

An English Translation of Al-Balagh Media Center's Releases

Answers from the Open Interview

with the Majahid Sheikh

Abdul Majid Abdul Majid

Member of Shura Council

Qaeda al-Jihad in the Land of Khorasan

translated by

Ansar al-Mujahideen English Forum



**In the name of Allah, the most Merciful and
Compassionate**



**Ansar al-Mujahideen English Forum
Translation and Languages Department**

presents

**An English Translation of
Al-Balagh Media Center's Release**

**Answers from the Open
Interview with
Sheikh**

Abdul Abdul Majid Abdul Majed

**"A Member of the Shura Council of Qaeda al-Jihad in the Land of
Khorasan"**

-May Allah Protect Him-

Al-Balagh Media Centre

Presents

Answers from the Open Interview

With

Sheikh Abdul Majid Abdul Majed

-May Allah protect him-

“A member of the Shura Council of Qaeda al-Jihad in the Land of Khorasan”

Praise be to Allah, we praise him, and seek His aid, His forgiveness and His guidance. May Allah save us from the evil in ourselves and from our misdeeds. He who Allah guides does not stray and he who strays has no guide. We bear witness that there is no god but Allah, Alone and Peerless, and we bear witness that Muhammad is His Servant and His Messenger.

First we thank the brothers in the Jihadist media and especially the al-Balagh Media Centre of the al-Fallujah Islamic Forums for the efforts they exert to deliver the message of truth and the Religion of Truth to the people. We also remind them of the importance of propaganda work in those forums and that the war in the media is no less ferocious than the war on the field of combat. The importance of our case is such that it has become the greatest issue touching the world. Indeed people have refrained from reading or hearing (news) while they are waiting, with conscious hearts and attentive ears, for something issued by us. Here lies the role of the Jihadist media.

My advice to the members of the Jihadist forums is to take courage from Allah, be patient; continue with persistent labour and enjoin the good and forbid evil. Pray to Allah consciously and without languor or repetition. For he, to whom the message has not arrived today it will come tomorrow. Anticipate the reward and believe that *Da'wa* and *Jihad* are two duties that cannot be separated from each other. All these weapons are appointed for the propagator to continue his message and confront the false propaganda. We see through the Grace of Allah the fruits of propaganda media work in the Islamic forums, which has received sanction from all segments of the Ummah and has aided the Mujahideen in the line of fire of their Jihad. They know that behind them are brothers who defend them and defend against the

slanders of the enemies who persist in attributing all kinds of shortcomings to the Mujahideen. For praise be to Allah, before and after, he who is bound by this religion is defended by men in the field of battle and other men in the field of propaganda. Let us always be certain that Jihad and propaganda are like water and air in our situation, they interact side by side to reach the desired goal: to please Allah, to be obedient to His command and to fulfil the trust placed on the backs of the sons of this patient and resigned Ummah, guided by the Book and victorious by the sword. We remind them that *da'wa* for Allah is the example followed by the Prophet. The Almighty said,

"Say thou: 'This is my Way: I do invite unto Allah, - on evidence clear as the seeing with one's eyes, - I and whoever follows me. Glory to Allah! And never will I join gods with Allah!'"

Questions and Answers

On the occasion of our answering these questions, I wish to remind the brothers that in this interview I have received a huge number of questions. Therefore, only questions that were not repeated were answered, meaning the repetitive question has been removed. Likewise we have removed questions which have no benefit such as "How many Arab Mujahideen are in Khorasan?". This is an example of the kind of question which I did not answer. Also, in some questions I have referred to other sources for an explanation, elaboration or to obtain greater benefit as well as to save time and effort.

As we state these points, we apologize to those brothers whose questions were not answered due to the scarcity of time or the magnitude of this effort.

1. **The questioner asks:** A question that confuses many: If Crusader occupier countries are targeted by strikes inside those countries, what is your reaction? Are you gladdened by this or is it something that you do not wish? Please clarify.

Praise be to Allah, peace and blessings be upon the Messenger of Allah.

We edit these lines to announce to the Ummah the news of the death of our brother leader Mustafa Abu al-Yazid along with his wife and three of his

children and his granddaughter. We beseech Allah to accept them all among the martyrs.

Then, if Palestinians are targeted inside their country, al-Aqsa is destroyed, homes are occupied, honour is violated, preachers are imprisoned, Mujahideen are hung on the gallows, our children are struck by phosphorous, our wealth is plundered by the Jews and Crusaders, and we are governed by the apostates agents of the Crusaders through force and not consent, then what is your opinion on striking the Crusaders inside their own countries?!! Our land and holy places are purer than their land, our women are more honourable than their women, and our children are more beloved to us than their children. We are in the right and they are in the wrong. Our slain are in Paradise and their slain are in hell-fire...so why the confusion? We are sad if we don't act. The Almighty said,

“But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no blame. The blame is only against those who oppress men with wrong-doing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a Penalty grievous.”

2. **Question:** What is the status of the Jihad in the land of Honour and Pride (the circumstances of the Mujahideen in general and the leaders in particular, what stage has the Jihad reached, what good news can you tell us)?!!

Praise be to Allah, peace and blessings be upon the Messenger of Allah.

The general circumstances of the Jihad on all fronts around the world are good, whether in Khorasan, Iraq, Somalia, Algeria and everywhere in general. The Islamic movement and the children of the Ummah, dear brother, have moved beyond the stages of obscurity and deception which the enemies were practising, in addition to the presence of other achievements on different levels. I mean by what I said that the correct call and fair program has come within the reach of almost all members of the Ummah. This is what I mean by surpassing the stages of obscurity and deception. The Mujahideen have reached the point of “No Return” in their *Jihad* and their *Da'wa*, and this is the stage which was one of the most important goals. Here I mention myself and my brothers working for this Deen, taking responsibility for the Message and conveying it. I make special mention of the Islamic forums that are undertaking their desired role in shining more light on this dawn which is

breaking by which Allah will illuminate the way for all the children of our Ummah, and let them vanish the decades or centuries of ambiguity, and mixing truth and falsehood.

If you were asking me, dear brother, about particular individuals or a particular front, praise be to Allah, we are all well and live in the Grace of Allah, night and day. I do not say that optimistically, but rather as a fact. If we turn to face what we had turned our back upon, and consider our choice to be here in the mountains of Khorasan, the land of Jihad, or any other spot in the world, let us choose the land in which honour requires us to live.

Perhaps the brothers can refer to my article "The Edges of the Struggle... Goals and Achievements" and the "The International Jihad and the Afghanistan Front" by Allah's humble servant, because they contain generalities and fundamentals from which the Mujahideen would benefit.

3. **Question:** What is your assessment of the media Jihad and its results and what is your guidance to it? Have you changed your view after Abu Dujana al-Khorasani? Would the Sheikh also please make a sincere prayer for me so that Allah will cleanse my heart and make right my condition?

Praise be to Allah, peace and blessings be upon the Messenger of Allah

In the Hadith narrated by Ahmad and al-Darami, Abu Da'ud, al-Nisa'i and others, about Anis bin Malik, may Allah be pleased with him, reported that the Prophet, peace be upon him said, "Strive against the polytheists with your wealth, your persons and your tongues".

The media Jihad, as I stated before, is conveying the *Da'wa* of Islam to all people. For a message which its adherents do not deliver well to the people is a closed message. The harmony of the nature of Islam with sound human disposition means that the least effort made on the *Da'wa* yields fruits which Allah Almighty will grow.

As for my view of the media jihad it has not changed. The propagandist (*da'iah*) is in his origins a Mujahid and the reverse is also true. For Sheikh al-Islam Ibn Taymiyya, may Allah have mercy on him, was living in localities from which other men fled. Successful preachers had faithful hearts. A pure, successful call does not come from the heart of a hypocrite. On this topic, I always remind those making the call (*du'ah*) to Allah to refer to a small book by Sayyed Qutb, may Allah have mercy on him, called *Afrah al-Ruh*, an

important and beneficial work which reveals that which comes from the heart must reach the heart...may Allah have mercy on you Abu Dujana and accept you among the martyrs.

I beseech Allah, dear brother, to purify our hearts from hypocrisy, our tongues from lies, and to make right our condition and make us successful in what He loves and what pleases Him.

4. **Question:** I feel concern about the recent political media rhetoric of the Taliban's Islamic Emirate through its call for good neighbour-ship and mutual relations with the Iranian Islamic Republic (as they call it) and others...and I do not point that out due to the message of Sheikh Abu Muhammad al-Maqdisi to the Lions of the Emirate and their advice to the Mullah...By Allah, we fear more for our Taliban brothers than for ourselves.

Praise be to Allah, peace and blessings be upon the Messenger of Allah

The benevolence of this Ummah over all other communities is established in the *Kitab* and *Sunnah*, as brought in enjoining the right and rejecting the wrong. The Almighty said,

"Ye are the best of Peoples, evolved for mankind. Enjoining what is right, forbidding what is wrong, and believing in Allah..." (Al-i-Imran, 110).

Sheikh Abu Muhammad al-Maqdisi, may Allah protect him, carried out his duty, which must be done by all who can do so. Al-Bukhari and Muslim recorded that Tamim al-Dari narrated that the Prophet, peace and blessings be upon him, said *"Religion is a name of good advice"*. We replied, *"For whom?"* He said, *"For Allah, His Book, His Messenger and for the leaders and masses of the Muslims"*.

We have received many questions on this subject and I reassure our brothers everywhere: your brothers in Qaeda al-Jihad and the Taliban, and others of the Mujahideen who have migrated and struggled for the sake of this Deen, none of us will accept error in these or other matters...so advise my brother and remind...your brothers here, all listen and no one is above advice. Exonerating individuals no matter who they are does not equate to defaming the Divine program, for the road is long and thorny, and errors come. We beseech Allah that He preserve us and our brothers from lapses. The reality is that no one imagines that after the Mujahideen; vanguard of the Ummah, have built this great and lofty edifice with their blood and corpses, that we

would toss our weapons and leave the theatre of Jihad because of a mere slip of the tongue or a flaw in vision as some have done in the above-mentioned examples. We reassure our brothers and mention what the Taliban themselves wrote in their magazine al-Somood in volumes 44 and 46, page 18 under the title “**Basic Pillars of Taliban Thought**”:

Islamic Emirate, article 3: “a refusal to appeal to so-called international law, the United Nations, its laws and resolutions”.

4): Devoted loyalty to the Religion of Almighty Allah and not haggling with the people of falsehood.

6): Declare democracy *kaffir*, regarding it as the religion of the contemporary *jahiliyah*.

7). Unity of ranks and rejecting ignorant tribalism.

5. **Question:** What is the situation of our brother *Ansar* and *Muhajireen* held captive in the prisons of the enemy? Will we hear news of their release soon, Allah permitting? Have some of them been deported to lackey Arab states? Have their prisoners been released after their arrival?

Praise be to Allah, peace and blessings be upon the Messenger of Allah

The entire Ummah has a duty to liberate Muslim captives. They have a pledge on our shoulders that our minds will not be at ease and we will not rest until Allah releases them from captivity. Until Allah grants us that, we must all pray. The last raid with this purpose happened just a few days ago at the Bagram prison in Kabul, where a group of your heroic brothers stormed the prison and injured the enemies of Allah in a manner that gladdens the hearts of the Muslims. An announcement will be made on the details of this operation subsequently, Allah willing.

Some of them have indeed been deported to their countries. Some of them have been released but remain under surveillance. We beseech Allah to release them and that He appoint us to accomplish that.

6. **Question:** The war is now media. The Kuffar spend millions to make you appear as terrorists and hired killers.

Your media is only on the internet and most Muslims don't go on the net. The tyrannical rulers block Jihadist sites, especially in the Arabian

Peninsula. How do you assess that your Jihad and your voice will reach Muslim homes?

Praise be to Allah, peace and blessings be upon the Messenger of Allah

It appears that the questioner is knowledgeable of the conditions of the Islamic World and the reality of the Ummah. Turn the pages of history, ancient and modern, read the news of the Jihad and the Mujahideen. Turn on the radio in the morning to learn the news of the Mujahideen and their enemies. Hear what has become of the Soviet Union. Where was America ten years ago and where are they now? Those enemies who made other countries shake; Allah has humiliated them at the hands of the Mujahideen.

As for delivering our message: the *Da'wa* is consciously and undeniably a weapon of this stage. The Almighty said

"Say though: 'This is my Way: I do invite unto Allah, - on evidence clear as the seeing with one's eyes, I and whoever follows me. Glory to Allah! And never will I join gods with Allah!'"

With the turning of the wheels of Jihad, side by side with activation of the programs of preaching, you will see what is preferable by Allah's will...we have previously indicated that the message of Islam is in harmony with balanced human nature. You therefore find that it has great acceptance among the people even if its means (of being delivered) are weakened. There are a many great indications of the success of Jihadist media work, we will mention some of them here as examples:

- **The recognition by American and Western leaders themselves of losing the media war when confronting the Mujahideen media machine.**
- **The spread of Islamic ideas and concepts, and the Jihadist spirit among the children of the Ummah.**
- **An increase in the number of those visiting Jihadist forums and reading their publications.**
- **A flood of Mujahideen to the theatres of Jihad.**

As for what the questioner stated about many Muslims not going on the internet, and the tyrant rulers blocking Jihadist sites, and the difficulty of delivering our voice to Muslim households, I say that the Muslims, by the Grace of Allah, are those who search for the Mujahideen and their publications now. It is an incontestable fact that even if the market for

reading dried up from every source, it will not dry up from the source of the Mujahideen. All people now read and listen to the Mujahideen more than anyone else. I recall a day when Sheikh Usama, may Allah protect him, mentioned one of the books of a writer little-known in the West. The sales of his book jumped to the top of the best-seller list. The questioner no doubt knows what we do and the results; Allah has blessed.

7. **Question:** I beseech Allah that He bless you and your Jihad. It is not hidden from you that delivering the message of the Mujahideen to the Ummah has a great impact on people. The Ummah has lost much of its heritage, because the lessons and lectures of Mujahideen leaders have not been recorded.

Sheikh Abdullah Azzam was urging Sheikh Tamim on what I think he meant was the miracles of the Mujahideen when he said to him: *"We write for the generations"*.

Yes, if you, who have written history with your blood, do not write for the generations, who will? Please approve if you see benefit in this suggestion.

So why do you not record the lectures of the Mujahideen scholars and leaders? This is what Sheikh Abu Musab al-Suri did and we have benefited from him and his work in guerrilla warfare, and revealing the reality of the Ummah in this period.

I beseech Allah to join us with you, and ordain for us and you Martyrdom face-to-face and not from the rear.

Praise be to Allah, peace and blessings be upon the Messenger of Allah

May Allah reward you dear brother for this good idea which is required in matters of *Da'wa*. On the part of Allah's humble servant, I am editing my lectures in a series of books I have called *"The Series of Building the Muslim Character"*. Three books of this series have been published so far and I intend to publish a fourth book on *"The Islamic and Zio-Crusader Struggle: Its Roots, Dimensions and Motives"*. The general intent is to publish all my audio lectures, but the magnitude of the task, and the scarcity of time, and the difficulty of current circumstances prevent the desired goal from happening. I beseech Allah for successful discharge of this, for our circumstances fluctuate. For example, I lost some of my writings after the events of September 11. Therefore, the brothers must not forget that they also have a

role in this work from the aspect of gathering and organizing what reaches their hands of written and audio or video material, by which Allah may benefit the Muslims. May Allah make us and you successful in what pleases and delights Him.

8. **Question:** In light of the current circumstances in which our Islamic Ummah is living vis-à-vis the breakdown and negligence in fulfilling the duty of Jihad, and the lack of support for the combat fronts with money, equipment or men which the Khorasan front in particular is in dire need of, what are the means by which you plug this deficiency? And what is your advice to the Islamic Ummah on this matter?

Praise be to Allah, peace and blessings be upon the Messenger of Allah

I say to the brother questioner that this battle does not leave room for anyone to be merely an observer of events. From our aspect, we, praise be to Allah, rely upon Allah in exerting the utmost effort to carry out our duty to our Lord, our Religion and our Ummah. We will not glance behind us, but we hope that our Ummah will be in the battle with a strong presence. This is a battle for its destiny, the battle to achieve our servitude to Allah, Alone and Peerless, and to remove all rivals and tyrants; the battle to liberate it from those who suck its blood and treasure. Every Muslim in the Ummah must carry out their private duty in this time which represents a grave trial in the history of the Ummah. Each must seek to carry out his duty of Jihad with his person and his wealth, for the enemy is lurking and his plot has already been prepared. The entire Ummah is concerned with this struggle and not only the al-Qaeda organization. Rather the Mujahideen in the al-Qaeda organization are the vanguard of this Ummah.

We must remind every individual child of this Ummah of his role in the battle:

- The men by their Jihad and their exertions in the theatre of Jihad. This is right and on the Day of Judgement Allah shall ask these men about how He tested them.
- The scholar with his knowledge among his students, his pen in writing, his sermon in the mosque. This knowledge will be the Grace by which Allah enters him into Paradise or a punishment he will bear as he circles around in hell, like the donkey circles around the mill.

- The merchant with his wealth. Allah will ask him about his *zakaat* and amassed earnings, while his Ummah was in need of money and weapons to confront the haughtiest and wealthiest powers on earth.
- The doctor, engineer, labourer, manufacturer, teacher and farmer; each in his place has a duty to support.
- Indeed the Mujahideen are in need of the prayers of the elderly, the children and women. We shall be victorious through those weak ones.
- O Ummah of Islam, if you want victory over your enemy one day in this age, then today is that day. The fields of Jihad have been opened; the Mujahideen are advancing and the enemy is in his death throes. Allah Almighty says, *“Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline; or the dwellings in which ye delight - are dearer to you than Allah or his Messenger, or the striving in His cause; - then wait until Allah brings about His decision; and Allah guides not the rebellious.”* (Surah al-Taubah, 24).

9. **Question:** What is your advice and guidance to the Muslim youth who live in Islamic countries under the oppression, tyranny and injustice of apostate regimes? You know that obviously there is some confusion about migrating to the theatres of Jihad in any place, and there are many, praise be to Allah. But many are excused from that for reasons, including that they are known to the security services, they cannot find a trusted guide or other legitimate reasons which excuse them from departing for these fields (of Jihad). Or he sits calling upon Allah to reveal the truth or nullify the falsehood without relying upon the world or the evil-doers.

Praise be to Allah, peace and blessings be upon the Messenger of Allah

I say to the brother questioner and through Allah there will be success; that resorting to Allah through prayer is the support of all that you have mentioned former and latter.

Then all who are incapable of going on Jihad have a duty to prepare for it. The Almighty said:

“Prepare what you can of strength”.

Al-Qartabi, may Allah have mercy on him, said: "Allah subhanahu commanded the believers to prepare force against the enemies". Al-Jasaas said in his *tafseer* of the Almighty's words "If they want to go forth, let them make preparations for that". The instrument being prepared is mankind and he is organizing what he will do in the future. This is comparable of military equipment and this is indicative of the duty of preparation for Jihad before it occurs, and this is equivalent to what the Almighty says:

"Prepare for them what you can of strength".

Sheikh al-Islam Ibn Taymiyya, may Allah have mercy on him, said: "It is obligatory to prepare for Jihad by preparing one's strength and steeds of war when he is unable to fight, because what is necessary to fulfil an obligation is itself an obligation." There are different types of preparation, including physical preparation and scholarly preparation, etc...

If man is incapable of Jihad in his country but remains living there, he will not escape from sin until he undertakes his duty of *Da'wa* to Allah Almighty even if he clings to the state of the oppressed mentioned in the words of the Almighty:

"and of those being weak, are ill-treated and oppressed whose cry is 'Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from Thee one who will protect; and raise for us from Thee one who will help!'",

and the Almighty said

"Except those who are weak and oppressed - men, women and children - who have no means in their power nor (a guide-post) to direct their way."

It is also a duty in this case to refrain from cooperating with those apostate rulers in any fashion and to supplicate to Allah to send him a guardian protector from the Mujahideen who will protect them from the *kufr* of the infidels, and to strive in aiding the Mujahideen by any means they can.

Thus, this must be the case of the Muslim: either they struggle in their country, or they migrate to wage Jihad in another country in which the flag of Jihad has been raised, or he makes preparations for Jihad and awaits a suitable opportunity for Jihad in the cause of Allah Almighty.

But as for he who sits and abandons his intention; reaches a truce, haggles, plays the hypocrite and sells his religion piece by piece - the monotheists and followers of the Messengers do not follow this method.

Rather, He knows those who

“They forgot a good part of the message that was sent to them: so we estranged them with enmity and hatred between one and the other”,

and he knows those *“The Signs of Allah they sold for a miserable price”*.

10. **Question:** We wish from your excellency a clear and unambiguous statement about your position on some scholars and sheikhs such as Sheikh Ibn Baz, Ibn Uthayman, al-Albani, Hamed al-Ilyi and Safr al-Hawali.

There has been an uproar about them, and people are distrustful of you and the statements that have been attributed to you. Would your excellency please state your position on them, may Allah protect you and have mercy on our scholars.

Praise be to Allah, peace and blessings be upon the Messenger of Allah

I say to the questioner that the scholars are the salt of the food of the Ummah. If they are sound it is sound. If they are corrupt, it is corrupted. The Almighty said,

“We have given the Book for inheritance to such of Our servants as We have chosen”,

and the Almighty said

“Allah will raise up to (suitable) ranks those of you who believe and who have been granted knowledge”.

Ibn Batal said *“Thus Allah bound his Prophets with a covenant to transmit His Religion and reveal it to their Ummah, the scholars became the heirs of the Prophets, and it was their duty to transmit the Religion and spread it until it overcomes all other religions”*.

In the rest of the Hadith: *“...The learned are the heirs of the Prophets, and the Prophets leave neither dinar nor dirham, leaving only knowledge, and he who takes it, takes an abundant portion”*. (narrated by Ahmad, Abu Daud, al-Tarmizi, Ibn Majah and others on Abu Darda')

With what I stated, the Deen of Allah and His judgements and laws are more beloved to us than anything else. Regarding what the questioner asked for - a clear statement without generalization or ambiguity about our position on

some scholars and sheikhs themselves and he named them – there is not room to mention everything about those scholars, but we will mention a portion of their statements and fatwas which work in favour of the enemies of the Ummah, whether they intended that or not. This matter inflicts great damage upon the Ummah, especially at a time when the entire Ummah is in urgent need of a strong stand from its scholars against this vicious Zio-Crusader attack against it and its holy places. I cannot in such a hasty work list all that has been said by contemporary scholars in this regard, but I will mention for example some of what has been said by some scholars that renders their words and fatwas in favour of the enemies of the Ummah as I mentioned above.

Know at the outset that a fatwa is “knowledge of duty in a situation”. For he who is ignorant of the situation which is the object of the question is ignorant of a binding legal (*shar’i*) ruling in this reality, must necessarily err in the fatwa.

Ibn Qayyam, may Allah have mercy on him, said, “Neither a mufti or a judge can reach a correct ruling without two kinds of understanding:

First: The first is understanding of the situation and how jurisprudence relates to it, and learning the facts of what is happening; by evidence, signs, and indications until he comprehends it.

Second: Understanding of the obligation, which is understanding of Allah’s decree by which it is ordained in His Book or upon the tongue of His Messenger, peace be upon him. Then he applies one to the other.” (Teaching of Signers, 1/87-88) As for what some say about the scholar or the mufti having no knowledge of the situation or no one telling him about it, this is considered a deficiency in obtaining what must be obtained, as it is one of the two understandings necessary for the fatwa so that he does not err in the fatwa. Negligence in that is not one of the lapses of the scholars when it is considered necessary before the fatwa (is issued).

With regards to the lapse of the scholar, Umar bin Khattab said, “The lapse of the scholar, the disputation of the hypocrite (about the Quran) and the rulings of deceptive imams are demolishing Islam”. (Al-Darami narrated and al-Albanid declared this chain is authentic. Al-Mishkah 89:1

In a statement on the damage done by the lapse of the scholar, Ibn Qayyam, quoting Abu Umar bin Abdul Barr, may Allah have mercy on him, said “The compilers of the Sunnah gathered what was corrupt and false from blind imitation (*taqlid*), and revealed the lapses of the scholar to thereby reveal corruption of tradition

and that the scholar undoubtedly lapses, for he is not infallible, it is not possible to accept all that he says and to pass down his words as infallible. This is what every scholar has criticized on the face of the earth and banned. They have criticized the root of the imitators and their fitnah. They imitate the scholar in his lapses and non-lapses, and they make no distinction in that. So they, no doubt take religion erroneously. They permit what Allah has forbidden and forbid what Allah has permitted. They, no doubt make legal what was not legal. Al-Bayhayaqi and others in the Hadith of Mas'ud bin Sa'd on Yazid bin Abi Ziyad on the Mujahid Ibn Umar said: the Messenger of Allah, peace be upon him, said 'There are three things I most fear for the Ummah: the lapse of the scholar, the hypocrite who disputes about the Quran, and the (riches of) the world that shall be opened up for you'. It is well-known that what is feared from the lapses of the scholar is that it will be imitated. If it were not imitated then the lapse of the scholar would not be feared. For if it is known to be an error, it is not permissible to follow it by consensus of the Muslims, for that would be intentional adherence to an error. For he who does not know that it is a lapse, is excused from it and each of them are excessive in what they command. Al-Sha'abi reported that Umar said 'Time corrupts three things, misleading imams, the argument of the hypocrite with the Quran and the Quran is truth, and the lapse of the scholar' - moreover - and al-Bayhayaqi reported from the Hadith of Hamad bin Zayd about al-Muthanna bin Sa'id on Abi al-'Aliyah, saying: Ibn Abbas said: 'Woe to those who follow the mistakes of the scholar'. It was said 'How is that Ibn Abbas?' He replied 'The scholar speaks from his opinion, then listens to the Hadith about the Prophet, peace and prayers be upon him, and leaves what he had'. Literally: he encounters what was known about the Messenger of Allah, peace be upon him, he reports it and comes back, then his followers require what he ruled. Moreover he said, Abu Umar said 'The lapse of the scholar is like breaking the ship. If it sinks, many will drown with it'. Abu Umar said: 'If it is true and established that a scholar errs and lapses then it is not permissible for anyone to issue an opinion or condemn by his words, or to know his intent'. (See Teaching of the Signers 2/173-175).

It is forbidden to imitate a scholar as was said in the Hadith narrated by Muslim: *"Whoever performs an action we have not commanded will have it rejected"*. Meaning it is rejected and not in effect. There is no room here to list more when it's not the right time.

First: Some of the fatwas of Sheikh Abdul Aziz bin Baz:

1) The fatwa on the sovereign ruler wearing a cross:

After the visit of Fahd bin Abdul Aziz to Britain, during which he wore a rose cross, a Masonic symbol, and the entire world saw him openly, and he

opened his speech with the words "Your majesty the Queen". Newspapers and magazines published photos of this which left no doubt that it was a cross, Sheikh Ibn Baz was asked (in a cassette tape) does wearing a cross along with his comments amount to *kufr*? The sheikh answered "No, these are routine matters and the sovereign ruler must look to what interest requires. If it is in the Islamic interest to accept this courtesy or this gift, than that is permissible, etc..." When some of those in attendance protested and shouted at the top of their voices, "A cross, sheikh?" He said, even if it's a cross!!

2) The statement of Sheikh bin Baz on Sheikh Usama bin Laden and other Mujahideen:

Sheikh bin Baz stated that the Mujahid Sheikh Usama bin Laden was among the corrupters on earth, pursuing corrupt, evil paths and rebelling from obedience to the sovereign ruler. (al-Muslimun Newspaper and al-Sharq al-Awsat, 9 Jamadi al-Awli 1417H).

3) The Fatwa of the organization of leading scholars, at the head of which was bin Baz regarding killing the Mujahideen:

Sheikh bin Baz along with a group of official Saudi scholars issued a fatwa on the right of the Mujahideen brothers who exploded the building for American forces in Riyadh and Khobar, in which Americans were killed along with some Indian infidels. Through the capability of Almighty Allah, not one Muslim was killed in the two operations (directly or indirectly), but they issued an opinion (in favour of) killing the Mujahideen, because they were corrupters on earth, attacking Jews and Christians who were guaranteed protection, because they had entered with the permission of the sovereign ruler.

4) Restoring legitimacy to the state of Kuwait:

In a meeting of the Organization of the Islamic Conference in Mecca after the Iraqi invasion of Kuwait and in the presence of Sheikh Abi al-Hasan al-Nadawi and Sayaf, the three of them were on the podium when Ibn Baz requested the restoration of legitimacy to Kuwait and the restoration of rights to its people, meaning the house of al-Sobah and condemnation of the Iraqi invasion and what it had done to Kuwait. Here we mention two articles from the Kuwait constitution that were in effect before the Iraqi invasion, mentioned here so that no one can say that Kuwait is an Islamic state or that the House of Sobah were legitimate rulers of it, even though everyone near and far know that the Kuwaiti constitution is a secular constitution:

Article 6 of the constitution: "The System of Government is democratic, sovereignty in which belongs to the people, the source of all authorities".

Article 51 of the constitution: "Legal authority is assumed by the Emir and the Council of the Ummah in accordance with the constitution".

Whoever wants more let him review the Kuwaiti constitution or the book (*Kashf al-Niqab 'an Shar'iah al-Ghaab*) by Abu Muhammad al-Maqdisi. The status of a state like Kuwait and the status of its constitution are not hidden from Sheikh Ibn Baz.

5) Memorandum of advice as a legal violation and sowing discord and division

The fatwa of Sheikh bin Baz responding to the memorandum of advice issued by 106 scholars, judges and preachers from the people of the Peninsula:

The Council of Senior Scholars met for its 39th session convened in the city of Ta'if in the month of Rabi' al-Awal 1413H gave insight on the document prepared under the name "Advice Directed to the Khadim al-Haramain al-Sharifayn and Allah's jurisprudence on the path to pleasing Him", signed by a number of educators and men of learning. After considering and discussing this memorandum, the council saw fit to issue a statement condemning it and the falsehood it contained, its separation from reality, the method of preparing and distributing it and condemning those who prepared this memorandum in this manner for spreading division, sowing ill-will, fabricating slanders or magnifying them and disregarding all the advantages of the state, which might indicate the ill-intention of those who prepared it, its ignorance of reality or the naiveté of some of its signatories who signed it with them, making this memorandum beneficial to spiteful enemies...the councils denounces the work constituted in the preparation and publishing of this memorandum, confirming that this work is a violation of the procedure of legal advice and what it requires justice in word, deed and meticulousness in following the advice of the Prophet, peace and blessings be upon him, in conferring advice to every Muslim, etc...signed Council of Senior Scholars. The head of the session, bin Baz. Of the 17 remaining scholars, 7 abstained from signing it for health reasons (!!) and among the remaining 10 was Muhammad bin Salih al-Uthayman ("Akaz newspaper 18/9/93).

(For information: the memorandum of advice was signed by 106 scholars, judges, preachers and university teachers).

6) Invasion and occupation of the polytheists (the Jews and Christians) of the Land of Two Holy Mosques:

After Saddam Hussein's invasion of Kuwait, half a million American soldiers came to the Gulf, including 25,000 women! Many of the troops were Jewish and the remainder Christian.

At that time bin Baz issued the fatwa: it is a duty to seek the help of polytheists, indeed the Muslim ruler sins if he did not seek the aid of non-Muslims to defend the lands of Muslims, their holy places and their honour!

7) Sheikh bin Baz issued a fatwa permitting reconciliation with Israel and considering Yasser Arafat as the sovereign ruler of the Palestinians, and that he who wished to visit the al-Aqsa Mosque could obtain a visa from Israel. The prime minister of Israel Yitzhaq Rabin praised Sheikh bin Baz for this good, generous fatwa.

Second: Sheikh al-Albani

1) Sheikh al-Albani issued a fatwa that the people of Palestine must leave their lands and depart for other countries, and that all who remained in Palestine was a *kaffir*. This was under the argument that the Jews were occupying (Palestine) and they were therefore obligated to leave it and depart. (Review al-Dawliyah magazine issue 168, September 1993).

2) The method of getting rid of apostate rulers is patience and education:

Sheikh al-Albani commented upon the al-Tahawi creed of Imam al-Tahawi and Ibn Abi al-Izz explained upon the statement (We do not see a rebellion against the leaders), or the leaders of the Muslims, as was clear from the words of Imam al-Tahawi, Sheikh al-Albani took the words and bestowed it upon the rulers of the Muslims in this our time, when there is no doubt about their infidelity and apostasy. He said "The way to get rid of them is not what some people want to do to them, which is armed revolution against the rulers by means of a military coup. This is among the innovations of the modern age and is a violation of the legal articles which include change through the selves, and thus the base must be repaired to establish the building.

This is among the deceptions and frauds upon the people which results in Muslims wavering from Jihad against the tyrants when this is a duty for them by article and consensus. How could there be armed Jihad when it is as he claimed? And military coup is one of the ways for armed revolt against tyrants. It is a duty! So how can a duty be called an innovation?!!

3) Fatwa on revolt against Apostate rulers

Sheikh al-Albani issued a fatwa on a cassette tape, of which more than 20,000 copies were distributed in Algeria, on those who were bearing arms against the tyrants. It was among the biggest reasons for the withdrawal, surrender and failure of many of the unknowing sons of Algeria who bore arms to wage Jihad against the tyrants. The fatwa was:

Those who call for revolt against rulers in this age are agents or ignorant...

Moreover he said: Revolt against the rulers is revolt against Islam!!!

This Fatwa is one of the most astounding fatwas to pass before the Muslims in the 20th Century. It removed millions of Muslims from the sphere of Islam, whether they were Mujahideen bearing weapons or bearing this Jihadist thought and ideology.

Fourth: Sheikh Muhammad bin Salih al-Uthaymeen

- (1) Issued a fatwa on killing the Mujahideen in the Riyadh and Khobar incidents.
- (2) Signed the declaration of apostasy against the Defence Committee for Shari'ah Rights
- (3) Refuted the memorandum of advice submitted by the scholars, judges and preachers.

In an interview with the al-Muslimun Newspaper, issue 602 dated 2/4/1417H, Sheikh Muhammad bin Salih al-Uthaymeen was asked about the case of obedience to the sovereign ruler and the issue of *bay'ah* (allegiance). The newspaper published the answers to those questions attributed to the Sheikh. In the published response about obedience to the sovereign ruler, the Sheikh said "If we presume to make a long(term) assessment that the sovereign ruler is *kaffir*, does that mean we arouse hatred in the hearts of the people so that rebellion, chaos and fighting will occur. No doubt that is a mistake..."

The question directed to the Sheikh here: are his words tantamount to a formal legal ruling meaning it is it a pronouncement from Allah (*tawqi' 'an Allah*) or is it idle talk and social chatter? If it was tantamount to a fatwa, does that mean that this talk was established on a legal method, operating according to the correct understanding of established legal articles? If it was based on established legal articles, where are these articles that forbid arousing hatred in the hearts against the infidel ruler? Rather where are the

articles which permit not arousing hatred against infidels, the rulers and the ruled, and their hatred for Allah? If the sheikh was claiming that his words were based on legal evidence, where is that evidence in the Book and the Sunnah? How could the sheikh find tolerance in violation of the consensus of Muslims? For more than one scholar has reported the consensus on the duty of revolting against an infidel leader, noting that it is not only permissible but obligatory to revolt. Revolt, meaning fighting and the like, is a much greater matter than simply arousing hatred in hearts. And if the sheikh issued that opinion based on opinion and intellect and exigency, with the presence of legal evidence which proves that this is a violation of knowledge and science and a clear violation of *shari'ah* articles, because he sees in it exigency, does this mean that the sheikh has abandoned the program of the Ahl al-Sunnah who absolutely do not permit giving preference to reason over transmission?

As for the other question about *bay'ah*, the sheikh said "No doubt this is erroneous. If he dies, he dies an ignorant death, because he dies not observing allegiance to anyone. In the general principles of Islamic law, Allah says:

"So fear Allah as much as ye can".

If there is no general caliph of the Muslims, he who was the sovereign ruler in an area is its sovereign ruler. Although if we held the misguided opinion that the people now do not have a caliph, then all people would die an ignorant death. And who advocates this? The Islamic Ummah has been fractured since the days of the *Sahaba*. You know of Abdullah bin al-Zubair in Mecca, the Bani Umayya in Sham, likewise the people in Yemen and the people in Egypt. The Muslims still believe in swearing allegiance to whomever has power in the place where they are, swearing allegiance to him and call him Commander of the Faithful and no one denies this. It is difficult for Muslims to dissent from this, both from the aspect of not adhering to the *bay'ah* and from the aspect that it violates the consensus of the Muslims from ancient times."

This talk raises a number of questions. The first question, does this mean that all rulers under whose authority are Muslims are commanders of the faithful to whom allegiance must be sworn and those who do not swear allegiance to them die the death of ignorance? Does this mean that swearing allegiance to Benazir Bhutto and Musharrif was a duty for Muslims in Pakistan at that time and swearing allegiance to Suharto was a duty for the Muslims in Indonesia at that time also? And swearing allegiance to Qaddafi is a duty for Muslims in Libya? And Muslims in those countries will die the death of ignorance if

they don't swear allegiance? What about Saddam Hussein in his day? Was he Commander of the Faithful and was swearing allegiance to him a duty for the people of Iraq? If he was the Commander of the Faithful for this country, does that mean that the support the House of Saud gave to the Iraqi opposition and the provision of propaganda and media to them and supplying them with radio stations, money and weapons was an incitement against one of the commanders of the faithful?

The characteristic of *kufr* in tyrants (*taghut*)

The exalted Lord says:

“Whoever rejects evil and believes in Allah hath grasped the most trusty hand-hold, that never breaks. And Allah heareth and knoweth all things.”

The Sheikh al-Islam Muhammad bin Abdul Wahhab said *“Know that a man is not considered a believer in Allah unless he rejects the false god (Taghut) by evidence of the sign and guidance of the Religion of Muhammad, peace and blessings be upon him and nullification of the religion of ignorance. The most trusty hand-hold is the shahada; There is no god but Allah, which implies rejection and affirmation, rejecting all kinds of worship to anyone other than Allah while affirming all forms of worship to Allah, Alone and Peerless”.* (Majmu'a al-Tawheed)

Consider, dear brother, how the exalted Lord gave precedence to rejection of the false god over belief in Allah. Likewise he gave precedence to the rejection (of false gods) over the words of *Tawheed* “There is no god but Allah”. This is instruction on this great principle. Belief in Allah is neither sound nor beneficial unless the false god is rejected first.

How to Reject the Evil

- 1) In rendering the false god *kufr*: The Almighty said *“Say, O Ye Unbelievers”*. So they must be addressed as *kufr* (unbelief).
- 2) On hostility and hatred (of them) and disassociation from them and their worship, the Almighty said,
- 3) *“There is for you an excellent example (to follow) in Abraham and those with him, when they said to their people: ‘We are clear of you and of whatever ye worship besides Allah: we have rejected you and there has arisen between us, and you, enmity and hatred forever, - unless ye believe in Allah alone and Him alone.’ but not when Abraham said to his father: ‘I will pray for forgiveness for thee, though I have no power (to get) aught on thy behalf from Allah.’ (They*

prayed): 'Our Lord! In Thee do we trust, and to Thee do we turn in repentance: to Thee is our final Goal.'"

Take heed and consider what the Almighty said in the word **لَا** (**there has arisen**) which clearly and plainly conveys the intent and the precedence given to enmity whose place is the external limbs over hatred whose place is in the heart. This is strong evidence of the importance of displaying enmity and disassociating from false gods clearly and without ambiguity or equivocation. Then it is not enough to harbour hatred against them in the heart, when we appear to be reconciled with them, affectionate, friendly, and protective, etc...

The Almighty said,

"Fie upon you, and upon the things that ye worship besides Allah! Have ye no sense?" (al-Anbiya, 67). "Do ye then see whom ye have been worshipping, Ye and your fathers before you? For they are enemies to me, not so the Lord and Cherisher of the Worlds." (Al-Shu'ara, 75-77 and a great many others).

This is a model and excellent example which we have been commanded to follow by the Lord of the Worlds. This is the religion of Abraham that none but the fool turns away from.

"And who turns away from the religion of Abraham but such as debase their souls with folly." (Al-Baqarah, 130).

3) Toughness against them and rejection: The Almighty said *"let them find firmness in you", "Muhammad is the Apostle of Allah; and those who are with him are strong against Unbelievers (but) compassionate among each other"*.

4) Jihad and fighting when able - the Almighty said, *"Fight ye the chiefs of Unfaith: for their oaths are nothing to them" (al-Taubah, 12); and the leaders of unfaith are the false gods. "Fight them, and Allah will punish them by your hands, cover them with shame, help you to victory over them..." (al-Taubah, 14).*

5) Standing to the side of, isolating and withdrawal: the Almighty said "

6) *Those who eschew evil - and fall not into its worship, - and turn to Allah (in repentance), for them is Good News; to My Servants" and "For We assuredly sent amongst every People an apostle (with the command) 'Serve Allah and eschew Evil'". (Al-Nahl, 36).*

6) Refutation of clientage or amity, trust in or alliance with them: the Almighty said

7) *“Do the unbelievers think that they can take My servants as protectors besides Me?”*

8) For this is impossible unless the servants of Allah preferred infidelity and were unbelievers. The Almighty said

9) *“O ye who believe take not for friends unbelievers”, “He amongst you that turns to them (for friendship) is of them”, “And incline not to those who do wrong, or the Fire will seize you; and ye have no protectors other than Allah, nor shall ye be helped”.*

The inclination is the slight deviation. Ibn Abbas, may Allah be pleased with him, said of them *“Do not deviate”* and al-Thawri said *“Who justifies them with pen or paper enters this”*. And Ibn Mas’ud, may Allah be pleased with him, said *“Strive against the kuffar and the hypocrites”*. He said *“With his hand and if he cannot then with his tongue and he cannot do that then with his heart, showing him a sullen and frowning face, changed by anger and hatred...”* refer to (Maajmu’ah al-Tawheed – Message of most trusted belief to Sheikh Sulaiman Aal al-Sheikh”.

Finally, I mention with what I began with: these statements are not to benefit the Ummah, rather they work in favour of its enemies. There is no room here to speak extensively or at greater length due to constraints of time and space.

11. **Question:** There is no doubt America will withdraw sooner or later, Allah permitting, from the country of Khorasan. However, its withdrawal will make it perform deeds of little-paralleled stupidity and disgrace. Do you expect that America and its allies will strike you with weapons of mass destruction like it did to Japan? What is your strategy to prevent these circumstances? Are you considering a pre-emptive strike in the American heartland with such weapons?

Praise be to Allah, peace and blessings be upon the Messenger of Allah

This is what makes people shrink from Jihad...calculations. How many does America have and how many do we have? If we made these calculations before we trusted in Allah and put our faith in our duty of Jihad *fi sabeel Allah*, we would not have fought the Russians and we would have submitted to their occupation of Afghanistan. The Almighty said

“To those against whom war is made, permission is given (to fight), because they are wronged; and verily, Allah is most powerful for their aid. They are those who have been expelled from their homes in defiance of the right, - (for no cause) except that they say ‘Our Lord is Allah’. Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid His cause; for verily, Allah is full of strength, exalted in Might”.

So what would you do if the enemy jumped into your home, killing your children and plundering your honour? Would there be calculations like the ones that you mentioned. Then what if you are killed without your honour or your wealth? There is a hadith *“He who is killed while protecting his property is a martyr, and he who is killed while defending his family, or his blood, or his religion is a martyr”* (narrated by al-Nisa’i and Ahmad and Abu Daud and al-Tarmaizi, of Said bin Zayd).

The Almighty said

“Say: ‘Nothing will happen to us except what Allah has decreed for us: He is our Protector’: and on Allah let the Believers put their trust. Say: ‘Can you expect for us other than one of two glorious things - (martyrdom or victory)? But we can expect for you either that Allah will send His punishment from Himself or by our hands. So wait; we too wait with you.’”

Then what is the difference if a person is killed by a nuclear bomb, or a missile or if they are killed like they were on September 11th. This is according to the calculations of the questioner. I add to that, that we are exchanging the same strategy with them in time, place and means in accordance with our capabilities. Allah is He who grants success and appoints fate.

- 12. Question:** Why do the interest of the al-Qaeda organization clash with those of Iran and Syria, when Iran facilitates the entry of the Mujahideen into Afghanistan across its borders and Syria facilitates their entry into Iraq across its borders as well? Although (al-Qaeda) is at war with Iran and its allies in Iraq?? Is there an implicit and non-declared agreement to not fight Syria and Iran inside those countries in exchange for this facilitation?

Praise be to Allah, peace and blessings be upon the Messenger of Allah.

*Subhan Allah...*if we are silent, they say why do you serve their interests, if we speak they say why do you clash with their interests!!

There are no agreements – implicit, undeclared or otherwise – with either Iran or Syria. Our war in Iraq is with all who stand in the American Zio-Crusader trench, and all who come between the Mujahideen and the realization of their goals. To answer the rest of the question: have the Mujahideen entered into a war with all the enemies of Islam “inside their countries” and none remain but Iran and Syria?

13. **Question:** I have received many questions about Hamas in many forms. In view of their great number, I will answer them here in sum.

Praise be to Allah, peace and blessings be upon the Messenger of Allah.

We have called upon the leadership of Hamas to adhere to the program and the pure banner, because we know that there are faithful, true Mujahideen men working under the Hamas banner. If the leadership adheres (to the program) then matters will be corrected.

Say about Hamas – its leadership and base – what Sheikh Abu Muhammad al-Maqdisi said in his response to questions about it in Minbar al-Tawheed wal-Jihad website.

With regards to the Hamas political stance, we have called for it to be corrected. And they have told us that it is private!!! They have subsequently isolated themselves and become easy prey to the enemies of Islam; the Jews, Crusaders and the so-called Quartet. All see the situation now and if you are amazed, be amazed at the condition of their leadership...friendship with the Russians who are annihilating their brothers in Chechnya...shuttle visits with the Egyptian intelligence minister and the rest of the Arab and foreign tyrants...pleasant life in five star hotels under the Syrian Nusayri wing, and warm friendship and amity with the Rafidites!!!

This method and these practices are a clear and flagrant violation of the creed of loyalty and the principles of the religion.

From another aspect, the issue of our Ummah requires us to join together and not be divided against each other. Thus Palestine, Afghanistan, Somalia, Iraq, the Gulf and elsewhere are one issue, despite what we know of the plots of the enemies to separate Islamic issues from each other so that there is no connection or linkage among all the issues, there should occur an interaction

among the children of the Ummah with their different issues, with any issue that afflicts this body. We mention one example:

Hasnin Hegel says in his book 'From New York to Kabul', "President George Bush now has on his desk a detailed report on the political choices available to him and his administration on the Middle East crisis...the second accomplishment: an extremely important strategic requirement completely achieved by the time Bush Sr. left his position 'after the presidential elections of 1992'. And that requirement was guaranteeing 'security of the Gulf' and its vital oil resources according to the program of which every American president dreamed but was unable to achieve - but 'the second Gulf War' made it possible for him, the ideal requirement to achieve security of the Gulf was undertaking a complete separation of the coast from the interior in the Arab world, meaning isolating the Arabian Gulf from the Levant, including Syria and Palestine, and likewise from Egypt. This means that 'petrol issues' was separated from 'issues' of the Arab-Israeli struggle which 'meant effectively breaking the link between nations of the Gulf Cooperation Council and the rest of the countries of the Arab world in the Organization of Arab States'".

He adds: "The essence of the presidential report is straight talk directed to President George Bush, addressing him directly with: don't do that, do that, watch out for this, be cautious there The first was taboo to mention or allude to two issues:

The first matter addressed to the president: In the Middle East - as it was called conventionally - do not blend two strategic points, because each must remain independent and distant from each other:

The Gulf and its vicinity on the one hand and Palestine and its vicinity on the other, 'meaning that in policy, Israel must be separated from petrol', regarding the Gulf as one issue and Palestine as another, and that mixing the two creates dangerously explosive reactions that are difficult to estimate. Additionally, a separation between the two points is the guarantee of consolidating control of the management of each of the two issues within their specified boundaries and in the calculated framework".

End...

And this is what Hamas has given them on a plate of gold.

O Allah, we beseech Him to distract us from grief and relieve our sorrow. The basic issue in reforming matters is praying to Allah with intention,

enjoining what is good and forbidding what is evil. Jihad is one of the means of enjoining the good and forbidding the wrong. With sincere intentions and the harmony of labour with the *Kitab wal-Sunnah* you will find that the labour proceeds on the correct path and that Allah, the Exalted and Sublime will bless it.

We shall see good results, Allah willing, and that the faithful party will be granted patience during its march on the road. Allah, the Exalted and Sublime said

“O ye who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other’ and fear Allah; that ye may prosper.”

14. **Question:** I have a number of questions I wish to answer as best I can:

- 1) With regards to the Martyr, Allah permitting, heroic brother Abu Dujanna al-Khorasani. We have seen the brother in a media production previously distributed by the as-Sahab Media Establishment. Our brothers in Pakistan Taliban have also taken responsibility for this blessed operation. We saw him side by side with Emir Hakimullah Mehsud, may Allah protect him. My question is: was the cooperation between the heroes of al-Qaeda and the heroes of the Taliban in the media only or is there real cooperation in planning and execution?
- 2) Our heroic brother Nidal Malik Hasan, may Allah release him, played an important role in serving as a role-model for any Muslim zealous for his religion when he directed his weapon against the enemy inside his own country. What is your advice for Muslims living in the lands of the Crusader enemy? Must they walk in the footsteps of the heroic brother? Please clarify.
- 3) What is your opinion of the recent operation inside the land of evil; America? What is your reaction to the bomb not exploding? Is there any indicator as to whether the operation was a success or a failure? Thank you for your blessed efforts and I await your answer.

Praise be to Allah, peace and blessings be upon the Messenger of Allah.

First, al-Qaeda and the Taliban cooperate in their Jihad, through the Grace of Allah Almighty, in planning and executing many operations.

Second, the heroic brother Nidal Malik is a model for others to follow in what he did. Every man from the sons of this Ummah is one of the cracks undermining the foundation of the enemy.

Third, the operation proved the success of the Mujahideen in reaching any place inside America, all things are possible after that.

15. **Question:** What is your view on Salafist groups that do not take up the issue of Jihad and view the requirement for religious instruction as coming first?

Praise be to Allah, peace and blessings be upon the Messenger of Allah.

It is clear from before that the position of knowledge and scholars in Islam, that the Muslim, whether he be a scholar or a student is a Mujahid. And Jihad in our circumstances is one of our legal duties. So how can a Salafist abandon his legal duty. If he is a Salafist, he must be a Mujahid. Can a Salafist make a division between knowledge and Jihad? How can they not take up the cause of Jihad while the Jews and Crusaders are occupying the lands of the Muslims. Do you not see in that a strange contradiction without plunging into the details or listing the evidence.

16. **Question:** There is an issue that is making me lose sleep. This is the issue of targeting by the brothers in the Islamic Maghreb of individuals in the army indiscriminately even though they know they know that the regime in Algeria enforces compulsory conscription and forcibly sends Muslim youth to the mountains. By Allah, I don't think I sin if I said that if all the men were compulsorily conscripted is it permitted to kill them? By Allah, this is problematic for me and I do not know the solution.

Praise be to Allah, peace and blessings be upon the Messenger of Allah.

While we say that fundamentally the armies of the tyrants are *kufir*, we divide them into two parties:

First: Those who are in the army and are actually supporting them (the tyrants) or their polytheism. They are ruled to be *kufir* in this world and the next if they die as such.

Second: Those who augment their numbers, while not supporting them in their polytheism nor aiding them against the monotheists. This is how they are judged in this world, because they act, as it appears; as their soldiers, supporters and partisans in their ranks and in their aggression. Then on the Day of Judgement they will be raised according to their intention. The truth that they should heed today is that the armies are under the patronage of *kufir* governments. Although they claim that they were established and set up with the intention of repelling foreign aggression against the homeland - as they say - they do not do that in reality, rather they exist only to protect the thrones of the tyrants.

They - with the best of intentions - are like those who surrendered in Mecca and failed to migrate from there to Medina. So the polytheists sent them out in their ranks in Badr expedition. If a Muslim fired an arrow it would fall among one of those. Allah Almighty revealed

"When angels take the souls of those who die in sin against their souls, they say: 'In what plight were ye?' They reply: 'weak and oppressed were we in the earth.' They say: 'Was not the earth of Allah spacious enough for you to move yourselves away (from evil)?' Such men will find their abode in Hell - what an evil refuge!"

They are treated like those in whose ranks they stand, because the Muslim usually cannot distinguish among them especially during the turmoil of battle. Rather it is incumbent upon those who augment the core of the tyrant's soldiers, both those who go forth to fight and those who go forth to augment its numbers only to distinguish that, fundamentally, this army is an army that goes out to fight Muslims. Its ranks clearly battle the Deen of Allah, oppose and shred it...The Muslim is excused - and indeed rewarded - for carrying out the sentence of *kufir* - on earth - upon its personnel so long as it is not obvious that he is one of those who oppose this and avoid it.

The Prophet, peace be upon him, warned against augmenting the numbers of the infidels, saying "I am innocent of he who lives among the polytheists". This was in regards to those merely living in the realm of the infidels. What of those who go forth in the infidel army augmenting its numbers to fight the Religion of Allah?!

There is the promise, the covenant, the contract and absolute oath that binds army personnel and their like and the general agreement which they exhibit to support the polytheists and tyrants.

In the matter of *takfeer* we differentiate between volunteer soldiers of the tyrant regimes and those who participate in mandatory conscription compelled by the harassment, oppression and imprisonment that would result from evasion, truancy or flight from this conscription. Since the enemies of Allah and *Shari'ah* have thereby harassed the servants of Allah in their liberty, departure and movement, and have treated them, and forced them to carry those papers that prove that one has conducted his compulsory service in order to drive them as they wish and bend them to obedience to them and their falsehoods. Therefore, some people have pleaded that there is compulsion in this matter, although the conditions of true compulsion, which the people of *'Ilm* have stipulated in order to pronounce or proclaim infidelity, have mostly not been realized in the case which they are protesting.

In any case, the truth of compulsion and the degree of weakness remains between the individual and his Lord. Each individual is his own petitioner. He knows his situation and the truth of his compulsion and or weakness. In reality, the situation will vary from country to country and from one person to another.

The Almighty said:

"So fear Allah as much as ye can" .

It is incumbent upon the Muslim to not go to this conscription by choice... and to not deliver himself to the service of their flag gladly. Rather, he must evade them and struggle to flee with his Religion insofar as he can. The Almighty said,

"Hasten ye then to Allah: I am from Him a Warner to you, clear and open!"

In Sahih al-Bukhari in Kitab al-Iman: Flee with religion from afflictions.

There are complete studies available to which the brother questioner can refer on Jihadist sites in the internet.

- 17. Question:** There are those who have plenty of time and security available (to prepare for Jihad) yet lag due to a personal need to prepare well and learn some deep technical arts - like electronics - or due to a lack of material funds and so they end up wasting years of time, which delays his intention in *nafeer* (going forth on Jihad). Do you advise those who are determined on Jihad to abandon that, and make haste to go on Jihad, making use of what they already have?

Praise be to Allah, peace and blessings be upon the Messenger of Allah.

The availability of funds or their lack, length of time or its scarcity, the importance of immediately joining with available capabilities to Jihadist groups who are in need of them, the difficulty or ease of acquiring those sciences, the importance of those sciences and remaining components for Jihadist groups who need them, the ease or difficulty of joining a Jihadist group and returning, and adapting to the conditions of reality in all that was mentioned. All these facts the brother Mujahid can arrange according to his circumstances and emerge with the end result of what he must do. Allah Almighty says *“So fear Allah as much as ye can.”*

18. **Question:** I wish to ask why the focus of the Arabs has shifted from Iraq to countries in which there are a great many of Mujahideen like Afghanistan and so leave an important arena like Iraq.

Praise be to Allah and peace and blessings be upon the Messenger of Allah

Indeed the most valuable blood is that blood which turns the wheel of Jihad at a time when people shrink from it. The Almighty said, *“And what cause have ye why ye should not spend in the cause of Allah? For to Allah belongs the heritage of the heavens and the earth. Not equal among you are those who spent (freely) and fought, before the Victory, (with those who did so later). Those are higher in rank than those who spent (freely) and fought afterwards. But to all has Allah promised a goodly (reward). And Allah is well acquainted with all that ye do.”*

Let the brothers know that preserving all open fronts against the Crusader enemy is a matter of paramount importance in order to drain him and that slowing the wheels of Jihad on any front is not in the interests of Jihad or the Mujahideen. This was my reason in the past for writing the article “The Global Jihad and the Afghanistan Front.”

19. **Question:** We wish advice for us, the community of women who are not able and have no guidance on a path for Jihad *fi sabeel Allah*.

Praise be to Allah, peace and blessings be upon the Messenger of Allah.

Educate the generations to love Jihad, prepare the way for the Mujahideen, encourage labour for the Deen of Allah and strive for its sake, pray for those who came before and for those who follow. This is among the most

important things that the Muslim woman can do in the service of her religion and to propel the wheel of Jihad ahead. Do you not see, my Muslim sister, that we do wage Jihad by our numbers or equipment but through reliance upon Allah. I am certain that the prayer in the middle of the night from the Muslim sister, from the widow of the martyr or the bereaved mother, carries the weight of this Ummah. But those (prayers), Allah aids His supporters and they fall upon the enemies of Allah like a thunderbolt. With (those prayers) Allah raises the endeavours of the Mujahideen to the clouds of Heaven. Abu Na'im narrated of Abi Abidah "*Through your weak ones shall ye triumph.*"

20. **My question is this:** It is not hidden from anyone, especially the people of Jihad, that the door of Jihad still has not truly opened and that the Ummah has not been given a free hand in Jihad and that one of the most important transitional goals of the Mujahideen to achieve victory, Allah permitting, is to open the way for the Ummah to Jihad. For this reason we find that those actually departing for the theatres (of Jihad) are a percentage of the total Ummah that is never mentioned. Indeed there is a percentage of the Ummah that wants to answer the call but is not given guidance on the way. I have heard a quote by Sheikh Atiyatullah, may Allah preserve him: "*The Mujahid can be either a Mujahid or a Student of 'Ilm, and he must not be other than this.*" This is indeed the case of the Salafi youth now. You find them in the special circle of 'Ilm with the Salafi sheikhs. Mostly you find that those sheikhs have legal opinions that differ from those of the Mujahideen. This is a matter that is unavoidable and the Ummah has never experienced a time when there were not differences among its scholars and leaders - especially if those sheikhs were men of the correct creed (*'Aqidah*) and did not flatter the apostate rulers and did not strengthen their rule. To summarize my question and not prolong its presentation: What is your position on the Sheikhs of the scientific Salafi message - how do you classify it? What do you advise them? What is your advice to the people of Jihad on the forums and on the ground of reality about those brothers who are growing in numbers and argue with those sheikhs and bring them down with mistakes that even the paragons of the *Ahlu al-Sunnah* ancient and modern did not escape from? Is it not the priority for the supporters to try to deliver the real truth of the Mujahideen to those sheikhs so that they are fully aware and from there make a correct assessment? Is it not a priority to protect those sheikhs in light of the systematic Crusader media

operation to decay the Ummah and to manufacture corrupt, fabricated symbols like al-Qardawi, Amru Khaled , the Ikhwan group, the Sufis, Hizb al-Lat, etc... and the other names that the foreign and Arab tyrants try to manufacture. Is it not the priority to win those sheikhs to the ranks of the Mujahideen or at least ensure that they do not oppose us? Is it not a priority to win the hearts of the students of *'Ilm* from among those who gather around those sheikhs so perhaps they will soon be among the ranks of the Mujahideen? Is it not safe to be eager on our forums in ensuring that the Mujahideen are not undermined on our forums, because we represent them and their image? Most of the Ummah now do not comprehend these differences and these attempts at tripping up that some of the brother's exhibit create an aversion among the Mujahideen. Is it not the priority for us as *Ansar* to combine the Salafi Sunni message from a scientific perspective and from a Jihadist perspective, and to accept these differences as complementary and not confrontational? All the Mujahideen cannot embark (on Jihad), for who would remain to instruct the people in their Religion? Especially at this time when the Salafi message is accused of extremism, excess and over-fastidiousness, and destructive messages are the ones which are propagated among the masses of the Ummah -high-flown names like moderation and other names which are corrupted and emptied of their real meanings to suit the wicked goals of targeting the Islamic Ummah?

Praise be to Allah, Blessings and Peace upon the Messenger of Allah

Dear brother, to begin, the answer of part of your question is in the answer to question fifteen. If we're speaking in general, some of the sheikhs of the Salafi da'wa have been my teachers for the past 30 years. I remember for example, Sheikh Muhammad Isma'il Qayyim of the Alexandria Salafi, even though I have not, through the Grace of Allah, left behind the duty of Jihad. With regards to the responses of the esteemed brothers in the Jihadist forums to the sheikhs, as I mentioned, this matter requires a review of each position by itself. Not all of the positions of the sheikhs are transmitted without review. If some of the subjects at times stir up the brothers, especially in light of the vicious Crusader campaign against the Islamic world, this is not all the sheikhs without exception as you know. And not all their words need review. Here we need, as I mentioned, to review each position and each issue separately.

21. **Question:** Why do the Mujahideen of the Arabian Peninsula not make peace with the ruling governments and train the men and send them to open fronts. No matter who wins the war in Yemen; it means the loser is Islam. No matter who the slain from the latter are they will be from the two sides to the benefit of America and its allies. Everyone knows that. So why do they not make peace on the basis of not targeting the Mujahideen there and for our part we do not target any (government) forces in the Peninsula until our power is stronger and for a limited time.

Praise be to Allah, peace and blessings be upon the Messenger of Allah.

Your brothers, praise be to Allah, work indefatigably to draft plans and strategies for Jihadist operations everywhere in accordance with what serves the interests of Islam and the Mujahideen on the basis of sound *Shari'ah* constants. We strive and aim, and are approaching by Allah Almighty success and settlement. Know dear brother that only that which is proper will prove true and this is what will be in the interest of the Muslims. The Almighty said,

“For the scum disappears like froth cast out; while that which is for the good of mankind remains on the earth...”

22. **Question:** What are your instructions to the brothers in the regions where there is no impact from Jihadist work, and I mean specific countries. What is your reaction after struggles flare up in these regions especially when you see operations that by their nature do not benefit the global Jihad by virtue of your experience at a time when you see your brothers (there) on the contrary with little or no experience in some cases?

Praise be to Allah, peace and blessings be upon the Messenger of Allah.

With regards to the first part of the question, our advice to the brothers is found in the answer to question number 9.

As for the general strategy for Jihad I believe it is well-known to all the brothers and that it is necessary to concentrate on the head of *kufir* and global corruption; America. From the aspect of implementation on the ground, there are mistakes occurring. We have begged the non-Mujahideen and all the more so we must beg our brothers who have sold themselves to Allah, and

advise them to proceed slowly and bide their time before carrying out their program.

23. **Question:** I request advice for the Salafi parties in the Palestinian arena. What do you advise the Salafi Mujahideen in the Bayt al-Maqdis? And what is your advice to the Salafi Mujahideen in Bayt al-Maqdis concerning their unification and coming together?! By virtue of your experience and knowledge of the different theatres of Jihad, have you witnessed before the agreement and unification of differing (parties) in some issues of interpretation (*Ajtihadiyyah*)? Sometimes interpretations are a stumbling block to completing the unification of factions?! We here in the land of *Ribat* impatiently await your advice and guidance.

Praise be to Allah, peace and blessings be upon the Messenger of Allah.

Do doubt that division and internecine conflict leads to the failure and vanishing and our Ummah and the Mujahid vanguard are in need of a comprehensive gathering at this stage.

Look at the legal basis and divine guidance and command to the Believer sect,

"Help ye one another in righteousness and piety, but help not one another in sin and rancour: fear Allah: for Allah is strict in punishment."

And the words of Allah:

"And hold fast, all together, by the Rope which Allah (stretches out for you) and be not divided among yourselves..."

and the words of the Almighty:

"..and fall into no disputes, lest ye lose heart and your power depart..."

The Prophet, peace and blessings be upon him, said *"The Hand of Allah is with the Community."* He, peace and blessings be upon him, also said in the Hadith narrated by Abu Daud and al-Nisa'i *"Observe in congregation, for the wolf devours the stragging animal."*

Then reality dictates this to us. The goal of (Abu Bakr) al-Sadeeq, may Allah be pleased with him, after the death of the Prophet, peace and blessings be upon him, was organizing the house internally, so he battled the apostates first before launching (campaigns) abroad.

Nur ad-Din Zengi's labour to unify the Muslim countries had vast importance in paving the way for Salah ad-Din's victory over the Crusaders.

The desired goals upon which the Mujahideen agree require organization, administration and beginning with sincerity before and after. This requires solidarity of efforts and coming together for common goals against the single enemy. The opposite will increase our division and our decline before the enemies and we will not achieve these or any other of our goals.

This coming together will gain the Mujahid community trust from inside as well as the trust of the Mujahideen and the love of the Ummah for its leadership. It will visit terror upon the hearts of the enemies and earn Allah's approval for us here and in the hereafter.

What calls for optimism in this matter is that many of the Mujahideen have exhibited their readiness for common, unified effort.

Unity among the Mujahideen is a simple matter and easy to achieve if intentions are pure and souls are devoted to their Lord. This has happened in the past when all factions of the Mujahideen unified and merged programs and strategies. Success surrounded this.

On the other hand, we have also seen when programs, working procedures and means of implementation differed among the factions of Mujahideen. The result of this was failure and the loss of power. This is what happened in some countries in the last decade of the past century. This is what we don't want repeated. The Prophet, peace and blessings be upon him, said "*A believer is not stung twice out of the same hole.*"

24. Question: Why do you not try to kidnap Jews from around the world and exchange them for Muslim prisoners?

Praise be to Allah, peace and blessings be upon the Messenger of Allah.

They are many good and various ideas and programs. Their implementation requires wide dissemination across the earth and the solidarity of all the children of the Ummah. It has previously occurred that some Mujahideen brothers who do not belong to the al-Qaeda organization have conducted acts which serve the interests of the Ummah and conform with the program of the Mujahid vanguard and support the general strategy for comprehensive Islamic work. When our brothers, who are clearly spread all over, undertake these acts, the al-Qaeda organization cannot be regarded as merely as a

limited organized structure and certain names. Rather it has become a Jihadist program being carried forward by all the Mujahideen sons of the Ummah. In a media interview with an Egyptian political analyst, a BBC announcer asked: *“Is al-Qaeda now capable of launching strikes against the United States of America?”*

The analyst answered *“al-Qaeda is no longer considered an organization of individuals in a narrow sense, rather it has become a phenomenon whose supporters have spread and whose program has been embraced by many groups and individuals around the world. Can the United States confront the entire world?”*

25. Question: What is the strategy of the Mujahideen after ejecting the invaders from the land of Khorasan?

Praise be to Allah, peace and blessings be upon the Messenger of Allah.

I reassure all the brothers that they will only see that which will give them joy and what is decided in the Book and Sunnah. The Almighty said

“And fight them until there is no more tumult or oppression, and there prevail justice and faith in Allah, but if they cease, let there be no hostility except to those who practice oppression.”

26. Question: What are the conditions you have placed to accept an alliance and merger with groups working in Islamic arenas? On the other hand, what are the red lines which you will not allow to be crossed and you consider a threat to the Jihadist project?

Praise be to Allah, peace and blessings be upon the Messenger of Allah.

We accept working with anyone so long as it accords with the program and creed of the people of al-Sunnah wal-Jama'a and the Worthy Ancestors. In that vein, I mention in brief what his excellency Sheikh Ayman al-Zuwahiri said in *“Khatima Kitab al-Muwalah”*, page 2: *“We extend our hands to any Muslim eager for the victory of Islam to join with us in a working plan to rescue the Ummah from its painful reality focused on disassociation with the tyrants, enmity with the infidels and loyalty to the Believers and Jihad fi sabeel Allah, a working plan in which compete all who are eager to strive for Islam and sacrifice for the sake of liberating Muslim lands and the sovereignty of Islam in its realms, then spread its call among the worlds”.*

27. **Question:** What is the benefit of individual operations which target Crusader interests around the globe. Do you believe they have an influence on the course of the battle? Do you advise Muslims to (do) these? What are the interests which you advise Muslims to target?

Praise be to Allah, peace and blessings be upon the Messenger of Allah.

Our Jihad is a Jihad of the Ummah in which we clash with the rulers of the Muslim countries and the agents of the Zio-Crusader enemy in our countries who work to implement the plots and schemes of that enemy, the vast armies that exist to serve their thrones and not to protect the Ummah as they claim. This is the case in Palestine, Iraq, Afghanistan, Somalia, Chechnya and Kashmir. And the rest of the issues of the Muslims everywhere have borne witness to that. Those who defend the Ummah are the Mujahid vanguard represented by the al-Qaeda organization and other Jihadist organizations as well as their Mujahideen sons who pursue the program of the *Ahlu al-Sunnah wal-Jama'a* and regard Jihad as the sole way to revive this Ummah from its fall, whether they are individuals or in cells or groups, whether they belonged to Jihadist organizations or worked alone. Every Muslim in the world has the duty to perform Jihad *fi sabeel Allah* in his location. Mujahid Nidal Malik Hasan, as I mentioned, is a model to others by what he did, as is Mujahid Abu Dujanna al-Khorasani, we beseech Allah to accept him among the martyrs. The Zio-Crusader enemy is the best target at this stage.

28. **Question:** Do the Mujahideen brothers benefit from what is published in the equipment and preparation section of the forums? Should they be concerned with being aware of it?

What is your advice to those averse to those who sit back and make use of these topics under the argument that preparation must happen in the field of Jihad?

What is your advice for the brothers who have not been fated to go forth (on Jihad) and want to make use of the internet to prepare and to benefit others? Do you direct us to study and research a particular topic and publish this in the preparation section?

Do you believe that the brothers sitting back are able to help you or help those who want to train?

Do you advise translating English books for making weapons? Who do you think will benefit from this?

Praise be to Allah, peace and blessings be upon the Messenger of Allah.

There is no doubt that the publications of the Jihadist forums are important and have a military, legal and political benefit.

Concerning translation, the Arab world represents approximately one fifth of the Islamic world with regards to population and no doubt propagandists everywhere must choose some subjects and studies for translation - in the fields I mentioned - in all Muslim countries which do not speak Arabic, because the loss (to us) of tens or hundreds of millions of Muslims all around the world due to translation is a grievous loss.

We must also make our call appear in the *shari'ah* frameworks and not abandon our original legal message.

29. Question: Are you in favour of putting into action and embodying the strategy of the Call for Global Islamic Resistance by Sheikh Abu Musab al-Suri, may Allah free him, or in favour of Jihad by fronts and organizations...what is your guidance and advice?

Praise be to Allah, peace and blessings be upon the Messenger of Allah.

Esteemed Sheikh Abu Musab al-Suri, may Allah release him, is one of the visionaries of the Islamic movement who was learned and proficient in publishing an original Islamic thought and program. This does not conflict with Jihad by organizations and fronts rather each complements the other in the framework of a complete Jihadist effort. As for guidance and advice you will find much in the books, articles and publications of the Mujahideen, including those of ours found on this site.

30. Question: My question, dear sheikh. You know what our brothers present on this blessed site (al-Fallujah), Allah bless them, are doing to deliver without corruption or manipulation yet you find those who speak evil of them as extreme and *takfeer* and warn against the Jihadist forums as not serving Jihad. Please provide a word in defence of your brothers whom the Crusaders and their henchmen, and the gullible among our people have gathered against. Allah reward you.

Praise be to Allah, peace and blessings be upon the Messenger of Allah.

It is well known the enemies of Allah have increased and that all who work sincerely for this Religion encounter affliction and face hardship. It is a duty for all who work for this religion to not glance behind them and to pursue his work for Allah sincerely. It is not by talk that we confront the enemy rather it is by persistent labour. I always repeat to those who work in the field of da'wa and Jihad: *"For the scum disappears like froth cast out ; while that which is for the good of mankind remains on the earth. Thus doth Allah set forth parables."*

As we finish through the Grace and Aid of Allah in answering these questions, we beseech Allah that we have succeeded in accomplishing this. Do not forget your brothers in your prayers. May Allah gives success and guide us to the Straight Path.

Answered by 'Abdul Majid 'Abdul Majed