important and that all of the results which we mentioned in the previous paragraph are not important to us, regardless if they are the negative results we have anticipated or a response to the demands that has not been anticipated. Rather, what is important to us is the withdrawal of the elite forces of the enemy in large numbers to economic locations in order to protect them. When the best forces are positioned to protect thousands of petroleum or economic locations in a single country, the peripheries (of that country) and the crowded regions will be devoid of forces. Even if they are found there, they will be weak forces which will be easy to confront if necessary and it will be easy to enlist the masses there through an unwritten agreement. Therefore, we make no agreements or deals with the troops and officers of the regimes of apostasy. However, we will not kill them if they leave us alone to train, to propagate our message, and to enlist (other people) freely in crowded regions and in the peripheries (of the country). If they oppose us, they will receive only the sword from us. By this means, large steps will be taken towards the stage of the management of savagery and forcing the weak, neglected troops of apostasy who are abandoned in the peripheries (of the country) and the crowded regions—since the elite and the well-equipped forces are scattered between guarding the governments and the Crusaders and guarding the economic regions and the regions of amusement and tourism—to choose between killing or joining us, or fleeing and

abandoning their weapons. They leave the management of the regions to us, which will have begun to suffer from the weakness of the authorities in it and from the growth of gangs and insecurity within them. We must deal with it and manage this savagery.

Note: This savagery and insecurity on account of some of the gangs is more preferable with regards to the sharia and with regards to reality than the control of the authorities over the situation, who degrade the people by putting them in police precincts, force them to accept unbelief, appeal to positive law, and submit to the Taghuts. These things are more harmful to security, and polytheism is the greatest manifestation of insecurity. The lack of security from hellfire is enough of a fitna. Thus, our imams said: "If you fight the desert and the city until no one in them remains, this is better than a Taghut being appointed who rules contrary to the sharia of Islam." Likewise, the existence of some of the gangs will be limited and the masses will begin to arm in order to defend themselves, as opposed to the previous situation of compliance with the army of the Taghut, and the natives will submit to the rule of the sharia in their affairs, (prodded) by a friendly suggestion from the preachers of the mosque, after the legal void which will create a collapse or a weakening of the authorities. Things will begin to proceed as we desire (by the permission of God) since we will be the greatest organized force (by the permission of God) in all of the peripheries (of the country) and the greatest "power" capable of controlling the security and judicial situation.

Likewise, I want to tell those that are concerned for us as a result of the media distortion and the media campaigns directed against us, which might result from campaigns like these which will be directed against the economy or against petroleum: relax and prepare yourselves for what is greater than that, or else we will never be fit for a jihad. Sitting in our

homes is more preferable if we start to lament from now on. Thus, we must pay no mind to campaigns like these and we must prepare to ward them off as much as possible. If not now, then when? Inform him who puts his foot on the path of jihad that the day may be upon us when the battles will flare—we beseech God for forgiveness and vitality in religion and in this world and the next. On that day we will see millions of people emigrating from the regions, fleeing the violence of battle with the regimes of apostasy or the Crusader-Zionist regimes, as happened when the battles flared up in Afghanistan and Chechnya. We will face media campaigns—the brilliant scholars among the leaders of the Islamic movements may even participate in them—since we will be blamed for that [i.e. the refugees]. And perhaps (we will) be blamed for the waves of bombing by the armies of apostasy and the Crusade which kill thousands and we must prepare ourselves for that, as one of the Afghan leaders did. He was sitting with Shaykh `Abd Allah `Azzam when a message came to him informing him of the murder of more than 20 of his family members during the bombing of one of the villages while the man continued talking. The Shaykh said to him, "What is the news that came to you?" The man informed him of it. Shaykh `Abd Allah says, "He tells me how many of his kindred were killed as if he were talking about Harun al-Rashid making the pilgrimage one year and raiding in another year." They finished what they were discussing and it was as if nothing had happened. Such is war and the masses must become accustomed to it. If not now, then when? And how (else) will we make our way out

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of the labyrinth? We must prepare, as much as possible, to respond to the campaigns of distortion. If we are sincere in our action and master it, our words will reach the hearts of the people and our staff will smite every falsehood which they circulate regarding us. The

people will be patient with us as long as we are in the vanguard of those who are patient. But if we begin to complain, lament, and worry from now on, then the people have the right to be worried (about us).

I want to reiterate that what we have mentioned here regarding petroleum is only an example for stimulating the mind. However, the strategy of targeting the economy of the enemy in general is a valuable strategy both politically and militarily, and it should not be absent from the guiding movement. The leaders of the jihad have called attention to it in more than one study and in more than one statement.

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Section Seven

A Blazing Battle... The Media... Mastering Management... Raising the Status of Faith... Direct Speech... Forgiveness... Uniting Through Money...

The most marvelous goals which have been realized through the politics of the renewal movement in the present stage—which began in the mid-90s—have made us unafraid of the consequence that polarization in the Umma has reached its furthest extent. There is no doubt that in previous battles in this stage we had to strive to polarize (the Umma) so that the battle would develop as expected. That actually happened in some of the countries and its encouraging results appeared. However, movements in many of the countries were afraid of causing polarization because they feared losing control over it, especially in light of the widespread ignorance in the Umma, the state-controlled media, the sophism of the rabbis and the monks, and the propagandists of the Islamic groups who spend their time calling for national unity. These groups are like the (Arab) Christians and the propagandists of nationalism among the secular, apostate parties; their like is legion. They even directed some people to hold meetings with the Arab Christians and the secular parties in order to find fault with the activities of the groups of jihad, which (they contend) will split apart the nation. God is sufficient for us; an excellent Guardian is He (cf. Qur'an 3:173).

By polarization here, I mean dragging the masses into the battle such that polarization is created between all of the people. Thus, one group of them will go to the side of the people of truth, another group will go to the side of the people of falsehood, and a third group will

remain neutral, awaiting the outcome of the battle in order to join the victor. We must attract the sympathy of this group and make it hope for the victory of the people of faith, especially since this group has a decisive role in the later stages of the present battle.

Dragging the masses into the battle requires more actions which will inflame opposition and which will make the people enter into the battle, willing or unwilling, such that each individual will go to the side which he supports. We must make this battle very violent, such that death is a heartbeat away [lit. "the closest thing to the souls"], so that the two groups will realize that entering this battle will frequently lead to death. That will be a powerful motive for the individual to choose to fight in the ranks of the people of truth in order to die well, which is better than dying for falsehood and losing both this world and the next. This was the policy of battle for the pioneers: to transform societies into two opposing groups, igniting a violent battle between them whose end is either victory or martyrdom, whose emblem is either glorious war or humiliating peace. One of the two opposing groups is in Paradise and the other is in Hell: "Our fallen warriors are in Paradise and their fallen warriors are in Hellfire ". [A statement attributed to `Umar, a Companion of the Prophet.] This battle alone, through its vehemence and its (ability to) separate (people), is that which will enable us to polarize the largest number of individuals toward our ranks such that we will not grieve afterwards over those who are destroyed in the other rank. We rejoice for him whom God has chosen for martyrdom in the ranks of the people of faith. The fruits of this battle will be brought forth through this vehemence and this separation, by the permission of God.[11] If we heed the lies of the nationalists, then sitting in our homes is better than a failure after which comes dismay.

Zarqawi in 2006 - compelling the population to fight rather than allowing them to sit out the fight waiting for a victor.

There is no doubt that when the battle escalates, is further enflamed, and is set ablaze and when its violence from us and from the enemy against the people and society intensifies, these hearts and minds will be moved and (this violence) will furnish the greatest proof to the people. Thus polarization will increase. However, in return for the violence from

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the blazing of a fierce battle, we find that every stage of our battle needs methods that are soft and the like in order to counterbalance that (violence) so that the situation will be in good order, especially since the classes of people which we should focus on polarizing (without neglecting the remaining classes of people) will be different in every stage of the battle.

In the stage of "the power of vexation and exhaustion", we need to polarize the elect among the youth of the Umma, and the best way to do that is through justifying the operations rationally and through the sharia. The highest degree of justification is to justify the act itself by itself. However, in the face of the hostile media it is difficult to create an operation which justifies itself, even if we could do that when we reached the stage of (being able to) paralyze this media. That happens when the groups advance and grow and the operations coalesce and they are able to prevent the media from monitoring them and distorting them or distorting their goals. As for the stage in which the hostile media is active, there is no way to justify the operations save by issuing published statements. Statements through audio or visual media prepare everyone for the operations before they are undertaken—without specification, naturally—and they are justified afterwards through a powerful, rational,

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[11] Refer to the article "Our Men and Enemy Soldiers Under Fire", which is among the articles included in this study.

sharia-based justification, which the addressed class heeds. These statements should be communicated to all of the people, not just to the elite. Most of the statements should include our general goals which are acceptable to the people, even if they are not stated explicitly: We fight in order to get rid of the enemies of the Umma and their agents who have destroyed the beliefs of the countries and plundered their wealth and made us into their servants. As everyone can see, they are clearly destroying everything. They are even extracting the cost of their murder and destruction from us.

As for polarization the stage of "the management of savagery", it begins to take on another kind of importance:

When savagery happens in several regions—whether we administer them or they are neighboring regions or further away—a spontaneous kind of polarization begins to happen among the people who live in the region of chaos. The people, seeking security, rally around the great personages of the country or a party organization or a jihadi organization or a military organization composed of the remainders of the army or the police of the regimes of apostasy. In this situation, the first step of polarizing these groups begins so that they may enter into mutual professions of loyalty with the people of truth by establishing administrative groups that are subordinate to us in the understanding of how to manage the regions which are under their control, along with undertaking proper media propaganda concerning the situation of our regions with respect to the degree of security, justice by means of implementing the sharia, solidarity, preparation, training, and advancement. We will find (by the permission of God) that along with this first step there will be a continuous emigration of the youth of other regions to our regions in order to assist them and live in

them, despite the loss of lives and worldly gains [lit. “fruits”] or the pressure of the enemies upon these regions.

In short: The first step of polarization in the stage of "the management of savagery" is mastering the administration of the regions which are under our control. As for the remaining steps of polarization in this stage, we will briefly set forth the most important of them in the following:

— Raising the level of faith is the shortest way to polarize the people who live in the region which we manage. There is a difference between the people accepting our administration so that we may provide security for them and so forth and between joining our ranks and working towards our goals and training and battling alongside us and so forth. Raising the level of the faith of a society in this condition facilitates polarizing those people toward our active ranks.

— Direct address, with regards to polarizing neighboring regions which other organizations manage. We must send messengers to the administration responsible for neighboring regions in order to invite them to enter into allegiance with the people of tawhid and jihad. Perhaps we will find that they are afraid to enter into a complete union out of fear that the enemy will treat their regions just as he treats our regions. Therefore, we concentrate our invitation in this situation on the lowest degree, which is entering into an alliance for (achieving) some of the sharia aims [al-maqasid al-shar`iyya, a technical term in Islamic law]. Perhaps we find that some of them still have the same fear. Therefore, we move with them to a final stage: We understand their refusal of the first two offers;

however, we will absolutely not accept hearing some day that their region is not governed by the sharia and that their administration in this situation has become exactly like the administrations of the enemies. If, at the minimum, the situation stabilizes, the time will be suitable (by the assistance of God, the Mighty and Powerful) to establish a closer relationship with this region.

Also related to this point, we will find that there are regions which fall under the administration of tribes. Their power will increase despite the different powers surrounding it, such as the remainder of the forces of the regimes of apostasy and organized gangs and the raids of the Crusaders, on account of their solidarity. When we address these tribes that have solidarity we should not appeal to them to abandon their solidarity. Rather, we must polarize them and transform them into praiseworthy tribes that have solidarity. They have power and capacity, so our message should not seek the dissipation of this power—aside from the difficulty of doing so. It is more preferable to change the trajectory of the solidarity so that what it will be set upon the path of God, especially since they are prepared to sacrifice for the sake of the principles and honor which they believe in. It is possible to begin doing so by uniting the leaders [lit. "those who are obeyed"] among them with money and the like. Then, after a period of time in which their followers have mixed with our followers and their hearts have been suffused with the picture of faith, we will find that their followers do not accept anything which contradicts the sharia. Of course, solidarity remains, but it has been changed into a praiseworthy solidarity instead of the sinful solidarity which they used to have.

— Forgiveness: If there are tribal leaders [lit. "those who are obeyed"] among us or a group of individuals who are among the primary people of unbelief or the people of apostasy and we find that there is no great danger for forgiving them, we think it is likely that this will lead to uniting them and then their joining and following the people of faith or, at the very least, holding back the evil of their followers from us. (Note, however, that there is no forgiveness for an apostate unless he converts to Islam. When he converts, we have the option of either forgiving him or killing him because he has repented after he had the capacity to do so earlier.) If that union is likely and there is no benefit to killing them, then the benefits of forgiving them are greater. That is one of the beneficial ways of polarizing them.

— Uniting by money: When we begin administering some of the regions (by the permission of God) financial revenues will rush in upon us from charitable giving, whose secure arrival in this circumstance can be guaranteed by various means more preferable than the current situation. Likewise, there is money obtained from financial institutions which we will plunder from what the authorities of the regimes of apostasy have left behind when they leave these regions. Naturally, these institutions will be of the small or medium sort. As for the companies, factories, and massive institutions such as petroleum and the like, the regimes of apostasy will concentrate all of their forces around them in order to protect them, as we mentioned previously.

Naturally, there will be disbursements (of money) and rights (given to) the people; acts of injustice necessitate the granting of these rights before everything else. However, through good planning and the proper handling of these revenues it is possible for us to store them

for the needs of Islamic activism which will arise. At this time, let those who are firmly rooted in knowledge among the people of tawhid and jihad give religious justification for and explicate the details of how to spend the money on tribal leaders[12] among the people and the like for uniting them in order that they may give their allegiance to our administrations. The details and principles of this matter should be made public and clear such that no doubt remains in the hearts of people.

In the beginning, we stressed that our battle is a battle of tawhid against unbelief and faith against polytheism and it is not an economic, political, or social battle. However, we must not forget that part of sharia politics is to address those who have weak souls among the different classes of people with the promise of reclaiming our money and our rights, or rather plundering the money of God which evil people have taken. We do not think that a promise like this motivated the Companions of the Messenger of God (peace and

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blessings be upon him). Rather, it was a distraction for them and a motivation for the weak souls among the people to accept Islam. Afterwards, it is clear that these weak souls improved their condition by living among the people of faith and the furnace of battle, and their motivation was for the sake of tawhid before all else.

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[12] The nature of cities in the modern age is such that they do not have regimes of tribal leaders and great men; rather, security systems control them. The modern city almost necessitates emigration from rural areas and the deserts and the semi-alienation of the people due to that social phenomenon. Even the rural areas and the deserts support the modern Jahiliyya regime in dispersing and dissolving the tribes of solidarity and the clans so that it may exercise its control over them or perversely reorient those tribes of solidarity towards a Jahiliyya direction which serves its goals. However, there are many rural areas and deserts and some cities which have groups that preserve their traditions, (even though) that regime is present to a certain extent.

Thus, we find that God (praised and exalted be He) directs the Messenger (peace and blessings be upon him) to address enemies that are captured thus: "O Prophet, say to the prisoners in your hands: 'If God knows of any good in your hearts He will give you better than what has been taken from you and He will forgive you; surely God is All-forgiving, All-compassionate.'" (Qu'ran 8:70)

Sharia politics in the age of the Prophet had many developments. Money was used to unite the hearts according to specific regulations. Related to uniting the hearts through money was uniting by means of granting formal positions which had no effect on the work (of the Muslims) (but) which gave the one who is obeyed or the one who is venerated among his people or his clan a kind of standing in exchange for the entry of his followers and those around him into the battle of jihad under the command of the leaders of the jihad in order to achieve the goals of the jihad. We say that after their mixing with the youth of jihad, their hearts will be suffused with the vision of faith (by the permission of God), and they will shake off their previous leader (even if they remain with him formally) if they are not guided falsely. Let us remember how `Abd Allah bin `Abd Allah bin Ubayy Ibn Salul (may God be pleased with him) was prepared to kill his father if the Messenger of God (peace and blessings be upon him) asked him to do so.

It remains for the federation of truth composed of our firm bases and the mujahid youth to know the details of the laws for uniting the hearts with money. Among them is the following: One who kills for the sake of money will receive no recompense in the hereafter. One whose intent for money or booty is secondary and not primary and whose primary intent is that the word of God be exalted diminishes his recompense. One who is sound of

body and plunders is paid one third of his share in advance. One who sheds his blood and whose property is destroyed takes his recompense fully. The Ansar abandoned the wealth they had procured for themselves in the raid of Hunayn for the sake of uniting the hearts of the Tulaqa' [another name for the Meccan pagans who converted to Islam after the Muslims conquered Mecca]. (The federation) must know that it is ultimately possible for them to give money just as the Companions, the sons of the Companions, and the Successors gave it. However, money is a greater fitna than the fitna of poverty and we do not possess the constancy of the Companions (may God be pleased with them). Thus it has been said in the hadith: "How frightening poverty is for you! But more frightening for you is the world that is given to you and then destroys you just as it destroyed them..."

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Section Eight

Rules of Affiliation

When one of the regions managed by an administration of savagery falters or when there is a need for fusing and joining two or more neighboring regions together, which region should join with the other and put its administrations under the command of the other administration? Is that which decides these matters the element of precedence in jihad and working for the religion of God or the element of material superiority and being more capable to lead or some other element? How do we deal with injustice or jealousy which might exist in the souls? We beseech God for forgiveness and vigor in religion and in this world and the next.

Knowing the rules of affiliation, practicing them, and referring to them facilitates the undertaking of the first step in the stage of "establishing the state", which follows the stage of "the management of savagery," since the first step in that stage is a leader or group uniting the scattered groups and regions under a single banner so that the "power of the establishment of an Islamic state" [shawkat al-tamkin] may be formed through them. Likewise, when there is transition from the stage of "the power of vexation" to the stage of "the management of savagery," the situation requires practicing the rules of affiliation when more than one group is joined together from smaller groups which undertake vexation (operations) to form a "power" which undertakes the management of the savagery that results from the vexation (operations).

Of course, there will not be a problem if all of the groups and administrations in the regions follow the High Command (may God preserve it as a treasure for the Muslims and make it a means of uniting their speech [or "influence"]) and thus yield to the commands of the High Command. However, the problem consists in the fact that events develop which might motivate jihadi groups to not follow the High Command. Likewise, if military leaders in the armies of apostasy, who may sincerely follow the Book and the Sunna, submit (to the High Command) and enter with their military units in the battles against the Crusades and the collaborating governments, they may not give bay`a to the current High Command due to the selfish motives or thinking that they are more worthy to lead; rather, they may demand a bay`a from the High Command or else they will autonomously control their region. (Situations) like that will decrease if an Islamic movement that is not jihadi takes control of circumstances and conditions like these after their bases [i.e. hardcore supporters] are mobilized militarily. In other situations it might be impossible for some of the administrations and groups to communicate with the High Command under various conditions, so how do we control these kinds of issues? I will set forth a basic idea derived from some of the studies by the people of tawhid and jihad. However, the matter requires that one of those people prepare an independent, expanded study in order to establish the (sharia) foundation of that matter. I believe that now is the time for that so that the matter does not take us by surprise, forcing us to deal with it without proper guidelines.

In a previous study, it was shown that when two jihadi groups unite to take control, they are more suited for undertaking jihad actions and better able to achieve their goals. In the "Articles Between the Two Methods" is the following (passage): "The jihadi movement must

see itself as a single unit. Since the nature of the conflict is a battle, the leader is he who is able to achieve these gains or benefit from the situation he finds himself in. The other (leader of the other group), if he has seniority, must join this new hope and assist him. Even if this arrangement is protracted and the goal is later reached, he must be a soldier for this new leader and not go to the people, saying: 'I am the first and I have precedence.' The issue is that the one with seniority does not have the same measure of divine grace given to one who receives offers of help not given to others..."

I believe that the starting point for the issue of "divine grace" is the same starting point for the issue of being "the most suitable". However, if that conflicts with a group whose conscience gives bay`a to the High Command for jihad and it was more preferable for it to enter beneath the command of another group that is not subordinate to the High Command, then it must inform that Command that it will enter under the other group's command for a limited time because in its conscience and the conscience of all the individuals in its group is bay`a for the High Command and that as long as it

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is present in the land or the region which falls beneath the control of the (other) group and which is governed according to the Book and the Sunna, it will obey its amir and fight by his side and assist him in supporting the laws of the sharia until it goes out for jihad in another land.

There is no doubt that this issue has other dimensions, especially since many of its particulars fall beneath the subject of sharia politics. It needs to be given a firmer (sharia) foundation and it needs further details which this study is too restricted for. Therefore, on

the basis of these lines, I ask those firmly-grounded in knowledge among the people of tawhid and jihad to prepare a study that will include this subject and the possible forms it will take in reality before its problems take us by surprise, especially given the absence of general bay`a up until now. We beseech God for vigor and to unite the hearts.

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Section Nine

Mastering the Security Dimension: Surveillance and Infiltrating Adversaries and Opponents of Every Kind

Our battle is long and still in its beginning. Of course, we receive, by the grace of God, that which has been concealed for us, through divine loving kindness and care, in some of the stages. However, momentous events and their developments indicate the length of the battle. Its length provides an opportunity for infiltrating the adversaries and their fellow travelers and establishing a strong security apparatus that is more supportive of the security of the movement now, and later the state. (We) should infiltrate the police forces, the armies, the different political parties, the newspapers, the Islamic groups, the petroleum companies (as an employee or as an engineer), private security companies, sensitive civil institutions, etc. That actually began several decades ago, but we need to increase it in light of recent developments. Likewise, we may need to infiltrate a single place with more than one member—one member will not know another (member) and vice versa—for different roles or the same role if it requires more than one member.

Several problems will confront us in doing that. Among them is choosing the member who will undertake the infiltration, which must be done with confidence in his ability to safeguard his religion in a field which may be filled with unbelief or things that contradict the sharia, at a time when his personality is not combustible and when he was not previously known to be pious. The meaning is that we sometimes place a Muslim (in the field) who is newly pious

and thus the problem increases. However, our present and future circumstances bring to light a phenomenon that solves this problem. This phenomenon is the existence of exuberant youth in large numbers seeking jihad, even hastening the undertaking of jihadi operations and even martyrdom operations, and we can ascertain the veracity of this particular characteristic of the youth from the context of circumstances. Their desire for martyrdom indicates a proper condition of faith; all that is required is instructional polishing within the movement. Naturally, most of them will be directed toward jihadi and training programs (that can) encompass their abilities and their enthusiasm. However, it is possible to divert some of them—when the leaders of groups discerning their qualities and abilities—to work in the security apparatus for infiltrating institutions after it is demonstrated (to the recruits) that this is important and that this role is equal to a martyrdom operation or that it may even end in a martyrdom operation designed to destroy an infiltrated position if it is permissible to destroy it or undertaking a martyrdom operation against some individuals if they are from a class of people that it is permissible to target. Individual educational programs should also be put in place that (teach him) to safeguard his piety without revealing it. Whenever the pressure on him increases on account of his active movement in gathering information, the educational program works in the face of this pressure to raise his level of faith. Frequently, the way of infiltrating and reaching a good center for gathering information requires a long period of time so that he can master his role in the institution which he is infiltrating. In that situation, it is possible to give the freedom of action to the member after giving him a long (educational) program on movement, the particular kind of information that is required, how to compile it and preserve it until the time when it is requested from him or how to communicate it quickly if it is critical information that cannot be delayed.

There is no doubt that when the member communicates the information he gathered several times and the extent of its specificity and veracity becomes apparent, this creates growing confidence in his reliability and capacity, especially since we do not know him very well in the beginning. Therefore, he is also not given anything save the information that he requires and he only knows, under any circumstance, the desired action through a communication agent.

Likewise, perhaps he loses communication with the agent for any reason, such as the martyrdom of that agent or his transfer to another place due to compelling circumstances and the like. In this situation, he must continue his operation until regions of savagery appear which groups of mujahids control. (This operative) then visits them in natural circumstances, such as visiting one of his kin for example, or for business, or in disguise. He then tells the apparent administration to put him in touch with an agent from the security apparatus. If he [the operative] has a secret code

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which is known, he communicates it to him [the agent]. But if it is not known, he gives the information he has to the agent and awaits the response of the security apparatus in accordance with the nature of the information. Is he to continue gathering information or is he to flee to the region of savagery or is he to undertake a destructive act within the infiltrated place itself or is he to help a group that will be put in touch with him?

In the previous situation, perhaps the appearance of a region of savagery is delayed in the region where the member lives, or close to it, and in which he plays his role. In addition to

that, perhaps the situation has become difficult for him; for example, continuing his job may affect his piety or he is on the verge of discovery, and so forth. In this circumstance, he must leave the place of his work and strive to join the mujahids in the mountains or wherever he awaits them in one form or another. Or if the situation becomes easy for him, then let him undertake a destructive act against the place where he works if the destruction is permissible or if it gets rid of one or more enemies there. He then withdraws to a secure place until the time he can join the mujahids.

Naturally, in some circumstances it is possible to infiltrate some places without affecting the work of a member in his position within the military or the missionary branch within the movement or the mujahid group.

With regard to individuals who are trusted for their ability to fend of intellectual doubts and (bodily) desires infiltrating other Islamic groups and even advancing up their ladder of leadership, many different benefits result from that. There are previous successful cases of that. And there is the problematic issue of the taboo of spying on Muslims. How is it possible to collect information on them? I believe that this is permissible against movements which harm the mujahids or interact with the Taghuts. As for infiltrating movements which do not harm the mujahids, this is not done in order to gather information, but rather to proselytize among them and to develop a close relationship with them and to benefit from changing their viewpoints regarding what is in the best interests of the jihad in critical circumstances.

Naturally, all of the previous is a generalization subject to modification. As for the principles which systematize and secure the undertaking of all the previous steps accurately and which deal with other aspects (not least of which is the importance of building security apparatuses, surveillance, and gathering information and, on the other hand, the methods of securing the movement from infiltration), the student must refer to the security reports which issue from the mujahids and also the encyclopedia of security and information gathering which is published within encyclopedias of jihad. He must also refer to the series which is published sequentially in the magazine Mu`askar al-Battar, in addition to general books in libraries if the student can uncover the sharia mistakes which are in them, especially pertaining to methods. (The student) must also be wary of business books which he will spend his time reading without any benefit or learning naïve and incorrect principles.

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Section Ten

Mastering Education Within the Movement Just As It Was in the First Age of Islam

In a previous lesson, selections were published—may God facilitate its complete publication—in which we discussed the subject of education and demonstrated how the first generation was educated during upheavals. Here I will give some of the points from this study which are relevant to the part we will deal with here:

Methods of Education:

(1) Education by Exhortation

— The greatest admonitions which the Messenger (peace and blessings be upon him) disseminated among his Companions are from the Book of God (praised and exalted be He). Some make this an independent method and call it "education by the Qur'an", even if I believe that the concept of "education by the Qur'an" has a special characteristic, which we will clarify, that makes us not accept this division.

— And that which pertains to "education by exhortation" is also "education by stories" (some make it an independent method). Among the stories which were told by the Messenger of God to his Companions is the story of the youth and the monk, the story of the three people who were shut in a cave by a boulder, and others, to say nothing of the stories which the noble Qur'an relates.

— And that which pertains to "education by exhortation" is also "education by proverbs" (some make it an independent method). Among the proverbs which the Messenger set forth for his Companions is that which is found in the noble hadith, "Believers in their friendly

relations are like..." to the end of the hadith. There are other proverbs in hadith, to say nothing of the proverbs which are set forth for the believers in the Qur'an.

(2) Education by Habit

The meaning of this is habituating individuals to the behavior you want to train them to have, even if they do not completely perceive it in the beginning, just as the sharia advocates habituating children to prayer and worship. This method is not limited to children. The leader and educator can practice it with adults as well. Even some of the forefathers educated themselves by this means.

(3) Education by Pious Deed

Even though the performance of pious deeds such as prayer and fasting and giving alms is considered an end and goal of the previous methods, it is an ideal method for advancing the human soul.

(4) Education by Example

Contemplating human exemplars responding to the commands of God whenever He sets them forth and sacrificing things that are expensive and valuable for the sake of the religion of God is considered among the most important ways in raising the level of individuals.

The Messenger of God (peace and blessings be upon him) and his Companions during his time and afterwards were the best examples for their Umma and for the people in their era; rather, they are the best examples for people in every age. Even the leaders of armies used

to seek a lot of aid from the Caliph. He sent a number of Companions of the Messenger of God (peace and blessings be upon him) to them that did not exceed the fingers

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of one hand, along with a message that one of them would multiply (a leader's) actions and virtues by a thousand. When their way of life spread amongst the ranks of the army—most of them were residents of conquered countries—a new spirit pervaded the ranks by devoting (themselves), in general, to pious deeds and, more specifically, to the pious deed of jihad. Therefore, when there are men in our ranks who sacrifice expensive and valuable things in response to the commands of God—all of the commands of God—they will be the best means of edifying the ranks of the believing movement in Islamic activism, especially the young.

Sa`d Ibn Abi Waqqas stood preaching to the people of the country over which the Caliph had appointed him governor. Among the things he said to them was: "You saw me as the seventh of seven people with the Messenger of God (peace and blessings be upon him) [i.e. Sa`d was one of seven members of the first raiding party dispatched by Muhammad against a Qurashi trading caravan]. We had no food save the leaves of the trees...", to where he said, "Now you do not behold a single one of us who is not a governor over one of the cantonments. I seek refuge with God (from thinking that) I am great in myself. Before God I am a lowly plebe." (Or just as he said, may God be pleased with him). Those people were dazzling, living examples, models, and exemplars for the masses who were new to Islam of submitting to the commands of God and performing well in the battles of conquest into which they plunged while they were new to Islam. The Companions (may God be pleased

with them) were living models and exemplars of patience, fortitude, lofty ambition, courage, and humility along with might, power, and justice.

Regarding that, I was surprised by a specious argument that is widespread among a number of the groups of the Islamic movement; even though its source was the leaders of the Brethren movement, its bothersome message has now been transmitted in more than one direction. This specious argument says: "We are working now and we do not need difficulties and a jihad. Rather, we are preparing for the generation of jihad who will be our sons and our grandsons..."

We submit this question to the originator of this specious argument and those who follow it, fleeing from carrying out the sharia commands:
Where are the living human exemplars whom those sons will take as models? You are models for your sons; if you sit, they will sit. They will practice jihad in the form of "gradual defensive battle"[13] and they will abandon the fight just as their fathers did.

(5) Education by Momentous Events

The stances which individuals take are among the greatest influences for shaping their consciousness. When your day and your life are both a chain made up of significant stances you take in the face of the fitna of the vicissitudes of fate—the fitna of children, money, wife, and the enemy—and when all of these stances connect in their particulars with huge events which dazzle the mind and put you in constant conflict with your soul, you become

[13] "Gradual defensive battle" is a technical term which the leaders of the institutions movement teach.

fearful of making an error or you blame (yourself) for any slip up or a mistake which transpires in those events, since you sense the interconnectedness of everything. Thus, every mistake pertaining to the soul, money, or the like influences and causes mistakes in the face of the enemy.

— There is no doubting the importance of the preceding methods. However, if our mind penetrates the divine program for edification in the Muslim group, (we) can make from two of the preceding methods a means of achieving the effect of the remaining methods; the divine message has used these two methods to shape the Muslim character into the ideal form from the beginning. What are these two methods?

They are education by momentous events and education by example.

Momentous events, trials, and fitnas which the Companions faced since the first day they entered Islam and the living, practical models and exemplars which remained firm in the face of these horrors are what produced this unique generation for us. The effect of emulated pious deeds and acts of worship, the effect of sermons, and particularly the effect of the Qur'an on edifying individuals were multiplied many times over through the use of these two methods.

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The terrible events, which capture the peoples' attention and which the mujahid movement endures, and the steadfastness of human exemplars in the face of the horrors resulting from these events firmly roots ideas in the hearts which could not be taught to people in hundreds of years of peaceful education.

Education by means of the Qur'an, which some think can have an effect by merely reciting it, teaching the laws, and extracting the moral lessons for the souls to heed and act upon, has never been in this manner. Rather, the Qur'an was sent down to the souls when they were broken, and before giving them the commands it tells them about what they are preoccupied with. Its influence and understanding it is another matter.

Therefore, we should teach the people during action and use every momentous event as a means of connecting them to servitude, obedience, and seeking refuge with God (praise and exalted be He). Do you think the verse "O believers, respond to God and the Messenger when he calls you unto that which will give you life; and know that God stands between a man and his heart, and that to Him you shall be mustered" (Qur'an 8:24) was sent down to the Companions while they were in a locked room or sitting inside the mosque? Is its effect and the response to it like the response when it was sent down to the Companions in the Battle of Badr? Why do they not respond when they can see with their own eyes the verses of God regarding fighting descending and refuting (what they say)? If they violate His command, the affliction will not be lifted until there is a response to the commands of God. Even though the verse refers to jihad, just as it says in the interpretation, it is generally about the importance of responding to all the commands of God. In them is life. Do you see what the level of response would be if the verse prohibiting wine or the verse necessitating the hijab were sent down in something other than the atmosphere of trial and horrors which have encompassed the believers?

May God have mercy on Sayyid Qutub, who said: "Verily, this Qur'an does not reveal its secrets save to those who rush into battles with it (at their side) and who live in an

atmosphere like the one in which it was sent down the first time." Therefore, the ulama of the salaf and the modern people of insight draw attention to this subject. In this regard, Shaykh al-Islam Ibn Taymiyya (may God have mercy on him) says: "The greatest medicine for one with many sins is jihad." (Also) in this regard, Shaykh al-Islam Ibn al-Qayyim designates one who is devoted to prayer, fasting, reading the Qur'an, and dhikr [a form of Islamic meditation]—and all of that which is the goal of the supporters of peaceful education—and suspends jihad and coming out openly with the truth as one of those whose hearts are dead and one of those whom God hates. We beseech God for forgiveness and for vigor in religion and in this world and the next.

(Also) regarding this Shaykh Muhammad al-Amin al-Misri[14] says: "As for those who say how can there be jihad while the Muslims are dispersed, ignorant, and remote from the (true)

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[14] I do not know anyone more learned in the sharia in the modern period who specializes in education in terms of study, experience, and practice than Shaykh Muhammad Amin al-Misri (may God have mercy on him). This Shaykh was born in Damascus in 1914 and died (may God have mercy on him) in the year 1977 (1397 A.H.) after a surgical operation in Switzerland. (His remains) were transferred to blessed Mecca and he was buried there (may God have great mercy upon him and may God recompense him well).

He is considered one of the most prominent ulama of Syria in the last one hundred years and he obtained his university degree from the Usul al-Din College at al-Azhar—perhaps that was the reason he was called al-Misri—where he obtained a doctorate in the subject of "Criterions of Criticism Used by the Traditionists."

Whoever reads some of the research of the Shaykh sees his talent for the sciences of exegesis and hadith, and the subjects of faith and dogma. And one who reads it also knows how he specialized in studying psychology and its connection with education and the comparison between the Islamic method of education, other, Western methods, and others, (and knows that) he has studies and penetrating research on (these subjects)—it was appreciated by his students in the journal "al-Bayan wa al-Sunna" before (others) appreciated it. As for educational practice, this Shaykh (may God bless him) had an experience taken from the effect of the experiences of the modern missionaries and the ulama since this Shaykh communicated, during his studies in Egypt, with Shaykh Hasan al-Banna during a period filled with momentous events in the history of the Muslim Brethren. Likewise, during the period of his work in Pakistan, he communicated with Shaykh Mawdudi (may God bless him). Even more important than that was during the years of his work in which he was busy with teaching, education, and administration in different Sunni countries, environments, and stages in the regions of Muslims. He taught in secondary schools in Damascus for a period of time and during his job in Pakistan he worked to spread the Arabic language among the sons of Pakistan and he has a book regarding the teaching of the Arabic language to non-Arabs. He also taught in the College of Sharia in blessed Mecca and participated in establishing the Department of Higher Studies in

it. Three years before his death, he moved to the Islamic University in brilliant Medina and served as chair of the Department of Higher Studies in it and he had a role in putting its methods in place. Therefore, there is no doubt that the generation which graduated from these two universities in the peninsula and lead the youth today were influenced by this scholar and esteemed educator and paid attention to him.

I previously mentioned that the origin of the study of education was a debate for the Qutbi current in Egypt. This designation has no connection with the formation of the groups which illegitimately call themselves "Qutbis". The origin of this name is a long story that has no importance.

The book focused on this current, especially since it was the most numerous and the oldest of the currents in terms of giving the (sharia) foundation for the understanding which we seek in this book. Even most of the courses which became famous after that took almost all of their proofs from this current.

Several years ago, I met in some place with one of the leaders of this course and the following conversation occurred between us (what I will relate is partial and is the thrust of the conversation):

He said to me, asking: "Do the groups of jihad continue following the policy of "scorched earth" and use their propaganda to denigrate the remaining currents as punishment for not acting according to the same method, as has happened in Algeria and now in Egypt?"

(The discussion was when there were burning operations in Egypt and Algeria.)

I said to him: "If you mean by the policy of "scorched earth" that it is the method of the groups of jihad to designate those who do not fight out of choice as those who fight out of compulsion, then that is correct. And you will sometimes see the movements and the masses in the land of battle, whether they want to or not."

He said to me: "The youth must take enough time for education and likewise the masses until they are ready for battle."

I said to him: "What kind of education are you talking about? It is your concept of education that is the problem. So that I may draw close to you and not estrange you, do you know Shaykh Muhammad Amin al-Misri? He is the most specialized of the ulama in education."

He said: "Yes, I have studied several of his books with him."

I said to him: "The method of education which the groups of jihad present is the same method which the Shaykh presents."

He said to me, smiling: "Look at the practical application which the students of the Shaykh have undertaken—this was when they were managing the two journals al-Sunna and al-Bayan—or even look at the life of the Shaykh himself and there is no doubt that it will explain what he meant by his words."

I said to him: "It appears that you have not read the clear, blunt passages in which this Shaykh spoke about the prophetic method of education. First of all, turn away from his students, for they have changed his friendly admonitions beyond all recognition. As for the life of the Shaykh, he mentioned in more than one place in his books and his lectures that he is not satisfied with his experience in Islamic activism and he hoped that his students will be honest with themselves just as he was, even to the final discussion which took place between us."

So what did Muhammad al-Amin al-Misri say about himself and what did he present as the ideal method of education?

The Shaykh (may God have mercy on him) said: "I swear by the Truth that I deem my days to be fruitless and my soul to be base and lowly, not having advanced beyond the stage of childhood and not having attained maturity or tasted the meaning of manhood. If I were asked to write an appraisal of myself, I would say:

(1) He is not content with his level of faith and he does not think that a level like this can have a clear effect on his students.

(2) He is not satisfied with his work and he does not carry it out, although he is confident that the path which he walks is that which will lead to the salvation of the Umma. There are no methods and no procedures in which students have been trained that will bring forth heroes and missionaries for the Umma. Therefore, he considers himself to be a laborer doing what pleases the boss for the sake of (his) livelihood. Perhaps many people will be surprised by these words."

The Shaykh bared his soul by being honest with himself, hoping that some will do the same, even though one who reads his biography sees how his efforts and his accomplishments surpassed many of those who claim understanding, wisdom, carefully studied efforts, and lengthy individual planning, and other slogans.

meanings of their religion, the answer is: the prescription for all of this is to enter into the fields of battle..." to where he (May God have mercy on him) says: "The greatest field for education is the field of battle..."

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And he says: "Purifying souls and teaching piety in action must be done in the land of the Islamic community and in the fields of jihad. This is how the first Muslims were educated." He also says: "The important point which we want to clarify is the effect of active jihad in educating the group and the souls of its individual members....The Umma which faces hardships and struggles with difficulties and whose sons live in constant struggle and continuous jihad is the Umma which deserves life and for which permanence and triumph are ordained." And he says: "Active jihad which the first Muslims undertook is connected with spiritual jihad. One is never disconnected from the other for a single moment. Active jihad is the greatest means of educating the Muslims and establishing the heavenly meanings and exalted standards in their souls."

This educational method, on account of the hardships and horrors that pervade it, is alone able to bring forth a solid base capable of bearing the trust of blood, wealth, dignity, and leadership of the world.

The author of "al-Zilal" [i.e. Sayyid Qutb] (may God have mercy on him) says: "God, praised be He, is the one who guarantees this for His missionary work.... Whenever He wants it to function properly, He exposes its vanguards to a long trial and delays their victory, decreases their numbers, and makes the people withhold their support for them until He knows that they have been patient and steadfast and that they are ready

and fit because they are the firm base, pure, aware, and trustworthy. Then He guides their steps with His own hands, praised be He, and "God prevails in His purpose, but most men know not" (Qur'an 12:21)."[15]

He (may God bless him) says: "Trial is necessary in order for the body of the companions of belief to be hardened and strengthened. Calamities catalyze hidden powers and stored capacities. Passages and courses in the heart open that the believer would not know were in him save under the hammers of calamities... Values, standards, and conceptions will not be healthy, refined, and proper unless (the believer) is in the atmosphere of trial which removes the darkness from the eyes and the dust from the heart... More important than all of this, or the foundation for all of this... is seeking refuge with God alone when all supports are quaking and various illusions are concealed from sight, and the heart seeks communion with God alone... He finds no support save for His support. Only in this moment will the veils be lifted, the eyes opened, and the horizon revealed for as far as the eye can see... There is no power but the power of God... there is no might but His might... and there is no refuge save unto Him... The Qur'anic text here connects the soul to this point upon the horizon: "Give thou good tidings unto the patient who, when they are visited by an affliction, say, 'Surely we belong to God, and to Him we return'" (Qur'an 2:155).[16]

Power is derived through the crucible of suffering.

Shaykh Muhammad Amin al-Misri says: "Purifying souls and teaching piety in action must be done in the land of the Islamic community and in the fields of jihad. This is how the first

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[15] Tafsir surat al-anfal.

[16] *In the Shade of the Qur'an*—abridged.

Muslims were educated... The Muslims lived for thirty days during the Battle of the Confederates while the enemy surrounded Medina on all sides. The nights of the Companions were like their days—there was continuous watchfulness and constant vigilance while the Muslims suffered from fear and hunger and the enemy did not suffer. It was in an atmosphere like this, surrounded by absolute terror, that the souls submitted to their Creator and entrusted their affairs to their Lord and the minds became aware and resolve awoke. The Muslims found continuous aid that was not withdrawn when they were moving or when they were still. In this frightful, humbling atmosphere the meanings of advancing in the way of God were revealed and the power of faith was multiplied and the hearts were purified. All of this accomplishes what cannot be accomplished—not even a simple portion of it—in one hundred years of solitude and in the depths of shrines.

The spirit of altruism appeared in the hours of hardship, the exalted meanings were planted in the hearts during the hours in which all the groups were exposed to danger, and death encompassed everyone in its terrible shadow.

The spirit of fortitude in the face of hardships and constancy in the face of adversities; the spirit of trusting God and having faith in Him and devotion to Him and awaiting His rescue; and the spirit of cooperation and mutual assistance all appear in the arenas of jihad and among the ranks of the believers who turn their pure spirits toward the face of God... The life of battle is that life in which the believer attains good qualities. Thus, altruism becomes easy and egotism falls away and selfishness departs. As for the claim that the soul is engaged

in jihad when it is in situations of comfort, security, and calm, (this notion) is adulterated with many errors."[17]

This type of education is that which will bring forth a generation that is able to bear the trust of this religion and move the Umma to join the practice of jihad. By its means, true leaders will be brought forth for the Umma. That is because speaking on the pulpit is easy and in the newspaper even easier and in books even easier than that. As for having (one's) home destroyed and one's family made homeless and one's mother and sister torn to pieces, only the most extraordinary men are capable of (bearing) that. Great leaders and hardened troops will not come forth save in an atmosphere like this. The Umma is only awaiting a leader capable of making decisive, correct decisions and not fearful of so-called corruptions, just as Abu Bakr did when it was said to him, "All are against us: In front of us are the apostates and the Byzantines and the Persians. Do not dispatch the delegation of Usama, even if you are

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doing it because it was a prophetic command. Make peace with those who refuse to pay zakat among those who have not openly apostatized." [Shortly before his death, Muhammad had ordered Usama to invade lower Syria.] He said, while seizing the neck of Umar (may God be pleased with both of them): "Coercion in the Jahiliyya is weakness in Islam? By God! If one of the harmful things that happen is that the dogs dragged the women of the believers, I would (still) dispatch the delegation of Usama and fight those who refuse wise people." Did Abu Bakr surrender leadership because he set forth an selective program [barnamajan intikhabiyyan?] the like of which others had not set forth? How did he

[17] The book "The Method of Islamic Proselytizing"

have the ability to take the decisive decision? Did not the actions give him priority in the scale of revelation and in the hearts and minds of the Companions? Was this not because he paid all of the costs of traveling in the company of the Messenger, the Leader (peace and blessings be upon him), and plunge with him into most of the battles, a journey of blood, severed limbs, and skulls? Only people like these are able to understand the subject and appreciate the matter and have the ability to take the decisive decision, about which soldiers say in books of war: "The decisive decision is the decision from which a disastrous outcome is possible and perhaps probable. However, it must be taken due to other considerations and only a true leader can do this." The Umma has been waiting for leaders and decisions like these since the years of slaughter. Those leaders will only come forth by means of this kind of education. Their vanguard has already come forth—praise be to God—and we are waiting for more, by the permission of God and His grace.

In an atmosphere like this, we, as well as the Umma, will be taught to confront the terrible horrors which accompany wars with hardness and courage. Even if we swallow some of its bitterness along with the degradation which has afflicted us, according to the jurisprudence of defeat which some of the courses (of Islamic thought) have brought to light we must now confront those horrors with hardness and strength so that God may permit us to stop them some day. In one of the battles of Afghanistan in opposition to the Russians, the men gathered the women, the elderly, and the children in a mosque in order to minimize the damage of the bombing. Bombs fell upon the mosque and killed all those who were in it except for a little girl who remained in the lap of her grandmother whose head had been split open and its contents dangled down in front of her granddaughter. One of the Arab mujahids began to calm the child who was raving out of fright. The mujahid was crying and

one of the Afghanis said to him: "What is making you cry?" The Arab said to him: "Have you no feeling? They are your people and your relatives." The Afghani said: "This is war, and you and I will die like them some day."

What we said concerning raising the level of faith we say concerning raising the level of knowledge. In accordance with the circumstances that led to the descent of verses and the occasioned of the sayings of the Messenger (peace and blessings be upon him), one finds that the verses were sent down and the hadith were stated—whether in Mecca or Medina—in light of terrible events, whether before a calamity or battle, during a calamity or battle, or after a calamity or battle; some of the Companions were even studying questions of dogma during the battle, like the question of how a man becomes Muslim. Something like this happened with Usama Ibn Zayd (may God be pleased with him) when he killed someone who pronounced the two declarations of faith. And there was the issue of Dhat Anwat. [This is the name of a tree that pre-Islamic Arabs used to hang trophies and ornaments on. The Companions had asked Muhammad to have one of their own. Muhammad rejected their request, refusing to sanction a pagan practice.] In an atmosphere like that, the spiritual meanings became firmly rooted (in peoples' hearts). Therefore, we must make these situations which our groups and our Umma are passing through an opportunity for advancing individuals and the people intellectually.

What I want to say by all of this is that advancing the people with respect to faith and education is one of the most important goals of the stage of "the power of vexation and exhaustion" and the stage of "the management of savagery" and it will not happen in an

atmosphere more favorable than the atmosphere and heat of these two stages. We beseech God for constancy and forgiveness.

Just as the heat of a momentous event is the most favorable environment for education, it also prompts troops of youth to join the legions of jihad day after day. Truly, every day we see helpers for the jihad coming forth from countries in Asia, like Malaysia and Indonesia, and from the countries of the former Soviet Union, and from a few of the cities, such as Falluja and others. They do not know the class of the great ulama or those mores which cause the deviation of the committed youth in some of the countries of the Arab world. They are like a white page, their innate nature and their genuine emotion motivating them to assist the religion. Naturally, there might be a negative effect, such as the lack of sharia discipline. However, it is our role to fill in this gap. Thus, these youth will not abandon jihad, by the grace of God. Innate human nature is found in them and they will respond to direction from any model or living exemplar of jihad. Among the blessings of God to us is that the modern models of jihad found

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in the High Command and those leaders that are around them are disciplined intellectually. Around them are scientific and sharia committees of the highest level. We have only to communicate our directions to these youth, provided that a scientific and educational method is prepared for advancing them in action and in battle. Perhaps God will bring forth guiding leaders for us who will be victorious by His bounty and grace.

One should note that some of these places, like Indonesia, Malaysia, and the countries of the former Soviet Union have those with long experience [lit. "roots"] in Islamic movements

and scientific authorities. However, these authorities—especially the pious among them—are looking to the Arab world, the cradle of Islam, awaiting the appearance of intellectual, jihadi leaders to follow. And the youth there, with their pure, innate nature, long to follow in the great history of Islam. They are only waiting for one who will guide them and define their movement and (tell them) who among the enemy they should begin (targeting).

For the question of education, see the following:

— The book "The Method of Islamic Proselytizing" and the book "From the Guidance of Surat al-Anfal" by the learned Shaykh Muhammad Amin al-Misri (may God have mercy on him).

— The book *al-Zilal* in the tafsir of the verses of tribulation and the verses of battles, especially the chapter of al-Ahzab.

— In general, the books and tapes of Shaykh `Abd Allah `Azzam (may God have mercy on him).

In concluding the third topic, we draw attention to the following:

— In this topic on the topic that preceded it, I have focused on repeating the plan of action more than once and I have mentioned its basic features from more than one angle so that the reader of this study will have a clear depiction of the action to be undertaken and its targets. I want to caution that mentioning the basic features of the plan from more than one angle may cause the fast reader to think that the plan is not clear. Therefore, it will not be understood by reading quickly. Thus, the reader must read with concentration and deliberateness and pay attention to the difference between the particulars of the work in the

regions of the group of priority states and the particulars of the work in the regions of the remaining states. (He must also note that) the regions of the priority states are dealt with according to a plan divided into two stages which will move (the mujahids) to the stage of establishing an Islamic state. The steps of the first stage are sometimes different from the steps of the second stage and sometimes they resemble each other, whereas the regions of the remaining countries are mostly seeking the order of a single stage until victory and assistance in establishing an Islamic state come to them from outside, by the permission of God. However, there is no doubt that the steps of (the mujahids') action is affected by developments in the regions of the priority states.

— No matter how much we master these principles and no matter how much we master our operations and reap its results, we must not let pride and arrogance overtake us some day. What grace do we have but from God alone? One who contemplates the reality of our situation will know how weak we are and that we have no might or power save by God. We can only offer assistance, draw closer together, take the possible means of subsistence, and, in all of that, trust in God alone. He is our master and we have no master other than Him. If we rely on ourselves, we will be destroyed in the twinkling of an eye. When I used to hear news of some of the operations, I would think of how remote they were from the goals of those who took the decision for the operation. However, after that I was surprised that the results of the operation, by the grace of God, exceeded all the expectations of the group that executed or planned. Praise be to God in the beginning and in the end Who has aided the men of tawhid and jihad in their work to assist His religion and Who made these actions successful and blessed their results. I note that I sometimes hear or read statements or essays by some of the youth that contain pride in the actions or haughtiness. That is

praiseworthy if it is out of self-esteem in the face of the unbelievers or the people of calumny. But if it is out of mere arrogance, pride, or haughtiness, then I pray to God to guard our youth against that.

— Our path is long and arduous and there is still much work and many sacrifices ahead and it still requires a lot of giving and commitment. Let us remember the sacrifice and giving of the Companions (may God be pleased with them) and how, after the defeat of Uhud,

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the Messenger (peace and blessings be upon him) called upon them to pursue the people in Hamra' al-Asad while they were still burying their martyrs and blood was still on their clothes. Not one of them said, "Let us return to our homes so that we may change our clothes and prepare ourselves." They did not lose courage on account of what afflicted them and they did not grow weak or become submissive. Rather, (there was) troop after troop and sacrifice after sacrifice and endeavor loftier than the summits of mountains until they obtained what they wished of the glory of this world and the hereafter. At that time, the word of God (exalted is He) regarding them was sent down: "And those who answered God and the Messenger after the wound had smitten them—to all those of them who do good and fear God, shall be a mighty wage" (Qur'an 3:172).

By God! It is as if I see the mujahids given power in the countries of the Maghrib—especially in Algeria. If God were to grant them this, on the morning of the following day (by the permission of God) there would be no time for relaxation and none of them could pray the afternoon prayer except in Tunisia on the borders of Libya. On the following morning they would begin to prepare for conquering Libya and Egypt. The enemy knows

well the momentum of our actions. Thus, the Foreign Minister of Tunisia said to journalists in the year 1993: "Do not be deceived by the appearance of calmness and control in Tunisia. If a change happens in Algeria or Egypt, a change will happen in Tunisia after a quarter of an hour."

By God! It is as if I see the mujahids given victory in the Arabian Peninsula. If God were to grant them this, on the following day (by the permission of God) they must prepare immediately to begin conquering the smaller states which these paltry regimes in Jordan and the Gulf rule. By the permission of God, with the exit of America from Iraq, what remains of its deceptive media halo will collapse and every regime which supports it will fall. The noble people in the states will renounce (the regimes) and restore the rights of the Umma which these collaborating regimes had snatched away. The masses of these states will open their arms to the conquerors, by God's grace and beneficence. God would never waste the sacrifice of those who sacrifice (cf. Qur'an 2:143); rather, (what is required is) patience and certainty.

"And We appointed from among them leaders guiding by Our command, when they endured patiently, and had sure faith in Our signs." (Qur'an 32:24)

"Yet if you are patient and god-fearing, their guile will hurt you nothing; God encompasses the things they do." (Qur'an 3:120)

After that, the throngs will apply themselves (by the aid of God) to liberating Jerusalem and that which surrounds it and liberating Bukhara, Samarkand, Andalusia, and all of the lands of

the Muslims. Then we will begin liberating the earth and humanity from the hegemony of unbelief and tyranny through the power of God. This is a prophecy of His Messenger (peace and blessings be upon him).

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Fourth Topic

The Most Important Problems and Obstacles That We Will Face and Ways of Dealing with Them

In this topic, we will deal with the most important problems and obstacles which will confront us and we will find (by the permission of God) that the majority of these problems and obstacles can be solved automatically as long as we follow the principles and fundamentals which we referred to in the previous topic. We must only work to solve them without changing the mechanics which guide us according to the principles referred to previously. God is the one Who is sought for help.

(1) The Decreasing Number of True Believers

In the beginning of the Afghani war in the 70s of the past century, the jihad went through critical periods in which a number of strikes were directed against the mujahids, until—according to some accounts—only thirty men remained. However, after that and after the end of a decade of confrontation with the regime and then in confrontation with the regime and the Russians, the jihad offered up one and a half million martyrs (of course, among them were large numbers of Muslims who died from bombs). Where did these numbers of people

come from? The response is that it happened by means of leading the masses to the battle and turning them into an army, especially when we established regions that were secure from the chaos and savagery that resulted from fighting and the people emigrated to these regions. We can make these regions theaters for proselytizing, training, and education. We will achieve ideal results through using (the type of) education that is not complete save through battle. Through the atmosphere of battle, they will become ready; nay, rather they will surpass their teachers. Shaykh `Abd Allah `Azzam (may God have mercy on him) says: "The Islamic movement, which has revealed its determination through armed resistance against Dawud, the Afghani president, was not capable on some days of merely imagining this exalted summit to which it has (now) attained through blessed jihad." And he said: "The difference is enormous between those days in which the engineer Habib al-Rahman, the martyr—the secretary-general for the movement—drew a Kalashnikov on paper and then explained it in the depths of dark rooms to those whom he educated to love jihad and between these days in which children play with the rocket launcher RPG which destroys tanks."

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(2) The Problem of the Lack of Administrative Cadres

The previous problem is connected with another problem, which is our need for a large number of elements who have administrative experience, especially in the first periods of the management of savagery. Of course, we have previous experience from managing our organized groups. However, when we settle in the regions, our administrative elements will not be sufficient with respect to numbers for managing these regions, whose large numbers

of residents will take us by surprise. The regions of savagery should be managed by us and by the people who live in them. So that we can further clarify this point, we will talk about it on the basis of the primary doubt which occupies the minds of some of the youth.

We used to be in a situation which caused hopelessness and gave birth to doubts which induce an affection for peace and avoidance of trial—I am also guilty of that and I asked God for steadfastness. One of the brothers said to me at that time: "This is not the way that will take us to our goals. Assuming that we get rid of the apostate regimes today, who will take over the ministry of agriculture, trade, economics, etc.?"

I automatically said to him: Abu Sufyan, `Ikrama, and so forth. [These are early enemies of Muhammad who later converted to Islam]. He did not understand what I meant and I left him to think about it. Perhaps at that time I gave him an insufficient answer. The complete answer is that his question and his doubt are based on the notion that the battle is a quick strike, which arises from a deficient understanding of jihad. Likewise, perhaps (his question) was due to his impure reasons for engaging in jihad. We beseech God for forgiveness and vigor for us all and to grant us clemency.

The leadership appears during a long journey—a journey of limbs, blood, and corpses. Second, it is not a prerequisite that the mujahid movement has to be prepared especially for agriculture, trade, and industry. One even sees that the movements and the parties which come to power in the world govern on the basis of their political constituents. They appoint ministers from within the party or the movement for managing the different ministries and for taking charge of general policy for each ministry in accordance with the general policy of

the state. As for the one who manages the techniques in each ministry, he can be a paid employee who has no interest in policy and is not a member of the movement or the party. There are many examples of that and a proper explanation would take a long time.

More importantly, there is a better solution for the problem, which is that we get close to the people, perhaps appointing residents of the region which we control to manage some of the jobs with salaries and wages while our men work alongside them without remuneration. We must set examples of patience, renunciation, abandonment, and sacrifice and examples of justice and fair treatment for the oppressed. Oppressed people in our societies are the majority. Let us convene meetings for repudiating the previous inequities, to such an extent that when an oppressed person brings evidence, we secure his rights for him or we arbitrate between him and the one who oppressed him. We prefer him to be forgiving when he is capable of choosing to have justice. We unite the people and defend the weak and the oppressed, who are the majority. We say to them, "Our spirits are sacrifices for you because you are the Umma of Muhammad (peace and blessings be upon him). We humble ourselves to mankind with power and justice. Of course, we will face horrors and difficulties which the enemies and hypocrites have caused; however, in this atmosphere you will see wondrous things. When the wind of faith blows, it brings wondrous things. When the people behold the great acts of courage, certitude, virtue, and trustworthiness and the spirit of volunteering, acquiescence, and humility is demonstrated, along with greatness of soul, loftiness of vision, and high-mindedness, all of the horrors which accompany these things will be deemed as nothing in their eyes. By God! You will see youth and men from neighboring and remote regions coming to groups of mujahids in troops for bay`a, repentance, and more.

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We must understand how to live with all classes of people. What do we do if they ask to have Dhat Anwat? [See page 59.] What do we do if they commit a heretical act or crime; if they drink wine, for example? When do we punish them and to what extent and when do we reconcile with them, and to what extent? Shaykh `Abd Allah `Azzam (may God have mercy on him) says: "The battle which has beset the sons of the Islamic movement forces them to live with all classes of people. 'Of them some wrong themselves, some of them are lukewarm, and some are outstrippers in goodworks by the leave of God; that is the great bounty' (Qur'an 35:32). Forcing them to live with all classes of people—those who are wasteful and those who are negligent, those who are erring, those who stumble, and those who are truthful and committed—gives them experience, knowledge, and worldly know-how based on profound efforts to uplift the levels (of people) and attempts to create harmony among dissimilar levels who are living in a single base, confronting a single enemy for ten continuous years in a single life beneath the shade of a single roof, gathering at a single table, moving with one movement as if they were single body. In contrast, the Islamic missionaries in many of the countries of the Islamic world live in elite, clean societies where they do not have to interact with most classes of believing people except in gatherings, conferences, sermons, and meetings." In this manner, our leaders will gain their experience. Shaykh `Abd Allah `Azzam (may God have mercy on him) says: "Each one of them (by which he, may God have mercy on him, means the leaders of the jihad) must find a solution to the social problems and to the issues of aridity which bite that region with its teeth. He must find a solution to the issues of wounds which do not stop hemorrhaging and to the problems of orphans and widows. He must look for a means of creating a way out for the hundreds of thousands of children who do not know how to read. Surely, he must open some of the schools, even if they are in mountain caves or beneath the trees. Each one of

them is an independent government. He is the prime minister and, at the same time, he is the minister of health, education, defense, social affairs, agriculture, media, and (religious) guidance. Truly, leaders govern when living between the jaws of death. If some military men can come to power on the basis of the first communiqué in the revolutionary, military states – leaders who are not known to have ruled previously, have no Islamic hue, no background in the movement, no discernible intelligence, and no captivating morality – are not the leaders (of the Islamic movement) capable of governance?!"

One of the Western journalists said after meeting some of the youthful leaders from Afghanistan in the 90s: "I used to consider them inexperienced youths, ignorant and restless people who love killing and did not understand anything else. When I sat with them I was surprised that one of them, even though he was not more than 24, possessed poise and political wisdom which the elder members of the Congress in America did not have." (That was the essence of his words.)

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(3) The Problem of Loyalty to Elements in the Preceding Administration (Especially Those with Different Islamic Orientations)

At the outbreak of chaos, the onset of jihad, and the freeing of vacancies, we will find Islamic and non-Islamic parties and groups striving to ride the wave and exploit the situation. Here there are two possibilities: First, these entities take over the administration of some of the regions. We have previously mentioned the principles of dealing with these regions in the third topic, especially what pertains to understanding the principles of the political game and those things that are connected with polarization. The second

possibility—which is what we face regarding this problem—is when we used to manage a region and individuals who were previously cadres of (other) Islamic groups or parties obey us in order to participate in the administration or the jihad and give loyalty to the administration. In the beginning, we are not commanded to examine the hearts of the people or test them. We will be completely loyal to those who are loyal to us, unless the signs of continuing allegiance to their previous organization appear in their words or their stances, or they adopt the positions or concepts of that party. Here we have pause: For example, if we discovered that he was communicating with leaders in a group like the Brethren or a Murji'ite current, we would ask him: "Do you believe what those who are in the polytheist parliaments believe or do you believe in not cursing of the Taghut?" If he says yes or something else without publicly declaring his loyalty to those groups—(if instead he) criticizes the brothers when the forces of the regimes which surround us invite us to enter into a coalition or, for example, hold a referendum or an election and so forth, then these are sufficient reasons for us to remove him from the ranks. Yes, we may not be able to implement the judgment against him because of the obstacle of interpretation; but, we will not accept these characteristics in our ranks. Rather, we should prevent him from openly declaring these views and fomenting them in the society of savagery by every lawful means and in accordance with the danger of what he is stirring up.

Regarding a problem similar to this problem, the learned Shaykh `Umar Mahmud Abu `Umar (may God release him from his captivity) says: "When the jihad is ignited in some place, the Islamic movements will face the problem of raising the prestige of jihad in the view of the bases—especially those whose innate natures have not been completely sullied. Let them to engage in jihad, unless the man who is in your organization heeds the

instructions and fatwas of shaykhs outside of the group. These types of youth are very dangerous and take away the power and impetus of any movement in any circumstance."[18]

However, the Shaykh also points out that a person who comes (to you) from those people in the stages of tests and hardship is someone who usually should not be feared: "Of course, this is something that should not be feared—I mean several individuals from the groups of heresy joining with you in jihad during the time of fitna and trials. These bases do not join with you on account of the difficulty of this span of time [lit. "bridge"]. However, such a person should be feared when the jihad has a voice of high standing and wide, popular support. The shaykhs of these organizations may permit their members to engage in jihad and may say nothing about them. On that day be wary of what we have cautioned against."[19]

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(4) The Problem of Infiltration and Spies

Among the bounties of God to us is that our movement is large and the horrors in which we are immersed reveal for us, one by one, the collaborators in our ranks. Meanwhile, it is possible for the collaborator to live for long years in the ranks of the movements which do not face momentous events, tests, battle, and killing; he may even advance to reach the highest positions within these organizations without anyone discovering him. As for the movements of tawhid and jihad, show me the collaborator who is willing to participate in a

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[18] "Articles Between Two Methods" by Shaykh `Umar Mahmud Abu `Umar (may God release him from his captivity).

[19] Refer to the entirety of article number 95 from "Articles Between Two Methods" by Shaykh `Umar Mahmud Abu `Umar (may God release him from his captivity).

combat operation and expose himself to death. Exposing oneself to death is one of the most important elements for advancement in the guiding movement.

However, the presence of spies may come with the expansion of the movement, especially when we mix with the people in the societies of the regions which we manage. However, if we have good relations with the people it is difficult to remove those among them who are spying on us. Rather, the people will be good eyes and armor for us and protect us from spies, to say nothing of what we mentioned previously regarding the mastery of surveillance and infiltrating the enemies, a fact which makes it possible for us to discover the spies and watch each one of them, especially if our informants infiltrate the security institutions of the enemy. Likewise, it is necessary that the punishment for spying and giving loyalty to the enemies of God in this world and the next and the recompense of giving loyalty to God, to His Messenger, and to those who believe be firmly established among the people through our enlightening media.

The principles of discovering spies are found in the security reports which the mujahids usually publish. However, what we want to stress is that following the principle of violence which we mentioned in the previous topic touches on dealing with spies. One who is confirmed as a spy through evidence must be dealt with in a manner that deters others like him. If he flees, he must be followed and not abandoned, even if this takes years. It is necessary to announce that he will receive his punishment, even after long years. This will often make the weak souls hesitate in doing likewise. Likewise, one should issue statements every so often—especially after discovering a spy and punishing him—that the field of repentance is open to whomsoever willingly steps forward to acknowledge that he is under a

specific pressure or (made) a specific error dealing with the enemy, along with starting the rumor that (a spy was allowed to infiltrate the movement) in order to pass information to the enemy in one form or another—even if it did not really happen; this is done so that the enemy and his spies will become confused due to his misgivings about them.

Just as it is fitting to point out that following (the principle) of violence and coarseness and not giving clemency to one who has—with certainty—undertaken this act you, the amateurs among the mujahids who did not practice jihad operationally may disapprove of it under the pretext of focusing on the leaders of unbelief and not abandoning the efforts against those duped by the enemy among the low ranking people in the army, the stool pigeons, and the informants. I have read statements like these. Those people are correct in one respect, but they have missed other aspects. They are correct about not abandoning the efforts to target low ranking people in the army, if only for a tactical objective and without comparable losses, unless targeting the stool pigeons and the informants does not fall under this category. That is because the major leaders and officers in the secret police of the enemy and his army are not able to move without those people—whether investigating an important matter or carrying it out. They are not able to investigate a matter or settle in a region for executing a house search, an arrest, or an attack on a location without those stool pigeons and informants. Working to destroy them completely cripples the movement of the officers of the enemy. Working to destroy them with the utmost coarseness and ugliness even deters those who merely contemplate undertaking something like that. Media coverage is also important for spreading the cause and justifying it to the people—and sometimes for only justifying it, as we have already said in the discussion of the role of the media. That happens if we were to take responsibility for it.

Here I will point out one of the problems that is connected with the problem of infiltration and spies on account of its importance and the frequency with which it occurs in the stage of "the power of vexation and exhaustion". The problem is this: When one of the mujahids is captured (we ask God for forgiveness (for thinking such a thing)—it will be treated in the articles connected with the study of the importance and reasons for battling until death and avoiding capture), he is forced to talk after pressure on him and torture. Sometimes he wants to mislead the interrogators, so he mentions the name of a brother or brothers who have nothing to do with the jihad. Satan conjures that up in his mind under diverse justifications. Among them is that it is the lesser of two evils, and that the interrogators will not be able to obtain anything from them, and that it will warn those who are sought, leading them to take precautions, and that the interrogators leave them [i.e. the brothers that were fingered] alone after that and the reality will be discovered. And if they are arrested, perhaps that will acquaint them with the tyranny and unbelief of the regime and they will meet the brothers in prison and join the journey after they leave! Some of this may have really happened, but that is no justification for doing it. First, he inflicted pain and oppression on the Muslim who had no connection with the matter. Second, sometimes that brother—who had nothing to do with the jihad—has important or unimportant information, but it is useful because it is threads for the interrogators (to follow), which is one of the reasons for their seizing youth in general when they settle in some region. Likewise, perhaps this brother will volunteer to divulge the things he knows out of resentment for what the mujahids did to him, which might accidentally cause serious harm. He may have seen some of the mujahids frequently visiting some place or some abode and so forth. Often, the life of this brother during the investigation and in prison is a tragedy for him and for those around him if

someone does not rescue him. Stories and tragedies like this are many. Sometimes these types of people leave the prison and become spies against the brothers who were the cause of their misfortune and often the investigators know that they have no connection to the jihad, but they exploit what happened for various objectives, several of which we mentioned here. In most situations, the captured mujahid does not say that his neighbor is connected with anything. However, the wicked people among the investigators seize the neighbor and claim that the mujahid fingered him in order to sow discord between the two of them and in order that the neighbor in this situation—under the pressure of the accusation and resentment toward the one who he suspects of slandering him—offers information that he would not offer in normal circumstances.

Therefore, the brothers must abandon that method, especially since it is oppressive to the people for whom we are struggling to remove unbelief and oppression. Rather, a mujahid should not submit to capture in the first place. He should fight until death and not be captured; he should tunr that battle into a slaughterhouse for the forces who are conducting searches.

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(5) The Problem of Secession or Sudden About-Face of Individuals, Groups, or Regions Who Completely Change Their Loyalty (How Do We Make Sense of It and How Do We Deal with It?)

It was stated previously in the topic concerning principles that some of the regions of savagery will come under the control of a clan administration or one of the armed groups arising from the remnants of the regimes—after they have cut their ties with the regimes—

or an organization belonging to one of the parties, etc. In order to give the upper hand to the rule of Islam, we will deal with them on the assumption that they are Muslims. We must communicate with them and stress certain matters and clarify their importance; these matters are that they should rule according to the sharia and enter into allegiance (with us)—meaning the exchange of loyalty and assistance—and union, or a prelude to union. Sometimes, they may do all of the things or they may only be satisfied with only applying the sharia to themselves due to their own considerations, which we mentioned previously. Afterwards, they violate their agreements and participate in infidelity, like willingly judging according to Taghut laws or exchanging oaths of allegiance with the infidels and the apostates. First, we must bear in mind that this sudden reversal and withdrawal is one of the characteristics of human souls and it does not discredit an amir or a leader who had accepted those people previously and added them to the ranks or was not wary of them. That is because we were not sent as watchers over humans (cf. Qur'an 83:33). We protect and draw close to him who manifests goodness to us and we do not know what he does afterwards. Regarding this, a man came to the Friend [i.e. Abu Bakr] (may God be pleased with him) suddenly and asked him for men and wealth in order to fight the apostates. Abu Bakr gave him wealth and made him an amir. He then became a brigand, killing Muslims and apostates and taking their wealth, until he attacked tribes, which then came giving bay`a to Abu Bakr. The Friend (may God be pleased with him) burned him with fire, just as the tradition states. That did not discredit the perspicacity of the Friend and his knowledge of men and (their) internal states, for he was the best of men after the prophets. Tribes even gave bay`a to the Messenger of God (peace and blessings be upon him) and he appointed governors and amirs from among them over their people. After his death, some of them apostatized and dragged their people with them into apostasy. Some of them were killed in the Ridda Wars as

infidels and many of the Qur'an reciters [early Muslim pietists] died and were martyred. Can a man be faulted for (their sins)? Was the Messenger of God (peace and blessings be upon him) or one of those who came after him a watcher over the people?! This is human nature and God wants to see qualities of those who are firm in us, those whom He loves and who love Him (cf. Qur'an 5:54) and He recompenses thankful people who face horrors and calamities with patience and certitude.

By God! This path, with its bitterness and its calamities, will reveal to us the secrets of the verses in the Qur'an. If we lived scores of years reading its interpretation in the books, our sense of it and our understanding of the reality of its meanings would not be as complete as absorbing them in action during our recitation of them or our listening to them in prayer—naturally, while learning its interpretation from the words of the people of knowledge. "O believers, whosoever of you turns from his religion, God will assuredly bring a people He loves, and who love Him, humble towards the believers, men who struggle in the path of God, not fearing the reproach of any reproacher. That is God's bounty; he gives it unto whom he will; and God is All-embracing, All-knowing" (Qur'an 5:54). What we must do in this situation is to confront (this bitterness and these calamities) with what is commensurate with our power and their power. First, the administration which had been bestowed upon this region became an apostate administration and its people which submitted to its control are some Muslims who do not willingly enter into an infidel state of affairs. That was known by the context of the situation and the judgment passed against them by those who are firmly rooted in knowledge, as we mentioned previously. We also know the context of the situations and circumstances with our own eyes and those who pledge allegiance to us in secret are among those who live in this region.

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If the administration of this relapsed region is strong, it is a war for which we have made the necessary preparations. If it is weak, we must send one who will remove the evil leaders among them before their authority becomes too strong, an act which will later facilitate the fall of this region and provide the opportunity for us to enter it in order to administer it.

In dealing with the minor evil leaders before their authority becomes too strong—especially when we reach the stage of the administration of savagery for several regions—the learned Shaykh `Umar Muhammad Abu `Umar says:

"The Muslim youth could have dealt with the erroneous Shaykh al-Habashi with a cheap bullet in Lebanon at the beginning of his authority. If they did that now, they would be destroyed. However, this al-Habashi and those like him now grew in power and became stronger to the point of becoming too great to deal with them through research and lessons. The people of the Sunna at this time are far away from taking the Sunni path for dealing with these sorts of deviations. They do not deal with these deviations as the Companions dealt them (may God be pleased with them). Deviations like these and shaykhs like these must have the judgment of slaughter passed against them at the very beginning of their authority. There (will be) no fame for them, nor knowledge of or news of them. However, the people of the Sunna, regrettably, now generally deal with their problems with false weeping and begin crying over these situations in a funerary manner as if they are in a Shi`i gathering commemorating Karbala."

Perhaps this paragraph—even though it does not enter into the heart of the subject of the al-Ahbash [i.e. the followers of al-Habashi], it must be dealt with, even if it is in passing—reveals to us the depth of the flaw in the organizations, parties, and groups which are affiliated with the people of the Sunna. If we take Gamal `Abd al-Nasir and the Muslim Brethren as an example, we see a glaring instance of what we are saying. What did `Abd al-Nasir need (to do) in order for judgment be passed against him and his authority terminated when he was first gaining power? The answer: nothing.

What if we ask about `Ali `Abd Allah Salih al-Hakim al-Yamani now and the ability of the Islamic movement to pass judgment against him for supporting the vote for the constitution? If the judgment (of slaughter) had been passed against him, no one would have cried for him and no one would have mentioned him. And now he has grown powerful and in the coming days he will make the Islamic movement in Yemen the appetizers for his meal. There are many, many examples of this and these examples show that the people of the Sunna are afraid of blood and that they are wary of shedding it, out of fear and anxiety, under the pretext of (protecting) the general welfare (of society). However, after a time they pay a price that is far more expensive than what they were wary of and feared. God was pleased with Abu Bakr the Friend when he called upon the Companions to kill the apostates and uproot them before they increased their power and readied themselves.

Let us know that the unbelievers are those who these days are carrying out this predestined Sunna [al-sunna al-qadariyya] since they deal with the leaders of their enemies by killing and

annihilating (them). They know the principle of "Graves for the leaders and the plebes forget."[20] [I.e. kill the leaders and they will cease to have any influence over their followers.]

We also want to point out that sometimes—we seek refuge from this for us and for others—a relapse[21] might happen in the core of the fighting groups. We should not be surprised or amazed at that. The defense against that is for each group to work to come together and show the right way. (The group) should not be severe in things in which it is permissible to be lenient or tolerate something which should be forcefully controlled. Its trust should always be in its Lord and it should not be deceived by [or "become arrogant on account of"] results or the power of a method or a multiplicity of followers and helpers. There is no correct or powerful method save (that which is taken from) the recited Book [the Qur'an] and the Sunna. Followers and helpers will not be multiplied if God does not unite the hearts. There is no help save from God and if God wills, (the group) will receive no help.

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(6) The Problem of Excessive Zeal and the Problems that Accompany It, Such As Rushing Operations, Stupidity, or Heresy

[20] From the section on the al-Ahbash in the book *An Examination of Disparaging and Declaring Trustworthy* [an area of knowledge concerned with determining the reliability of hadith transmitters]. There you will find several examples.

[21] A relapse in this instance, whether in the form apostasy or in the form of heresy, reaches such a degree that it requires fighting the heretical group.

Rushing operations: As for rushing, the prescription for it is understanding and sitting with the youth and clarifying the general policy for action and the importance of biding one's time in some of the stages of the battle in order to drain the enemy, for example, and similar explanations. We will show them that this matter will only be mastered by one who is as ponderous as the mountains, who does not easily give in to the provocation of the enemy. Of course, the believer should not be cold emotionally and he should be angry for the sake of God and act to repulse the forbidden things with everything in his power. However, he should know when and how to act so that he can obtain what he desires. Likewise, we should show (the youth) the importance of listening and obedience, especially regarding matters the underlying wisdom of which we cannot disclose on account of its secrecy. (We should also show the importance of) focusing on the many places in the prophetic biography regarding that. We do not do this out of a lack of energy, weakness, or shying away; otherwise we would not have declared a jihad in the first place. We are working to bring (people) together and to guide them as much as we can and to preserve the ember of enthusiasm by engaging in battles which achieve vexation at the (right) time and place. Our viewpoint is not the viewpoint of those who sit and do not fight. Likewise, it is possible to unload the cargo of excess enthusiasm which these people have for the benefit of the actions. (We should also) show the importance and seriousness of any action as being part of a more general action and (emphasize) the importance of mastering it, even though it may seem small in size and unimportant. This is because the desire for large actions, especially battle, overcomes the minds of some of those enthusiastic people. That is a good quality which usually indicates high aspiration. However, one of its harmful effects is that it moves them to scorn actions that are not large, a fact which may make them listless or make them undertake those (smaller) actions without mastering them.

In addition to all of the preceding, the more we are able to choose the leaders of the action in such wise that they are the object of the trust of the members (of the organization), the more seldom there will be those who overstep their authority through a hasty act and so forth.

As for heresy: Its basic remedy is knowledge and the more the intellectual level is raised for the youth, the more limited this problem will be, or, at the very least, the presence of a steadfast, intellectual cadre in each region defeats this problem at its inception.

As for one who insists on the method of haste or is inclined towards heretical subjects, it is necessary to remove him from the ranks without cutting the bonds of allegiance. He must be dealt with in a manner that is commensurate with the nature of his heresy and his capacity and commensurate with what he may do. He must be prevented from causing harm to the group by means of what sharia politics prescribes for something like that.

Stupidity: As for the zealous person who does stupid things and it is known through discernment or evidence that treating him is not possible, he must be completely cut off from the ranks, especially in the stage of "the power of vexation and exhaustion" because he may cause a disaster not only for the group that knows him, but also for (other) groups and there may be infinite problems that arise because of him. Everyone who has dealt with these sorts of people has experience in this. Among these experiences is that some of the major stories which the newspapers and the media agencies recount are, in reality, about one of those stupid people who has conceived of a plan for a large operation—as far as he is

capable, but it is frequently never suitable for execution—and has written it down on paper and put it inside his desk! Because he originally talked too much and had too many connections, investigators come to his home in order to search it and stumble upon the page on which the dangerous plan was written! They snatched it up and begin investigating him and he begins—under pressure—to mention names (which sometimes are not connected to each other) of those who have no connection to the jihad; rather, sometimes they are ordinary people. However, on account of his numerous connections and the trust that some have placed in him because of his enthusiasm, he also knows some of the members of several jihadi groups and he fingers them. The affair grows to include jihadi groups between which there is no connection (and there are) new accusations and stories. A story is woven from that nonexistent thing. Frequently, the investigators learn

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that this affair is fabricated; nevertheless, dozens have to stand trial and the media agencies print their fanciful stories. Of course, long prison sentences are issued for one who has a connection with the jihad and pronouncements of innocence are reserved for the ordinary people and those who are committed (to the cause), who do not have any connection with the jihad, after they have finished the sentence—sometimes more than one year—in prison. The entire affair and the sentences are agreed upon by the investigators and the state security courts. There are no sentences of innocence passed unless the dogs want to show the people that they are just. Sometimes, some of those ordinary people who have no connection with the jihad or those who are committed (to the cause) receive a prison sentence mistakenly or on account of the investigators' malicious intent. All of that results from the dream which that idiot dreams and who frequently receives a light sentence or is

declared innocent. He is a good trap for those on the outside without intending to be—naturally, we do not desire prison for him or for others.

In another circumstance, one of them is asked to read papers and specific letters then burn them. However, he did not burn them and he hid them well. When his home was searched during the investigators' random searches, the papers are found and not just one; this time, many important and real affairs are exposed. When it is said to him—in prison—why didn't you burden the papers? He says, my soul could not make me comply with burning papers in the handwriting of the shaykhs and the leaders!

The meaning (of all of this): Idiots—especially those who cannot be dealt with—must be removed from the ranks in the stage of "the power of vexation and exhaustion" in particular. Always call to mind, my noble brother, these verses of poetry. Applying them is better than merely listening to them as a song sung by the brothers around you behind the prison walls:

Do not associate with an idiot, the dunce's cap.
An enemy of unsound mind, an ignorant person is no friend.
He does not keep secrets or cover his nudity.
He might swagger and reveal someone who hides.
He might pause and think, desiring to do good, but he does harm.
Like a circus bear, he acts in order for someone to befriend him.
Storytellers relate…
(to the end of the verses)

This is a reference to stupidity in the stage of "the power of vexation and exhaustion". As for the stage of the management of savagery, it is possible to repair the damage of stupidity by emptying the cargo of enthusiasm which the idiot has in many activities in which his participation is not harmful to the men of the administration or the people in the region of the administration. However, one must be wary of his attempts to know more or participate in actions that he should have nothing to do with.

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Fifth Topic

Conclusion

Are There Other Solutions That Are Easier Than This Solution?

Some may ask if there are other solutions that are easier than this difficult solution and which spill less blood. Some may also express doubts about this solution and in this important conclusion we will discuss that.

First of all, I want to make an important observation, which is that merely thinking about any corrupt path or baseless doubt is sufficient to expose its corruption without the need for proof, unless the principle is derived from sharia proof.

Some put forward peaceful solutions—such as elections and being limited to peaceful proselytizing—and most people rationally put forward solutions which utilize force by means of a quick, sudden strike that ends everything in a short amount of time without shedding a lot of blood. That strike is carried out in two ways in accordance with the methodology of the one who undertakes it and his mode of thinking. Some advocate a quick strike by means of a military revolt. Others advocate a strike that is undertaken after secret preparations that none know of (in reality, it is not preparation because something which no one knows of is nothing). Some advocate a rapid strike that is (preceded by a period of) long peaceful education which is undertaken beneath the eyes of the Taghuts, in

which political, Islamic, economic, sharia, and technical institutions are established, and so forth. After that, the rapid strike will be carried out through these institutions. Some of the foolish people say that our sons will carry out the strike and not us. I have no idea how the sons will fight while their fathers are in this condition! The meaning (of all of this) [what follows is quote from `Umar Mahmud Abu `Umar]: "First, we must know that the massive, enormous victory is a combination of a series of smaller victories. There cannot be anything that happens in the field of victory and defeat which will suddenly produce a victor or defeated person, because the unprecedented upturn only exists in the minds of our shaykhs and our leaders. They cherish, in everything that they say and plan, (the hope of) a single strike for which a single preparation may be made, far from the eyes of the adversaries and by this sudden strike we will destroy the adversaries and avoid much of the blood which is spilled and the spirits which perish. Our shaykhs drone on about this idea frequently, using it as a pretext to gradually move away from the conflict under the slogans of education and preparation. This idea has found an echo and acceptance in the souls because it is very beautiful and very thrilling and very rosy. In addition to that, it is very, very cheery. As for it being beautiful and rosy, how can it not be so when it offers to the Islamists victory, power, and sovereignty like a rose? How can it not be rosy when it comes from the illusions of dreamers? When the dream in one's mind differs with reality, one does not enter into debate with rational and intelligent people.

We dream of a very exalted arrangement for "the power establishing an Islamic state" without passing through "the power of vexation", which is the stage described in the verses "if you are suffering, they are also suffering as you are suffering" (Qur'an 4:104) and "they fight in the way of God; they kill, and are killed" (Qur'an 4:111). This is not possible. It is a

deviation and there is no doubt that it is crooked jurisprudence and corrupt laws. This jurisprudence which we hear from our shaykhs that permits political diversity and negotiating with those in authority and does not permit offensive jihad and permits appointing infidels to political, military, and judicial positions in the Islamic state only comes about on account of this corrupt dream, and this dream results from indigestion, the underlying reason for which is the mixing of ideas that are not of the same kind. The explanation of this is that our world, on account of the factors of the Satanic structure in it, has been filled with evil in all of its dimensions and the Islamic hope has been thwarted. When a shaykh comes along to remedy this situation by means of (Islamic) legal rules, this remedy—and under the circumstances of this situation—will make it move away from many of the "hardnesses of the salaf" (as they have been named)

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and towards the "softnesses of the descendents" (their moderation is just as the name implies). That is because the establishment of an Islamic state has occurred without properly preparing the foundation for it. This preparation only occurs through the "power of vexation."[22]

(We agree with this) while appreciating that is difficult, in various stages, to predict and determine the results of the movement of radical change which we intend and its Sunna path which we clarify because it is a movement in which all of the elements of existence take part. It is "one of the most complicated things a human will face in his life and it is one of the most difficult and most abstruse things that happens to human beings in the course of their

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[22] "Articles Between Two Methods" by Shaykh `Umar Mahmud Abu `Umar (may God release him from his captivity).

lives. Thus, the movement of change is a movement with which life is completely mixed. They intersect from the very beginning, such that it appears to man that he is in a whirlpool of waves, unable to distinguish or differentiate between them. It is truly like that. The colors of the spectrum are interlocking, although they are dissimilar." Thus, how can our limited minds perceive everything and know the results of the stages with certainty? "And the Muslim does not know the unseen world, but if one of us was enabled to live and to see the final fruits which fall to the recipients of divine grace, he would perceive that every movement undertaken by the people of tawhid and jihad is a brick in the final edifice: 'Had I knowledge of the Unseen I would have acquired much good, and evil would not have touched me.'"[23] (Qur'an 7:188) What is only incumbent on us is to adhere to the sharia commandments, understanding the circumstances that occasioned them as much as possible and awaiting (the fulfillment of) God's promise of victory and the establishment of an Islamic state so long as we remain firm and make no changes.

Someone may say, "We will apply your previous method to the solution set forth in the study and we will turn the matter against you", meaning that the failure of this solution is known by merely thinking about it. I say that, first, I averred that it is enough to conceive of other solutions in the mind—as we will detail further—in order for reason to discern their corruption, unless they also actually contradict the sharia commands in many of their details. On the other hand, no one is capable of bringing forth a sharia proof—deserving of thought and hesitation—to invalidate the ideal jihadi solution, especially since we are not saying that it is one of several solutions, but rather that it is a sharia obligation. Second, the historical

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[23] "Articles Between Two Methods" by Shaykh `Umar Mahmud Abu `Umar (may God release him from his captivity).

and contemporary experience of Muslims and non-Muslims—that is because the word "state" is a universal expression and all of the states, even those that are democratic, are established after oceans of blood—proves that we need this solution which we have set forth. Each stage of this solution gives way to others in accordance with similar historical, and even modern, situations. This is not an elementary mental deduction. Any failure in a previous situation is attributable to a shortcoming in understanding the universal and sharia causes [or "methods"], a fact which leads to the underdevelopment of this situation. The matter is not attributable to a shortcoming in the solution itself, which is also a sharia obligation, as we said.

Most of the Islamic movements reject that solution because it is difficult and only a few are able to take the decision to follow it in the beginning. They do not acknowledge that and they offer as a pretext proofs which God has not legitimated or they raise up deceptive slogans. It behooves these movements to not combine a lie and a defeat. If they were honest with themselves, they would say: "The road is long and the thorns are many and our legs are unable to bear the embers." Thus, a crisis of candor is truly upon us, regrettably.

I found an article by a specialist in political studies—who shifted toward the side of the peaceful current during the fitna of the 90s in Egypt—in which he censured the movements of jihad for their call to militarize the Islamic movement because the Islamic movement, in his opinion, was entirely a missionary movement. I said: What did the Messenger (peace and blessings be upon him) do with his Companions? By my father and mother, did he not militarize them? Who is more learned than him in sharia and universal law? Why should it not be so since God (praise and exalted is He) commended him as follows in a hadith qudsi

[a hadith in which God speaks directly to Muhammad] in Sahih Muslim: "Fight those who disobey you with those who obey you." The missionaries, in the technical sense of the word of today, were known by that name [in the time of Muhammad], such as Mus`ab, Mu`adh, and the Qur'an reciters (may God be pleased with all of them), but most of

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the Companions were mujahids; nay, even the missionaries were mujahids and martyrs. Even though most of the Companions were mujahids, we can call them the best of those who call others to God in view of the fact that the offensive jihad (jihad al-talab) is the way to freely and effectively spread the call to all of the peoples behind us and defensive jihad (jihad al-daf`) is the way to liberate missionary call to our people from those infidels or apostates who occupy us or to liberate it from the obfuscation which they undertake in order to make it ineffective. Oh, what a religion! It is the religion that is consistent with universal law, if we only understood it.

The role of missionary activity in the stage of the beginnings is to attract the select few. As for the response of the people, that is after the establishment of an Islamic state and after the triumph of God and victory—if the people listen to the missionaries, the call enters their hearts. Do you not see that when the group of jinn [humanlike creatures mentioned in the Qur'an] who listened to the Qur'an heard it, they not only responded; they also went forth as warners and missionaries. For this reason, the tyrants set up all sorts of distractions in order to distract people from listening so that they will not respond.

Thus, do not be surprised that one of the truthful people among the missionaries used to say: "A female dancer appeared on TV and destroyed everything that had taken me a year to

build." The perfect religion of God to which no falsehood comes has not commanded us with commands that do not lead to results. For this reason, the sharia commands us to destroy those impediments and diversions first in order to facilitate the response of the people.

The amount of the response to the Truthful and Trustworthy One (peace and blessings be upon him) [i.e. Muhammad] surpasses the amount of response to any person or missionary today. The unbelieving man believed in him by merely gazing upon his face (peace and blessings be upon him), remarking, "This is not the face of a liar." He (peace and blessings be upon him) was aided by the revelation, which assisted him, and guided him, and repelled the words and doubts of the infidels with the most eloquent words that his audience was capable of understanding, since he mastered their language whose meanings they understood. He was fighting (a type of) unbelief whose adherents may have responded quickly with faith (in Muhammad's message) in comparison with some of the minds now. If it was said to a man among them, "Or were they created out of nothing? Or are they the creators?" (Qur'an 52:35) and he looks to his idol made of stone, it was easy to respond (with faith in Muhammad's message). But the people did not respond to the Messenger of God and he did not win over many. However, when he called to them with those few people (who did respond) and the swords left their sheaths, they responded. And what about us, who have neither the Messenger of God (peace and blessings be upon him) with us, nor his companions (may God be pleased with them)? We fight an apostate idea which claims to be Islam and the response to (our message) is almost nonexistent. Or (we are fighting) infidel religions and ideas which claim that Islam sanctions them and that they are the pinnacle of intellectual, progressive development for modern humanity. The enemy

places terrible obstacles between us and the people, which creates a barrier between us. This is the method of the infidel assemblage throughout all time, so how can we think that a response (to the call) and the winning over of many or the retention of the few is possible in light of the circumstances.

Those people advocate advancing by means of building institutions under the auspices of the Taghuts. They forget or pretend to forget that the Taghuts exchange information with each other and if they do not permit representatives that are worthless to them (participate) in sham parliaments, how will they permit (the establishment of) institutions, with forces and numbers of youth in them? What is to prevent the Taghut after a period of time from fabricating the story of a plot to overthrow the ruling regime or even to shamelessly flaunt (his wealth), calling it "gathering donations for Palestine and Chechnya"? (What these people advocate) abandons the remaining numbers (of people)—who are worthless without a (guiding) idea and a practical, fighting method—so that the distractions of life may snatch them. Thus, the next generation which comes after them begins again and revolves in the same vicious circle, without any model for jihad (to inspire them) to fight in the jihad, as some dream. And this is if they are bequeathed a generation committed (to the cause) originally!

Therefore, when you listen to those (people) about setting the time for their announcement of the jihad, you hear bizarre things because they plan to begin the battle in a stage which can never exist—according to fate—unless fighting precedes it! If they perceive that, this is proof of (their) evil intention and (their) pleasure in pacifism because they recognize that the day will never come in which they will fight in the jihad.

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These solutions are advanced in order to preserve paltry gains, such as survival of a charitable organization under the auspices of a Taghut, or in order to aid a few thousand of those who are committed (to the cause) in preserving a tranquility that is devoid of disturbances, problems, and trials. The outcome of these solutions is to smother the embers of enthusiasm and the flame of faith which is burning in the Muslim hearts these days. This is our opportunity, the propitious circumstances of which may not be repeated until after a long period of time. When that time comes, another generation will enter the fray in the same manner we have spoken of. The difference, however, is that they will curse us for what we failed to do. This is our opportunity. If we lose it, generations of Muslims will be lost in the mire of having to submit to Taghut courts of law and will drown in televised carnal appetites and the rest of the carnal appetites of life, which the tyrants readily provide for adults and children. Perhaps for most of them, (this life) is sealed with dying in coarse sinfulness or coarse unbelief, regardless of the laws of the world, whereas if the Umma is destroyed entirely in this war, they are certainly martyrs, like the Companions of the Ditch [Christian martyrs mentioned in the Qur'an who were killed by a Jewish king in Yemen] or one of the descendents of Hasan. This is as Shaykh Sulayman Ibn Sihman (may God have mercy on him) says: ""If you fight the desert and the city until they perish, that is of less significance than them setting up a Taghut upon the earth who rules contrary to the sharia of Islam with which God sent His Messenger (peace and blessings be upon him)." [cf. page 44 - "If you fight the desert and the city until no one in them remains, this is better than a Taghut being appointed who rules contrary to the sharia of Islam."]

The tyrants plan and plot together for the continued humiliation and pillage of the Umma, the suppression of the jihad, and the buying off of the youth and the (Islamic) movements. Therefore, we must drag everyone into the battle in order to give life to those who deserve to live and destroy those who deserve to be destroyed. We must drag all of the movements, the masses, and the parties to the battle and turn the table over the heads of everyone. We will become a single power by uniting our groups, improving the organization and systematizing the spread of our groups, giving allegiance to each other, assisting each other to the ends of the earth and to its East, and by dividing our enemies and dividing their interests and their goals (by the permission of God). (This single force) will be able to impose the rule of the sharia and preserve its rights and the rights of humanity which the Taghuts of unbelief and apostasy toy with. Thus, we must burn the earth under the feet of the tyrants so that it will not be suitable for them to live in, save (by professing) tawhid and being just to the oppressed. Otherwise, they will be destroyed.

Those who follow them are their slaves. They look to the modern civilization of Satan and their sick minds imagine that the awaited nation of Islam is a nation represented in the United Nations, living with its neighbors and having mutual interests with them. The reality is that the Islamic state is predicated the curtailment of all of that. We, by the grace of God, know sharia and universal laws and hope that God encompasses us with His grace and preserves us through His care until we attain our cherished desires, which is a promise, real and true: "Verily, these are divine promises. If they seemed to be in error to some of us, they will certainly come true for one who stayed firm upon the path and continued the journey. Days and months did not weaken him; rather, he grew firmer and more certain.

What are intense difficulties other than proof of the correctness of the path?" [Quote from Article 63 of *Articles Between Two Methods*]

Military Revolt:

A solution remains which may be partially successful; the success will be partial because its elements are defective. Thus, it produces defective results, which quickly collapse. It is a solution that may be undertaken as a tangential part of our movement, but the foundation of the Islamic state cannot be built upon it, as is related about the righteous servant Fayruz al-Daylami (may God be pleased with him) [a Companion and Yemeni noble] and al-Aswad al-`Ansi [a false prophet who ruled Yemen until Fayruz assassinated him]. This solution is military revolt. Of course, it is a solution taken to a certain extent from the Sunna and may lead to the establishment of a state for those who undertake it as individuals, but it is difficult for the state to continue in an entirely Islamic form, unless the (military) solution is part of the plans and the actions of the entire Sunna solution which this study presented. The movement of Abu Fayruz al-Daylami (may God be pleased with him) was a part of the movement of the Muslim community and was not the pillar of the movement.

Shaykh `Abd Allah `Azzam (may God have mercy on him) says: "Those who wait for a handful of officers to establish the religion of God on earth for them—while they issue commands to the people by means of the first communiqué on the radio after a battle in which there is no suffering or effort and which is preceded by stages of secrecy,

deceit, and concealing the truth—think that establishing societies, transforming souls, personalities, and hearts, and building spirits and polishing them is accomplished with such ease and so little sacrifice!

The aid of God will not be sent down until after long trials and intense tests: 'Or do you suppose you should enter Paradise without there had come upon you the like of those who passed away before you? They were afflicted by misery and hardship and were so convulsed, that the Messenger and those who believed with him said, 'When comes God's help?' Ah, but surely God's help is nigh.' (Qur'an 2:214) Those who wait behind their desks for the aid to descend upon them while they are sitting upon their chairs do not understand the Sunna of God regarding societies or His law regarding missionary activities.

One of the missionaries said to me: I have stayed in an office two years with another employee who was not aware of my views throughout that time. I said: Therefore, for two years you did not speak a single word of the truth which you carry in your heart!

Do you think that if Companions had done as many of the secret missionaries do today that Islam would have gone beyond the borders of Mecca?!

What if Bilal had remained quiet and Yasir and Sumiyya [two Muslim martyrs in the time of Muhammad] had acted fraudulently and `Uthman Maz`un had seemingly surrendered and Abu Bakr had accepted the precondition of Ibn al-Daghna—who gave sanctuary to Abu Bakr—to not raise his voice in (reciting) the Qur'an because his voice had an influence over the sons of the Quraysh tribe? If those people had been silent in the face of the oppression

of the Jahiliyya and its tyranny, Islam would not have been able to go beyond Batha' [the old part of Mecca were the Ka`ba is located] in Mecca and would not have gone beyond al-Harura' [a locality near Kufa in Iraq].

The finger of Bilal which pointed to the sky while he was in severe torment, repeating "one... one" [i.e. God is One. This is a phrase that Bilal repeated over and over while his master Umayya Ibn Khalaf tortured him for converting to Islam] was an earthquake for unbelief which came from the depths of his heart, shaking the tree of the Jahiliyya from its roots.

The voice of reason said to Bilal: "Deceive Umayya Ibn Khalaf and say to him, 'I follow the religion of al-Lat and al-`Uza' [two pre-Islamic Arab goddesses] and then at night go to Muhammad (peace and blessings be upon him), your true leader, master, and exemplar and say to him, 'I laughed at Umayya and deceived him so that he considers me to be with him and he leaves me alone.'" However, missionary activities do not triumph by means of this cleverness and this policy. They relapse and fall to pieces if there are not those who nourish it with blood and build it with skulls and corpses.

Long patience in the face of the oppression of the Jahiliyya, suppressing fervent breaths from leaving the chests and sighs from escaping the bosoms—I say that some may think that long patience is of benefit to missionary activities and they do not know that it is killing the souls, especially if the one with long patience is extremely impatient. Extreme caution reaches the point of madness, and wanton cowardice leads to a slow, incremental death.

Zeal may be subdued at first, then wither, fade away, and die. If it dies, the human changes into a rigid corpse that can do neither right nor wrong, or, as it says in the hadith, his face was not altered one day out of anger—i.e. burning with anger—towards God.

> The cowards believe that cowardice is resoluteness.
> That is the deception of the base nature.

Long patience in the face of unbelief while you are absorbed in your fatal secrecy leads every day to further accommodation with the tyrannical Jahiliyya and finally to intimacy with it, which distorts the innate nature and corrupts one's vision.

Secrecy in the missionary activity of the Messenger of God (peace and blessings be upon him) was for a short period of time and it was quickly made public. Secrecy and caution are necessary with the military company—"Take your precautions; then move forward in companies" (Qur'an 4:71). Secrecy and caution are not what lead to paralysis, anxiety, and death.

Likewise, battle and jihad in the path of God is what separates the leaders (from the rest) and brings forth men through sacrifice. The destiny of Abu Bakr among Muslims, inasmuch as his election was by pseudo-consensus, was not a coincidence or haphazard. Rather, momentous events brought forth Abu Bakr and sacrifice distinguished him (from others)

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and situations, trials, and calamities raised him up. Thus, `Umar said that on the day of Tabuk [one of the battles that took place during the lifetime of the Prophet] he had brought

half of his wealth [for the Prophet] and saw that Abu Bakr had come with all of his wealth. When the Messenger of God (peace and blessings be upon him) asked, "What did you leave for your family?" He said "I left God and His Messenger for them." When he said that, `Umar remarked: "Whenever Abu Bakr and I compete in something, Abu Bakr surpasses me."

Abu Bakr did not need election propaganda or to participate in a list of candidates because his destiny was to appear during the journey and along the path. He never had to resort to buying off the minds with wealth or to misleading the souls by means of glittering signs and flashy actions.

The law of repulsion [qanun al-tadafu`] is the Islamic interpretation of history and events. Regardless of whether the Jahiliyya began or not, Islam must move along according to its own essential movement, a part of which must be the law of repulsion: "Had God not driven back the people, some by the means of others, the earth had surely corrupted" (Qur'an 2:251).

Like stagnant water, nothing rises to the surface of stagnant societies except decay, algae, and moss. The leadership of refined societies which do not undertake battle float along, decayed and corrupted. As for the mujahid society, it is like moving water and the flowing river which refuses to bear decay or to have scum floating on its surface. Leadership must come forth through long battle and deep wounds; otherwise, the countries will be lost. The situation will only become worse and the difficulties of the masses will only become deeper. True leaders must pay the price and swallow the torment and bear the wounds and make the

sacrifices and lose the father and a brother and so forth, until they feel the value of the cause they bear and the belief system which they adopt and the ideas which they sacrifice for. Without this, there will never be a base for Islam." Thus ends some selections from his writings (may God have mercy on him), along with some amendments and additions.

What we want to stress is that the quoted words here do not mean a repudiation of secrecy. We maintain that secrecy is ordered in war and in situations of battle, as we mentioned in the previous quote, "Secrecy and caution are necessary with the military company – 'Take your precautions; then move forward in companies' (Qur'an 4:71). Secrecy and caution are not that which lead to paralysis, anxiety, and death."

By the permission of God, I will deal with the subject of military revolt and secrecy in a detailed essay about universal law in articles appended to this study.

Returning to the adherents of the theory of institutions:

These words by Shaykh `Abd Allah `Azzam (may God have mercy on him), which ought to be written with gold ink, also refer to those who claim that they are acting in accordance with the laws of the Meccan stage, which was a stage of coming out openly with the truth before the unbelievers and separating from them, admonishing them to sacrifice, and ridiculing their fantasies and their gods. Even more important than that, it was a stage of open material preparation by gathering the armed Ansar and getting ready, even if it required the abandonment of houses, family, wealth, and so-called interests. They knew that battle and jihad brings wealth, land, and mosques, along with those interests. As for clinging to

those interests at the expense of the jihad and relying on them, it is the utmost obstacle to the jihad and is the path to losing those interests later, without any vexation of the enemies of God. The people call these interests "the accruements of missionary activity" or "possible action" and they forsake the imperative to prepare for abandoning wealth and homes. Thus, these things which they possess [i.e. the things they gain through missionary activity] are also included in the interests they want to protect! They completely abandon speaking the truth and working to gather the armed Ansar, claiming that completely speaking the truth and gathering the armed Ansar will destroy the achievements of the missionary activity. So what do they leave for the Meccan stage after that? How can they attribute that to the Sunna of the Messenger of God (peace and blessings be upon him) in Mecca?!

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Whenever those people obtain a portion of the acquired interests, the Taghut comes with his troops every ten or fifteen years and takes those acquisitions without toil in accordance with his well-known policy, "the policy of extracting the fangs", leaving these groups to revolve in an black, dark vicious circle so that they have to begin at the starting line once again, or sometimes behind the starting line, or sometimes they are not able to resume. Let us look at Tunisia as an example.

The Taghut undertakes this "policy of extracting the fangs" regardless of whether those who are called foolhardy revolt against him, or without any reason at all, or by fabricating a reason. There are many, many examples of that in several countries and groups of youth are sacrificed without even (causing) a major vexation for the Taghut that will make him think

twice before doing that again. How can that vexation happen while the youth are not prepared for it by the standard of universal law, which is also sharia law? The "policy of extracting the fangs" is the policy which the Taghuts follow. It is a part of the policies of direct confrontation which the Taghuts follow in confronting the Islamic movement in all of its cells, since the Taghut undertakes a campaign against the Islamic movement in his country every ten or fifteen years. With or without a reason or by fabricating a reason, he kills whomsoever he wills and he imprisons whomsoever he pleases and he shuts down or prevents the missionaries from missionary and charitable activities in many of the mosques and pulpits. By doing this, he intends to clip the claws and remove the fangs which the Islamic movement has grown so that the movement cannot use them against him. When the movement was originally tamed during these years—in the majority of its cells—it accepted that (situation), capitulating under the motto of tribulation.

Those people understand tribulation to mean something different than what the correct people of Islam understand. Its meaning, according to them, is that "You walk the path which the sharia commands. If you arrive at the opposite of the goals you set out for, this is a trial for you. God is sufficient for us; an excellent Guardian is He (cf. Qur'an 3:173)"

Therefore, one who observes what the people say finds a perversion of the innate nature and an inverted understanding of the Sunna. You find them denying what originates in the psyche of a sound human, (contradicting) what his innate nature dictates to him and what his rational mind acknowledges. I have read (something) by one of their leaders concerning a phenomenon which he was, regrettably, too confused to talk about. The phenomenon is that he saw many of the youth who were high-minded and had the ability to act in the path

of God applying themselves to low-minded actions—according to his description—and he wanted the youth, as he says, to direct their jihad, their battle, and their effort toward progressive defensive battle! The slow and deliberate build of institutions is capable of confronting unbelief, as he claims. Therefore, we have not made an error when we say concerning those leaders that they have treated the Umma from an erroneous perspective. He wants each of us to contradict what his innate nature has a natural propensity for and to invalidate his rational mind, which says that it is impossible for these institutions to develop under the control of unbelief unless we have built them so that unbelief will later take them over or so that they will (serve as) a investment that is principally for the nation of unbelief. And this is if unbelief will permit you to do that originally. The one who said the following spoke truthfully:

When will the building reach the day of its completion?
If you build it, others destroy it.

How capable were the Companions who were the best of those who understood the Sunna! And this is to say nothing of his error in opposing jihadi action on the assumption that it is the action of low-minded people. He is not able to contemplate interacting with those youth and settling in the theater (of action) among them, guiding them, teaching them, training them, and fighting alongside them. He cannot imagine himself outside of his air-conditioned mosque or outside of his office under the fans. As for giving lessons inside a mosque, portions of whose roof has been destroyed by bombing, or emigrating in order to spread knowledge among the mujahid masses, these things are far from his thinking. He only wants progressive defensive battle, according to his own assertion!

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Naturally, the counter-argument to the establishment of these institutions is that they are put in place as an alternative for the explicit sharia commandments which some neglect on account of their difficulty. Regrettably, they are not put forward as just an alternative; rather, several betrayals by some spoilsmen are directed against the Islamic movement in order to stop the jihad for the sake of establishing these institutions. The methods of the people of tawhid and jihad include, call for, and spur on the establishment of any institution for the service of religion as long as it is not comprised of a forbidden or polytheistic method and as long as the establishment of that institutional endeavor is in its proper place in accordance with the sharia obligations and its timing is in accordance with universal laws.

From all of the sections and topics of the study, we conclude that the movements of salafiyya jihad are ahead of others in their understanding of the religion of God, exalted be He—an understanding of sharia and universal laws. They are the hope (for the Muslim community) if God, exalted be He, so wills it. However, the Sunna of God, exalted be He, does not show deference to anyone. Whenever there is faith, there is victory and whenever there is a falling short of the requisite faith, no one can blame anyone but himself. The requisite faith is in a specific condition here, the condition of humiliation in which the Umma lives requires repulsion and defense. "If the servants of God undertake the duty of repulsion and defense, begin the jihad, and ready their arms, the divine promise must come to pass because the cause and the effect—in the life of the believer—must be correlated and the correlation (between them) is absolute with regards to the promise, unlike threats. (In threats), there it is correlation (between cause and effect), but it is not absolute. The upshot

is that if the promise is delayed, this necessarily indicates a deficiency in the soul of the legally responsible person." [This is taken from Article 5 of *Articles Between Two Methods*, but is not footnoted and is somewhat misquoted.]

Praise be to the One Whose sharia Sunna [sunnatuhu al-shar`iyya] agrees with His predestined Sunna [sunnatihi al-qadariyya] and harmonizes with the movement of the universe and life.

In closing, I again call attention to an important matter which I mentioned previously in the introduction. This study is a general outline; any of the details in it were only mentioned on account of their importance or as an example for stimulating and sharpening the minds. This general outline is very inadequate, to say nothing of the errors it suffers from, like any human work. Therefore, those experts who complete this study must treat it with kindness and the commanders of the groups and regions who lived in the real world must set down the rest of the details and adapt what is in this study with to their own reality.

I beseech God to receive our repentance, forgive us our sins, make firm our feet, assist us against the unbelieving people, and to establish a guiding Cause for this Umma in which the people who obey it are granted power and the people who disobey it are humbled, in which right is commanded and wrong is prohibited. Verily, it is in His power and He is able to do so. Praise be to God, Lord of the worlds.

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First Article

The Battle of Patience

"And We Appointed Some of You to Be a Trial for Others" (Qur'an 25:20)

Praise be to God and peace and blessings be upon the Messenger of God.

"Victory is only being patient for one hour." This tradition epitomizes the path to victory in any battle we plunge into with the enemies. A good example has been cited which will further illuminate its meaning: Imagine yourself having put your finger beneath the pressure of the teeth of your adversary and your adversary has put his finger beneath the pressure of your teeth such that the one who is defeated is the one who cries out first. You cry out first, and your enemy says to you after being victorious, "If you had been patient for one more moment, I would have screamed before you and removed the pressure from your finger and you would have won."

On the day and the moment in which the Russians decided to withdraw from Afghanistan their amount of weapons was not less than the Afghans' amount of weapons at that time; rather, it was many times greater, both quantitatively and qualitatively, from what the Afghans possessed. Likewise, the number of its trained troops was not less numerically or in capability from the Afghan troops. Moreover, when the Byzantines withdrew from their imperial lands in Syria and Egypt at the beginning of the (Islamic) conquests, their number and quantity was greater numerically—many times over—and superior qualitatively from the

number and quantity of the Muslims. So what happened? What was the reason for their defeat?

Sometimes this sort of decision is made in such a way that is impossible for a military analyst to anticipate it prior to it happening, even if it is the day before!

In books of war, what happened is called "the collapse of the fighting administration". The collapse of the fighting administration happens in one of two conditions: (The first condition is) when the side that is withdrawing—if it is rational—sees that the material or spiritual losses (which have several forms) which come from its continuing to fight are more than its gains if it continues to fight. The second condition is the exhaustion of the patience of the side that is withdrawing. It is possible that the first condition has an impact on the second condition, such that we may say: The collapse of the fighting administration results from the exhaustion of the patience of the side that is collapsing.

In this article we will discuss how our enemy works to accelerate the exhaustion of our patience and how we work to exhaust his patience.

The answer (to this question) will examine the most important thing that the enemy does when working to hasten the exhaustion of our patience and how our key to hastening the exhaustion of the patience of the enemy is resisting what he attempts. This is the most important of all the considerations that will follow. Likewise, we must hasten some of the actions in order to achieve our goal.

In the beginning, we will set down an important point: Due to the nature of the psyche of the Taghuts and the psyche of their troops, they are not able to remain under pressure and intimidation for a long period of time. That is one of the reasons—but not all of the reasons – they do not successively and gradually exterminate the Islamic movement; rather, they resort to striking the movement (after) relatively long periods of time. Once that decision is made, a plan is put in place and the matter ends quickly because they know that they and their troops do not have the patience for a long battle, regardless of the extent of their numbers and size. This lengthens the duration of the battle and puts the enemy under another, more severe kind of pressure, which is the massacre of enemy individuals, especially in large numbers. First, it makes him retrace his steps, a fact which prolongs the endpoint of the battle. Second, it works to put the troops and the leaders in a bad frame of mind and they cannot bear it for a long period of time. Consequently, the troops and the officers begin to grumble, fail to carry out commands, or flee. Then the Taghut works to withdraw his troops and keep them away from the battles. He begins—if he did not depart, if he had the courage for making the decision to depart—to prolong the period of the battle by avoiding the clash. He knows that by doing this he will give the mujahids an opportunity to firmly establish

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their military bases and to increase their capacities. However, he resorts to that in the hope that he will be able to strengthen his capacities in the future by internal or external means. In the worst circumstances, he does that for the sake of plundering a larger amount of wealth before departing or in order to carry out the commands of his masters to survive for the longest period of time until they find a replacement for him or they directly intervene, and so forth.

Therefore, we can say that he wants:

(1) To shorten the duration of the battle as much as possible.

(2) To keep his troops from bloodshed as much as possible because he knows that this will scare his troops and it will be one of the factors in prolonging the battle.

Therefore, the enemy puts a vile plan in place for achieving these two goals. This plan is that he will avoid bloodshed as much as possible; rather, he will work to imprison a large number of youth and paint the picture that those who do not resist under pressure will not be fired upon. In reality, he does not hope that the matter comes to that. In the first period of the stage of imprisoning, as long as there continues to be a large number of people outside (of prison), he applies a modest amount of pressure within most of the prisons, except on a few of the brothers that he intends to put pressure on. Then when he gathers the largest amount of brothers in the prisons, he begins to pressure all of the brothers within the prisons and their kin outside the prisons. He begins to make the prisons a hell, resorts to almost prohibiting visits, works to monitor the support and assistance which reaches their kin, and the picture becomes bleak. Thus, the people begin to prohibit their kin from joining the mujahids or assisting them on account of the many examples they see. The condition of the mujahids begins to decline, to say nothing of the Taghut who begins in this stage to change his strategy from one of minimizing bloodshed and multiplying arrests to a strategy of termination and extermination after everyone has been prepared for it through the media. He undertakes operations of killing during police raids and here the situation approaches its end and the patience of the mujahids begins to be exhausted—God forbid!—after the situation began to exhaust the patience of those youths who were in prison.

Likewise, one of the strategies which the enemy follows is "the strategy of concentrating" since he intends to pacify some of the cities and regions and he uses his troops for concentrating his forces in one or two regions in which there are the most arrests and opposition. He does that until his troops began to feel reassured because they are much, much larger numerically than the mujahids. Then after he stops and has gained control over that region, he transfers his forces to other calm regions.

Roughly all of the preceding happened under the vile Egyptian regime at the time when it confronted the mujahid movement, since it had planned in the beginning of the 90s to begin a campaign for striking Islamic entities in general and mujahid entities in particular which had flourished in the ten years that followed the campaign at the beginning of the 80s which began before the killing of Sadat and ended after the end of the trials which followed his assassination. The meaning is that when (the regime) began a campaign, it wanted the campaign to quickly undertake that (strike). The Islamic Group undertook a strong response by killing al-Mahgoub, the speaker of parliament, which made the regime delay its campaign for two years. Instead of the Group exploiting the regime's hesitation, it completely gave the regime the opportunity to arrange its cards. Thus, for two years the Group delayed the beginning of complete opposition (to the regime). It could have taken matters firmly in hand and began after a year, at the very most. When it (finally) began, it made it easy for the regime to undertake the operation of concentrating its forces until it could destroy the entities of the Group in cities and provinces where they were found, one after another. That came to pass because of the mode of thinking of some of the Group's leaders who were focused on negotiations from the beginning of the battle! They thought that a regime like

the regime of Mubarak would submit to negotiations if several hundred of his troops and some of the leaders were killed. The Group forgot that these regimes only worry about numbers (of troops) when they fear that they will escape. "Escaping and fleeing happens when there is the killing of a large number of people along with good media propaganda and also good media justification." [It is unclear house what Naji is quoting from here and below.] And then when the regime agrees (to negotiate), all of the cards of pressure are in its hand—"massive numbers of its members are hostage in the jails"—a fact which makes it possible for him to impose his conditions. And the one who holds

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the most cards imposes his conditions and the other side naturally makes concessions. Of course, we do not except the legality of negotiating with the apostate in the first place, especially since it reinforces his position and leaves him to his apostasy. As for the Group of Jihad, it had not originally taken the decision to oppose (the regime) because its policy was based on long material preparation which would precede action. "That is the policy that was dropped from the plans of the jihadi movements afterwards because it led to disasters. Alternative policies were put in place." The Group was surprised by the discovery of at least half of its cells because of security mistakes. These mistakes made it very difficult to resolve its harmful effects under a regime which follows a policy of random house searches, especially if the group still did not take the decision to begin the opposition. However, despite the immense harm which came to the entity of the Group of Jihad until it ceased operations for a time (without changing its position vis-à-vis the regime), the steadfastness of its leaders and their working toward resolving what happened enabled them to remain; now it is a thorn [shawka] in the throat of the regime and its masters, by the grace of God, a fact

which makes the regime unable to complete its policy of exterminating it and then exterminating the missionary Islamic groups, as it hopes to do afterwards.

The essence of this point is that the reason for the defeat of the Islamic Group is that its leaders did not have a good and clear concept for a military strategy. It neglected 4/5 of its force under what is called the missionary wing; it even made it public, a fact which enabled the Egyptian regime to seize them as hostages and take the cards of pressure in order to hasten the exhaustion of the patience of the Group. That happened over a long period of time and the Group did not undertake any action against that, even though the opportunity was placed before them. As for its dogmatic collapse and its changes of mind, it happened because they took non-sharia positions in dealing with military defeat. This subject has roots in circumstances that would take a long time to explain. As for the Group of Jihad, I do not know how the ignorant people dare make the battle a reason for what happened to it, whereas most of what happened to it transpired after it decided to undertake any opposition!

Returning to the subject: What should we do to hasten the exhaustion of the patience of the enemy and thwart his two goals and his strategies?

If we have the power which the enemy has, then we have the ability to end the battle from the beginning because our troops are not afraid of blood and death; rather, they seek it out. However, we do not have this power—and this is one of the Sunna of God regarding missionary activities. Therefore, our plan, in light of all of the previous facts, is to prolong the period of the battle by opposing the goals of the enemy and surprising him with strong, painful strikes. (We can do this) provided that our focus—according to our capacities—in

the beginning on the comprehensive response in opposition to his goals is greater than surprising him by directing strikes against him. Then after a period of time, if we are successful, our actions will only be surprise strikes against him because, in light of observed experiments, his days in the second stage (of the battle) are spent resisting our attacks until we arrive at the stage of his collapse, by the permission of God.

— We must thwart the strategy of concentration by spreading out our operations over the largest area of land. Regardless of their limitation in the beginning, they must be spread over the largest possible area.

— We must prevent him from achieving his goal of imprisoning a large number of brothers—in order to put the largest number of cards of pressure in his hand—by (doing the following): Repairing the lax security as much as possible and precisely executing the security directives. Pertinent to this point, certain stories have spread among the brothers that a brother was exposed to an ambush and he had CDs or papers with him. The instructions were that he was to destroy them so that he could skirt the ambush without any problems. However, he kept them for some reason and he said prayers and dhikr [saying the names of God or other religious formula] until the situation safely passed. Of course, all of us affirm the reality of stories like these, praise be to God. However, we should know that what the brother did was a sin. He disobeyed the instructions and he exposed himself

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and a group of his brothers—those who knew him—to danger. His sin and those of others may make the dhikrs ineffective next time. Also part of security carelessness is trying to know what does not concern you. There are many manifestations of security carelessness, so seek it out in its most likely locations.

(2) The second method which will thwart that strategy is to turn his house searches for arresting the brothers into a hell and to take down the largest number of his forces. That requires a high price in blood and money and takes a long time to prepare for. However, if there is an arrest or individuals are killed in a house raid, there must be an unexpected action that directs a strike of deterrence and "paying the price" (against him), (accompanied by) a media announcement that the strike is because of the arrest or the killing of brother so-and-so. A few unexpected actions in the beginning, by means of attacking his forces or the forces of the Crusader enemy, announces through the media that these are the reactions to his practices in the prisons or his arrests and that we are targeting his Crusader masters in order to vex them and him, which is a justified vexation. (We can do this) provided that we make it clear that we will not stop targeting the people of tyranny; rather, their practices cause us to do more and make our operations more vicious.

Approximately all of the preceding represents the policy which our brothers, the Lions of the Arabian Peninsula (Usud Jazirat al-Arab), follow. [Members of this group are currently being tried in Kuwait for terrorist activities (May 2005)]. We beseech God to grant them firmness in the cause and steadfastness in (following the) guidance.

We would do well to also remember that the people of unbelief and apostasy's doctrine of conflict is a worldly, material doctrine in most of its structure and they have worldly motives which they conceal with religious or deceptive, so-called cultural motives and that the doctrinal, traditional motivating factor in (these motives) is not a single motivating factor. It is considered one of the motivating factors pushing them to battle and motivating their

ignorant followers. As for what truly motivates them, it is material interests and survival. Thus, they fight for its sake. It is not just any survival, but rather the type of survival which guarantees them a life of unruffled comfort and luxury. Their allies and those who support them are patient and continue to support them as long as their own interests are served by that alliance. Thus, we must effectively thwart that.

Prolonging the length of the conflict and creating a power capable of directing strong strikes inclines the enemy toward reconciliation; naturally, from his side only. Directing strikes against his economic interests and threatening the interests, the economy, and the luxuries of those who support him—using a good media justification, as we set forth in our detailed study—makes the enemy pullback (to protect) the interests which he possesses. This deterrent force also makes his troops think that fighting under the banner of their leaders will not ensure their survival and that they will die for the sake of nothing. The stage of thinking about leaving begins or, at the very least, there is a consideration of flight and awaiting an overturn of the balances (of power). Thus, we find that the people that are most hostile to this missionary call later become sincere soldiers for it, offering up their spirits in its path. That will be dealt with in some of our remarks in the coming articles, by the permission of God. The meaning is this: That the development of the battle by employing a correct strategy is important so that the prolongation of the battle will not harm us more than the enemy, exhausting our patience before his (is exhausted).

We conclude this essay with an incident in the Battle of Badr [the first battle between the Meccan polytheists and the Muslims in Medina]: When the polytheists sent `Umayr Ibn Wahb al-Jumahi as their spy against the Muslims, he said, after ascertaining that there was no

ambush or reinforcement for the small number of Muslims: "I saw that they have 300 men, more or less. However, O assemblage of Quraysh, I saw the tribulations caused by fate. We plainly state that Yathrib is the bearer of stagnant death and a people who have no power or refuge save their swords. By God, what I saw is that a man among them fights until he kills a man from among you. If they strike you down in accordance with their numbers, what good is living afterwards? Open your eyes!"

We take from this incident that if we are able to truly make the enemy feels this way and reinforce it (as our forebears did during their time), that will be the beginning of his defeat, by the permission of God. Let the readers refer to books of sira [books about Muhammad and his Companions] in order to read about the effect of these words on the ranks of the Quraysh.

By the permission of God, those feelings will be the beginning of the path toward hastening the exhaustion of the enemy's patience. Truly, our battle with him is a battle of patience.

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"O believers, be patient, and vie you in patience; be steadfast; fear God; happily so you will prosper" (Qur'an 3:200). Praise be to God, the Lord of the worlds.

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Second Article

The Struggle Between the Human Soul and the Sunna of God in Missionary Activities

"Is it not time that the hearts of those who believe should be humbled to the Remembrance of God and the Truth which He has sent down, and that they should not be as those to whom the book was given aforetime, and the term seemed over long to them, so that their hearts have become hard, and many of them are ungodly?" (Qur'an 57:16)

Praise be to God and peace and blessings be upon the Messenger of God.

Ever since the Sun of guidance dawned upon the soul of the Muslim in our society, a series of tribulations accompanied it. The manifestations of tribulations and fitnas which man faces are varied. When a man begins to pass through problems and normal situations, he sometimes faces the most difficult of them before the guidance (comes). However, his experience of them after his heart has been fused with the vision of faith is a completely different experience. There is the fitna of marriage, the fitna of wealth, and the trial for him in (finding) his job and the source of his income, and so forth. Whenever he succeeds in confronting the fitna, a white spot appears in his heart commensurate with the size of the fitna which he succeeded in overcoming [i.e. the blackness of his sins are cleansed, restoring his heart to its pure, clean state]. Thus, his faith continues to be elevated.

Before we move on to the important subject which we will discuss in this essay, one ought to note an important point here which will be referred to more than once in the subject of the essay. This important point is that when many of us reflect, we find that our best condition of belief was in the first period of the guidance. This condition was not necessarily on the first day—even if it sometimes happens on the first day—but rather in the first period generally. Perhaps that explains for us how the terrible calamity descended upon the first generation from the first moment. That is what prompted some of the educators to use the expression, "Faith is frequently born as a mountain." Even though the faith of the first generation was born large, the trial they faced and their constancy in facing it raised their level of faith more and more, while we, regrettably, learn from many of the Shaykhs and the educators to evade any action which may lead to a tribulation. Thus, we begin in the stage of descent and decline. Likewise, we note that those who were rightly guided among the first generation in Mecca faced falling under the fitna of the appearance and ascendancy of unbelief, (while) those who were guided in Medina faced the fitna of jihad and the gleaming of swords.

In this lesson, we will discuss the most important differences between the fitna of prison and torture and between the fitna of jihad and the gleaming of swords. Likewise, we will discuss the position of the human soul with regards to them and the extent of its endurance of them and to what extent it can bear them and the meaning of that.

The ranks of those who assert the importance of the stage of trial by prison and torture before undertaking the jihad differ between several groups in exaggerating this matter, such that they advise their followers to endure it and to yearn for prison and tribulation, and await

the release from suffering, without really striving through practical measures to achieve that release. If I had not read the writings of one who asserted that, I would not have believed in the existence of this type of human. There is a group that is moderate regarding this matter, (believing that) one openly proclaims the truth before the faces of the people of falsehood and makes material and spiritual preparations and gathers the armed Ansar, (but) there is no striving for prison and torture. However, if that happens, they are patient and consider that to be education for the individuals. As for the third group, it is the group which neglects this matter, even withdrawing from any situation that will lead to problems, such as openly declaring the truth before the faces of the people of falsehood or making material preparations. However, this group does not forget to brag and, of all these sorts (people), cries out the most that it is in the Meccan stage and the stage of patience! I do not know what laws they have left for the Meccan stage. The path of this group largely contradicts the Meccan stage. It is between hypocrisy, coexistence, mixing together, and deception.

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In short, what we want to say is that these three kinds (groups)—despite their different stances—no doubt fall, by various degrees, under the fitna of the appearance and ascendancy of unbelief, its people, and their control over the movement of the society in which they live.

What we want to caution the three kinds (groups) against—including the moderate kind—is that prolonging the period of survival in the fitna under the hands of the oppressors for a long period of time leads to the dwindling away of followers.[24] The human soul—which is

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[24] This is the assertion of one of the shaykhs which we cite as proof to his followers, when he was asked why the Shaykh al-Islam Muhammad Ibn `Abd al-Wahhab—may God have mercy on him—hastened the movement of those with him. If he was patient for a longer period of time, he could have established a large state and a caliphate (by God, where is the shame of those who asked this question)? He

not infallible—is unable to withstand a long period of time in opposition to falsehood that is in a superior position. Prolonging the endpoint without active opposition to falsehood has effects which cannot be denied by those who associate with the youth of Islam for a long period of time. Among these youth are those who relapse completely and those who only show the outward signs of guidance pertaining to clothing and beard. This is an explanation for what happened to groups who had been exemplary in steadfastness and openly proclaiming the truth. They used to enter the prisons and come out even more steadfast. However, when these groups' followers were away in prison for long periods of time, there appeared relapses and submission to the Jahiliyya. Even the kind (of group) which neglected to openly proclaim the truth and which did not face a severe tribulation, like imprisonment and so forth, submitted to a certain degree, as we mentioned, to the fitna of the ascendancy of falsehood and its authority over the society. Thus, you find that the first stages have a strong impact on (such a group), then it quickly became listless. It is only invigorated by an event which draws youth into the movement; these youth bring new blood and the group enters the vicious cycle all over again. Therefore, even though the Messenger (peace and blessings be upon him) urged his Companions to be patient and steadfast, and to more openly proclaim the truth, he did not prolong the fitna of this stage because it was hard on them. He opened to them the door of emigration to Abyssinia, then to Medina. Likewise,

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responded: "The judicious missionary does not abandon his followers as spoils for the enemies for a long period of time. Otherwise, that would lead to the dwindling away of the followers."

There is no doubt that the questioner and the one who voices the sentiments of a group from among the currents in the Islamic middle is shameless. He asked this question while the members of the currents which he represents live the entire length of their lives and die for the sake of achieving paltry goals, such as studying in a mosque by the permission of the Taghut, or (establishing) a charitable institution beneath the authority and supervision of the Taghut, or (striving for) a goal sullied by polytheism, such as membership in a parliament or being a minister in the Taghut government. If only he were independent in his ministry and judged according to the sharia! But he is part of the Taghut order. Days go by and generations die and those acquisitions are stripped from them. New generations start the cycle anew for the sake of the same acquisitions—there is no power or strength save by God. Afterwards, they criticize an imam who established a state [i.e. Ibn `Abd al-Wahhab] and he only fell short in its expansion because of questioners like this one, who only desire to refrain from the attack.

he permitted them to speak words of unbelief under certain circumstances. He also worked to prepare for opposing falsehood and gathering the armed Ansar. The judicious leader does not abandon his followers as plunder for the enemies for a long period of time. Otherwise, that would lead to the dwindling away of the followers. [This is a close paraphrase of the first footnote on this page.] Therefore, he must quickly strive to remove them from the oppression which they submit to and work to reclaim their rights. Thus, you find that the Messenger of God (peace and blessings be upon him), after a trivial amount of time of staying in Medina, sent the raiding party of `Abd Allah Ibn Jahsh (may God be pleased with him) in order to lie in wait for a caravan of the Quraysh in order to reclaim some of their rights; (he did this) even though it opened the door of opposition [from the Meccans], which some may have thought would lead to negative results. However, such is the sound human soul, which must demand its rights. If not, then its patience will almost be exhausted. Even Bilal, when he saw that Umayya Ibn Khalaf [his former master] was a captive of `Abd al-Rahman Ibn `Awf (may God be pleased with him), could not leave him. `Abd al-Rahman Ibn `Awf defended Umayya and yelled to Bilal, "He is my captive!" Bilal only responded, "I will not be saved if he is saved! I will not be saved if he is saved!" The human soul is made of flesh, blood, and sinews and it has a limited capacity that ought to be respected; otherwise, the leaders of the movements should blame no one but themselves if they are taken by surprise by the dwindling away of their followers and their dissolution, one after the other, or at least their fall into lassitude and their lack of giving. In time, the movement will dissolve by degrees, or the least one can expect is that its leader will seek refuge in changing it into a movement that is a pale distortion in order to preserve its numerical size by holding back the movement from any action in which there is a large

Note (TS): The patience of the human soul (for fitna) has limited capacity and the longer it is tested, the more likely it is to dissolve, and the followers will dwindle away.

sacrifice of time, soul, wealth, homes, and so forth. He makes the laws—which are valid as exceptions pertaining to specific individuals

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or specific conditions—into a general principle and path which his followers walk. This is to say nothing of how some of them resort to clothing the truth with falsehood and covering the Jahiliyya situations with Islamic garb so that they can recruit the largest number of followers without feeling pressure and, to this end, distort [lit. "twist the necks of"] the sharia texts.

Steadfastness in confronting this fitna and steadfastness in confronting the fitna of jihad and battle raise the level of faith for an individual and these are two of the most effective things for educating the individual and a Muslim group. However, why did the sharia provide ways out of the fitna of prison, torture, and the ascendancy of falsehood—such as emigration and dissimulation according to the differences of their sharia degrees—but it did not provide for ways out of the fitna of battle (it is a fitna, according to the text of the hadith: "The gleaming of swords is sufficient as a fitna"). Rather, the sharia made it obligatory until the day of resurrection and made neglect of it or neglect of serious material preparations for it—especially when it is obligatory—to be among the signs of hypocrisy. And as relates to imprisonment and torture, it is as we said: Despite its importance, especially in the beginning, prolonging it leads to the dwindling away of followers. As for the fitna of jihad:

First: It is lawful in order to ward off a greater fitna: "Fight them, till there is no fitna and the religion is God's" (Qur'an 2:193); rather, the greatest of fitnas is a fitna of religion through imprisonment and torture, which cannot be repelled except through battle.

Note (TS): Fitna of religion thru imprisonment and torture is greatest fitna, but prolonging will lead to dwindling of followers as it breaks the soul and hardens pride and humility; Fitna of battle strengthens followers; Fitna of jihad (killing in the path of god) greatly strengthens followers and the fills soul with pride, triumph, and exaltation.

Second: The fitna of battle—on account of the terrible tribulation that accompanies it—is suffused with power and strong sensations which eradicate many of its effects on the soul, until it becomes a door for the release of care and sorrow.

Third: Killing in the path of God—which is what many of those under torture desire—is easily done through jihad. If we begin speaking about this point, we will never finish. Despite the severe fitna of blood, skulls, and the scattering of limbs, the human soul is capable of enduring it for long period of time; rather, his love and desire for it grows greater, in contrast to the fitna of imprisonment.

Likewise, the fitna of the ascendancy of falsehood and the pain that accompanies it, such as prison and torture, treats limited aspects of the human soul, such as pride and pushing the soul to be humble in the path of God and changing the soft soul until its constitution is hardened. However, prolonging it longer than necessary may lead to the breaking of the human's pride, especially if intense humiliations from the ascendant falsehood accompany it. It is met with wanton cowardice by the individuals who bear the truth and pessimism in planning the prescription by means of the correct Sunna. On the other hand, jihad treats all of the aspects of the soul: the soul in victory, the soul in defeat, the soul that has pride, and the soul when there is triumph and exaltation. It completely refashions the personality. Therefore, there were a few of the Companions who experienced the two fitnas, while most of the Companions only experienced the fitna of jihad because all of its stages are sufficient for refashion the believing personality and the believing group which later assume the trust

of blood, honor, and wealth—the blood of the people, the honor of the people, and the wealth of the people.

Jihad is a fitna and within it is the cure for this fitna. The enemies of God frighten you and you frighten them. It is sufficient for you, with regards to pride, to carry your weapon, free from all of the chains of servitude to falsehood, submitting to the commandments of God alone, your Creator and your Provider.

See Dabiq 14 article.

In summary, the tribulation of prison and torture, being patient for a period of time under the ascendancy of unbelief and its people, and the tribulation of the jihad (against) unbelief and its people are all important for educating the Muslim group and the Muslim individual and for raising the level of faith. However, the tribulation of prison should not be sought until we do something that will certainly lead to it, such as openly speaking the truth. Thus, we are openly speaking the truth and we beseech God for vigor. Likewise, if that comes to pass, its length should not be prolonged. On the other hand, one is commanded to seek the tribulation and fitna of jihad and the gleaming of swords. It is an obligation until the day of resurrection and no harm comes to the soul from prolonging it.

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When we say that one should not prolong the fitna of the ascendancy of falsehood, we mean that we seek a serious outlet through which we can exit, meaning the movement works to extract its members from it. A Muslim should not say he understands the religion of God if he conceals religion or alters it in order to please falsehood, giving in to its pressure—to say nothing of the one who does so while claiming to be a leader of a movement. Of course, that is permitted as an exception for an individual and so forth, as (in the case of) `Ammar

(may God be pleased with him) [a Companion of the Prophet who dissimulated and cursed the Prophet when he was captured by nonbelievers]. As for basing the entire movement on an exception in the Meccan laws (which are themselves an exception, which means an exception within the exception!), this indicates that it is a sick, crippled movement that bears the trust of this religion and it is more noble for it to dissolve itself and to absolve its followers from any bay`a or covenants so that the sincere people among them may assist those who are able to bear the trust of this religion with strength.

This is what I want to point out and I hope that those who are responsible for education in our Islamic world will contemplate it. Praise be to the one Whose sharia Sunna agrees with His predestined Sunna. The movement of the universe and life harmonizes with them both. Praise be to God, Lord of the worlds.

[90] Note (TS): Have complete trust in god and believe all the stories told of the enemy fleeing even when it seems impossible that the mujahid will win (that battle); the stories cannot be (logically) explained, they are true and god makes them true, he can blind the enemy, paralyze the enemy, and make their bullets miss; god protects the believers.

Third Article

Our Men and Enemy Soldiers under Fire

"We will cast into the hearts of the unbelievers terror, that they have associated with God that for which He sent down never authority" (Qur'an 3:151)

Praise be to God and peace and blessings be upon the Messenger of God and upon his family, his Companions, and those who gave allegiance to him.

In a scene that has recurred often in each land in which jihad was undertaken in the path of God, one of the mujahids in the Arabian Peninsula and those who are with him were surrounded by several cars of officers and the troops of the Taghuts. He got out of his car and approached without seeking cover and he began to spray the troops of the enemy who were in the vanguard (with bullets), knowing that there were many of them. If one of them had remained stationary a little while and opened fire upon the mujahid brother, he would have mortally wounded him because he was out in the open and without any cover. However, they fled like mice, a fact which furnishes important evidence that when the group which was an the rear saw what happened, they immediately fled, even though the mujahid brother had not fired upon them, not even one bullet. The matter did not end after that. The brother approached and began chasing the scattered remnants of the officers and the troops! He started pursuing them with his machine gun while he was out in the open and

some of them are in their cars and most of them were putting on protective jackets! An uninterrupted chain of (such) tales and stories from the depths of history began on the day of Badr and extends throughout all of the battles of the mujahids as long as they readied the equipment of faith—purity of intention, purpose, and banner (under which you fight) and complete trust (in God)—after adopting the best means (of carrying out the battle). One of the brothers relates that after Khost in Afghanistan was conquered, the mujahids surrounded it for a long period of time waiting for the arrival of some of the armored vehicles which the mujahids had taken as plunder from previous battles, in order to use them to conquer the fortress in which Russian troops were entrenched. This seems to say, "We will not be defeated when these armored vehicles come." When the armored vehicles came and they began to attack, shells fell and destroyed the tanks and the mujahids fled and some were killed. Afterwards, they gathered for a time and surrounded the fortress once again and relied upon God. They do not think about armored vehicles and they stormed the fortress with only their light weapons. The brother says that he was lying in wait on lookout from the top of the mountain. "I saw the same troops of the enemy, who had destroyed the armored vehicles previously, heedlessly flee, leaving their light and heavy weaponry behind." Thus, Khost was conquered. How did God-given tranquility [sakina, God's holy presence] descend upon the mujahids while they were weak and how did the troops of the enemy flee while they were in a more advantageous position? "[God has already helped you on many fields,] and on the day of Hunayn, when your multitude was pleasing to you, but it availed you naught, and the land for all its breadth was strait for you, and you turned about, retreating. Then God sent down upon His Messenger His Sakina, and upon the believers, and He sent down legions you did not see, and He chastised the unbelievers; and that is the recompense of the unbelievers." (Qur'an 9:25-26)

Some of the loved ones [i.e. fellow believers] attribute that to the courage of the mujahids and the cowardice of the enemies of God. This may have been one of the reasons among many; however, sometimes the mujahid knows for himself that his courage is not enough for the above-mentioned situation. In another respect, the troops of the enemy may have previously engaged in battles with people who were not mujahids in which it was proven that (the Russian soldiers) are blessed with innate courage. So what happened when they confronted the mujahids? Why were they filled with terror? Why did the mujahid find himself having received steadfastness many, many times more than what he had expected from himself? Why were the hands of the enemy soldiers paralyze when shooting, which the people of the world cannot explain? How (does one explain the incident when) the situation become straitened for one of the riflemen among the mujahids? He shot in the name of God and he was almost certain that his shot would not reach the target, but he was compelled to shoot. Afterwards, he found that his shot had been lodged in the vital organs of the troops of the enemy. Sometimes, the range of the weapons should not, theoretically, hit the target due to the far distance. How (does one explain the incident when) the polytheists triumph in one of the battles and they had the ability to continue purging the remaining believers. Then God turned them away in order to test the believers—would they remain firm in the Cause of God afterwards or would they turn back?

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How (does one explain) the scales of the conflict changing while the mujahids have no hand in it, as long as they make every effort and execute the sharia and universal laws [lit. "commands"] of God? There was a single moment separating the placing of the Companions behind the trench [during the Battle of the Trench when Medina was

surrounded by the Meccan polytheists. On the advice of a Persian Muslim, Muhammad had a trench dug around the city, which held off the attackers.] and none of them felt safe going into the open and their hearts were in the throats and some doubted God—and between God sending the wind against the polytheists, extinguishing their fire and overturning their kettles; a mere wind did that. However, the most important thing is that the leaders of the polytheists found that the battle will of their troops had collapsed and that they did not want to continue further. (The leaders) took the decision to return with the army and the scales of the Confederates [a coalition of polytheists who tried to destroy the Muslims in Medina at the Battle of the Trench] were overturned. They abandoned their allies, acting like base traitors, and terror devoured their hearts, making them easy prey for the believers. There was a single moment between this and the Prophet (peace and blessings be upon him) saying: "Now we will attack them and they will not attack us". Therefore, we give good tidings (of victory) to the mujahids in Iraq as long as they remain steadfast. They must not alter (their conviction) that that moment is coming, even if they are given an earthquake [i.e. even if they suffer a crushing reversal of fortune]. Perhaps it will not come unless with the earthquake, when the believers say from the depths of their hearts: "This is what God and His Messenger promised us and God and His Messenger spoke truly." The enemy might make this decision [to leave?] for a variety of reasons—because of another operation, like slaughtering the American [i.e. beheading an American hostage], or a new humiliation, like the humiliation of Abu Ghurayb, or a new miracle, like the miracle of what happened in Falluja (may God strengthen it), when the greatest army in the world surrounded it with their lethal weapons, advanced technology, intense air cover against a small city in which the mujahids had nothing except light weapons which were not even comparable to the light weapons of the enemy. This is a coming moment, O mujahids of Iraq (by the permission of

God); only (be) steadfast, steadfast. When that happens, by the permission of God, you must only prepare to give thanks for this bounty and grace and be thankful that there is no time for rest. None of you should pray the noonday prayer unless in the fortresses of the traitors in your countries [i.e. you must move quickly consolidate your victory in Iraq and take over the surrounding countries] and be certain that the terror which will be in their hearts at that time when their god, America, withdraws will be indescribable. You must do to them, and to the ministers of their collaborationist government, and to their police forces what the Messenger of God (peace and blessings be upon him) did to the Banu Qurayza [the Jewish tribe that betrayed Muhammad in Medina. As a result of their betrayal, all of the males of the tribe were executed.]. At that time, only listen to opinions like those of Sa`d Ibn Mu`adh (may God be pleased with him) [a Muslim who the Prophet put in charge of adjudicating the matter of the Banu Qurayza's betrayal. He came up with the punishment and the Prophet ratified it.] Let us embrace that judgment. Do not heed the opinion of those who say at that time, "America, the allies, and the Confederates will not leave or they will return once again." These people will only be those who forsake you once again and continue staring at you: "They think the Confederates have not departed; and if the Confederates come, they will wish that they were desert-dwellers among the Bedouins asking for news of you. If they were among you, they would fight but little." (Qur'an 33:20) When the Confederates leave in these sorts of circumstances they do not return. Be sure of that. I beseech God to shed His grace upon you on that day and to give you power over those traitors and those pygmies and governments of the neighboring states who stand behind them supporting them.

I said, "There is much continuous evidence of the approach of that situation happening, by the permission of God. We must listen to the stories told about the weeping and wailing of their troops until their voices were higher than the sound of the rumble of battle! (We must also listen to stories told) about their stupidity, enabling the mujahids to strike them several times from a single position. As for (the stories told) about crushing their hearts and their egotism, the mujahids say that when striking one of the cars in their military convoys, those who escape flee without paying attention to what struck the individuals of that car. I have no doubt that when one of their troops comes from his country, he is blessed with intelligence and courage and everything that he thinks he will find when he fights the sincere mujahids."[25]

Do we not understand that God is the One in Whose hand lie the forelocks of the servants and between Whose fingers lie their hearts; He changes them as He wills. If He wills, He blinds their sight, paralyzes their hands, and turns aside their bullets. (Do we not understand) that he protects the believers and defends those who believe? What part of that does the enemy possess? If God wills, He can make their hearts (sympathize) with the believers. As for (the reports) about several other miracles, we ought to see and hear (stories) about the massive spiders which attacked the American troops and their allies in Iraq and spread terror in their hearts. (We should also see and hear stories about) the mosquitoes which bite them and cause the skin to swell and collapse, for which there is no cure.

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[25] Refer to what I quoted from the newspapers of the enemies concerning the reports of the specialists in psychological and mental health in the armies of America and its allies before and after the invasion. (They report that) some of (the troops) suffer from epilepsy and madness.

There are documented accounts in the newspapers of the infidels of something like ghosts who are fighting during the battle of the mujahids [i.e. apparitions are fighting alongside the mujahids against the enemy]. The advanced weaponry of the Americans could not harm them. Praise be to God!

Those who follow the dozens of news reports which the newspapers and the media channels report in the West and which relate news and stories like these are able to consider and recognize the effect of these stories, with their many details, upon the West – both the masses and the troops of the enemy.

News of miracles like these, and the attack on New York and Washington before them, and the miracles which occurred between the two, now enters every home of the unbelievers. There is no house of clay or tent which it does not enter, which smoothes the way, by the permission of God, for a stage that is separate from the stages of the jihad of the believers at the present time. That is the stage in which the enemy recognizes and is certain that he is fighting against God. Do not be surprised at its appearance, when you will see some of those who have goodness and rationality from among the men and youth of the armies of the original infidels and from among the men and youth of the armies of apostasy joining the caravan of the jihad. How can we be surprised, when books of history have told us about a number of the leaders of the armies of the Crusaders who joined the army of Salah al-Din when they saw miracles like these or (stories like when) Khalid Ibn al-Walid, who was one of the greatest leaders of the army of the unbelievers, went to Medina after the Battle of the Confederates. On the way, he was met by another leader who was heading in the same direction. (This leader was) `Amr Ibn al-`As. He said to him [Khalid], "Where are you

going?" He replied, "The sign has become clear... and the path has become evident... We only saw manifest miracles from those people and God's assistance to them and their patience which proves that they are the true bearers of the religion of God, the Creator of the heavens."

Do not be surprised, my brothers. It is a characteristic, a goal, and a proof in our divine method and our missionary and jihadi path that the worst of the enemies of this religion can—through the power of God, in whose hand is the forelocks and the hearts of the servants, and His guidance of the believers—change in seconds into sincere followers of Him, who spill their blood in His path and who enter the gardens of Paradise ahead of thousands of the youth of the Islamic movements who are weakly religious and who live many years among the Muslims, living like the violators among the Bedouins. We beseech God for forgiveness, vigor, mercy, and acceptance of the repentance of us all.

Do not be surprised, my brothers. When the infidels cleaved the face of the Prophet (peace and blessings be upon him) in the Battle of Uhud, he said, "A people who cleave the face of their Prophet will never prosper." Then God sent down a Qur'an upon him which will be recited until the Day of Resurrection: "No part of the matter is thine, whether He turns towards them again, or chastises them; for they are evildoers." (Qur'an 3:128) And God, powerful and glorified, says, "Those who persecute the believers, men and women, and then have not repented, there waits them the chastisement of Gehenna, and there awaits them the chastisement of the burning." (Qur'an 85:10) O God! They have persecuted the believers and it is possible for them to have repentance and a new life!

The emigration and jihad which the generations of the mujahids have offered up, as well as (their) abandonment of (their) countries and (their) material gains and interests and shedding their blood and destroying themselves in the jihad and the horrors which are associated with it will not vanish into nothing. It will have an effect, even if it is after some period of time.

In this regard, `Ikrama Ibn Abi Jahl and Sufyan Ibn Harb were speaking with each other immediately after their conversion to Islam. One of them said to the other, "We have surpassed the people. The Companions of the Messenger of God (peace and blessings be upon him) were tortured and killed and they emigrated, leaving their homes and their people, and offered up their souls, their wealth, and immense sacrifices. What do you think?" The response was, "Arise so that we may begin to fight the people of unbelief that perchance God will grant us martyrdom and forgive us and upraise our stations." Praise be to God! The sacrifices and horrors which the mujahids and the believers confronted will bear fruit for the generations which will enter Islam in the coming stages, by the permission of God. They also yield other fruit, which is that God permits these (horrors) to happen so that the enemy commits so many crimes that he completely deserves the unmitigated pain that God will afflict him with. Not long ago, the Russians descended with their helicopters upon an Afghani village whose men were in the mountains fighting in the jihad. There were only old men, women, and children in the village. They killed the old men and the children and made the women board the aircrafts and they stripped them of their clothes and threw them, alive, from the planes. When the mujahids returned, they took off their clothes in order to cover their women, their sisters, and their mothers. They raised their palms in prayer against the Russians and after a short period of time God wiped out many (of the Russians)

[93] Note (TS): We must continue to fight for the people of unbelief (those who flee the violence) to pave the way for future generations.

Note (TS): Use of Chernobyl disaster to "prove" god punishes the unbelievers; no shortage of tragic events to use as proof of god's punishment (narrative).

in the Chernobyl disaster. (Furthermore), God enabled the mujahids to be one of the chief reasons for the collapse of the Soviet Union. The armies of the apostates from the countries of the former Soviet Union repented and joined the caravan of jihad in Tajikistan, Chechnya, Abkhazia, and others—even in Russia itself. In Chechnya, we even saw Russian generals of Chechen origin, like Jawhar Dudayev, lead the jihad against the most vicious army in the world, to say nothing of that army's rank and centrality. How did people like these appear? Was it not when they saw the method of those who are patient and their steadfastness in the face of the greatest arsenal of weapons in the world and the miracles of the All-Merciful which descended upon them and (when they beheld) the reality of the so-called great power?

Of course, among the aspects of the events of recent years is that God tested those who believed and He shows their steadfastness and the sincerity of their faith to the people. He annihilates the unbelievers and He accepts the repentance of whomsoever He wills from among them. He made us behold the sign and the proof that in His hand alone is the hearts and the forelocks of the servants.

The balances (of power) will change, by the permission of God, at rates that the mind cannot perceive. The troops of the enemy will flee before us and none of them will want to confront us; rather we will see the best of them join us, by the permission of God, only if we obtain the keys of the hearts and the minds by doing what God, praise and exalted be He, has taught us.

As regards this stage, at whose threshold we hope we stand, we must continue preparing what God has commanded us to make ready for it, as found in the hadith qudsi [a tradithing

in which God speaks directly to Muhammad] which is in the *Sahih Muslim*: "I created all of my servants as adherents of the true religion. Satans come to them and turn them away from their religion and forbid them (to do) what has been made lawful for them and command them to associate with Me that which I have not sanctioned." He [Muhammad] (peace and blessings be upon him) said in the same hadith, "Verily, God commanded me to burn the Quraysh. I said, Lord, they will crush my head, calling it bread." [ie. "They will crush my head like bread." It is as if he (peace and blessings be upon him) is saying, "O Lord! I am weak and those around me are not able to defend me against that." He (powerful and glorfied is He) said, "Turn them out as they turned you out, fight them and We shall aid you, provide and you shall be provided for. Send an army and We will send five of its like. With those who obey you, kill those who disobey you."

The prerequisite and the path which we must walk until we arrive at that stage and the things we must do to return the wayward flocks among the unbelievers to their original state—which the satans corrupted by stirring up dust, doubts, and base desires until they prevent the unbelievers from seeing the signs in the universe and in themselves—is to work to burn the homes and countries of the unbelievers and to fight alongside of those who obey God against those who disobey. Whether they are eradicated and God delivers the earth and its human inhabitants from them or God shows them signs and proofs in order to guide them, we cherish both, as happened with the Quraysh.

Any delay, retreat, or diversions in this matter in particular or holding back the youth who must carry it out will diminish five times its equivalent in (the sending of) angels and the divine miracles that accompany them.

The missionary call, in its traditional form, will not bear the fruits that are hoped for unless miracles, proofs, and contemporary human exemplars accompany it, which will make the believers firm and attract the attention of the unbelievers. Those miracles will never appear unless our method of missionary activity is in accordance with the method of the noble Companions and their practice which suffuses their actions. This method is jihad. Although the missionaries known by that name [at the time of Muhammad] included Qur'an reciters, such as Mus`ab Ibn `Umayr and Mu`adh Ibn Jabal and others (may God be pleased with all of them), most of the Companions were fighting missionaries. Even those who specialize in missionary activity were fighters and martyrs.

What I want to say in this article is:

We are in the theater of the largest battle, in which we lie in wait for the enemy and in which the enemy lies in wait for us. (We are also) in the theater of small battles when the cacophony of bombs and the roar of bullets grows loud and when death approaches from above. When these things happen, the blinders are torn from the eyes and the veil is removed. As for

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those who hope to meet their Lord, they pay no heed to it, as if to say, "Bravo, oh bravo, to this terror. It is what you desire, oh my Master!" As for one who does not hope to meet his Lord, it is the moment of truth. Whether he is destroyed or God saves him, we must exploit his condition before the heat of the moment from his body and his mind grows cold—perhaps in his mind it continues for a long period of time. We are in this blazing atmosphere which the world is experiencing in the atmosphere of the largest battle. After

the small battles and operations we must focus our message to humanity in order to call them to pause in order to contemplate the reality of the conflict. If we do that, let us be sure to increase the fire of the battle and focus our call during it.

(A direct path and an indirect path)—I say that if we do that, then we must be certain that the balances (of power) will change at rates that the mind cannot perceive. All of that is not idle fancy; rather, there are stories repeated throughout all time of that happening to every believing group that was certain of God's promise and truly relied upon its Lord, seeking forgiveness from Him and steadfastness.

I beseech God to accept our repentance and forgive us our sins and make firm our feet and grant us victory over the unbelieving people and to establish for this umma a guiding Cause in which the people who obey Him are strengthened and the people who disobey Him are humbled, in which right will be commanded and wrong will be prohibited. Verily, He has authority over that and is able to do it. Praise be to God, Lord of the worlds.

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Fourth Article

Universal Laws Adhered to by the Elect and Others

"Had God not driven back the people, some by the means of others, there had been destroyed cloisters and churches, oratories and mosques, wherein God's name is much mentioned. Assuredly God will help him who helps Him—surely God is All-Strong, All-Mighty." (Qur'an 22:40)

Praise be to God and peace and blessings be upon the Messenger of God, his family, his Companions, and those who gave allegiance to him.

In a previous article, I mentioned that the reality of the peaceful method which many nonviolent [*kaff al-aydī*, lit. "restraining the hands". A variation of this phrase is used in the Qur'an to refer to Muslims who were reluctant to fight for the sake of Islam. Cf. Q 4:77] groups advocate is taken from the method known as the method of Gandhi. Some of the intellectuals of these groups even openly espouse that, attempting to revive the method of Gandhi as a modern example of the life of the Prophet (peace and blessings be upon him) in the Meccan stage. Exalted is the religion of God above their lies and falsehood.

Note (TS): Those who profess the method of nonviolence/method of Ghandi as the modern way of the life of the prophet are in falsehood.

One of those who claim understanding denied that his reformist current resembles that of Gandhi, stating: "One can have doubts about the mujahid movements to the extent that its

method resembles the method of the Irish Red Army (!)[26] because this army adopts armed resistance. (!)"

Perhaps this impostor and many readers will be surprised that the response to him is that his remarks about the mujahid movements are correct to a certain extent (with some reservations)!

So that we can resolve the ambiguity which is exhibited by this response, this was the article: In the beginning, the aforementioned article aimed to demonstrate that the nonviolent movements which follow the method of Gandhi followed a method that contradicts universal laws and which will not achieve the goals they are striving for and that the method of Gandhi which contradicts the (universal laws) is not what put the affairs of state in India in his hands or in the hands of his party and is not what defended it from the horror of the English. The reality is that the law which pushed the English to relinquish control to Gandhi was the jihad which the Muslims undertook in India and the armed resistance which some of the other factions undertook, factions which sought the downfall of the English for close to two centuries of continual resistance; whenever they sank, they returned even more fiercely, without losing hope, until the patience of the English was exhausted, a fact which forced them to submit the keys of the countries peacefully to a man who was famous on account of the nature of his personality. Their interests were preserved for them after they left India and the non-establishment of a Muslim state in those regions was guaranteed. This is one explanation for what happened. According to the other explanation, (the withdrawal

[26] There is no organization called the Irish Red Army and perhaps the opponent—who we mentioned at the beginning of this article and who considers himself and his followers to be historians of the salafi, reformist current in Egypt—meant the Irish Republican Army!

Note (TS): Funny: determining which interpretation (is correct) would take too long and divert us from our subject; bottom line: setting up states can only be achieved by repulsion/power (even democracies do that); Steed likens to Kierkegard's coining of the term "leap of faith" – at some point, the evidence runs out (Jesus walks on water) and you have to take a leap of faith.

from India) was a link of the chain of leaving the colonies and turning them over to movements whose leaders or those around them were collaborationist. Determining which explanation is more probable would take a long time to explain and divert us from our subject.

Therefore, people of sound mind agree and are certain that the movement of Gandhi did not violate (universal) law and no new law appeared on its basis which humanity had not known (previously). [In other words, Gandhi's movement of nonviolent resistance did not violate the universal law which states that power is obtained through armed struggle because his movement was not the real reason for the departure of the British from India.] (They are also certain) that setting up states and establishing (them) can only be on the basis of power and the law of repulsion. Even the democratic states were established after wars that destroyed everything until one side was victorious over the other. Then, the victors came to an agreement on this form of political order. This depiction is from real life.

The law which made it possible to establish a state in Medina was arming Ansar among the Aws and the Khazraj (tribes) who the Messenger wanted to arm during his time in Mecca so that he could begin to establish (a state) with them, even if the matter required leaving homes, family, and wealth. This is because

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he knew that the armed Ansar were those people who would bring mosques, homes, people, wealth, and all of the other acquisitions. Even clearer than that is the entry of the masses into Islam and the expansion of the state which took place after the conquest and the victory in accordance with universal law that cannot be violated.

In contrast, the method of the nonviolent groups avoids gathering the armed Ansar under the pretense that it will incite the Taghut regimes against them, a fact which will expose the gains of their missionary call to danger, as they claim! They neglect the emigration to countries or lands or mountains—where there are Ansar and which are safe for training for the jihad—so that they will not be accused of working to destroy the state of the Taghuts (!) and under the pretext of not wanting to remove all of the missionaries from the regions – as they claim. By this they contradict sharia law in the Meccan stage, which is also a universal law. They make it easy for the Taghut to reap those missionary gains without hardship as a consequence of his well-known policy, "the policy of extracting the fangs", leaving the nonviolent groups to revolve in a dark, vicious circle. They have to start again from the beginning, or sometimes further behind, or sometimes they are not able to resume. Tunisia is a lesson for us.

Many of the Islamic movements which were formed after the fall of the Caliphate have pondered for quite awhile on the answer to the question, "What is the sharia method for resurrecting the State of Islam?" This question requires a lot of time and effort to obtain the correct answer or to delineate its traits, especially when there are other questions that they cannot give a clear answer to, whether in describing the event or God's decree for it.

Those who contemplate the matter find that the State of the Caliphate fell and the colonial states collapsed on account of the large amount of opposition, much of which was from Islamic movements. Regrettably, however, most of these movements did not have a clear response to many of the important questions, the answer to which would have made them

adopt the correct sharia position, which is certainly in conformity with universal law. This is a fact which would have enabled them to change the situation for a long period of time or less. At the very least, having a correct answer would have put them on the beginning of the correct path rather than this vicious circle that the Satanic whispers which fill their minds put them in.

When the Caliphate fell, all of the left-wing and right-wing parties in our societies were in the stage of growth. However, these parties—especially the left-wing parties—strengthened their steps and strove to proceed well toward their goals in building their states and their societies. Meanwhile, the Muslims and their organizations quarreled about what they had to do to establish the state of Islam according to the prophetic method. It is a dishonorable and disgraceful affair. Even though the people of Islam possess the largest resources (need for) achieving success controlling the state, those who did not have the resources very easily became rulers of states and those who had the resources became exiles who did not possess a single meter of land on which to die peacefully.

The people built their states, laid its foundations, and buttressed them. They made its pillars firm and they secured its resources and they instructed the umma as they saw fit. They acquired advanced positions while the people of Islam were still debating and quarreling about the ideal method for establishing the Islamic state! All of the debaters claim that their proof for what they believed regarding the establishment of the Islamic state was derived from the prophetic method.

Regrettably, some of the people still think that this method needs more investigation and research and many of the people of religion still gather the people together in order to tell them about the ideal method for causing the downfall of the Taghuts or the ideal method of reviving the State of the Caliphate.

The Muslim Brothers in Egypt during the days of Hasan al-Banna numbered approximately one million people, as reports relate. At that time, the inhabitants of Egypt numbered around 20 million people. As for their special "military" organization, it used to include a spy agency stronger than the spy agency of the Egyptian government, such that they monitored groups of youth belonging to other parties who were trained to undertake assassinations of the British and their supporters among the Egyptian government. Meanwhile, the spies of (King) Farouk knew nothing about them. But the reader is referred to the book "Points above the Letters" by Ahmad

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`Adil Kamal, who was one of the most prominent members of the elite Muslim Brother agency in the 40s and 50s. In that book, Ahmad `Adil Kamal bluntly explains the extent of the methodological stumbling and defects which snatched away the opportunity from them at that time. In it, he demonstrates that Gamal Abdul Nasser used to rely on an organization that was much weaker than the organization of the Brothers; nevertheless, the Brothers support of him before and after the revolution was a factor that aided him in the first years of the revolution. Naturally, the Brothers at that time adopted a position that was not entirely consistent with the law of resistance. However, they deviated from their path and their goals. Afterwards, they repudiated all of that completely and they cast it behind their

backs, even though the portion which they kept of this law at that time was approximately the only righteous thing in their method.

Shaykh Tantawi (may God forgive us and forgive him) is able to move all of Damascus with a single one of his sermons and he used to be able to rally the people of Damascus to any cause he wished, even though the enemy of God Michel Aflaq—one of the founders of the Baath party—was not able to gather a hundred people around him for the sake of organizing a protest or a lesson. Rather, the Baathists and the Communists were not able to gain the votes of the ignorant people in the villages of Syria until they put the title of Shaykh or Hajj in front of their names.

The success granted by God, exalted is He, is with the Muslim who is guided. Moreover, he is more likely to reach his goals than the unbelievers. Among the names that we have for the sharia is "the guidance", which means discernment in perceiving that which is sought. Moreover, that which is sanctioned by the sharia is more likely than something else to achieve the goal. The one who complies with the sharia method is more likely than one who is disobedient to achieve what is sought.

Why, even until the present time, have the shaykhs not asked themselves: Why has the unbeliever achieved his goal and harmed the Muslim against his will? Why did the Baathists build two states while the shaykhs of Islam were not able to find a sanctuary for themselves? (This happened) even though all of the implements of battle were in the possession of the Muslims and their shaykhs, as we set forth previously, and few were in the hands of their enemies, contrary to our situation now.

Does this question not impel me and every rational person who has not rented out his mind to someone else to believe that what the shaykhs said regarding the prophetic method in establishing the Islamic state is a mistaken understanding of the prophetic method and not a mistake in the prophetic method itself?

The prophetic method in its essence is the universal method in establishing states. However, the sharia message is only proven by a sharia proof. Moreover, one of the disgusting errors is that someone thinks that the prophetic way has a special order and principles that are independent of the order, principles, and laws of normal change among all humans. In this is a rebuttal to those who make the prophetic method a special method in establishing the state which none but the people of Islam know.

The universal path which rational people walk in building their states is in essence the prophetic path in establishing the Islamic state, because the state is an existing, universal thing and its name is given to a single thing that all people possess. However, in addition to this state are laws and values which this state is governed by. This is an Islamic state because it is governed by Islam and its values are derived from Islam. This is a Communist state because it is governed by the values of Communism. This is a Baathist state because it is governed by the values of the Baathist party. However, they all share the name "state", which is given to a single existing thing and the existing thing is the "predestined law" [al-sunna al-qadariyya], something that all people have regardless of their religion and their values.

All men are political animals.

Note (TS): A “state” is any entity governed by “predestined law” so Islam is a state like Ba’ath and Communism.

I could demonstrate what follows in (this) article through the words of the learned among the forbearers, such as Ibn al-Qayyim and Ibn Taymiyya; however, what is the benefit of that if the minds of the people do not perceive (this truth) without (hearing) the statements of those learned individuals?

All of the preceding should make it clear to the reader how I critically analyzed the words of the opponent, which in a previous article I said were true to a certain extent. There, I mentioned some reservations, among which were:

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— The goals of others may have the goals that are sanctioned in our religion mixed with goals that are not sanctioned in our religion. Hence, the universal laws which make their goals a reality are mixed with what is permissible and what is not permissible.

That is because all of the sharia laws and (Islamically) legitimate methods or what and the sharia commands for the attainment of some goal are necessarily the most useful of the universal laws for achieving that goal because God completed our religion for us and sent it down to us to guide us to that which is most sound. On the other hand, the universal decree [al-qadar al-kawni – i.e "universal law"] does not have to be part of the sharia. By stealing, one can acquire money although it is not (Islamically) legitimate.

Others have goals that resemble the goals that are (Islamically) legitimate for believers, as well as immoral goals. For example, they have the goal of establishing a state; however, a specific sectarian element may have power in it. As for the believers, the people they have are the equals (of non-believers) and their state has the mercy of all creatures as one of its

goals—so that the missionary call will be secure within it in order to guide humanity, which Satan has led astray—as well as not ruining property and destroying souls without reason. Therefore, achieving their goals requires using the universal methods [asbab kawniyya] at their disposal. Their adoption of battle as a universal method which they supplement with other universal methods—which are in the sharia, of course—achieves all of their goals. They avoid targeting children and women as long as there is no greater sharia benefit in targeting them—such as deterring the enemy from doing the same, according to the school of thought of some of the people of knowledge. They do not target the enemy on account of his race or his nationality. Those among the enemy who repent and makes amends, take, by their action, a place in this world and the next that is greater than those who already believed, as long as their action is better (than the those who already believed).

Meanwhile, others pay no attention to these principles unless they need other goals or goals resembling the goals of the people of faith.

Likewise, nothing prevents others from completely uniting against a common enemy with those who completely differ with them in their belief, whereas some of the goals of the people of faith are purifying the ideology and the dogma from mixture and corruption. Thus, they do not follow this law in this way. This final point has degrees and is detailed.

Likewise, the victory of the ideology and the recompense in the hereafter is put before material interests in the eyes of believers. Therefore, they continue in the battle, even though they have been defeated, out of a desire to attain martyrdom or to not yield to the

enemies. Meanwhile, others may yield to the enemies in order to achieve a specific goal or in order to obtain some of the material interests, which are better than nothing.

The most important things which we want to distill from these reservations:

(1) Our adoption of universal methods should be limited in accordance with the sharia goals that we are striving to attain. We should not transgress. When the mujahid movement benefits from books of others regarding the arts of war, such as guerrilla warfare, and from books on the arts and methods of wars and battle, one should use caution and observe that they put methods that can be used to achieve goals that resemble our sharia goals, in addition to goals that do not resemble our sharia goals.

Praise be to God, in the last decade many studies by the people of tawhid spread by means of the Internet in which books of the art of war written by others were purified from that which is not permissible. However, one might need to use some of the books of others when it was impossible to obtain the corrected books. Therefore, caution should be emphasized. In the previous decades, the arena was loaded with books by some of the groups which—with deceit and confusion—gave legitimacy to most of the political and military methods of others—especially political methods—claiming falsely and lying that they are derived from the prophetic, sharia policy. Meanwhile, systematic studies at that time were difficult to obtain. Here we caution that the political, security, and military books which the heretical movements published—such as the Brothers—are more dangerous than books of others because they mix their writings with proofs from the Book [i.e. the Qur'an] and the Sunna

[99] Note (TS): Infiltration of mixed goals/thought can be difficult to discern, be wary.

and events from the sira after they have distorted them. Meanwhile, one can read all of the books of others and know that an unbeliever wrote them. The infiltration of the Brethren thought into the intellectual structure of the jihadi groups is dangerous and destructive. If the group is a missionary and jihadi group, the destruction is more intense, especially since there is a call to jihad in all the writings by some of the leaders of the Brothers, whose author the reader thinks is well-grounded in understanding; however, they were confused in their concepts and no one who affiliated with them escaped their vipers except Shaykh `Abd Allah `Azzam (may God have mercy on him). The explanation of that takes a long time.

In short, we must learn from what happened in the first Afghani jihad to Hekmatyar (may God guide us and him), Sayyaf, and Rabbani. Were it not for fear of prolixity, I would relate how they were educated by principles drawn from the interpolated writings of the Brethren, even though they could not be put to the test on account of their foreign origins. Thus, it is said that if God intended good for a foreigner, He would guide him to an adherent of the Sunna.

(2) The second matter which we must point out—and which is also connected with the first matter—is that when the sharia policy is adopted along with the universal laws which others adopt, it is adopted in its ideal form.

For example, the leftist movements concentrate on the importance of capital and it has had a large effect in their movements and the movement of their enemies. They consider it to be the greatest impetus driving conflict and battles between people. As for our sharia policy, it

does not neglect the role of capital and its effect on humans. However, it does not make it the single catalyst or chief impetus of conflict, especially with regards to the believers. The sharia emphasizes that the need of the soul of the believer for servitude to the Creator is the greatest impetus and catalyst for conflict and that that is what a sound innate nature imposes on any human whose innate nature has not been corrupted, just as it emphasizes the role of capital in conflict in a way that is commensurate with its true influence. Perhaps for most of the leaders of the enemies and many of the troops and followers it is the fundamental catalyst (of conflict). Thus, economic pressure on the enemies is part of the sharia policy; however, with respect to the ranks of the believers, this is a different matter. Sharia policy does not ignore capital as a motivation for some whose hearts are united (through money) and a secondary and subordinate motivation for some of the believing ranks. However, it is not crucial for motivating the firm base among the believers. Likewise, the sharia makes it a fundamental element, like fuel for the battle and conflict between two sides. Thus, there is the verse [in the Qur'an] that indicates that capital is the artery of battle and that not spending money on battles and normal necessities leads to abandonment of the Messenger of God (peace and blessings be upon him). However, he reassures the believers that if those who have money are unable to pay for the costs of battle and the necessary expenditures for the believers, then God has the storehouses of the heavens and the earth [i.e. God will provide; cf. Qur'an 63:7]. All of this is meant to urge the believers to spend money in the path of God and emphasize the sharia laws which designate sources of capital, such as zakat, booty, and the like.

Note (TS): Sharia should be the catalyst, but OK to mix w/ universal laws and to include capital (spending money on battle).

We will set forth a final example for this subject, which is secrecy. We see that the sharia does not neglect the importance of secrecy as a universal method in military matters.

Note (TS): Sharia sets forth universal law of “secrecy” but not too much that it impedes the movement.

However, the sharia does not forget that we are principally in a guidance movement. When we are excessive in using secrecy, we leave the scope of the movements of guidance and enter the scope of Mafia gangs or the methods of the Islamic esoteric movements [such as the Ismailis]. Excess in secrecy in this exaggerated way may impede the advance of “how much” (we succeed) by making the movement spend many years reaping only numbers of defeats. (It may also) impede the furtherance of "how" (we succeed). I have set forth what is connected with the "how" in the conclusion of this detailed study. Therefore, the sharia sets forth this universal law of "secrecy" in an ideal form which is suitable for the nature of the movement and the Islamic methods.

Among the examples of this subject is also what we mentioned at the end of this detailed study regarding military revolt. We demonstrated that it may only partially succeed as a universal means establishing the state of Islam because its elements are defective and produce defective results that will collapse before long. It is a solution that may be undertaken as an additional component of our movement, but the foundation of the Islamic State cannot be built upon it, as is related concerning the righteous servant Abu Fayruz al-Daylami (may God be pleased with him) and al-Aswad al-`Ansi [see page 76]. Of course, it is a solution that is adopted in addition to the Sunna and may establish a state for those who govern it as individuals, but it is difficult for this state to continue in a completely Islamic form, unless the solution is part of the plans and actions of the complete Sunna solution which this study sets forth.

The movement of Abu Fayruz al-Daylami (may God be pleased with him) is a part of the movement of the Muslim community and not the pillar of action for it. Note that this is the complete Sunna solution for a non-Islamic movement whose only goal is obtaining power. As for the Islamic method, it has several goals.

Also among the examples for both the first and second point is that the institutions that primarily make up the entity of the movement and secondarily make up the entity of the state are political and economic institutions and institutions for the legal [i.e. those dealing with Islamic law] and secular sciences. This matter pertains to the duties which the sharia enjoins in general and specific texts. However, some tried to leap to establishing these institutions prematurely or without the ideal, universal sharia method and they try to imitate others, like the Jews, and the Rafidi Shia, and the Taghuti political parties, which inevitably leads them to fall into differences. The Jews get close to those with power and authority, even if they believe that they are infidels. They believe that the Christians are infidels, but they built their institutions before their state (was established) by getting close to every infidel who possessed power and authority. Thus, sometimes we read that some of the trends that are Islamic in word attest to the importance of universal law; but when we look at its application, we find obvious flaws. Hakim al-Mutayri, the secretary-general of the salafiyya movement in Kuwait, wrote an article on the situation of Islam today. In it, he mentioned how the Islamic movements ignore the law of power and serious striving to establish an Islamic state and attain authority first; failing to do so makes them revolve in a vicious circle. He even clearly stated: "Most of their learned people and the missionaries among them strayed from these divine laws." And he said: "These movements cannot attract large numbers, even if thousands of years pass them by, without authority."

However, upon application, we find that his movement strives for power by getting close to the Taghuts, the people of power in his country. It even got close to the Americans when he and the leaders of his movement stated recently, when they gathered this year at the American Embassy and an American delegation attended, that there was much good in the plans of the Americans in the region! What is the difference between this and the method of the Jews? Is not the only difference between them is that the Jews are wittols who used their women to draw close to those with authority and power?

Circular logic.

In brief, Islam makes the building of institutions legitimate by means of legitimate power which comes by legitimate means, with the caveat that the sharia does not prohibit any building of institutions or other things—which can be obtained in the stage of the beginning without power and authority—as long as it is legitimate and initiated at the proper, Sunna time.

In closing, we stress that the world is a place of laws that cannot be abandoned or opposed. They crush one who stands before them, or plays with them, or disregards them under the pretense that he is busying himself with the salvation of his heart or with the times of day for remembering and worshiping God. The divine laws do not defer to anyone and are not held back at the behest any man, whoever he may be. This is a complete mercy from God to His servants. The Companions (may God be pleased with them) were the best of those who combined Sunna mastery of universal things and Sunna understanding of sharia things. They deserve religious loyalty and universal loyalty. We beseech God to make us follow

their guidance and walking their way. Verily, He has authority over that and is able to do so.[27] Praise be to God, Lord of the worlds.

[27] Those who want more should refer to article 87 and article 97 of "Articles Between Two Methods" by Shaykh `Umar Mahmud Abu `Umar (may God release him from his captivity). I have quoted frequently from both of them in order to clarify the subject dealt with in this article.

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Fifth Article

Note (TS): Religious practice of jihad (despite bloodiness of battle) is most blessed because it's more merciful than the punishment of god of eternal damnation and hellfire, so it saves future generations from that awful fate.

Our Method Is a Mercy to All Beings

"We have not sent thee, save as a mercy unto all beings." (Qur'an 21:107)

Praise be to God and peace and blessings be upon the bountiful mercy—the seal of the prophets and the messengers [i.e. Muhammad]—who arose with the sword before the Hour (of Resurrection) so that God may be worshiped alone and so that those who oppose His command may be humbled and brought low [this is a paraphrase of a hadith]. (Peace and blessings) be upon his family and his Companions and those who gave their loyalty to him.

One who contemplates this final religion finds the effect of mercy in everything that God decrees for His servants: A worshiper who experiences the acts of worship—even those in which there is hardship and which require patience—becomes aware of the mercy in them which flows into different aspects of the life of the individual and society. As for human interactions, God decreed for humanity a method for the interactions and conduct between people in a single society—even the family, the smallest unit in society—and between neighboring societies, a fact which attests to the divinity of this religion and its being sent down from a knowing and merciful Lord for His servants.

Some may be surprised when we say that the religious practice of jihad—despite the blood, corpses, and limbs which encompass it and the killing and fighting which its practice

entails—is among the most blessed acts of worship for the servants, if not the most blessed in reality, especially since many of the details of its practice in our sharia have been specified by our Prophet (peace and blessings be upon him) and his followers, a fact which makes it one of the most important things which pertain to understanding the verse "We have not sent thee, save as a mercy unto all beings." (Qur'an 21:107)

There are many questions which we need to contemplate in responding to it. Why does the sharia give great importance to this act of worship? Even if the Qur'an made it the summit of Islam, why does it decree that one who abandons it must necessarily be a hypocrite? Even one who does not try to see the truth of it is generally somewhat hypocritical. Why did the Lawgiver want to make the sustenance which comes by its means to be the greatest sustenance, even though one who is preoccupied with obtaining necessary sustenance is not preoccupied with it? Why is it "a mercy unto all beings"?

We set forth these questions so that the believers may contemplate and understand them. In this article we will discuss the final question. I say (may God grant success):

Those who are hostile to this act of worship in all of its details, which the Lord of the heavens ordained, range between extremists, the wicked, and the ignorant, even if they all share some level of ignorance. As for the extremists, they are the zealots and the idiots among the original infidels among the Jews and the Christians and others who accused Islam of severity and mercilessness in all of its religious practices. Their people suffer on account of their stupidity. As for the wicked, they are from the same class as the previous one and are those who say that Islam is a religion of mercy and peace and that jihad is immoderate

and excessive and that it has nothing to do with Islam! As for those who combine extremism, wickedness, ignorance, and stupidity—or exhibit some of that—they are our countrymen who follow the Sunna of those who went before us and who would have even entered the hole of the lizard with them [i.e. follow them anywhere?]. Among them are those who fully apostatize, such as the nationalist parties, the democratic parties, and the Baath parties. Among them are those who become absorbed in the errors of some of the peaceful Islamic movements. The difference here is that even though the apostate parties deny that offensive jihad is part of the sharia of Islam, they are firm and call for defense jihad despite the differences between them. Meanwhile, the peaceful Islamic movements, despite their theoretical acknowledgment of offensive and defensive jihad, put conditions on them which have never been met since the revelation was first sent down. Moreover, what they say is incompatible with the mercy that is meant to thwart corruption!

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What we will concentrate on here is demonstrating that all of these kinds of infidels, apostates, and wayward people adopted methods which caused harm to humanity and which push it further away every day from the mercy bestowed by the Lord of the worlds and that the method (of jihad), which Satan caused humanity to think is filled with killing and blood, is the most merciful of the methods for all created things and the most sparing of the spilling of blood.

First, we must know that the Creator of this awesome, wondrous universe can have nothing other than the attributes of perfection and He has perfection in (His) attributes. He is the Creator, the Maker, and the Fashioner and He is the Merciful, the Compassionate and He is the Avenger, the Almighty, and the Proud. (We must also know) that all of the sharia and

universal decrees of God are the requirements of His names and His attributes, praised and exalted be He. [E.g. He is the Avenger, so His laws must set forth the proper pursuit of vengeance.]

Among the perfections of His mercy to His servants is that His servants know the benefits of the religious practices He imposed on them through the tongue of their Prophet. By examining the experience of the prophets who preceded him, the wisdom of God in legislating becomes apparent to them and the Prophet and his followers perceive that its distinguishing feature is the wisdom of God, exalted be He, that justifies it. He, praised be He in His exaltedness, calls them to the truth in all of the forms that will impel them to accept and acquiesce (to it) since He, praised be He, does not legislate for His servants regarding some matter unless it is consistent with [lit. "cut from"] the universal realities, which give steadfastness to human souls that desire to know that what He said and legislated agrees with what He created and fashion. "We shall show them Our signs in the horizon and in themselves, till it is clear to them that it is the truth" (Qur'an 41:53).

God created humans and bestowed upon them hearing, sight, and other things. What is in the earth He gave them for their use and He supplied them with good things. But afterwards, they disbelieve and join partners with Him and shed blood and destroy the soil and (their) descendents and violate the inviolable things of God and corrupt the earth. Because the mercy of God, praised and exalted be He, precedes His anger, He sent messengers to point humanity toward things that would guide them and warned them about the consequence of unbelief and joining partners with God and opposing his command and about corrupted things that cover the earth and harm humans. All of that leads to angering

the Lord and the descent of His punishment in this world and the next because He is a wise Lord who abstains from frivolity. He did not create this world in jest. [See Qur'an 23:115.] And because He is a wise, just Lord who abstains from oppression, He will never allow the oppressor to oppress and corrupt without punishing him for his actions.

Despite the mercy of God in sending prophets, most of the people followed Satan and stubbornly opposed the prophets. Before God sent down the law of jihad, He wanted to show humanity what would happen without jihad so that they would see the complete wisdom of the Lawgiver, praised and exalted be He. The result was terrible: stupid, stubborn opposition from most of the people and the followers of Satan until things became difficult for the prophets when they saw that the situation was getting worse day after day and that the infidels and the obdurate only gave birth to progeny to whom they taught unbelief and opposition. One generation influences the generation that follows it and in this way the generations become corrupt upon the earth and spread unbelief and corruption among humans. They even work to create a fitna for the believing few, either by direct pressure or by the fitna of exalting unbelief and its people in the eyes of the weak few among the believers. The destiny of all of them—the people of unbelief, and those who create fitnas and turn away from the believing few—is eternal hellfire in the hereafter. The laws of the prophets (before Muhammad) do not have what it takes to get rid of this hardship, except that God says that He will send His punishment down upon the unbelievers, even if they number in the millions. Thus, God sends down a terrible punishment which is commensurate with His power and anger due to the violation of His inviolable things and the waging of war against those under His care. It is a punishment that establishes the justice which is missing from the earth. As for the punishment of the hereafter, it is more

intense. "And because of their transgressions they were drowned, and admitted into a Fire, for they found not, apart from God, any to help them. And Noah said, 'My Lord, leave not upon the earth of the unbelievers even one. Surely, if Thou leavest them, they will lead Thy servants astray, and will beget none but unbelieving libertines. My Lord, forgive me and my parents and whosoever enters my house as a believer, and the believers, men and women alike; and do Thou not increase the evil doers save in ruin!'" (Qur'an 71:25-28)

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All of this is also due to the completeness of the mercy to humanity in this world and the next. First, it does not give free rein to those people to corrupt the earth and destroy it after unbelief, polytheism, and oppression have encompassed humanity. Second, it is a salvation from the fire for coming generations that will be influenced by this divine verse when they are forgetful and the enemy of God and the enemy of humanity succeeds in misleading them once again.

This is in addition to an important observation which I want to draw attention to: the material punishment of God had encompassed the people of polytheism, unbelief, and oppression and those among the people of faith who did not stop them.

As for this final essay, our Messenger (peace and blessings be upon him) delivered a mercy for all beings and religious practices which were all sent down to him as the greatest mercy to man; among them is jihad in the path of God. It is a greater mercy to humanity than the awful torment of God being sent down directly upon them. God decreed for this Umma to punish those who deserved punishment at the hands of the believers. Sometimes God sends

down His punishment if the people of faith hesitate or neglect to prohibit wrong and engage in jihad or He sends it down partially as an aid to the mujahids, especially in light of their weakness, which is one of the laws of missionary activities [see page 83]. He, exalted is He, said: "Fight them, and God will chastise them at your hands and degrade them, and He will help you against them, and bring healing to the hearts of the people who believe, and He will remove the rage within their hearts; and God turns towards whomsoever He will; God is All-knowing, All-wise." (Qur'an 9:14-15) And He, praise be He, said: "Say: 'Are you awaiting for aught to come to us but one of the two rewards most fair? We are awaiting in your case too, for God to visit you with chastisement from Him, or at our hands; so await; we are awaiting with you.'" (Qur'an 9:52)

God made the sword to stop the unbelievers at their border, to prevent their advance, and to guide some of them. On the other hand, from the punishment of God which had previously descended [i.e. the flood of Noah], none were spared save the believers.

Among the swords of the Muslims which descended upon those who deserved them is a mercy to humanity:

A sword against the polytheists among the Arabs until they converted to Islam—He, exalted is He, said, "Then, when the sacred months are drawn away, slay the idolaters wherever you find them, and take them, and confine them, and lie in wait for them at every place of ambush. But if they repent, and perform the prayer, and pay the alms, then let them go their way; God is All-forgiving, All-compassionate." (Qur'an 9:5)

A sword (raised) against Jews, Christians, and polytheists among the non-Arabs until they convert to Islam, or are enslaved, or until they are led by them. They are those who blaspheme their Lord by attributing a child to Him or they joined partners with Him. He, exalted be He, said, "Fight those who believe not in God and the Last Day and do not forbid what God and His Messenger have forbidden—such men as practice not the religion of truth, being of those who have been given the book—until they pay the tribute out of hand and have been humbled. The Jews say, 'Ezra is the Son of God'; the Christians say, 'The Messiah is the Son of God.' That is the utterance of their mouths, conforming with the unbelievers before them. God assail them! How they are perverted!" (Qur'an and 9:29-30)

As a mercy to those who came after them, the sword fell upon them so that those among them for whom God had decreed guidance would return.

A sword fell upon the abstainers among those who were associated with the qibla [i.e. other Muslims]. If their fitna became widespread, they would inflict humanity with torment. Let us take usury as an example: As the Shaykh of al-Islam says, it is in the last of the forbidden things and the sin committed with the approval of two sides (in a deal). Why is it by abstaining from religious practices one side might be pleased with it and not the other side. There is an intense torment (which was revealed) regarding this example, such that the exegetes say that the scariest verse sent down in the Koran was sent down regarding usury because it threatens the believers with the torment which was prepared for the infidels. He, exalted is He, said: "O believers, devour not usury, double and redoubled, and fear you God; haply so you will prosper. And fear the Fire prepared for the unbelievers." (Qur'an 3:130-131) Thus, the sword fell upon the countrymen of the Muslims as a mercy to them if they

committed this grave sin. The learned people of the Umma agreed on (the use of) that sword. He, exalted is He, said: "O believers, fear you God; and give up the usury that is outstanding, if you are believers. But if you do not, then take notice that God shall war with you, and His Messenger; yet if you repent, you shall have your principal, unwronging and unwronged." (Qur'an 2:278-279) The people of knowledge say in commentary on this verse that

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it not only refers to those who regard usury as lawful, but also to those who engage in it. The Umma agrees that those who commit sin wage war, as when the people of a country agree to do business with each other using usury.

Among the swords which is also connected to the previous sword is the sword (raised) against every ruling or subject apostate who knows this religion and then leaves it, causing a fitna for the believers and spreading corruption and oppression in the earth.

Among those things which more clearly elucidate the concepts and meanings which we want to take away from this article is that the various people who rebuke the people of faith for engaging in jihad have brought down killing, destruction, and corruption on humanity, which is more than what they falsely attribute to the people of jihad. They say that these things happen because of the jihad, while in reality it is one of the results of their corruption and their corrupting (of others). There is no corruption in the sharia of God. By "various people who rebuke", I mean that all of them are among the Jews, Christians, and apostates—the nationalists, the Baathists, and the democrats—and also those among the misguided of the peaceful Islamic movements. An explanation of this follows:

— As for the Jews and the Christians, in the 20th century alone they committed massacres against themselves and against the Muslims which had not been committed (previously) in all of human history. Even the coarsest of people in conduct, like the Tartars, did not shed as much blood as they did. They frivolously spent the money of the Muslims and their own money—which is, in reality, the money of God—for spreading unbelief, moral depravity, and debauchery, while millions of humans died hungry, the number of which some rational minds would not believe even if it were recorded in a book.

— As for the nationalists, the Baathists, and the democrats, they have afflicted the Umma by corrupting religion and by the ghastly destruction of souls. That which Saddam, al-Asad, Mubarak, Fahd, the Socialist Party in Yemen, and others[28] did with regards to this destruction of souls alone surpasses those killed in all of the wars of the mujahids in this century, with the difference that (the former) destroyed people in the path of Satan. They did not keep back the punishment of God from the Umma, whether by giving some of us power over others, or something else. Meanwhile, the mujahids engages (in destruction) for the sake of truth, justice, and the victory of the religion of God and to prevent the punishment of God from descending upon the Umma. In this regard, we must point out that if jihad was not undertaken in a country, then God would send down a punishment or (allow) the establishment of unbelief which pales in comparison (with God's punishment),

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[28] Those whom the newspapers and television programs attribute with bravery and wisdom and the publications and television programs which publish their statements practiced terrorism and assassination which everyone practices, whether wrongly or rightly. I ask God to facilitate the publication of an independent treatise in which there is a history of rulers and leaders of parties in the abodes of Muslims who carried out massacres and assassination themselves when they were youth, while they are now the most vociferous of the people in repudiating terrorism and claiming that the return to religion afflicts the Umma with killing and disunion. If we contemplate the history of their parties, their great leaders, and their ideology without blindness, we would find that most of them are behind the tribulations and blood which has been shed in the Umma.

meaning the harmful things which are believed to be the results of the jihad, which are in reality from the actions of the criminals and the duty of jihad is in no way to be blamed.

— As for the peace movements, their abandonment of jihad and their inciting of the Umma to abandon jihad is one of the most important reasons for the descent of the punishment of God upon the Umma, whether by giving some of us power over others – on account of the non-victory of the religion—or by giving power to the enemies of God and sending them against us or something else from among the disasters which God sends down, such as earthquakes and the like.

It is strange that these peaceful Islamic movements scorn putting their hands in the hands of the people of tawhid and jihad. They point to their [the people of jihad's] war and their extermination as proof that they are the cause of death for the Umma—as they claimed—while they have no qualms about putting their hands in those of the sects, factions, political parties, and Christians who commit the most abominable and vile massacres. They know that those people consider those who commit massacres as nationalist heroes (!)

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in their history, "al-Mujid", whether they were a party or a state. These Islamic movements have no qualms about uniting with, living with, conversing with, meeting with, and exchanging smiles with anyone who shed the blood of Muslims,[29] while they do the opposite

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[29] When the jihad was ignited in Egypt in the beginning of the 90s of the previous century, the Brethren joined with Shenuda, leader of the Orthodox sect, the largest of the Christian sects in Egypt, who had previously recorded tapes distributed among the Christians in which he flagrantly cursed the Messenger (peace and blessings be upon him). And it was proven that in the 70s he used to gather weapons and direct conspiracies, like what happened in al-Zawiya al-Hamra' and what followed. Likewise, before meeting with the Brethren directly, he plainly spoke evil of our religion, ridiculing some of the laws of the sharia which decree "not giving allegiance to a nonbeliever". He also maintained that it is impossible to apply the sharia in Egypt on account of his rejection of that law, so that the Christians would not become second-class citizens. I say that the Brethren joined with this criminal in order to condemn terrorism.

of all of that with the mujahids! Praise be to Him who guides one people and misleads others.

Humanity has moved from unbelief to more intense unbelief. Those who have observed the conditions of the West in recent decades clearly see the descending steps of unbelief and depravity which one generation after another have walked down; they even believe that the rate of descent is increasing. Its unbelief is becoming more deeply rooted day after day. As for our Umma, it is moving from error to more error through unbelief and moral corruption. The people are infatuated with engaging in trade using usury and in prostitution and judging according to secular laws. The results of all of that is punishment in this world and next. One of the punishments is giving power to someone who costs humanity many more casualties in the jihad and in the path of upraising the religion of God. All of that is from the predestined laws which God ordain for the servants. Thus, He ordained fighting for this Umma so that He may check the harm of the unbelievers and punish whomsoever He will and forgive whomsoever He will by His mercy from among those He knows deserve guidance. Therefore, the solution and cure for all of that is for the missionaries to fight in every sense of the word. In that is a complete mercy for the servants, as we said, so that the people come on the Day of Resurrection, dragged to Paradise in chains, as is in the hadith. If there is a legitimate, true weakness then the weakness must be removed. One might say, where is the missionary call and where is commanding right and its phases? I say, the

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When they came to him, he responded by saying: "Is one who does that [i.e. engages in terrorism] someone who drank from the Nile of Egypt and was raised upon its dust?!" They said, "No, he is not a son of this nation", and so forth. Hasan Dawh, one of the leading members of the Brethren, published the text of the meeting in an article he authored in which he boasted about that meeting.

The Brethren forgot that God is the Creator of this Nile and all of these blessings which they attribute to the earth and the nation! That is the extent of (their understanding) of tawhid, to say nothing of the disbelief of the Christians in God and their worship of someone other than Him. I beseech God to send down upon them the punishment they deserve.

missionary call has a role that those who abstain from battle still do not understand. Commanding right and forbidding wrong has a role that they still do not understand. We have dealt with that subject in past articles and in this detailed study. I beseech God to enlighten us about our religion and the greatness of its religious practices and their conformity with the laws of the universe. Praise be to God, Lord of the worlds.

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Sixth Article

The Crisis of Terms... "Benefit" and "Harm" As Examples

"And do not cover truth with falsehood, and do not conceal the truth willingly." (Qur'an 2:42) [translation slightly altered]

Praise be to God and peace and blessings be upon the Messenger of God and upon his family and his Companions and those who were loyal to him.

We do not exaggerate when we say that the fitna of the slogans and terms in this age is one of the greatest fitnas which has beset the people generally and the Muslim youth in particular. Even in previous ages and nations, the people were not turned away from the path guidance save by glittering slogans which their base desires affirmed and which the doubts and whispers which filled their minds validated. As for the Umma of Muhammad (peace and blessings be upon him), whenever move further away from [or "disregard"] the

first century, the occurrence of this fitna is more intense. If God intends goodness for His servant, He keeps him away from it and helps him to associate with the imams of guidance, those who are arising until the Day of Judgment to defend the community against the interpretations of the liars and the distortions of the extremists. They are those who are steadfast under the banner of the Book and the Sunna, possessing the understanding of the noble Companions and those who follow them in the performance of good deeds.

Sharia and predestined laws are connected with the expressions that are found in the Book and the Sunna. If someone corrupts these great expressions, it follows that the sharia laws are understood improperly. At this point, the fitna which the Messenger of God (peace and blessings be upon him) feared comes to pass for the Umma, which is greater than the fitna of the Antichrist.

In this article I will talk about two of the most important forms this fitna assumes. Shaykh `Umar Mahmud Abu `Umar—may God release him from his captivity—alluded to them in his study which was published on the Internet. I will expand on it by mentioning an important example of the second kind.

The first kind is the refusal of some of those who lead the youth to deal with the reality of sharia rule and clear sharia expressions. The resort to using phrases and high-sounding expressions and they expand them like a cloak which either a fat or skinny person can wear. When a problem, crisis, or situation happens that requires jihad or an action, some go to one of those shaykhs and he responds by using these elastic phrases in order to conceal his ignorance or his cowardice or so that he will not be held responsible or referred back to

when the matter appears to contradict what he asserted so that he can be seen as a man who does not commit mistakes and as one possessed of intellect, insight, and priority in being referred to for fatwas and consultation. He flees from the clear sharia expressions that are the basis for a position, an action, and a decree and which obligate him and obligate the questioner to (adhere to) the sharia obligations. He watches from faraway until matters become easier. Does the jihad bear fruit? If so, he starts his war and adopts the opinion which he had disassociated himself from. If a defeat happens which God decreed for any reason, he takes out his staff from under his clothes and flogs the Muslims (for undertaking the jihad). In this situation, they are the cause of every misfortune, meanwhile he is protecting the Umma from error! However, a contemplative person will have no doubt that one of the most important reasons for the defeat at that time—and perhaps it is the most important—was that people like him toyed with the Umma and the youth and abandoned them in perplexity while softening the Islamic laws pertaining to the situation of jihad which they experience, especially those who are trusted by the youth. Every time, the situation has no need of questioning. None of the youth know if jihad is one of the religious obligations or if it is one of the means that can be chosen from among others! None of the youth know the detailed laws for fighting the troops of the enemy. You find that when one of them is asked about them, he replies that they are criminals. If it is said to him that we want a clear, detailed law upon which to base an action and a decree and clear sharia laws, he flees and insists on not backing away from his statement that they are criminals! Let the reader note that the article does not talk about the state-sponsored ulama.

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In short, "fleeing to generalizations" is the art of the shaykhs which they mastered after they mastered the art of slogans. Otherwise, where are the studies of the shaykhs which demonstrate God's sanction for the United Nations and its charter and (His sanction for) national legitimacy? (Where are the studies which demonstrate) the rule of God in the order of nationality and the demarcation of borders and nationalism? (Where are the studies which demonstrate) in detail the sanction of God for all of these matters and others which the shaykhs have avoided speaking about? Likewise, what did God say about dealing with the laws that result from these matters?

The second kind type of fitna of terms is defining the terms in an erroneous and distorting manner. What results from that is the distortion of the meanings and laws which are derived from these expressions and terms. On account of this, fitnas and widespread corruption arise among the people and the Umma dwells on spurious subjects that do not serve the religion of God.

Note (TS): Misguiding the youth in Islam by distorting or making unclear the terms (like sharia, unbelief, jihad).

Since the meanings of the great expressions which God (praise and exalted be He) and His Messenger (peace and blessings be upon him) spoke have been corrupted, it follows that the sharia laws have been commented on incorrectly. If we look, for example, at the term "faith", error and confusion in defining it lead to the corruption of understanding and action in many of the sharia laws connected with it. Likewise, predestined laws only work when the terms are properly defined [lit. "predestined laws do not transpire and do not materialize unless it materializes"]. Likewise, let the reader contemplate the expression "unbelief": Is it not a shame that a group of youth lead for many years and a fitna happens and they do not know the meaning of the word "unbelief"?!

The term "jihad": How can the Umma fight each other for the sake of the Taghut and call this "jihad"? The people march behind this noble, great word, but they die for the sake of someone other than God.

Regrettably, the error—whether intentionally or unintentionally—in rendering many terms in our current situation and in defining the meanings denoted by the words is the cause of great corruption and unending fitnas, either because of exaggerating or eviscerating them. Examples are infinite: "warlike/civilized/jahiliyya/Taghut/gradual/benefit and harm. Even the term "fitna" causes a fitna when it is not defined! What is the fitna which a man must avoid? What is the fitna in whose turmoil a man must stand and if he dies he dies a martyr? What is that in which there is a fitna by avoiding the fitna?

Let us pause here briefly at a term which influences all of our actions for the sake of changing the reality of the Umma and extracting it from the dark tunnel in which it lies. It is the term "benefit and harm". We will choose a single subject to demonstrate the distortion which happened in applying that term to the real life. This subject is "the benefit and harm of rebelling against the apostate ruler". It is a good, practical example for similar subjects of jihad related to the fighting of the original infidels who have assailed our homes in recent centuries. They were dealt with in a corrupted manner due to the misunderstanding of the term “benefit and harm” and not defining it properly.

The people of distortion begin with the correct premise that the commands of the sharia came to bring about benefits and maximize them and to prevent harmful things and

minimize them. Pertaining to this subject is the command to rebel against the apostate ruler. The matter is correct until this point. However, after this they believed in analogizing the jihad against the ruler if he apostatizes with the laws of repelling the oppression of the oppressive Muslim ruler. They make statements which we will wait until the Day of Resurrection for them to show us their forbearers who endorse them. Never! The result of that error is differences in the Islamic arena that we would not have had if their viewpoint on this subject is that of the forbearers. The slogan of "benefit and harm" has been falsely raised in the face of the people of tawhid and jihad so that they can turn the people away from jihad. A brief demonstration of their error is as follows:

Rebellion against the apostate ruler is a jihad of defense and that has been commanded. It is an individual duty for the Umma which is not undertaken by some on behalf of the entire community [i.e. each Muslim must fight]. Ibn Hajar quoted the consensus on that (subject) by saying, "By consensus, the imam is cut off for reason of unbelief. Thus, every Muslim must undertake (jihad). One who is able shall have a recompense and one who is not able must

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emigrate and one who fawns has sinned." The command to undertake jihad against the apostate ruler is touched on in all of the verses (of the Qur'an) and the hadith that command jihad against infidels and apostates, while rebellion against the oppressive ruler is not originally commanded [or perhaps "is not commanded in the foundational texts"]; rather, repelling his oppression is touched on in some of the general texts. The principle is the command to be patient and not repel the oppression of the Muslim ruler if repelling it will lead to greater oppression. Repelling oppression in general does not require the withdrawal of the hand from obedience. By what principle is it possible to analogize the general rules

which the ulama have set down concerning the repelling of the oppression of the oppressive Muslim ruler with jihad against the infidel or apostate ruler?! If we know that the smallest elementary school student understands that killing souls in jihad and the possibility of defeat have never been a cause of harm that is deemed a sufficient reason for delaying the jihad, and if we know that the Lawgiver ignores the amount of trickery which the people engage in order to cause harm in one situation but He does take account of it in a different situation, then we must know that the harmful thing which judgment has established (in one situation), even by sharia proof, is a harmful thing that is not taken account of (in another situation]. [In other words, the amount of harm that comes from living under an apostate ruler is greater than the amount of harm that results from rebelling against that ruler. On the other hand, the amount of harm that comes from living under an oppressive Muslim ruler is less than the amount of harm that results from rebelling against that ruler.]

The people drone on about security and safety and tranquility and ease of life—under the auspices of the rule of man-made laws! —for Islamic societies which apostates rule. They pretend to forget that we are in these circumstances. Truthfully, if the reality was described in a systematic, salafiyya way, I would say that we must be more violent in circumstances of security than the circumstance in which we have to fight a defensive jihad against the invading enemy at the time of his initial attack, refusing to submit and resisting that enemy until we die trying. The demonstration of that is as follows:

Some imagine—by their unique reasoning—that jihad against the invading enemy is only at the beginning of the arrival of this enemy with his forces. But if this enemy settles and his goal is achieved, among the harmful things (that result) is the corruption of that stability and

security in which the people live! In reality, the only benefit to be had is in the destruction of that stability, for if the infidel or the apostate settles and rules some country, he will begin to work toward dislodging the people from their religion. Let the reader consider Chechnya now and Chechnya a quarter-century ago when there were people living in security and the infidel ruler stripped it of its religion. Meanwhile, those who wanted to read the Qur'an had to go to a hidden room in their basements, reciting the Book of God while fearing that they would be discovered. Let the reader contemplate the nearly continuous jihad of the mujahids in Algeria throughout half a century. Let him close his eyes and imagine Algeria without a jihad. Let him consider the example of Tunisia next to it. In it are many lessons for those who understand God and His Messenger and who know the nature of unbelief and its people.

What elicits God's disappointment with the people and His punishment of them because He does not understand their passivity is that they allow the harmful things which befall those who are left behind to prevent the undertaking of the jihad. They seem to say that if a person who abstains from jihad and whose abstaining causes a delay in the victory and a prolongation of the battle and causes harm to befall him and the abstainers, then the mujahids should abstain from the jihad and sit next to those were left behind who were the cause of that! Those people who are left behind must fight the apostate, just as Ibn Hajar stipulated, recording the consensus on that. On account of them—and they number in the millions—doubting of the victory has become widespread. Something that is obligatory cannot be downgraded to something that is desirable. Would a rational person say that the mujahids must abandon the jihad because of the abstention of others and what results from their abstention? Those people at their best are among the weak [mentioned in the Qur'an;

cf. 3:75 – this category of people is granted exemptions from fighting]—even though they are not categorized as such by the sharia standard. If they are among those who are weak, then dissimulation and emigration are an option for them so as to avoid the harm of the jihad, which is inseparable from it. If they are unable to emigrate and dissimulation does not save them from that harm, they are martyrs if they are killed and they will be recompensed if any harm comes to them. Jihad and the mujahids bear absolutely no responsibility for this harm. Rather, the oppressive, apostate infidels bear its responsibility primarily and the secondary responsibility is partially borne by those who are harmed among those who sin by abstaining when they are able to join the mujahids. Even the Shaykh al-Islam indicated that killing and harm is more frequent for those who flee from the battle than what befalls mujahids.

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We want to also stress that it has been part of the nature of jihad since the rise of the Prophet that extremists come from the ranks who spill inviolable blood and who cause fitnas of which only God is aware. This harm does not mean that the jihad should be stopped. Also part of its nature is the rebellion of those among the ranks who turn back and that is not considered a harmful thing for whose sake we should stop the jihad. In this regard, al-Faja'a came to the Friend (may God be pleased with him) [Abu Bakr] and asked him for money and men in order to kill the apostates. He gave him money and gave him command over a group of men. He became a brigand with them, killing Muslims and apostates and taking their money. He killed some people, and (the survivors) came and gave their allegiance to Abu Bakr. Afterwards, the Friend (may God be pleased with him) burned him. That Friend (may God be pleased with him) did not call for the cessation of the jihad; rather, if some people rebel under some pretext like that, it is also necessary to fight them. Some

Christians apostatized during the time of Ali Ibn Abi Talib (may God be pleased with him) saying that their religion which they believed in was better than this religion which did not stop its adherents from shedding blood and making the roads dangerous. Ali Ibn Abi Talib fought them for their apostasy. God still lets the hearts of people go astray [cf. Qur'an 61:5] so that He may give sustenance from them to the believers until the Day of Resurrection. This is the nature of life if we understand this religion. We must know that if the jihad and the defense stops, the earth will be corrupted. Such is the decree of the Book of God and such is the way that the Companions have understood the Sunna and the world around them. They know that if they leave the infidel alone, he will settle and major corruption will occur, next to which any other corruptions will be insignificant. The punishment of God in this world and the next which the people hope for will come to pass if they know that the banner of jihad is raised no matter what results from its raising.

I beseech God to empower the people of tawhid and jihad and hinder the people of polytheism and corruption. Praise be to God, Lord of the worlds.

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Seventh Article

Polarization and Wealth

"Surely this Qur'an guides to the way that is straightest." (Qur'an 17:9)

Praise be to God and peace and blessings be upon the Messenger of God, his family, his Companions, and those who are loyal to him.

Averting the harm and evil of those who disbelieve from the Muslims is an aim of the sharia and an important goal which the mujahid movement should strive for through any legitimate mean that will enable us to reach this goal. If we know that it means not just averting the harm of people from us, but rather transforming their harm and their power for the good of the Muslims, then the sharia aims will be realized and we will obtain more good for the people of faith than just averting the harm (which comes from those who disbelieve).

If we ask ourselves, "Why do the military leaders in the armies of original unbelief or the armies of apostasy work with the enemies of God?" and "Why do those who are obeyed among the people [tribal leaders? – see page 48]—who have power and authority by virtue of their followers—give their loyalty to regimes of unbelief and apostasy?", we will find that the answer is, briefly, that some of them have a dogmatic reason but that there are other reasons that are more important in motivating them to give allegiance to infidel regimes. On

account of the powers they possess, the regimes of unbelief have abundant ease, wealth, luxury and all of the temptations of life. Despite the general weakness of the dogma of infidelity in the face of the innate faith deposited within the human soul, the other aspects which we mentioned make them ignorant of the next world and content with this world and its adornments.

We dealt with some of these factors in some previous articles and we demonstrated how the deterrence which stymies the leaders and their followers also pushes them to stop helping the enemy due to the heat of battle burning like a furnace, which prompts them to clearly see the reality of the conflict. All of that compels them to join the people of truth in order to die as believers rather than lose this world and the next by dying in the ranks of the people of unbelief and oppression or, at the very least, it compels them to flee and adopt a neutral stance, awaiting the outcome of the battle. We also demonstrated that targeting the economy of the enemy is a sharia policy for putting pressure on the enemy so that he may know that continuing to fight the people of faith leads to the loss of this world and the interests which are their secret goal in reality, covered with deceptive slogans and ideology.

In this article we will discuss one of the important methods of polarizing the people toward the ranks of the people of faith. It is the method of polarizing with money in order to unite the hearts of the people among the enemies and those who are neutral. We give them something of the world in order to draw their allegiance to us.

We introduce this method with an important preface:

The sharia commands came in order to bring about the greatest amount of benefit and to repel the greatest amount of harm. It does not bring about all of the benefits in total or repel all the harmful things in total. That is not on account of the inability of the Lawgiver, praised and exalted be He, to set forth commands that bring about all of the benefits and repel all of the harmful things; rather, it is due to the nature of the deficiency which is in human beings and this life because they are deficient by nature. Thus, divine wisdom and the requirements of the perfection of His names and His attributes makes these harmful things, in reality, to be a portion of the grandeur and perfection of the wisdom of God (praise and exalted be He) in the destinies which He decreed.

As we said, some people give allegiance to the people of falsehood only for the sake of money while knowing the truth; however, love of this world and affection for it do not cause them to join the people of faith. When we offer them is more preferable choice, they give their allegiance to the people of faith. If they join and mix with the people of faith and live in their midst and see the light, the blessings, and the miracles and their hearts are infused with the vision of faith, their hearts yield to the truth and they work only for the sake of the religion and offer up their spirits as a sacrifice to it.

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Peace and blessings be upon our noble prophet who guided (us) toward every good thing in this world and in the next, on which basis his Companions acted as leaders of the world after (his death).

We must direct those whose hearts are joined—most of them will be drawn from people and troops who have been crushed economically, as well as some from the lower ranks of the

army. I say that we must direct them in particular and the believers in general to that which is good and most durable in the eyes of God. Everyone is reminded of (these things) in the environs of battle, by whose events they are educated. "O believers, when you are journeying in the path of God, be discriminating, and do not say to him who offers you a greeting, 'Thou art not a believer,' seeking the chance goods of the present life. With God are spoils abundant. So you were aforetime; but God has been gracious to you. So be discriminating; surely God is aware of the things you do." (Qur'an 4:94)

Some of those whose hearts are united with money may apostatize afterwards and cause trials for the believers because they joined them without pure intention and were not educated to be obedient from the beginning; rather they were educated with gifts, material things, and benefits and they gave their allegiance for the sake of money. Even though this might happen in the middle of the journey on account of some convulsion, such as the death of the Messenger or a leader, or some reversal or the like, and great harmful things may result from that, it is as we stated in the preface (of this chapter): The entry of those people into the ranks of the people of faith in the (stage of) the beginning – which is the condition of weakness—brings about benefits which surpass the great harmful things which happen afterwards [as a result of their later betrayal]. Just as the rational mind and the sharia – or at least fate [i.e. universal law] and the sharia - dictate that (total) prevention of that harm and the total acquisition of the benefit are impossible, the commands of the sharia, as we said, came to repel the harmful things and minimize them and bring about the benefits and maximize them. Moreover, having all of our leaders educated with faith only is a maximal benefit; however, it will never be achieved—according to fate—because the Jahiliyya and its people will never allow us to do that. The harm of the apostasy of some gives rise to other

benefits afterwards. The firm base of "the base of the people of faith" completes its education by repelling new difficulties of a new sort, making the believers see the nature of people and life, informing them of the ways of Satan, singling out martyrs, and distinguishing evil from good so that God may choose those whom He loves and who love Him, those who are not afraid of the censure of the censurer, and He rewards those who give thanks. (This betrayal) is an event that shapes the consciousness of the believer—we had demonstrated that in the principle of "education by event"—to say nothing of the benefit that is acquired by polarization through money, a benefit which we would not have been able to obtain if we followed an ideal which does not suit the preordained situation that accompanies the stage of the beginning and the laws that go along with it. This benefit is that when those people apostatize, bases of freedom for the believers and control over land and countries are established as a refuge and a starting point for establishing a state [i.e. nation] of faith, the appurtenances of civilization, institutions, materials, etc. On account of what we obtained, we are able to remedy new apostasy if it happens—God forbid! We beseech God for forgiveness and vigor in religion and in this world and the next.

However, the band of truth among our firm bases and among the mujahid youth must know the details of the laws of uniting the hearts through money. Among them is that one who fights for the sake of money has no recompense in the next world. One whose secondary intent is money or booty and whose primary intent is that the word of God be exalted diminishes his recompense since one who is sound of body and plunders is paid one third of his share in advance. One who spills his blood and whose wealth is destroyed is completely recompensed [see page 49]. (Also among these rules is) that the Ansar abandoned the wealth they had procured for themselves in the Battle of Hunayn for the sake of uniting the

hearts of the Tulaqa' [Meccans who were polytheists until Mecca was conquered by the Muslims]. Let them know that it is possible for them to acquire money eventually just as the Companions, their sons, and the Successors acquired it. However, its fitna is more intense than the fitna of poverty and we do not possess the steadfastness of the Companions (may God be pleased with them), as stated in the tradition: "Poverty is not the most frightening thing for you; rather the most frightening thing for you is for the world to be given to you and destroy you just as it destroyed them."

It is time for those who are well-grounded in knowledge among the people of tawhid and jihad to establish the principles of and clarify the details of uniting the hearts with money. They must first determine the principles of these laws and its details from the books of jurisprudence on jihad and the books of sharia policy and apply these principles and details to our contemporary situation. There must be ijtihad [new legal reasoning] concerning the new forms (of the law) we can implement in a way that does not contradict the sharia. Actually, there are many examples that we can benefit from in applying this great jurisprudence which I believe we must now implement in light of recent developments in the current battle. By way of example, we

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know that the amir can give the spoils of someone who is killed in battle to the person who killed him. Is it permissible for the High Command of the mujahids, for example, to give an amount of money to the leaders, armies, and guards of the enemy—if one of them joins the people of faith and kills a minister or one of the commanders and so forth before he joins the mujahids and flees to them—greater than the spoils (that can be lawfully) taken from someone who is slain in battle—a tenth of his wealth, for example? Can they do this even

though he obtains the spoils after the believers establish (a state) and when he did everything he had to do to save the believers from the evil of that commander or minister on the condition that he arrange to flee to a secure place afterwards until he can join the people of faith? I say this is only an example and there are many examples. What is required from those who are well-grounded in knowledge is to discuss the sharia aspects of developments like these so that the field commanders can begin applying some of them when planning and putting together strategies.

Likewise, I said in previous research presented to the people of tawhid and jihad that one of their goals is the redistribution of the wealth of the Muslims. It is time to clarify the aim of this phrase and elucidate its detailed laws since it will have special relevance in an important coming stage in our battle—I mean when partial establishment (of an Islamic state) takes place, by the permission of God. Moreover, it is connected with what we talked about in this article concerning the use of public money for uniting the hearts. Those who are well-grounded in knowledge must clarify to the people, with proof, the means of justly distributing the wealth of the Muslims. First, every country in which there is wealth differs from other countries. If not for theft and robbery, our people would be the richest people. However, when there is a just distribution of the wealth of the Muslims, is the wealth of the regions collected and distributed to the Muslims or does each region retain its wealth (to be distributed locally)? Also pertaining to this issue, can the collection of the alms tax on (a region's) wealth—which of course will be abundant and diverse, by the permission of God—be distributed in the other regions which suffer poverty? Second, (they must clarify) the means of distributing the public wealth among the Muslims: Is there more priority and preference for those "people, tribes, parties, and groups" who give loyalty, assistance, and

shelter and engage in jihad with their souls and their money than those who do not from among the people who are only Muslim by birth?

The meaning here is that there are many precise and sensitive questions which must be researched and given a firm (Islamic) foundation from now on so that no errors may occur regarding them which might cost us dearly and open the doors of fitnas that we do not need or which might weigh upon the souls of some. We can remedy this if there are clear principles built upon proof and correct, systematic ijtihad.

In concluding this article, we want to stress that our battle is a battle of tawhid against unbelief and faith against polytheism. It is not an economic, political, or social battle. However, we must not forget that it is sharia policy when addressing weak souls among the different classes of people to promise to reclaim our wealth and our rights, even to plunder the wealth of God which evil people have taken. We do not think that promises like this motivated the Companions of the Messenger of God (peace and blessings be upon him); rather, it was a distraction for them and a motivation for the weak souls among the people to accept Islam. Afterwards, it is clear that these weak souls improved their condition by living among the people of faith and the furnace of battle, and their motivation was for the sake of tawhid before all else [the same point is made on pages 48-49]. Therefore, we find that God, praised and exalted be He, directed the Messenger (peace and blessings be upon him) to address the captives of the enemy by saying: "O Prophet, say to the prisoners in your hands: 'If God knows of any good in your hearts He will give you better than what has been taken from you, and He will forgive you; surely God is All-forgiving, All-compassionate.'" (Qur'an 8:70)

Note (TS): Our battle is not economic, political, or social; it is a battle against unbelief and against polytheism.

I beseech God to grant us sincerity in speech and action and to strengthen this Umma through obedience, which is the key to all good. Praise be to God, Lord of the worlds.