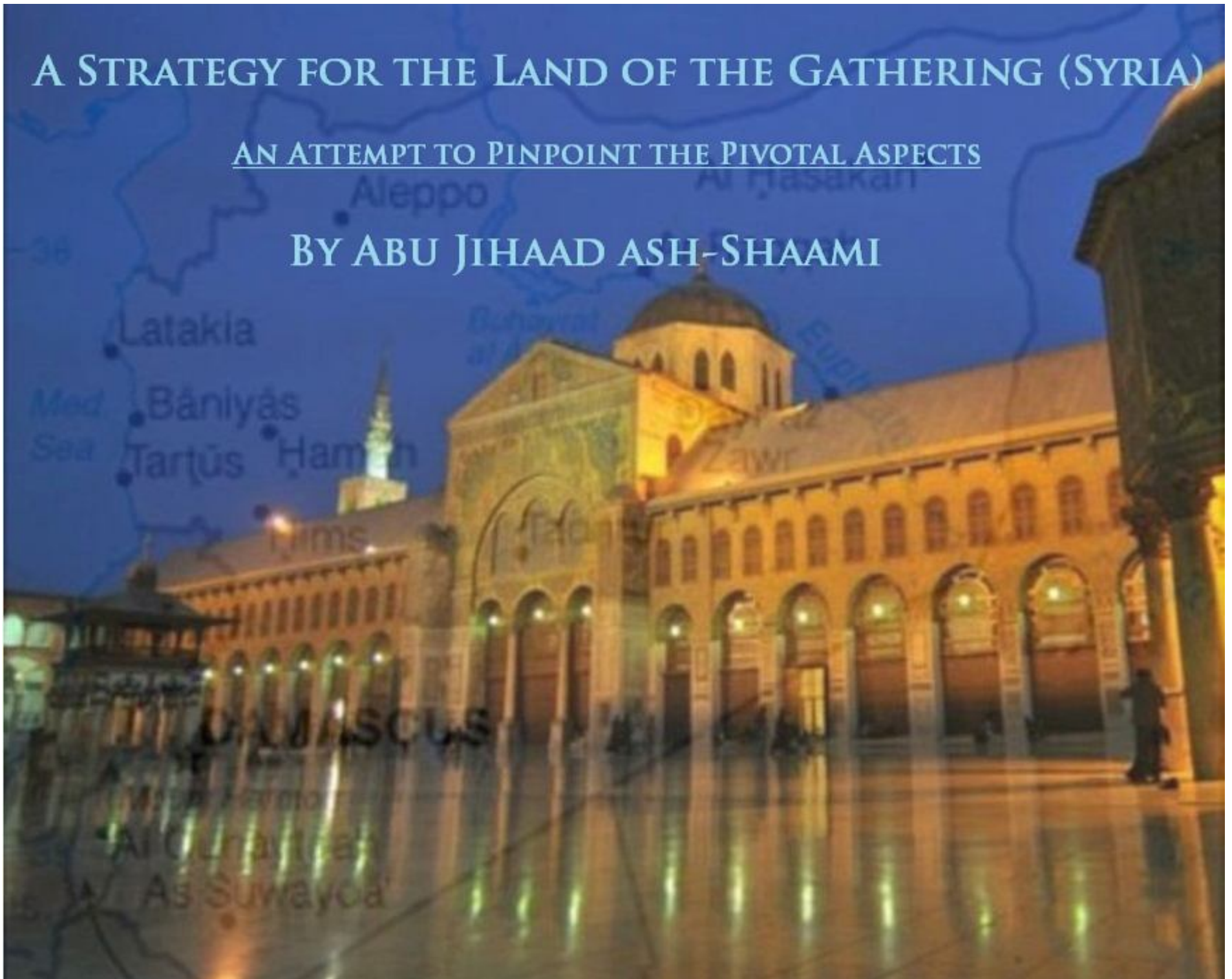


# A STRATEGY FOR THE LAND OF THE GATHERING (SYRIA)

AN ATTEMPT TO PINPOINT THE PIVOTAL ASPECTS

BY ABU JIHAAD ASH-SHAAMI



# Table of Contents

Introduction.....	p. 2
The Finding a Safe Haven Stage.....	p. 7
The Terrain.....	p. 7
The Neighboring Countries.....	p. 10
The Preparation Stage.....	p. 12
The Leadership.....	p. 12
Wealth.....	p. 19
Weapons.....	p. 22
Military Training.....	p. 24
The Planning Stage.....	p. 29
The Vision.....	p. 29
The Strategy.....	p. 31
The Details of the Strategy.....	p. 38
The Execution Stage.....	p. 41
Obeying Allaah.....	p. 41
Brotherhood and Unity.....	p. 44
Patience and Perseverance.....	p. 46
do not be misled by a habit.....	p. 48
do not be misled by Reactionary Measures.....	p. 49
do not be misled by a Particular Strategy.....	p. 49
do not change Over to the Strategy of Static Defense of Land.....	p. 50
do not forget the Grand Vision.....	p. 50
be careful of Traitorous Groups.....	p. 50
be careful of Foreign Elements.....	p. 50
losing Words.....	p. 51

# A Strategy for the Land of the Gathering (Syria)

## An Attempt to Pinpoint the Pivotal Aspects

By Abu Jihaad ash-Shaami

### Introduction:

In the Name of Allaah the Most Merciful the Most Beneficent

Indeed all praises are due to Allaah. We praise Him, we seek His help, and we seek His guidance. We seek refuge in Allaah from the evil of our selves and from the evil of our deeds. Whomever Allaah guides, he is indeed guided and whomever He misguides there is none to guide him. I bear witness that there is no deity worthy of worship but Allaah, alone, without partners, and I bear witness that Muhammad is His slave and messenger.

To proceed, Allaah has blessed the *Mujaahidiin* throughout these bitter times with many forms of blessings (while being guided to the true principles of this virtuous religion – despite their being abandoned by the majority of mankind – is not the least of these blessings). It has been reported from 'Abdullaah bin 'Amr bin al-'Aas that he said:

Allaah's Messenger (S) said one day while I was with him: "*Tuubaa* is for the strangers." So it was said: 'Who are the strangers Oh Allaah's Messenger?' He said: "Righteous people amongst many evil people. Those who disobey them are more than those who obey them."<sup>1</sup>

This huge reward, which he (S) promised the strangers, is only in relation to the strangeness of their principles, and the strangeness found in their acting upon the guidance, even despite the misguidance of the society and the environment.

It has been reported from Abu Umayyah ash-Sha'baani regarding the explanation of this reward that he said:

'I went to Abu Tha'labah al-Khushani and said to him: 'What do you say about this verse?' He said: 'Which verse?' I said: 'His statement: "Oh you who believe look after your own selves. Those who are misguided will not harm you so long as you are guided."' He said: 'Indeed you have asked someone who is well informed about this verse. I asked Allaah's Messenger (S) about it and he said: "But rather order the good and forbid the evil until you see that greed is obeyed, that desires are followed, that this life is chosen over the next, and the amazement of each person with his own opinion. At such a time look after your own self and leave the masses; because coming after you will be days, having patience therein will be like holding on to hot coals. For the one

---

<sup>1</sup> It was reported by Ahmad in his *Musnad* (6650) with a *dha'iif* (weak) *isnaad* (chain of narration) due to the weakness of ibn Lahi'ah, and due to the fact that Jundub bin 'Abdullaah al-'Adwaani and Sufyaan bin 'Awf are not well-known. The basis for this *hadiith*, however, is in *Sahiih al-Bukhaari*.

who does good deeds in those days will be like the reward of fifty men who do similar actions."''

'Abdullaah bin al-Mubaarak said: 'Narrators other than 'Utbaah added for me the following addition: It was said: 'Oh Allaah's Messenger, the reward of fifty from us or from them?' e said: "Rather the reward of fifty from you."''<sup>2</sup>

There is nothing strange about rewards being multiplied for those who follow the truth in an environment of trials and tribulations and in a situation in which their people are in complete opposition to them.

Indeed Allaah, the exalted, said about those who held on to the true religion during a period in which there were no messengers and then went on to embrace the *Sharii'ah* of the Seal of the Prophets (S) when he arrived:

"Those whom We have given the book before it believe in it and when it is recited to them they say: 'We believe in it. Indeed it is the truth from Our Lord and we were truly Muslims even before it.' Those will receive their reward in double due to their patience, due to their repelling evil with good, and due to their spending of that which We provided them." (al-Qasas: 52-54)

e also said:

"Oh you who believe fear Allaah and believe in His Messenger, He will grant you a double portion of His mercy and provide for you light to walk therein and He will forgive you. And Allaah is the Oft-forgiving, the Most Merciful." (al-Baqara: 28)

Also from the peculiar aspects of these times and from the blessings that Allaah has blessed us with – even if it happens to be surrounded in hardship – is that Allaah, the exalted, has flung open for us the doors of *Jihaad*...wide open! Indeed *Jihaad* has become an individual obligation upon every capable Muslim from the East to the West. Allaah, the exalted, said:

"Fighting has been prescribed for you though it is something disliked by you. It is possible that you dislike something while it is actually good for you and it is possible that you like something while it is actually bad for you. Allaah knows and you do not know." (al-Baqarah: 216)

And this form of obligatory *Jihaad* is actually from the most virtuous forms of *Jihaad*. It has come in a *Qudsi Hadiith* that Allaah said:

"Whoever has enmity for one of My chosen slaves, I have proclaimed war upon him. And My slave does not become closer to Me with something more beloved to Me than that which I made obligatory upon him."''<sup>3</sup>

---

<sup>2</sup> It was reported by at-Tirmidhi (3058), Abu Sa'eed (4341), and ibn Maajah (4014) and at-Tirmidhi said: '*hasan ghariib*.' The *isnaad* is *dha'iif* due to the weakness of 'Utbaah bin Abii al-Baqa' and due to the fact that 'Amr bin Jaariyah al-Lakhami and Abu Umayyah ash-Sha'baani are not well-known.

<sup>3</sup> Al-Bukhari (6137).

And from the newly opened doors of *Firdaws* in these times is the door of *Shaam*, the Land of the gathering. Woe to those who wish for them or for Islaam any evil or betrayal! And glad tidings to the righteous *Mujaahidiin* in *Shaam* and to those who help them!

In light of this newly opened door it seemed that it was my responsibility to put forth an effort to try and benefit my brothers who are embarking upon this blessed path with whatever I possess of humble experiences and mediocre opinions. Despite my living far from my land of origin for quite a time I still believe that my knowledge of it is sufficient enough for me to put forth my ideas and to stir debate and discussion about this topic – especially given the fact that I relied heavily upon the books of those most experienced about this matter<sup>4</sup>. At any rate, the lands of *Jihaad* are all like the branches of one main river; they come from the same source and flow into the same destination, though their exact paths may differ a bit. Otherwise, everyone's statements are accepted or rejected except for those of the one protected from error, al-Mustafaa (S).

No doubt the thing which inspired me the most to write about this topic was the new events and the gruesome crimes being committed before the very eyes of the entire world by the oppressive *Nusayri* regime in the land of *Shaam* for the second time.

Even though this oppression is not new in kind, nor is it specific to the people of *Shaam*, I thought – from amongst the lands suggested for opening new fronts in these times – my best opportunity lies in connecting with a land in which I have lived instead of one I've merely read about. It is possible that I might even get the motivation after writing this book to go on to write about other regions, according to the need and the available information.

Also from the motivations for writing about this topic are the well-known *hadiiths* about the virtues of *Shaam* and the narrations about the battles that will transpire there in the end of times. As an example, for instance we have the *hadiith* reported in *Sunan Abii Daawuud* from Abu ad-*ardaa'* that Allaah's Messenger (S) said:

"The citadel of the Muslims on the day of the great battle will be in *Ghuutah*, next to the city that is called *Amascus*. It is from the best cities of *Shaam*."<sup>5</sup>

At-Tirmidhi also reported from Mu'aawiyah bin Qurrah from his father that Allaah's Messenger (S) said:

"If the people of *Shaam* become corrupt, there is no good in you. There will never cease to be a group from my *Ummah* victorious, not harmed by those who betray them, until the coming of the Hour."<sup>6</sup>

---

<sup>4</sup> From the most important references for this topic are the books of Abu Mus'ab as-Suuri (like *Da'watul Muqaawamah, at-Tajaarab as-Suuriyyah, an-Nusayriyyah, Mas'uuliyyah Ahl al-Yaman*) and the books of Abu Bakr Naaji (like *Idaarah at-Tawahhush* and *al-Khawanah*). In addition to those great books, if the reader also goes on to look over my book called: "The Vision of the *Jihaadi* Movement," there is no harm in that.

<sup>5</sup> No. (4298). The narrators in the *isnaad* are all *thiqaat*.

<sup>6</sup> No. (2192). It was also reported by Ahmad (15634). At-Tirmidhi said: '*hasan sahiih*,' and the *isnaad* is indeed *sahiih* as he said.

*Al-Imaam* Ahmad reported from the *hadiiths* of Abu ad- ardaa' that he said: Allaah's Messenger (S) said:

"As I was sleeping I saw the pillar of the book being carried away from underneath my head and I thought it would be taken away. I followed it with my eyes and I saw that it was taken to *Shaam*. Indeed, belief, when the tribulations occur, will be in *Shaam*."<sup>7</sup>

The *hadiiths* about this topic are numerous and *Shaykhul Islaam* ibn Taymiyyah (r) compiled many of them when he sought to urge the people of *Shaam* to stand strong in the face of the Tartar attack during his time.

ut, *Shaam* is not only deserving of *Jihaadi* analysis and study simply due to these proofs alone. Rather, as Abu Mus'ab as-Suuri has explained – may Allaah free him –, *Shaam* has many attributes that make it suitable for an open front. From these attributes are: its large population, its expansive land mass – covering mountains, valleys, and water sources –, and its many open borders. I will also add its previous *Jihaadi* experiences, its proximity to the issue of Palestine, the spread of poverty and oppression therein despite the presence of petroleum, natural gas, and agricultural resources, and the tight control of the *Nusayri* regime over the land despite their small number.

*Shaykh* Abu akr Naaji mentioned similar to these characteristics when listing the characteristics sought after in a suggested front. e said:

"The presence of geographical depth and terrain, in each of these lands, which is suitable enough to provide for regions that can be managed by the system called: the management of savagery.

The weakness of the ruling regime and the weakness of its centralized forces near the edges of the land - and even in the inner parts of the land in some cases, especially the most highly populated ones.

The presence of a positive Islaamic *Jihaadi* influence in that area.

The nature of the people in that area; and this is a matter in which Allaah has blessed some lands over others.

Also, the spread of weapons in the hands of the people there.

And from the matters pre-destined by Allaah which bear glad tidings – by the Will of Allaah – is the fact that most of the lands suggested for opening new fronts are all in different regions; which makes it difficult for any international force to spread out over such large distances deep inside the Islaamic World."<sup>8</sup>

Then he mentioned Jordan as one of the regions which are ripe for a new *Jihaadi* front. Of course, whatever is said about Jordan can also be said about the rest of the

---

<sup>7</sup> No. (21681). The *isnaad* is *shaami* and *sahih*.

<sup>8</sup> *Idaarah at-Tawahhush* (p. 17).

lands of *Shaam*; that is, concerning most of its characteristics (except for the abnormal spread of the *Salafi Jihaadi* creed which is found in Jordan much more so than the rest of the lands of *Shaam*; due, after the blessings of Allaah, to the efforts of *Shaykh* Abu Muhammad al-Maqdasi - may Allaah free him and make him firm upon the truth).

When it comes to Syria on this topic, it is only lacking in: its loss of the protective tribal society in most of its urban areas, its proportional deficiency in weapons, the widespread *Suufi* tendencies amongst its people, and the extreme fear of the regime in the hearts of many of its people due to the massacres of the eighties.

*Shaykh* Abu Mus'ab commented in passing on these drawbacks when he said:

"The events proved that it is possible to arouse the Muslim masses in favor of the Islamic *Jihaadi* revolution, with the condition that a guiding example is provided for them in the matters of sacrifice, courage, and in proving that it is possible to severely harm the Oppressors. The masses withstood a year and a half of militant *Jihaad* at its peak and they provided hundreds of thousands of Muslims who came out to the streets chanting 'Long live *Jihaad* and Islaam, and down with the regime and oppression.' They came out asking for weapons that they may take part in the noble honor of *Jihaad*. The events of *amaa* also proved that thousands of Muslims answered the call of *Jihaad* and fought side by side with their brothers from the *Mujaahidiin*.

The events also proved that our people are a giving people. Immediately they brought forth *Mujaahid* leaders who came directly from the people. They also brought forth great military cadres who served in the levels of leadership as well as in the rank and file; all of them coming directly from the people whom the traitorous authorities - the proxies of the colonialists - have sought to distance from weapons, masculinity, and the conduct of Islamic chivalry.

Despite all of this the people still gave, and a look into the histories of our righteous heroes and martyrs, may Allaah have mercy on them, proves that clearly.

This is a testament, which is second to none, about a giving Muslim people and we still have great hopes in Allaah and in another future round of giving."<sup>9</sup>

These words from the *Shaykh* point towards the huge burden that lies upon the shoulders of the people and the huge sacrifice that is expected of them. So it is not befitting to embark upon this path looking for beds of roses, because it is nothing more than the path of blood and severed limbs. Regardless, it is still the true path to Paradise and the way of salvation.

Finally, I would like to note that this book was written to address the religious people of *Shaam* especially those who embrace the *Salafi* creed and the *Jihaadi Manhaj*. Therefore, I left off many important advices that are necessary for those who wish to tread in the path of *Jihaad*. I did not leave them out due to forgetfulness, but rather out of sufficing with what is already present and sufficient, without having need of repetition.

---

<sup>9</sup> *At-Tajaarab as-Suuriyyah*, the first topic, the eighteenth chapter.

I will also note that I usually mean by the term *Shaam* in this book that which relates to Syria in specific and then to the rest of the lands of *Shaam* in general.

I divided the book into the following stages:

- 1) The Finding a Safe Haven Stage
- 2) The Preparation Stage
- 3) The Planning Stage
- 4) The Execution Stage

Each stage will be accompanied by its relevant points in its respective chapter. And success is from Allaah.

### **The Finding a Safe Haven Stage:**

This chapter is divided into:

- 1) The discussion of the different types of terrain inside Syria
- 2) And the discussion of the neighboring countries

**As for the terrain**, what is intended by this term here is the 1) desert 2) mountainous and 3) urban regions. Each of them has specific characteristics that cause them to fall between that which is appropriate or inappropriate for our needs.

The first region, which is the desert region, used to be a firm citadel for the weak in the beginning of the past century so long as they had experience and determination. They could suddenly appear from it and then retreat back to it quickly in a manner which confused all who wished to pinpoint their location or hinder their movements. If you wish you can read about this in the experiences of Lawrence of Arabia with the Turks during the Arab Revolt. However, along with the coming of air power, after that old period, the desert has become nothing more than preying grounds for weapons of the air. The biggest proof for my statement is the Americans' complete destruction of Saddam Hussein's army in a trivial period of time during both of the American Iraqi wars. His tanks, armored vehicles, and rockets were not even the slightest problem for the American airplanes and helicopters which had previously discovered all of their locations and destroyed all of them before ever coming within reach. This is despite Saddam's preparations and use of camouflage and trenches.

Therefore, my advice to the brothers in *Shaam* is to not focus on those areas due to these previous reasons; along with the additional problems of scarce water sources and maybe even the scarcity of belief amongst the Bedouins. If the deserts must be used they should only be used to hide certain well-known individuals without having a large presence which will draw suspicion and bring on attacks.

As for the second region, which is the mountainous region, it is much better than the desert because it contains natural defenses like caves, trees, and boulders and additional trenches and manmade defenses can be added as well. Moreover, the valleys generally have springs as well as natural wildlife by the grace of Allaah. Of course, it is also the case that tanks and armored vehicles can not maneuver well in

these areas; therefore, this region is from the best of safe havens as you can obviously see. The historical experiences regarding this fact are numerous and let Afghanistan suffice as an example.

From amongst the suggested areas are the area around Jabal ash-Shaykh (Mount Hermon) and the *Sunni* areas around what is known as the Nusayri Mountains. The valleys in those areas are fruitful and fantastic. The only problem with this area is that Jabal ash-Shaykh is very close to the government forces, but it is also very close to the Lebanese border which makes it a more suitable safe haven. This same problem exists in the areas around Hama (Aleppo) because it is a large city in which the military presence of the government is strong. In all truthfulness, I do not have enough experience regarding Hama such that I could base an opinion upon. The same is true of the areas around Jabal ad-Druze and Jabal al-Lishri, my experience is little; so I don't know if they are areas in which any *Jihaadi* activity would be possible (especially considering the creed of the Druze) but I do believe that the matter deserves a proper study because the areas are near Hama and Latakia which are both far from the capital and contain anti-regime elements (it is also not hidden in the history books that the insurgency against the French started in Jabal ad-Druze). Idlib is also an area far from the capital on the border and it was difficult upon the government to reach it during the events of Jisr ash-Shughur, but I do consent once again that my knowledge of it is little.

As for the third region, which is the urban region, there is no doubt that it is from the contemporary citadels for the *Mujaahidiin* and the experiences of Iraq prove this clearly. There are also similar examples to be found in Chechnya and Somalia.

However, from the necessary conditions for these areas to be used in favor of the *Mujaahidiin* is that there reside therein a supportive population – or a neutral one at the very least – and the lack of a high density of spies in their ranks. The proof for this condition is also found in the experiences of Iraq and even those of Syria itself. *Shaykh* Abu Mus'ab as-Suuri mentioned that from the mistakes of the *Talii'atul Muqaatilah* (The Militant Vanguard) was:

"Generally not being able to develop the methods of fighting: The method that began successfully and brought forth fruits, meaning urban and street fighting – the systematic use of hideouts and secret meetings in the city and the methods of moving around and acquiring arms – ... that method eventually became an old method in need of improvement after the imprisonment of many and after the effects of the government institutions. Being adamant in applying this method eventually led to regrettable military calamities."<sup>10</sup>

Therefore, my advice to the brothers is to treat the large cities with extreme caution and deal with them only in cases of necessity. The cities are only suitable for non-kinetic secret cells in the beginning stages. This method should be continued until the government has become noticeably weakened. At that point it will be possible for us to engage in splendid operations by the will of Allaah. *Shaykh* Abu Mus'ab as-Suuri mentioned from amongst the lessons learned from the Syrian experience:

---

<sup>10</sup> *At-Tajaarab as-Suuriyyah*, the fourth topic.

"The weakness of the government during spread-out confrontations: The government lost its bearings in the beginning days and emptied all of the important cities, like alab and ims, of government forces and sent them to the restive city of amaa. It was possible at that moment to take over those important positions if only there was a decent presence of *Mujaahidiin*. This is an important strategic insight."<sup>11</sup>

I only made kinetic operations in the cities specific to the last stages, as opposed to the beginning stages, because of: 1) the numerous spies therein and the desire to not compromise the secret logistics cells at a time when the *Mujaahidiin* need them the most, 2) the focus of the government forces there and the lack of ability to stand firm against their equipment and institutions until some power of proportional value is obtained...

*Shaykh* Abu Mus'ab mentioned from the lessons learned during the Syrian experience:

"The failure of open confrontation with the government army which is irrationally superior in number and equipment: The open confrontation of the brothers was out of necessity and not choice and they paid the price for that lesson. It is upon us to benefit from that."<sup>12</sup>

...3) and the pettiness of the government and its lack of shame because it will take the opportunity to carry out criminal operations in the cities in the name of the *Mujaahidiin* if they are made their normal battlefields. And I restricted them due to other reasons as well.

However, there is nothing wrong with passing through the small cities far from the center of the government without the intention to stay there for long.

It is appropriate to mention that *Shaykh* Abu Mus'ab listed amongst the causes for the failure of the *Mujaahidiin* during the previous experience that they did not benefit from the countryside and the Arab tribal and Kurdish areas:

"The revolution was Islaamic in nature, comprehensive in its objectives – relating to every Muslim in this land – but the call was centralized in nature and not expansive.

I mean that it was focused upon the cities and upon limited sectors of the society without spreading out to everyone. This had a negative effect on the *Jihaadi* movement itself because it ignored important groups that could have been brought in to the fight in a decisive way. All of them are practicing Muslim groups to some degree and they are all very much sympathetic to Islaam; especially the countryside around the cities, the Arab tribes in the rough country, and the Kurds in the north. So the *Mujaahidiin* failed in winning these groups over and the government was able to recruit most of them through enticements and threats and measly benefits. Others, especially our fellow Muslim brethren from the Kurds, became the prey of misguided

---

<sup>11</sup> Ibid., the fourth topic.

<sup>12</sup> Ibid., the fourth topic.

ideologies which were imported in order to establish their identity which has been oppressively denied.

So we lost a strong source of support from the people and this was one of the lessons learned due to not properly studying the land and benefiting from what it has to offer."<sup>13</sup>

We will speak more about this later if Allaah wills.

**As for the neighboring countries**, what is intended is: 1) Iraq, 2) Turkey, 3) Jordan, and 4) Lebanon.

With regards to Iraq I do not see it as a safe haven at the current time because the *Mujaahidiin* have chosen to fight a security and intelligence war there as opposed to the open confrontational method which used to characterize them in the heydays of the Islaamic State. This situation is subject to change, as is obvious, but so long as the situation is so I believe that the *Mujaahidiin* in Iraq could actually benefit from Syria as a safe haven – not the other way around – especially after the front develops, by the will of Allaah. They could also *benefit* Syria very much as trainers, experts, leaders, and so forth, as shall be mentioned soon.

As for Turkey it should be treated as a hated enemy no matter how much it claims to be humanitarian and to defend the Syrian people. We will never forget the apostasy of that government and that it is from the most desirous of mankind of the pleasure of the isbelievers. The meaning of politics with these people is nothing more than worldly benefits without looking after even the most firmly held values and principles. They do not respect kinship or treaty when it comes to the believer and they only wish to spread transgression in the land. I will also add here that any form of open activity inside Turkey is subject to complete failure and the border is highly guarded with troops. Despite all of that I still advise the brothers to benefit from the enmity which exists between the Syrian and Turkish states and the competition between them by using it positively for the sake of Islaam and the *Mujaahidiin* by not angering the Turks so long as they are neutral. We do not want to add to our enemies without any strategic motive. (As for hitting the American and Jewish interests inside Turkey, there is no harm in that because this is from the very foundations of our grand strategy and regional interests do not take priority over global interests)

As for Jordan it is very close to Turkey when it comes to our stance towards it and its stance towards us. It has a very bad history in its dealings with the *Mujaahidiin* especially the Syrian ones. *Shaykh* Abu Mus'ab as-Suuri said about the despicable Jordan government and about the mistake of open activity on the outside:

"It was a terrible mistake that had two bad results. On the inside we used to fight as an organization or as secretive organizations as the ground reality of the war dictated, but once when we would depart to the neighboring countries the situation would change in an alarming fashion without any reason! Almost all of the organizations began to engage in open activity in the host nations. It is true that those governments (which were truly enemies) did not accept to

---

<sup>13</sup> Ibid., the first topic, the sixteenth chapter.

host us as secret hidden organizations without them knowing the basics of what we were doing and what we wanted, but a lot of the open activity was unnecessary – like revealing our numbers, the names of our members, our intentions, our abilities, and even our plans. The leadership of the Islaamic brotherhood went to great extremes in this matter especially in Iraq and then in Jordan and even in other areas. Those refugee status groups did not practice any type of secretiveness and the most dangerous secrets, the worst disgraces, and the inner disputes were all mentioned over the phones which were known to be tapped by those using them with certainty. They would even speak to the one listening in at times! It was nothing more than pure insanity! But in that environment no one wanted to listen to rational advice!

In this way we gave the neighboring enemy countries complete and detailed information about ourselves in every facet. V RYT IN , without needing to list it all! So they knew our true reality and they belittled us. They knew how to besiege us and strangle us. The intelligence cooperation between Jordan, Syria, and Iraq during some of the stages of the war is not hidden to anyone.

From another perspective we also gave a heavy blow to the other Islaamic organizations in the neighboring countries in that the intelligence agencies – which were engaged in fighting the fundamentalist Islaamists and the extreme religious terrorists as they call them – took great lessons from us and they learned how to fight those other organizations and how to deal them blows by studying similar movements; rather by studying their brother movements. And there is no might or power except from Allaah."<sup>14</sup>

The *Shaykh* also warned against being heedless of the evil of those apostate governments and against dealing with them as a permanent barrier:

"This was a form of dependency upon the resources of others that we spoke about. The neighboring countries gave proof after proof that they do not deserve to be counted amongst even the most temporary of symbiotic allies. They are all governments that fear Islaam and imprison its people from our brothers and those like us. They put them in the dungeons out of fear that they will spread revolution!

Therefore with this in mind, along with the ground realities – and we have truly withstood blow after blow and it is becoming of us to have finally understood the lesson – let it be known that it is not possible for the enemy of yesterday and the enemy of today to be the ally of the future or to be our travel companion, or our battle buddy, or our helpful hero. This lesson was crucial and its after-effects have not ceased to harm us up until now."<sup>15</sup>

But from the differences between Jordan and Turkey is that the military presence on the Jordanian border is probably less than the Turkish presence on its border. So the brothers can benefit from those areas for maneuvers for a time until the Jordanian government becomes sure of the danger of the new front a stone's throw away. It is

---

<sup>14</sup> Ibid., the twelfth chapter.

<sup>15</sup> Ibid., the eleventh chapter.

possible that their reaction – if they react – would actually be good from some respects because it could open up opportunities for our fellow *Jihaadi* brothers inside Jordan to begin *Jihaadi* activity against the Jordanian government in order to help their brothers in Syria.

Also from the differences between the two countries is that the Jordanian government might help the Syrian government in some of its crimes and oppression in the wide open, out of fear for itself; which is in contrast to what Turkey is doing presently.

Therefore, it is best that the brothers in Syria deal with the Jordanian government as an open enemy – not as a safe haven – from the very beginning and seek to build a strong relationship with the Jordanian brothers as soon as possible.

However – as an important note – my words here do not necessarily mean that *Jihaadi* operations have to begin in Jordan before their proper time nor do they mean that there must be heedless rushing or ill-prepared plans. Rather what is intended here is that there should be preparations from the very beginning for all possible situations while expecting the worst.

As for Lebanon it is the best of the available options despite the dangers that exist within it. The Lebanese government is nothing more than an image and the true power in the land rests with the militias allied with the *Shii'ah* and the Christians. Each of those two groups is in the hands of the Syrian and Iranian governments or other than them from our enemies. However, we stress here that it is not from the characteristics of a safe haven that it provide absolute safety from every angle because al-Madiinah used to contain enemy elements from the Jews and the hypocrites. We are also not saying here that Lebanon is like a shield for the *Mujaahidiin* but only that it is a land that has many weapons and contains areas that are resistant of the government, as well militias that have enmity towards it, and *Ahlus Sunnah* still reside there in great numbers by the grace of Allaah. Therefore, working in Lebanon is like working in any other land that is not under the full control of the *Mujaahidiin* except for the added opportunity of having a weapon and defending one's self.

So the best option for the brothers in Syria is to try and make connections with the people who support *Jihaad* from *Ahlus Sunnah* in Lebanon. Then they should seek to open secret training camps there (while taking heed of the important points and lessons mentioned in *Da'watul Muqaawamah* about such camps) and they should make it a rear operating base for planning and preparation.

It is also befitting that we take heed of the lessons learned in the experience of Nahr al-Ba'arid. In specific, I view it to be the most proper course of action, if the government attacks, that the brothers should move to another refugee camp or to the mountains for a short time, until the government becomes tired of staying in an area that is hostile towards it. I do not advise the brothers to try and hold out or to fight a disproportionate fight which only leads to going back to the primary phases of war (or even to what comes before that!).

**The Summary**, in regards to the stage of seeking out a safe haven is that the brothers should seek out safe havens within Syria in the mountains and around the small cities far from Amman, Hama, and Haleb, and they should simply pass through them

without seeking to stay there and hold ground. They brothers should also seek safe havens outside of Syria in Lebanon while taking precautions and preparing for any open war that might stem from the government or the militias. And we should all be perfectly certain that there is no safe haven in this world except with protection from Allaah, the exalted. We are our Protector and they have no protector. Therefore, we should strive to take the means and leave Allaah to give victory to His religion and grant dominance to His slaves. We ask Allaah to protect all of the sincere *Mujaahidiin* in his path.

### **The Preparation Stage:**

Preparation is a term that includes many aspects. From the most important of those aspects is: 1) leadership, 2) wealth, 3) weapons, and 4) military training.

As for **leadership** it is from the most important of that which should be prepared before engaging in any *Jihaadi* work, but we should also keep in mind that true leaders are not known except after entering the work itself. As such, whomever Allaah wishes good He provides for them an experienced leader who has lived in the lands of *Jihad* before going on to manage a new front on his own. And the *Ummah* of Islaam will never cease to be comprised of men experienced in this matter regardless of the time period – especially in a land that resides next to lands with names like al-Qaa'im, al-Anbaar, and al-Baluujah and in a land which has been given glad tidings of being the land of the Victorious Group. (I stress here once again that the experience of the brothers from Iraq must be utilized and there must be strong relations with them because of the importance of having experienced leaders.)

Leadership is no doubt likened to the head of the entire work so it should be focused upon before taking any serious steps. If one were to look closely at all of the problems that occur in any form of action he would find that the root cause will inevitably be found in the mistakes that were made in the beginning stages of those actions. Therefore, it is from the most recurring advice of the pious worshippers that one should make his intention pure before setting out upon an action because the action will be based upon it. If the intention is corrupt the action will be corrupt and if the intention is pure the action will be pure. So it is befitting for the leadership to be chosen carefully such that the best people and most sincere of them are chosen for leadership before the entire work is built upon their shoulders and, by default, upon their intentions.

Furthermore, the criteria for knowing the best are to be found in the purity of the creed and *manhaj* of a person as well as his virtuous past and conduct. After that comes superior performance as well as good relations with the people and proper management, and on to the other such characteristics. The foundational principle regarding this is that the person should be strong, knowledgeable, and trustworthy as is gathered from the stories of Yuusuf, Muusaa, and Taaluut (AS). *Shaykhul Islaam* ibn Taymiyyah (r) also has some important points about this matter (meaning: the issue of having a combination of both strength and trustworthiness in people) in his book *as-Siyaasah ash-Shar'iyah*.

I would also like to add here that there should be an agreement between the leadership upon a unified vision before beginning the work. This is because hard times have a

strange way of joining different types of people and unifying them around the idea of *Jihaad* – even if their methods and ideas differ – but they quickly disperse once again once the times of ease and victory arrive, everyone going a different direction.

*Shaykh* Abu Mus'ab as-Suuri said:

"An important lesson from the lessons learned from the experience of the rotherhood is found in the strange heterogeneous mixture of people found amongst their ranks:

It was truly amazing. You find some youth who are revolutionary and believe in fighting and militant *Jihaad*, while some of them were merely pulled in to the fight without knowing where they truly stand, and yet others were advocates of the fight and were thrown in to it but once they found themselves outside the borders without anything to keep them tied to that advocacy or that membership they returned to their previous modes of living. There were also those who were forced into the fight by some reason or another and even some mid-level leaders who wanted to get involved in politics while others were simply forced into the work by vote of majority and being obliged to agree. There were others who were far from the land of *Jihaad* and *Ribaat*..."<sup>16</sup>

Worse than this is the possibility that, without making sure of the direction and ideas of the leadership before getting started, some people may slide into blameworthy forms of factionalism or they could be led into following after foreign objectives which were entered upon them by virtue of a long-term relationship or ties of friendship. The *Shaykh* said:

"The sincere *Mujaahidiin* were split up into different groups with different loyalties:

We understood this issue much later and we are still somewhat far off from correcting this problem and returning things back to how they should be. It is possible that this is the first duty we must perform before setting out upon a truly remarkable *Jihaadi* path. The arena – by virtue of the different principles, groups, and loyalties – was full of people who were participating in *Jihaad* due to a previous determination and people who were simply forced to participate out of fear and those who came to participate out of some ambition and so forth. This led to a convoluted mix of people in the ranks of the groups who were in charge of this affair. From the ill effects of all of this was the splitting of even the true *Mujaahidiin* in this same manner. In this way, there *did* exist true believing *Mujaahidiin* in the *Jihaadi* militant revolution, but at the same time they were all split across different groups and under different leadership. This fact left this believing core without the ability to meet and focus their efforts towards one goal. In fact, things were much worse than that. Due to emotions and the atmosphere of partisanship there was even a environment of enmity and dislike even amongst the *Mujaahidiin* who hold the same ideas, the same spirit, and the same objectives. This was only the

---

<sup>16</sup> Ibid., the third topic.

product of their falling under different leaderships holding different ideologies and conflicting goals.

This splitting led to many negative effects upon the religion and conduct of the people. Indeed the splitting of this strength amongst different groups was sufficient as a strategic factor to prevent any benefit coming out of it in the end."<sup>17</sup>

Such things can occur even between people on the same creed and *Manhaj* so do not become heedless.

In specific, there should be an agreement between the leadership regarding a unified vision of what they intend to do after the stages of fighting, toppling the government, and removing the occupier are over. The *Shaykh* said:

"A lack of vision regarding the stage to come after the fall of the government, whether it happened by our efforts or by the efforts of others:

This was one of the results of ill-prepared plans or rather the lack of plans is a better description. We were in a struggle with an enemy whose very existence was determined by a mixed web of factors that ranged from being international, to regional, to internal. It was quite possible for the government to fall by our own efforts or by the efforts of others.

Something like that would cause new circumstances that were not even thought of or planned for or envisioned. How can someone who is incapable of planning for his own war be capable of planning for what comes after it?! Regardless, it is another lesson that should be kept in mind. How will we deal with a surprise coup? A sudden fall? Neighboring countries? Coalitions? Groups? Spreading out our power correctly? etc.

None of that was ever contemplated."<sup>18</sup>

After taking these steps the leadership should have been chosen and established upon one vision. After this stage, these leaders should now immediately focus on how to raise up new leaders to carry the burden of this work; especially in cases of their martyrdom or falling into captivity (and we ask Allaah for protection from that).

*Shaykh* Abu Mus'ab mentioned from the mistakes of the Syrian experience:

"The inability to find substitutes for the learned and trained cadres that were martyred in the first round of confrontations; because there was no specific program for such a thing and also due to the extreme acceleration of events the leadership lost any ability to develop such a thing: It was also not beneficial for the organization to open its doors wide open to everyone in an effort to find substitutes for its lost cadres. In contrast, the organization endured more

---

<sup>17</sup> Ibid., the first topic, the second chapter.

<sup>18</sup> Ibid., the first topic, the fourteenth chapter.

crises and calamities than the benefits it gained from such a thing, and we have mentioned them already."<sup>19</sup>

It deserves to be mentioned here that it is not from the virtuous characteristics of a leader to make the entire work dependant upon himself or to implant in the hearts of the soldiers and leaders a sense of attachment to his personality.

The *Shaykh* also commented on this sickness when he said:

" Having all of the responsibility focused in the hands of few and the development of orbs of power around certain people not around a particular ideology:

The responsibilities of political and military leadership were quickly focused in the hands of a few traditional personalities of the organization. Indeed loyalty, and then proximity to these orbs of power, played a primary role in deciding upon the mid-level leadership. This led to us living in a strange reality. Multiple responsibilities, each one requiring a fulltime group of individuals, was focused in the hands of one person alone because he was extremely loyal and because he had a noble past in the eyes of the leadership. In contrast, it would have been possible to develop hundreds of cadres from the youth who were left piled up in the bases or the camp. This centralization of the responsibility led over time to a dangerous disease which was a hidden virus from the days of *Da'wah*: attachment to personalities. This is how the orbs of power developed which led to bizarre phenomena, which don't need to be mentioned here, which might be acceptable in a kingdom but not in an Islaamic revolutionary organization which proclaims to be upon *Jihaad*. Indeed these orbs of power provided a suitable environment for the splitting of the organization which happened in 1987 as we mentioned already."<sup>20</sup>

Also from the common problems found amongst the higher echelons of leadership, after they become preoccupied with their managerial duties, is that they lose touch with the ground reality. This normally occurs unintentionally and unconsciously. It is simply natural that large decisions require looking at things with a wide perspective, away from the events and the daily chores. But it is also the case that not knowing about these smaller things will eventually affect the leadership's perspective about the ground reality which will then affect their decisions. Therefore, both of these matters have to be balanced. The *Shaykh* says about this:

" Carrying on military activity, of a guerrilla nature, from the outside to the inside proved to be a military failure in the Syrian experience just as it proved to be a failure in many of the other revolutions and military experiences:

The brotherhood's modus operandi was to pile up the youth in Baghdad (the camp) or Amman (the bases) and force them to go through low quality training programs over long spans of time. They also depended upon successive military leaders who were put in position for life by one of those

---

<sup>19</sup> Ibid., the second topic.

<sup>20</sup> Ibid., the third topic.

traditional civilian personalities – even if the person was previously opposed to military action. In this way there were multiple attempts over those years to develop pockets of military influence which depended upon planning and logistical support from the outside (including money, weapons, and commands). None of these attempts succeeded in anything but failure and losses; to further prove a well-known military revolutionary rule: it is not possible to manage a guerrilla war by any other than the field commanders who are amongst their soldiers and know of all matters relating to military and political decisions at every moment. This management and decision making must inevitably take place in a reality characterized by a race against the changing events on the ground of the revolution and at the site of its inception inside the country, where the revolution is taking place and where the leaders can mingle with the masses."<sup>21</sup>

In addition to the distance between the leadership and the battlefield and the soldiers, the leadership also becomes distanced from one another at times; which causes decentralization. The *Shaykh* said:

"Due to a lack of strategy one of the most critical military mistakes was born which is: the decentralization of the management. In fact, this became something normal and almost accepted. The *Mujaahidiin* of alab managed their fight in alab and the *Mujaahidiin* of amaa managed the fight in amaa and the people of amascus tended to the affairs of amascus and so forth. This led to them failing to benefit from coordination which would weaken the strength of the enemy. This decentralization eventually led, during the days of the crisis, to decentralization amongst the different wings and even amongst the groups working in the same city."<sup>22</sup>

However, while I agree with the criticism of *Shaykh* Abu Mus'ab, I would also add that this attribute is not always blameworthy. Centralization is something which is only needed during conventional war which is something that comes in the latest stages of the struggle. The real mistake of the brotherhood was that they were applying a strategy which was not suitable to the stage they were in. Their strategy required centralization while the conditions were not suitable for such. Furthermore, the reality is that *Shaykh* Abu Mus'ab as-Suuri is from the biggest proponents of decentralized cells after the Manhattan Raid. Therefore, we should understand his words in perspective of what he said in his book *Da'watul Muqaawamah*.

In this way, I advise the brothers in Syria to establish secret logistics cells in the cities, which are all separate from one another, and to establish mobile battalions in different regions, while demarking the boundaries of the spheres of influence for each battalion, along with cooperation and collaboration between the battalions according to the situation. I do not advise them to begin centralized activity in the beginning stages, unless that simply means receiving messages of direction and guidance from the leadership.

---

<sup>21</sup> Ibid., the third topic.

<sup>22</sup> Ibid., the second topic.

In this vein, the leadership should try their best to remove all of these previously mentioned obstacles through the following steps: 1) a safe haven should be found for the leadership so that they are not being chased around each second because that will no doubt affect their ability to plan, 2) they should not always stay in the safe haven but rather they should go to the battlefield once a year for a month or more in order to see the conditions on the ground and to engage in *Jihaad* and *Ribaah*, 3) they should give the field commanders their rights of providing consultation and giving their opinions and their opinions should be placed over the opinions of others when it comes to resources, capabilities, and the ground situation, 4) the leadership should not try to control everything, small and large, from far away, but rather they should stick to the large affairs like the economy, the media, the *Shar'i* guidelines, and the course of the grand strategy.

With regards to the media, in specific, it is befitting that this matter be made open to the different battalions; allowing for them to put films up on the internet through their attached secret cells in conformity with the guidelines set by the leadership. It should also be open to announcements and speeches on behalf of the field commanders in accordance with those guidelines. The job of the higher leadership is simply to decide upon which matters should be focused upon in the media and to decide the important topics depending upon the stage and the ground realities. *Shaykh* Abu Mus'ab as-Suuri has important advices about the media in *Da'watul Muqaawamah* and he listed the lack of strong media as one of the main causes for failure during the previous Syrian experience. He said:

"Establishing Islaamic authority and fighting the *Nusayris'* was the slogan of everyone who was part of any of the Islaamic groups that became in charge of the struggle. It is from the most obvious of matters which fall under the responsibility of the vanguard organization of the revolution, which is in the position of leading the masses, that they should organize a list of objectives and slogans that they can provide the masses; upon which they may base their recruitment and by which they may place themselves as the true revolutionary leadership that provides direction and guidance.

Unfortunately the true *Mujaahidiin* failed to put forth such an ideology, such objectives, and such slogans in a clear, developed, and guiding fashion through a previously decided upon media policy. It would have been prudent to do such a thing even if only with the intention that those who died may have died upon clarity and those who lived may have lived upon clarity. The little the masses understood – or at least those who were actually following the events from them – was that there is a group of Islaamist youth who are fighting the regime. Maybe most of them understood that they wanted to establish an Islaamic authority, but without really understanding what that authority would be like, or why they must fight, or what is its ruling and why do they call people to take part and to die for such.

The *Mujaahidiin* were not able to bring the masses to understand exactly who they were, what they wanted, and what was motivating them. (In contrast, those who ridiculed the movement and the revolution made sure that the first thing they did was to make the people understand what they wanted and what their objectives were etc. such as the National Alliance for example.) All of

this is the case despite the fact that this explanation was, and still is, the foundation for recruiting the masses and for indoctrinating the ranks, ideologically and theologically, that they may engage in this dangerous work."<sup>23</sup>

e also said:

"We already spoke about how the *Mujaahidiin* failed in developing their ideas by which they could bring the people to understand their objectives, and slogans for that which they were fighting for. This was a part of their media failure because, with the exception of some announcements which were made for limited issues, there was no programmed media policy to reach the masses or to expand the rank and file of the revolution or to add to those who were helpers or supporters.

Once the matter was given over to the leadership of the brotherhood on the outside, the issue of media on the inside was completely neglected. The media was limited to that which dealt with the outside alone. However, it did get involved in the outcries regarding the events of Osama and the uproar which came along with that. But even that form of media was more of a news report than it was an ideological and guiding media effort aimed at winning the hearts of the helpers and the supporters on the inside and outside.

The effects of this failure are not hidden to those of insight. It was a failure that caused the rivers of blood and the efforts of thousands of sincere people to go to waste without any gains other than the title of martyr. The lesson found in the failure of the *Jihaadi* media is a lesson not to be forgotten."<sup>24</sup>

We shall discuss the issue of suitable slogans a little more a bit later when we discuss plans and strategies.

As for the duties of the leadership regarding the economy, the following is the discussion of the second aspect needed for preparation:

**Wealth** is to be considered the second pillar of preparation of strength after that of righteous leadership. Indeed, with men and money we can achieve the impossible. How often have we heard that wealth is like the nervous system of *Jihaad*! How often have we heard that Allaah, the Exalted, did not urge us to perform *Jihaad* of the self except that He first urged us to perform *Jihaad* of wealth! But these statements can not be understood by someone unless he has first lived *Jihaad* and witnessed how the simplest of matters can take hundreds or thousands or hundreds of thousands of dollars. The enemy is eager to close every door in the face of the *Mujaahidiin* and he lays in wait each step we take. Conditions such as these require an increase in maneuverability and security and such is never possible without resources.

Conditions such as these often cause those newly setting out upon this path (and sometimes those who are veterans upon it!) to take wealth from questionable sources

---

<sup>23</sup> Ibid., the first topic, the third chapter.

<sup>24</sup> Ibid., the first topic, the sixth chapter.

in order to minimize the hardships and in order to speed up the attainment of objectives, but the end reality is something completely different as is clear to those who have seen the results. *Shaykh* Abu Mus'ab as-Suuri said:

"The fact that the *Mujaahidiin* were constantly waiting for support from the outside without depending upon themselves was a critical mistake that destroyed the *Talii'ah* (Vanguard) on the inside and then destroyed the rest of the *Mujaahidiin* on the outside. It further caused the destruction of the field commanders and the military management of the officers in *amaa* and *amascus* (through what was called the annihilation plan). All of those engaged in *Jihaadi* activity were caught up in depending upon shaky and unreliable outside support. This even went further and became a form of dependence upon the neighboring enemy governments (like Iraq).

The revolution became larger and the expenses grew unplanned like cancer. It continued to grow while being fed all along by supplies from the neighboring countries; including all forms of supplies such as wealth, weapons, and other necessities. Then, in such a state, suddenly all of the support was cut off and all hopes were dashed. This is what happened to the *Talii'ah* and then to the leadership of *amaa* and the officers. And so the tragedy befell.

It was a lesson from the greatest of lessons that: it is not possible for a revolutionary *Jihaadi* movement engaged in all out guerilla warfare to depend upon providing wealth and weapons for its members through help from anyone but itself and through what it acquires from the enemy. Such a movement must plan for this matter in a very clear and detailed manner; otherwise, it will simply become a card in the hands of the other players engaged in the political game. If the movement refuses to play along, its destruction is left dependant upon the decision of those in whose hands it lies.

It was a tough lesson that was understood too late. So let those who take heed take heed."<sup>25</sup>

ere are some of the substitute financial sources for the *Mujaahidiin*:

irst of all, the *Mujaahidiin* can make use of their *own* wealth. The ranks of the *Mujaahidiin* are not free of businessmen and wealthy people and it is not befitting of them to engage in the *Jihaad* of the self and ignore the *Jihaad* of wealth. We have seen amazing things occur when the *Mujaahidiin* gather together to have a sincere moment with themselves. Some individuals might find it in themselves to bring out wealth that was not expected during a time in which the *Mujaahidiin* find themselves trying hard to have patience in tough conditions. The wealth was kept saved with them all along but they just needed some admonition and reminding.

The second source is *Zakaah* and other forms of charity that come from the helpers of *Jihaad*; whether from the inside or on the outside. This is from the important elements that play a role at the beginning of the work. Indeed, wealth does not come except from wealth and this wealth spent by these few righteous men is equivalent to the

---

<sup>25</sup> Ibid., the first topic, seventh chapter.

financial capital of the work. The *Mujaahidiin* can invest this wealth in order to gain a much larger profit by which they may finance the *Jihaadi* work.

Investment – the type known to all – is also another financial source that the *Mujaahidiin* benefit from in some cases. However, this matter requires trustworthy men on the outside, in a land that is safe and not at war with us, which is in close proximity to the land of *Jihaad*. It is possible that Turkey or Lebanon, or even Jordan, could help in this matter, but the issue requires a practical study.

As for the investment that is specific to the *Mujaahidiin* alone, it is the primary financial source of the work, after having received the original capital. This investment is of course, *Ghaniimah* and *Fay'* operations. In Syria, there are some government companies for petroleum and natural gas that could be suitable for such operations. The cars and vehicles of the army and the intelligence agencies, as well as their weapons and ammunition, is all to be considered the provisions of the *Mujaahidiin*. Even the food might be found in the public farms and storages of the government.

But the largest source of liquid cash is kidnapping. I advise the *Mujaahidiin* in Syria to look deeply into this and to plan well. Lebanon or other such neighboring countries might be suitable for such operations.

I also advise the brothers (as we mentioned multiple times) to benefit from the experiences of the brothers in Iraq, because they are very well informed of the matters related to kidnapping. The brothers in Iraq might even be able to help quite a lot in the matter of financing in general because they are in a land that is rich in petroleum, more so than Syria, and they have come to excel in taking the petroleum tankers as *Ghaniimah* to further the *Jihaad*.

This topic only requires us to make the best of our conditions and to constantly think and innovate. Indeed, Allaah, the Exalted, has not left us without direction; rather He has opened for us the doors of *Ghaniimah* and made it permissible for our *Ummah*.<sup>26</sup> The Prophet (S) said: "My provision has been placed under the shadow of the spears."<sup>27</sup> So we must act upon these texts and put forth efforts to raise the Word of Allaah and to give victory to His religion.

The most important point here is that I urge the *Mujaahidiin* to rely upon themselves and to have moderation in their actions. I caution them against getting involved in activities more expansive than what their resources allow for, and against relying on someone other than themselves. I can not forget the advice of *Shaykh* Abu Mus'ab as-Suuri in *Da'watul Muqaawamah* in which he said that in most cases even the most sincere helpers of *Jihaad* will not give charity without stipulating conditions or getting involved. With this in mind, relying upon one's self could even mean, at times, not relying upon some of the helpers, even if they are known and trusted.

I also add to these advices that it is befitting for each battalion from the battalions spread over the cities far from the capital in Syria to finance themselves without

---

<sup>26</sup> *Al-Bukhaari* (328).

<sup>27</sup> *Musnad Ahmad* (5114, 5115, and 5667). The *sanad* is *dha'iif* due to 'Abdur Rahmaan bin Thaabit bin Thawbaan, but the meaning of the *hadiith* is clear as day.

relying upon anyone else; after relying fully upon Allaah, the exalted. Every battalion should have multiple secret cells in the cities nearby to them engaged in logistical matters. They should consider this charitable financing as their capital and the element that makes it possible for them to engage in *Ghaniimah* operations. As such, it is not befitting of them to simply eat this wealth and consider it something that could never be cut off.

This issue (financing the battalions through small secret cells) is not as difficult as some may perceive it to be. These battalions will not be so large that they will need large sums of money, and these battalions will not even need to engage in fighting or in battles except out of necessity; because their very existence is all that is sought and that does not require more than some morsels of food. And we shall discuss the nature of these battalions more in the planning stage.

For evidence of what I have said here, I personally have gone through conditions similar to those awaiting my fellow *Mujaahidiin* in Syria. The disbelievers and their Apostate tails were searching and chasing after the *Mujaahidiin*, and all of those who were associated with them, with all forms of weapons employed in the air and on land. We were a group of about 30 to 50 men and we had no other source of sustenance except that our leader used to get some wealth from some of his children on the outside, by which he fed all of the brothers for many months, until the situation improved. We would eat one meal of corn meal or rice each day and two cups of tea, with some additional meat at times (sometimes it would be bought, other times it was received as a gift, and sometimes it was obtained through hunting). So the duty of financing could be carried out by one rich person from the *Mujaahidiin* or helpers of *Jihaad* until Allaah makes the situation easy for them and opens for them the doors of *Ghaniimah*.

This does not mean that I have taken the higher leadership out of the matters of economy or that they have nothing to do with financing, but rather what is intended here is that the battalions should not depend on anyone else nor should they plan based upon anything except what is present before them; because building upon what could go or disappear in certain tough conditions is a critical mistake.

After the leadership is chosen and some wealth is obtained, we must then move on to what comes after this from the matters of preparation:

Obtaining **weapons** and ammunition. These make up some of the most important aspects of strength and power. By the grace of Allaah the borders of Syria are relatively open to smuggling weapons from multiple directions. With that in mind, the relationship with the brothers in Iraq takes on a whole new importance (the discussion of their experience and help in matters of financing has already been mentioned), because weapons and explosives are present in abundance with them. In addition to Iraq, weapons are also abundant in Lebanon with many of those from *Ahlu Sunnah*. The situation in Jordan, though not like the previous two countries, is also better than Syria in this matter and could be used to benefit.

As such, the duty of gathering weapons is not very difficult upon the brothers in Syria. It only requires that they spend the money, which they already acquired through the previously discussed sources, and then that they make contacts and find

routes through which to obtain them. I thought about the possibility of making contacts with some of the east European countries because they are close and the coast is long but the matter requires a practical study. I would also caution, when it comes to looking for such contacts, against dealing with the Turks and those like them (and of course it is not befitting at all to work with the Americans and their allies) because these people have interests in *Shaam* which are greater than increasing their annual income through selling weapons to the *Mujaahidiin*.

As for the type of weapons to be sought, the brothers should focus upon: 1) explosives and that which comes along with them, 2) mortars and mortar shells as well as small and medium sized rockets if obtainable, 3) sniper rifles, 4) RP s and similar weapons, 5) and then automatic weapons starting from the S K, and on to the PK, and on down to the AK.

I don't mean here that the *Mujaahidiin* should obtain these weapons in numbers similar to that of the Syrian army or even similar to any conventional army in the world regardless of how small. What I mean is simply that these weapons, and in this order, are the most effective weapons and the brothers should focus upon them even if they can only be acquired in small quantities. I also do not mean by this that the brothers should leave off other weapons or that the weapons in the lower categories of priority should be ignored until all of the higher priority weapons have been obtained. No. But rather, choosing the types of weapons we will focus upon has an effect upon the type of strategy we will employ (and we do not want a strategy that will cause us to engage in direct fighting as will be discussed further in the discussion of the plans and strategies).

We must benefit from our brothers in Iraq and Afghanistan who used explosives and artillery to kill the largest number of the enemy while placing the fewest number of brothers in danger of death. This is the pinnacle of war expertise and all sane people can understand that if only they allow for themselves to be true to themselves. All of the flashy talk about martyrdom from many *Mujaahidiin* is nothing more than an attempt to find an excuse for their lack of experience and expertise in planning and managing war.

Similar to these two weapons is the sniper rifle, because it is capable of inflicting harm upon the enemies without great losses of wealth and men; if it is used properly. Iraq, Afghanistan, and Chechnya are sufficient examples for this.

The brothers should also seek to obtain weapons for direct combat – to be used upon necessity – while focusing upon the weapons which are capable of engaging from far distances. The RP is capable of terrorizing the enemy from 500 meters (with a big chance of hitting the target) up to 1 kilometer (without much precision). It can be carried in mountains and in all conditions and it can be used continuously so long as the rockets are available. The PK is also similar to the RP in its effective range and the ease of carrying it. These two weapons are also suitable for all types of targets: 1) individuals, 2) cars and light armored vehicles (and even heavily armored vehicles in the case of the RP ), 3) and helicopters.

I added the S K here because it can be carried in the mountains and tough conditions by a group of three men, and dealing with it is not more difficult than

dealing with the mortar. There are also different types of S Ks that are easier to carry than others. The benefit of this weapon is its long range and its effectiveness against all the previously mentioned targets (except for heavily armored vehicles).

As for the AK, it is for close combat when there is severe necessity. Having a large number of this weapon is indispensable. If every individual in the battalion can carry an AK (along with his other weapon like the RP or along with helping with other crew operated weapons like the mortar) that is obviously better. At the nature of the war that we wish to engage in does not require many men or concentrated firepower. Rather, instead, the element of maneuverability is much more important than all of that, and we can not achieve that element without being able to carry our wounded, as well as all of our weapons and food, on our backs for long distances (with assistance from mules and donkeys when available). No doubt this requires having men freed up just for the duty of carrying, and such a duty does not require that they have the additional weight of a personal weapon.

The reader should take note here that I did not suffice with the weapons listed by *Shaykh* Abu Mus'ab as-Suuri as being effective during the first stages of war, nor did I mention pistols and hand grenades in my list. The secret behind this is found in my previous statements about fighting from a distance away from enemy fire and about not focusing upon fighting inside the large cities. No doubt, pistols and hand grenades are important, but like I said, what we are talking about here is strategic focus; because our choice of weapons will affect our type of war greatly. Soldiers who do not have a weapon other than pistols are not able to carry on a war other than through assassinations in the cities, while soldiers who only have mortars can not engage in direct combat with the enemy at all. I believe this is clear to all.

After these previous steps have been taken, all that remains is to know how to use these weapons and to know the necessary tactics for engaging in the type of war we wish to have.

As such, **military training** is the last link in the chain of preparation, and it might even be the easiest in proportion to the previous steps. The information is spread all over the internet and in every corner and one trainer from the lands of *Jihaad* could suffice in spreading sufficient information for the beginning stages. The only difficulty in this matter is in doing it! The enemy knows very well that fighting can not continue (or could not begin at all) without our ability to train new soldiers at all times; because wounds, martyrdom, and imprisonment play a big role in *Jihaadi* work as is not hidden to anyone who has lived *Jihaadi* life.

Therefore, it is obligatory upon my *Mujaahidiin* brothers to strive to train in complete secrecy in the beginning stages. *Shaykh* Abu Mus'ab as-Suuri (may Allaah free him) has very important advices and pointers about this topic in his book *Da'watul Muqaawamah*. From the most important lessons related to the brothers in *Shaam* are those which were learned by the *Shaykh* during his engagement in the Syrian *Jihaad*. He said:

"Secret training in houses:

The secretive *Jihaadi* organizations used this method in all of the *Jihaadi* experiences. Rather, it could be said that this method is the foundation for preparing all of the organizations and secret groups in the world. Even though it is not suitable for training upon anything but personal and light weapons, or some lessons in explosives and the weapons of the first stages of guerrilla warfare, it has proven itself to be very effective; because years of guerrilla activity have proven that the foundation of it all is simply morale motivation and the will to fight... not more knowledge of weapons that the *Mujaahid* will never use practically.

Through this method those receiving training will learn how to field strip the weapon, how to use it, and how to shoot it in theory. They will do a few practical exercises and limited shooting in empty areas, caves, or even soundproof basements in the same house of training. But the first bullets to be shot by the trainees are often in a real gun fight.

The *Mujaahidiin* used this method of training in the Syrian *Jihaadi* experience (1975-1982) and it was beneficial and successful. Some of the *Mujaahidiin* were even able to kill some Apostates and their helpers on their first attempt to shoot, and they went on to develop themselves through live activities. It was an exceptional experience and similar occurrences transpired in the *Jihaadi* experiences of other lands."<sup>28</sup>

e also said:

"In the experiences of training in houses the level of military training was lower in proportion to other methods, but the security benefits were high because the training was carried out in secrecy and with great precautions in that regard. The morale and ideological training was also of a high level; increasing the level of their *Jihaadi* creed, their ideological and political comprehension, and their understanding of the foundations of *Jihaadi* guerrilla warfare theory. This was especially the case in the *Jihaadi* experiences of Syria, Egypt, Libya, Algeria, Morocco, and others like them. I remember when I was a member of the training team during our half-secretive residence in Jordan during the *Jihaadi* revolution against the Syrian regime (1980-1982); we used to teach the theory of more than fifteen military and educational subjects in secret in spread out houses belonging to the *Mujaahidiin* in Amman and other Jordanian cities. We would also administer tests for the different cells and then send those who had passed to the training camps in Baghdad, Iraq where short intensive courses would be given to them because they had already passed the theoretical training. Then those who were to go on to specialize in the military domain would stay to go through specialized training that ranged all types of weapons including tanks. We found that the subjects that could be taught in houses are not few and they are extremely important; especially the theological and ideological subjects. If the cells are also able to make limited and mobile training camps then even the practical exercises could be done and this would be the best form of training even if it does not reach the highest levels of military training; because there are no

---

<sup>28</sup> *Da'watul Muqaawamah*, p.1410.

negatives from the side of security and politics which are found in the military training camps on the outside."<sup>29</sup>

e also said:

"As for developing fighting prowess through live operations and through engaging in battles, we have seen how successful it could be through the *Jihaadi* experiences in some of the Arab Islamic lands, including the Syrian experience. The same is true for the Afghani experience at its time.

The first battalions of the *Mujaahidiin* from the *Talii'atul Muqaatilah* of the Muslim brotherhood in Syria used to use the following method of training in houses and then doing practical exercises in confrontational battles:

- The organization was split into undercover agents who were not wanted by the regime and those who were wanted and hiding in urban bases from hideouts in houses.
- The undercover group used to carry out reconnaissance, gather information and money, recruit new recruits, and some supporting efforts for operations.
- The wanted agents would execute the main military operations which were mostly assassinations and small ambushes on the security patrols or attacking some of the government's intelligence centers.
- The training in the houses including basic field stripping of weapons, mostly pistols and some light automatic weapons like the AK, and hand grenades. Limited shooting was sometimes done in orchards or secluded areas. Those who had previous experience in the Palestinian organizations, especially the Islamic training camps of 1969, or those who had served in some governmental military service, would supervise the training.
- Those who had not been fully trained would go out on their first operation as an observer only; they would watch the execution along with the rest of the normal people. In the second stage such a person would go on the operation with a weapon as a support element, without engaging unless necessary. In the third stage he would go out to perform the execution of the operation with others who were trained well before as his support. After this such a person would become active in both training and field operations.
- This is how experience was gained through live battles."<sup>30</sup>

I advise the brothers in Syria to rely upon this method without trying to open large training camps that are semi-open even if it be in places far from the government's strength like Lebanon for example. I also do not advise them to open even secretive camps in the large cities (like amascus and alab) because of the presence of government spies. Those who need training in the cities, from the members of the secret cells, should only receive quick intensive courses in security and intelligence and then they should receive the instructions specific to their logistics work. If the government learns that houses are being used for this objective it will make sure to

---

<sup>29</sup> Ibid., p. 1413.

<sup>30</sup> Ibid., p. 1422.

search all of them and some of the important cells could be discovered. In some cases, some of the members of these cells might not be able to receive training at all. In such a case, the important instructions should be written down and copies of security and intelligence books, found in abundance on the internet, should be provided for each member. Afterwards, each member of the cell should read these materials and try to act upon them according to what he sees fit until Allaah makes it easy for him to participate in training.

As for the small cities far from the center of the government, some houses could be set up for these types of secret camps, but when training is to be done in the battlefields the primary option is the mobile training camp. The *Shaykh* said in *Da'watul Muqaawamah* about these camps:

"Training in small secretive training camps:

The *Jihaadi* organizations have used this method when far out secluded areas in the mountains, forests, or the agricultural countryside were available. Small groups of a small number, no more than 5-12 members, would be organized such that they could set up a mobile training camp in the secluded areas and carry out intensive courses. In such courses some military tactics, a bit more advanced than urban and countryside guerrilla tactics – such as ambushes, raids, and other exercises – could be taught. This training would also come along with some limited shooting and explosions in areas known for mining stones or fishing with explosives, or any other place known for explosions.

Explosions could also be carried out in caves with limited quantities. This is a very effective method and it is sufficient for developing *Mujaahidiin* capable of entering battles in the early stages of guerrilla warfare, especially urban battles."<sup>31</sup>

He also said:

"It is necessary to implement the methods of training in houses and in small mobile training camps as we mentioned previously. The weapons of the popular insurgency and the weapons of urban *Jihaadi* guerrilla warfare, during the stage of weakening the enemy through terrorizing him, are simple weapons like pistols, light automatic weapons, hand grenades, RPGs, and explosives. These are simple weapons that are extremely easy to teach. It is obligatory upon those who have trained upon the use of these weapons and received some form of training to train those around him and the simple training programs that have been spread around can help very much.

- But extreme caution must be used in relation to explosives. This subject should only be taught theoretically in houses and only away from residential areas should explosives be dealt with, even if only in small quantities; in order to stay far from any losses that could transpire by accidents, along with the security breach that would result from that.
- As for shooting and practical exercises, it should be done by first finding the necessary places and suitable conditions for such, like in caves,

---

<sup>31</sup> Ibid., p. 1411.

secluded mountains, large forests, deserts, etc. But stiff security precautions should be taken and guards should be placed over large distances while the training is taking place.

- Reliance upon this method has become extremely important in the world after September. In reality, I had already come to realize this truth earlier than that. I tried to spread this information amongst the Arab *Mujaahidiin* in Afghanistan during the days of the Taliban after the training camps of al-Qa'idah were targeted with cruise missiles. 75 cruise missiles landed in a few minutes, by which America was able to put a missile in each room of the camps. Many of our brothers said after this event that the days of static training camps have ended and that we should start relying on the method of training in houses and mobile training camps as we have named them (i.e. tents, two cars, a few members, a camp in the desert, they finish the program, and then leave...then others go somewhere else and do the same). But the Arabs wanted to use propaganda and recruit the *Ummah* to engage in training camps without taking notice of the satellites and the ability to target from far distances and the result was preordained by Allaah. Now, however, I think the knowledge of war's experiences and its weapons have caused everyone to become convinced of looking for substitutes and I do not see any other substitute but a security war; secretive in everything from teaching, to training, to execution. This must be the case so long as the contemporary American technology remains in control of space and the air. At the end of this book I plan to put forth an idea for programs for such training in secret houses and mobile training camps."<sup>32</sup>

As for the subjects of the training and the curriculum, my opinion is that, in the beginning stages, the period of the training should be very short without the brothers focusing on physical training, *Shar'i* lessons, or even all of the weapons. Rather, the focus of the training should be upon making the trainees understand the grand vision, the grand strategy, and the tactics that should be employed (these matters are extremely important). Then each of the trainees, whose number is around the size of a platoon (27-33 soldiers), should train on how to use the AK. The best half of the platoon will then be chosen for advanced training. This group will be split into smaller groups such that 3-4 will train on the use of the mortar, 2-3 on the use of the RP , 3-4 on the use of the S K, 2-3 on the use of the PK, and 2 on the use of the sniper rifle. All of those who took part in the advanced training should then spread the knowledge amongst themselves (before spreading it to the rest of the platoon) during the periods between classes, or after the close of the camp before beginning active duty, or even during *Jihaadi* work. In this way the knowledge will be spread amongst the soldiers effortlessly in the early stages.

With regards to physical training, we have seen that a man will learn very quickly how to carry his baggage and walk for long distances if he learns that he will be left behind the group and all alone! Once we were on a long walk with some brothers who had been afflicted with Malaria (one of them died from that disease and he was a leader, a reciter of the Qur'aan, and a unique example, may Allaah have mercy on him) and one of them stopped and refused to continue. The leader of our group did

---

<sup>32</sup> Ibid., p. 1421.

not say anything more than: "Tell him that the enemy is not far and that we are continuing." The sick brother stood up as though he had no problems at all and began to walk in line with the rest of the group! I also saw some other brothers who had graduated from a training camp in which they were instructed to run for a full hour every day. Once they entered the front and began carrying their baggage for medium distances they began to complain that they had not trained for such things! So, as you can see, physical training is not the same as actually getting involved in the work. Of course, I am not saying that physical training has no benefit, but the point here is that it can be dropped in the early stages in order to limit the time of the camp and to limit the resources needed for it (out of fear of the security becoming compromised). As for *Shar'i* classes, in the beginning of the work only the best of the youth – including *Shaykhs*, students of knowledge, and worshippers – will be found in the ranks. Also, not focusing on these classes does not mean that all *Shar'i* admonitions are to be left off completely. Rather, the times between the *Adhaan* and *Iqaamah* can be used for reminders and admonitions. Also, once the work has begun, the leader of the squad or platoon should use any free time for *Shar'i* classes (or even military classes) in order to raise the morale and to keep away from wasting time doing that which is not beneficial.

As for the middle and advanced stages of the war, it is necessary to have *Shar'i* classes along with tests regarding *Shar'i* subjects before military subjects are ever provided. This is because the norm of *Jihaadi* work is that people tend to come in great numbers after the *Mujaahidiin* have established their presence. In such a situation it becomes necessary to purify the ranks of spies and those who are not practicing.

### **The Planning Stage:**

The planning and strategy stage is actually a stage that begins before ever choosing the leadership and it continues even after beginning execution of *Jihaadi* work.

However, due to the natural train of thought I thought it best to speak about this topic after the close of the discussion of the introductory matters and before the opening of the discussion of actual execution.

What is intended by this stage is comprehensive planning, as well as the complete arrangement of priorities. This entails: 1) deciding the vision, 2) devising a grand strategy, 3) and choosing the suitable tactics closely and planning for operations with precision. (For the differences between these matters my book entitled: "The Vision of the *Jihaadi* Movement and the Strategy for the Current Stage," may be referenced.)

As for **the vision** for all of the *Mujaahidiin* in every part of the world, it is no doubt the establishment of the Rightly Guided *Khilaafah* upon the earth. Although this vision is clear and it surpasses the need for reminding – as some claim – we must still remind one another with this great objective at all times; because anxious times, preoccupying managerial chores, and daily recurring hardships all play a role in shifting our focus from the future and the big goal to the current situation and the goal of surviving. And from Allaah help is sought. And so long as we are talking about planning before actually beginning the work, we should focus upon the vision very well before being affected by those elements that will soon come to affect us. In specific, our goal here, in respect to the aforementioned vision, is to think about how

the Syrian affair can be put to use towards the bigger goal, which is establishing the Rightly Guided *Khilaafah* throughout the earth.

It is not befitting of us to become preoccupied with the matter of Syria and neglect the sister issue of Palestine (for example). And why the regional focus on *Shaam* and *Quds*, while the *Haramayn* are also under occupation by proxy? Or that matter, what is the benefit of focusing solely upon the Arab lands while the Muslim land of Somalia lives in woe, despite the glad tidings of victory and dominance which are shining clearly from there? And isn't Afghanistan from the core Islamic interests despite the fact that it is not an Arab country which lies at the tips of the Islamic World?

Therefore, we can understand from this point that our goals are not simply to overthrow the *Ba'thi Nusayri* regime, nor is it simply to establish an Islamic state. Our goal is also not simply to remove the Jews from Palestine. Rather, our goal is to rule the entire world with the full *Sharii'ah* of Muhammad!

In that light, it is necessary for us to look at Syria as a small part of the larger picture at the beginning of our work, far before its end. I say this while being absolutely certain that most of the duties of the beginning stages will be limited to those which are local or regional. But the reason I say this is because this comprehensive perspective will not remain or continue to exist in the minds of the soldiers, the masses, and the world at large unless we continue to remind them through daily speeches to the soldiers, through weekly and monthly fliers, and through films and audios in the media. This is the first step in putting the Syrian issue to use towards the grand objective: making the vision clear and constantly reminding of it.

As for more practical steps, my opinion is that freeing Damascus and establishing the *Sharii'ah* therein – so long as it is done as part of a complete program with the goal of establishing the *Khilaafah* – is from the matters that will wake up the entire Islamic World just as transpired with the liberation of Baghdad by the *Mujaahidiin* of Iraq. The Muslims have not forgotten that the seat of the *Umayyid Khilaafah* was in Damascus just as the seat of the *'Abbaasi Khilaafah* was in Baghdad. The more we can show our ability to take back the Islamic symbols the more the *Ummah* will awaken.

Similar to this could be said about the effect of the *Shaami Jihaad* on the morale of our oppressed brethren in Palestine. An open *Jihaad* on the borders of the country called Israel will destabilize the security of the Jews and shake them from their very roots. It will force them to begin open fighting with the entire Islamic *Ummah*. Can we truly hope for more than that?! How many Muslims are confused with nothing keeping them back from *Jihaad* except for the anticipation of the call: 'Arise O Muslims! The time has come to fight the Jews!' There is no doubt that the open fighting with the Jews and their helpers from Rome for the sake of liberating the Islamic holy sites will have a huge effect upon the emotions of the *Ummah* and cause them to aid the *Jihaad* and the reestablishment of the Islamic *Khilaafah*.

For even more practical steps...I have not ceased reminding the *Mujaahidiin* (as is found in my book: "The Vision") that we do not liberate countries simply to liberate them or to establish an Islamic state or to train and prepare for hitting the interests of

the enemy all over the world...Rather we liberate lands in order to establish the Rightly Guided *Khilaafah*, which requires us to have land under our authority and it requires us...to have a *Khaliifah*! (**For the *Shar'i* proofs that we may establish the *Khilaafah* and choose a *Khaliifah* in these conditions – before liberating *Ouds* and the *Haramyan* and before liberating all of the Islamic lands – refer to my book: "The Vision."**)

It then becomes obligatory upon those *Mujaahidiin* who have given *Bay'ah* to the *Khaliifah* – who was chosen by the *Mujaahidiin* from the different open fronts (or most of them at least) – to establish the Islamic *Sharii'ah* while constantly seeking out ways to spread the *Jihaad* to the rest of the Muslim lands, and constantly seeking out ways to harm the global enemy. It is also worthy of mention here that spreading the *Jihaad* is not simply through conventional means and through extending borders. Rather, this spreading is by preparing leaders and spreading them throughout the world in the sensitive places where glad tidings are hoped for. I would also like to add here that our focus on harming the interests of the global enemy does not mean that we should not focus upon local politics such as establishing the *Sharii'ah* and lifting the level of *Imaan* amongst the masses and striving to recruit them.

The core of the matter here is that it is obligatory upon us to make all of our actions whether internal or external, whether local or global, whether conventional or unconventional...we must make all of them subordinate to the vision: to establish all of the *Sharii'ah* in the lands we currently reside in, with the goal of spreading it to the occupied lands – and also in to the lands of the disbelievers – through means of unconventional spreading (and even conventional spreading when possible) – which entails security operations in the lands of the disbelievers and also the establishment of new fronts in all parts of the Islamic World – all under the banner of the Rightly Guided *Khilaafah*.

Therefore, the liberation of Syria does not simply mean the establishment of an Islamic state in the place of the *Ba'thi Nusayri* state...Rather, its liberation means the liberation of a base from which the battalions of the Rightly Guided *Khilaafah* may issue forth. The *Mujaahidiin* will depart from this base to open new bases in the lands of *Shaam* or in those further from *Shaam*, in order to harm the interests of the Jews and Americans all over the world, and in order to remove the Jews and Americans from the Islamic lands. Then they shall establish the *Sharii'ah* in all of those lands under the Rightly Guided *Khilaafah*.

As for **the strategy** that we choose as a means to achieving that vision, it must first begin by establishing the *Jihaad* in Syria through use of the other *Mujaahidiin* in the neighboring countries. Then, they must seek to weaken the Syrian government over a long time to eventually control the country and establish the *Sharii'ah* therein. Afterwards they must use that country as a base for the departure of the battalions of the Rightly Guided *Khilaafah* (through preparing cadres and spreading them with the purpose of opening new fronts and harming the interests of the disbelievers worldwide). But, so long as we are still in the beginning phase of the work, my discussion here will be limited to the stages of establishing the *Jihaad* and then weakening the Syrian government.

ut, before discussing that in detail, this matter – i.e. establishing a new *Jihaadi* front in Syria – requires us to benefit from the experiences of the *Mujaahidiin* all over the world, in general, and from the experiences of the previous Syrian *Jihaad*, in specific.

*Shaykh* Abu Mus'ab said:

"History is full of experiences. All sciences and human experiences are developed based upon the human remnants of all activities that transpire in this living world regardless of the field of study. The subject of war and revolution is no different in this regard. It is for this reason, and for other similar reasons, that the *Qur'aan* and the Prophetic *Sunnah* have urged us in this rational direction of studying and taking heed of history, and seeking knowledge, and taking lessons.

The period that came after the disaster gave us the opportunity to look over and contemplate Islamic, as well as global, experiences that are very rich in benefit and deserve to be studied. The Islamic masses, and the Non-Islamic masses, have passed through conditions similar to what we have passed through and many books and important lessons have been written. If only those in charge had looked in to them they would have learned and benefited from the mistakes of others without having to fall into similar problems.

This was one of the forms of ignorance that characterized our people who mostly do not read or examine. Many matters were managed through use of *adouin* Arab methods, in a random or instinctive way, while the experiences of all different nations of Muslims and Non-Muslims are written down and available for those who wish to examine them and take benefit. But the reality is that no one studied them so we had to pass through this wilderness in order to learn the most simplistic of problems on our own...if only we could learn from experiences."<sup>33</sup>

*Shaykh* Abu Bakr Naaji also added to that that we should benefit from the experiences of Non-Muslims when he said in his book *Idaarat at-Tawahhush*:

"Wisdom is the lost treasure of the believer and although we generally seek to follow the footsteps of Allaah's Messenger (S) and his companions (R) in their military endeavors – in addition to the fact that we do not even accept for the politics of any *Jihaadi* work to be anything but *Shar'i* politics – despite that, it is still permissible for us to benefit from the military plans and principles that were devised by Non-Muslims so long as it does not entail any sin.

Unfortunately, the ignorance of these military principles amongst some of the smaller groups, in the previous *Jihaadi* stages, was not due to fear of contradicting the *Sharii'ah* but rather it was only due to the ease of being random and falling into set patterns. This also comes with the additional motivation found in the praiseworthy eagerness of the youth to achieve the status of martyrdom as soon as possible; which should instead be put to use towards the benefit of the work by means of following the logical principles

---

<sup>33</sup> *At-Tajaarab as-Suuriyyah*, the first topic, the tenth chapter.

which make any military action, whether big or small, a large step towards achieving our objectives.

Following the tried and tested military principles will allow us to skip many long years of going through the pains of falling into set patterns and being random. Leaving randomness and instead relying upon logical methods and tried and tested military principles – applying them upon the ground reality and truly practicing the military sciences – shall allow us to achieve our goals without problems and it will allow us to develop and become proficient in our work by the Will of Allaah.

Teaching these principles to individuals will open their eyes to many opportunities for innovation and it could turn them into great leaders whose ideas could be inscribed into the contemporary history books; especially considering the fact that most of the books about this topic in our times neglect the fact that its foundations are mostly derived from our grandfathers."<sup>34</sup>

From the most obvious lessons learned over the world's experiences (especially the Syrian experience) is that direct confrontation and static defense of land is not in favor of the weaker side of the struggle; except of course in the matter of proving their ability to become martyrs! Wastefulness is not from Islaam – not in wealth or in souls – and it is therefore obligatory upon us to have moderation in all of our actions and to be conservative of our wealth and souls.

In this way, the nature of this struggle requires from us certain knowledge of conventional armies and of how to deal with them. *Shaykh* Abu al-*akr* Naaji said:

"There is a very important principle which states that: 'when conventional armies concentrate they lose control and in the opposite case, if they spread out, they lose effectiveness.'

The first part of this principle directs us to the understanding that our military operations should be targeted towards creating a lack of balance between the different groups of the enemy forces and they should be targeted towards causing their dispersal. The meaning of the first portion is that when we target a position or objective it is impossible for the enemy to place a huge number of soldiers in that one place because they would lose control after the very first bullet and they would then begin shooting one another. Therefore, the enemy places its forces in a way that suits the nature and size of the land. Here we must know the different types of places and how they affect the size of the enemy forces there such that we can plan for the right amount of force needed to attack that place; because it will be impossible for the enemy to increase the number of soldiers in such a place. We can also benefit from the first half of this principle the importance of the art of choosing battle positions when exchanging fire with the enemy; regardless of the angle from which the exchange occurs or the time it occurs. As for the second half of the principle, it is the most important part, and it even affects the first half in a way. The more spread out the enemy becomes over a larger portion of land the more it

---

<sup>34</sup> *Idaarat at-Tawahhush*, p. 28.

loses its effectiveness and becomes easier to confront. It is possible that this half of the principle is the greatest principle used by those who are knowledgeable amongst the youth of *Jihaad* in this time of ours. We can see that they attack the largest possible number of targets, while also seeking to select types of targets ranging across the board, and they attack over the largest possible expanses of land in order to disperse the enemy forces. We also find that most of those who neglect this element of truth will gain nothing but failure. This is what happened to *al-Jamaa'ah al-Islaamiyyah* in Egypt – as we mentioned in a different section – when it was possible for it to disperse the enemy forces and split its efforts over all entire Egyptian territory, but instead – due to the refusal of some of the leaders in the districts, out of different reasons – the regime was able to concentrate its forces upon a few limited areas and then completely control the events."<sup>35</sup>

Pay close attention to his statement: when a conventional army concentrates it loses control, and then imagine that the Syrian army concentrated in Damascus, Hama, and Latakia alone; leaving the rest of the Syrian lands for the *Mujaahidiin*. Who would be in control of Syria in such a situation? Of course the ones who are present in the largest expanses of the land: the *Mujaahidiin*! Once the Syrian army realizes that mistake it will spread out in the land and lose its effectiveness. Why? Not simply because the conventional army's training is built upon each soldier specializing in a specific duty and upon working in units. Rather, the conventional army will lose effectiveness by dispersing because its principle duty is to look for targets and then to engage them, or to advance to specific places and conquer them. As for the *Mujaahidiin*, they are not looking for confrontations with the conventional army, so they are not normal targets, and they do not want to engage in static defense of land, so conquering land is also not a beneficial objective for the conventional army. From this perspective there is no benefit for the conventional army to spread out because there are no targets to engage and no land to conquer! So they will continue in this cycle until the Syrian government becomes tired and topples.

Also pay attention to the point here about hiding and not engaging the enemy and understand the great strength that lies therein. Do not think that this is cowardliness or weakness. Rather, listen – for explanation of this statement – to the words of Lawrence of Arabia and ponder over his rationale for the Arab Revolt of 1916 – and have patience regarding the length of the quote because it is extremely important:

"Then I thought of the Arab aim, and saw that it was geographical, to occupy all Arabic-speaking lands in Asia. In the doing of it we might kill Turks... we disliked them very much. Yet "killing Turks" would never be an excuse or aim. If they would go quietly, our war would end. If not, we would try to drive them out... in the last resort we would be compelled to the desperate course of blood, on the maxim of "murder" war, but as cheaply as possible for ourselves, since the Arabs were fighting for freedom, a pleasure only to be tasted by a man alive.

My own personal duty was command, and I began to unravel command and analyse it, both from the point of view of strategy, the aim in war, the synoptic

regard which sees everything by the standard of the whole, and from the point of view called tactics, the means towards the strategic end, the steps of its staircase. In each I found the same elements, one algebraical, one biological, a third psychological. The first seemed a pure science, subject to the laws of mathematics, without humanity. It dealt with known invariables, fixed conditions, space and time, inorganic things like hills and climates and railways, with mankind in type-masses too great for individual variety, with all artificial aids, and the "tensions given our faculties by mechanical invention. It was essentially formulable.

In the Arab case the algebraic factor would take first account of the area we wished to conquer, and I began idly to calculate how many square miles ... perhaps a hundred and forty thousand ... and how would the Turks defend all that ... no doubt by a trench line across the bottom, if we were an army attacking with banners displayed ... but suppose we were an influence (as we might be), an idea, a thing invulnerable, intangible, without front or back, drifting about like a gas? Armies were like plants, immobile as a whole, firm-rooted, nourished through long stems to the head. We might be a vapour, blowing where we listed. Our kingdoms lay in each man's mind, and as we wanted nothing material to live on, so perhaps we offered nothing material to the killing. It seemed a regular soldier might be helpless without a target. He would own the ground he sat on, and what he could poke his rifle at.

Then I estimated how many posts they would need to contain this attack in depth, sedition putting up her head in every unoccupied one of these hundred thousand square miles. I knew the Turkish Army inside and out, and allowing for its recent extension of faculty by guns and aeroplanes and armoured trains, still it seemed it would have need of a fortified post every four square miles, and a post could not be less than twenty men. The Turks would need six hundred thousand men to meet the combined ill wills of all the local Arab people. They had one hundred thousand men available. It seemed the assets in this part of command were ours, and climate, railways, deserts, technical weapons could also be attached to, our interests, if we realized our raw materials and were apt with them. The Turk was stupid and would believe that rebellion was absolute, like war, and deal with it on the analogy of absolute warfare. Analogy is fudge, anyhow, and to make war upon rebellion is messy and slow, like eating soup with a knife.

So much for the mathematical element, which I annoyed the others by calling hecastics. The second factor was biological, the breaking-point, life and death, or better, wear and tear. Economics seemed a good name for it. The war-philosophers had properly made it an art, and had elevated one item in it, "effusion of blood," to the height of a principle. It became humanity in battle, an art touching every side of our corporal being, and very war. There was a line of variability (man) running through all its estimates. Its components were sensitive and illogical, and generals guarded themselves by the device of a reserve, the significant medium of their art. Clausewitz had said that when you know the enemy's strength, and he is fully deployed, then you know enough to dispense with a reserve. But this is never. There is always the possibility of accident, of some flaw in materials, present in the general's mind: and the

reserve is unconsciously held to meet it. There is a "felt" element in troops, not expressible in figures, guessed at by the equivalent of, Só a in Plato, and the greatest commander is he whose intuitions most nearly happen. Nine-tenths of tactics are certain, and taught in books: but the irrational tenth is like the kingfisher flashing across the pool, and that is the test of generals. It can only be ensured by instinct, sharpened by thought practising the stroke so often that at the crisis it is as natural as a reflex.

Yet to limit the art to humanity seemed to me an undue narrowing down. It must apply to materials as much as to organisms. In the Turkish Army materials scarce and precious, men more plentiful than equipment.

Consequently our cue should be to destroy not the Army but the materials. The death of a Turkish bridge or rail, machine or gun, or high explosive was more profitable to us than the death of a Turk. The Arab Army just now was equally chary of men and materials: of men because they being irregulars were not units, but individuals, and an individual casualty is like a pebble dropped in water: each may make only a brief hole, but rings of sorrow widen out from them. We could not afford casualties. Materials were easier to deal with and put straight. It was our obvious duty to make ourselves superior in some one branch, gun-cotton or machine guns, or whatever could be made most decisive. Each had laid down the maxim, applying it to men, of being superior at the critical point and moment of attack. We might apply it to materials, and be superior in equipment in one dominant moment or respect.

For both men and things we might try to give each's doctrine a negative twisted side, for cheapness' sake, and be weaker than the enemy everywhere except in one point or matter. Most wars are wars of contact, both forces striving to keep in touch to avoid tactical surprise. Our war should be a war of detachment: we were to contain the enemy by the silent threat of a vast unknown desert, not disclosing ourselves till the moment of attack. This attack need be only nominal, directed not against his men, but against his materials: so it should not seek for his main strength or his weaknesses, but for us most accessible material. In railway cutting this would be usually an empty stretch of rail. That was a tactical success. We might turn the average into a rule (not a law-war is antinomian, said Colvin), and at length we developed an unconscious habit of never engaging the enemy at all. This chimed with the numerical plea of never giving, the enemy's soldier a target. Many Turks on our front had no chance all the war to fire a shot at us, and correspondingly we were never on the defensive, except by rare accident. The corollary of such a rule was perfect "intelligence," so that we could plan in complete certainty. The chief agent had to be the general's head (de Mequiere said this first), and his knowledge had to be faultless, leaving no room for chance. We took more pains in this service than any other staff I saw.

The third factor in command seemed to be the psychological, that science (Xenophon called it diathetic) of which our propaganda is a stained and ignoble part. Some of it concerns the crowd, the adjustment of spirit to the point where it becomes fit to exploit in action, the prearrangement of a changing opinion to a certain end. Some of it deals with individuals, and then

it becomes a rare art of human kindness, transcending, by purposeful emotion, the gradual logical sequence of our minds. It considers the capacity for mood of our men, their complexities and mutability, and the cultivation of what in them profits the intention. We had to arrange their minds in order of battle, just as carefully and as formally as other officers arranged their bodies: and not only our own men's minds, though them first: the minds of the enemy, so far as we could reach them: and thirdly, the mind of the nation supporting us behind the firing-line, and the mind of the hostile nation waiting the verdict, and the neutrals looking on.

It was the ethical in war, and the process on which we mainly depended for victory on the Arab front. The printing press is the greatest weapon in the armoury of the modern commander, and we, being amateurs in the art of command, began our war in the atmosphere of the twentieth century, and thought of our weapons without prejudice, not distinguishing one from another socially. The regular officer has the tradition of forty generations of serving soldiers behind him, and to him the old weapons are the most honoured. We had seldom to concern ourselves with what our men did, but much with what they thought, and to us the diathetic was more than half command. In Europe it was set a little aside and entrusted to men outside the General Staff. In Asia we were so weak physically that we could not let the metaphysical weapon rust unused. We had won a province when we had taught the civilians in it to die for our ideal of freedom: the presence or absence of the enemy was a secondary matter.

These reasonings showed me that the idea of assaulting Medina, or even of starving it quickly into surrender was not in accord with our best strategy. We wanted the enemy to stay in Medina, and in every other harmless place, in the largest numbers. The factor of food would eventually confine him to the railways, but he was welcome to the Hejaz railway, and the Trans-Jordan railway, and the Palestine and Damascus and Aleppo railways for the duration of the war, so long as he gave us the other nine hundred and ninety-nine thousandths of the Arab world. If he showed a disposition to evacuate too soon, as a step to concentrating in the small area which his numbers could dominate effectively, then we would have to try and restore his confidence, not harshly, but by reducing our enterprises against him. Our ideal was to keep his railway just working, but only just, with the maximum of loss and discomfort to him."

He also said:

"All we won in a battle was the ammunition the enemy fired off. Our victory lay not in battles, but in occupying square miles of country. Napoleon had said it was rare to find generals willing to fight battles. The curse of this war was that so few could do anything else. Napoleon had spoken in angry reaction against the excessive finesse of the eighteenth century, when men almost forgot that war gave licence to murder. We had been swinging out on his dictum for a hundred years, and it was time to go back a bit again. Battles are impositions on the side which believes itself weaker, made unavoidable either by lack of land-room, or by the need to defend a material property dearer than

the lives of soldiers. We had nothing material to lose, so we were to defend nothing and shoot nothing. The precious element of our forces were the *eduin* irregulars, and not the regulars whose role would only be to occupy places to which the irregulars had already given access. Our cards were space and time, not hitting power, and these gave us strategical rather than tactical strength."<sup>36</sup>

I can say after quoting these words, that I believe that this *isbeliever* has captured much of the specific characteristics of our war today and he has done well in devising his idea and in expressing it. *e* has told the truth though he is a liar.

In order that these general words may be put to practice and to provide more details about what was left general here, I would like to add the following:

- 1) The *Mujaahidiin* in Syria should employ guerilla warfare as their permanent strategy (until the government becomes obviously weakened).
- 2) After finding safe havens on the inside they should spread out battalions (of medium size) in the largest number of safe havens all over the land in order to make it easier to maneuver and to weaken the strength of the government.
- 3) Each battalion should rely upon itself in the matter of obtaining the wealth necessary to survive by making secret cells inside the small cities nearest to their safe havens whose duty is to search for finances and to take care of logistical matters. In addition, they should focus on *Ghaniimah* and *Fay'* operations and they should invest in them and try to suffice with those operations such that they are not in need of looking for finances from any other source. We also do not advise waiting for wealth to come from anywhere, even from the higher leadership, because the conditions are not stable and the attacks of hunger and the enemy will not wait for wealth to reach you.
- 4) Each battalion should deal with the ground reality in its specific domain with near complete freedom of action without being restricted by detailed orders from others. This can be done through upholding general guidelines placed by the higher leadership at the beginning stages, along with any important additions that come along the way. The leadership should choose the areas that fall under the responsibility of each battalion, they should choose the general targets, and explain the rules of engagement with the enemy; the rest of the matters will fall on the shoulders of the field commander. It is important to note here that cooperation and coordination between the battalions is not prohibited but it is not befitting that such become an obstacle in achieving that which is in the interests of each battalion. This coordination will come naturally once the government has become weak and once grey areas appear.
- 5) It is necessary to mold everyone's understanding around the idea of maneuverability, maneuverability, and maneuverability! Our war is nothing more than practically running from the enemy. We do not attack him unless it is to attack indirectly. We do not resort to direct fighting except in cases of necessity. This is in fact the opposite of what the enemy wants from us; because he only wants to anger us and dupe us into engaging in

---

<sup>36</sup> The *evolution of a Revolt*, by T. . Lawrence.

- disproportionate battles in order to destroy most of our strength while he still remains strong.
- 6) Static defense of land is not allowed unless there is no possibility of moving to another safe haven. Therefore, it is necessary for the *Mujaahidiin* to constantly plan for retreat and to constantly search for new safe havens and safe routes between them.
  - 7) It is necessary to benefit from moving around, not simply to survive and to weaken the strength of the weapon, but for other media and *Da'wah* related objectives. Passing through different cities and then announcing that over the internet will show to the world that the Syrian government is not capable of controlling all of the land; rather instead there are large gaps that are controlled by the *Mujaahidiin*. This is very important.
  - 8) From the duties of the secret cells is to gather his news and to spread it on the internet as well as to upload films that show the oppression of the government and the victorious scenes of the *Mujaahidiin*. There is nothing wrong with uploading some speeches of some of the field commanders so long as it is in conformity with the media guidelines placed by the higher leadership. It is also not beneficial to become preoccupied with the quality of the films or other technical matters which slow down the release of material to the people. Having more truthful news in the beginning stages is much more important than waiting for a few films of high quality.
  - 9) Equal to this in importance is benefiting from moving around for the cause of *Da'wah*. Passing through the cities is a great opportunity to spread information about the objectives of the *Mujaahidiin* and their overall aims and programs. In a few hours the masses can be gathered in a public area for the leader of the battalion to give them a speech. Small groups of scholars, businessmen, and tribal leaders can also be gathered for small sittings regarding how they can help in the *Jihaadi* work as helpers of the *Mujaahidiin*. There is no doubt that the radio and television are in the hands of the Syrian government and there must be other methods of spreading the real news and of refuting the weak doubts.
  - 10) During these activities it is necessary to explain the grand vision to the people and to make them understand that we wish to remove the people from the oppression of the *Taaghoot* and bring them to the mercy of Islaam. We wish to topple the *Taaghooti Nusayri* regime in order to establish the *Sharii'ah* of Muhammad in the land and we wish to liberate all of the Islaamic lands including *Quds* at the top of the list. We also wish to return the Rightly Guided *Khilaafah* whose capital was situated in Damascus for decades. We must take advantage of the key of the struggle and we must take the opportunity to raise its banner and slogans. Take heed of the media lessons in *Da'watul Muqaawamah*.
  - 11) There is no doubt that it is necessary for the brothers in Syria to fight the Western media that wishes to divert the revolution of the masses into a movement allied with the Americans and their allies by claiming that they are the biggest supporters of the revolution and that the revolution was founded upon their false principles of fake "freedom" and democracy. In all reality they have told the truth in some of their statements (regarding their support) because they have started this revolution in all truth; but not through the methods they claim to have used in their propaganda (they proclaim unofficially that they started the revolution through their normal methods of

placing spies in the land, making deals with the opposition parties, buying the loyalty of the strong players, and then spreading limited protests and over-exaggerating these things through use of the media). No, they did not cause the revolution through these intelligence measures...rather they started the revolution through other means that were employed decades ago; because they – along with their proxies the Jews – put Hafidh al-Asad in power as the president of Syria in return for selling parts of Syria to them, along with an agreement that he would not fight them, that he would keep the Islamists in the land down, and that he would spread false ideologies therein. This oppression, which stems from the consent and pleasure of the Americans and Jews, is what actually moved the populace to revolution. Otherwise, where was the stance of the Americans next to the Syrian people during the eighties when there were massacres far greater than what we see today? Even if the Americans point out – in an attempt to avoid this accusation – that there is open enmity between them and Hafidh al-Asad, and the Syrian Regime, due to the Iranian issue and their support of Hezbollah...we can simply point out that they toppled Husni Mubarak who was a close friend – secretly and publically – for many decades. Therefore, the real point to ponder does not lie in open friendship or enmity but rather it lies in interests and realities. It is also necessary to bring the people to understand that the Americans do not intend to remove this *Taaghoot* – with the blood of the populace – except to install a new *Taaghoot* closer to their own interests. The populace must be brought to understand that standing next to Hafidh al-Asad against the Americans is also not acceptable (just as some of the people believed during the Iraq war that supporting Saddam against the Americans was the appropriate stance). Indeed the Americans were the ones who propped up Saddam – as they propped up Mubarak, Hafidh al-Asad's father, and the other *Taaghoots* – and they are nothing more than naughty children who have gone outside of their limits and faced punishment. The populace must be reminded that Hafidh al-Asad is not the *Mujaahid* hero that fights the Jews and defends Palestine and the Arabs. Rather, his father was the one who intervened in the civil war in Lebanon on the side of the Christians and Jews against the Muslims. All of these realities need to be clearly explained in the media of the *Mujaahidiin*.

- 12) Also in regards to the media element, the *Mujaahidiin* should not use explosives in the cities in the early stages. In addition to the security failure that could be caused to the secret cells, these operations could also open up an opportunity for the oppressive apostate *Nusayri* regime to tarnish the reputation of the *Mujaahidiin*. Our war is a psychological war more than it is material. We want, simply through our existence and rebellion against the government – even if we never enter a battle – to raise the morale of the Muslim people and encourage them towards *Jihaad*. So, with a simple strategy like this, it is not befitting to fall into destroying the morale of those people and chasing those people away from us with the claim of seeking to inflict more harm on the enemy.
- 13) Explosives should be used in the places that are practically empty and the best targets should be chosen for economical and media reasons – not to mention *Shar'i* ones. Do not forget that the government is the one that will come after *you* therefore you may draw it anywhere you wish (the place is of your choosing but the time is of its choosing). And do not become deluded by the

statement that the government can not be hit anywhere but in the cities and in the public places.

- 14) Then, after weakening the strength of the government, the *Mujaahidiin* may begin to think about simply operations inside the large cities, like assassinations with pistols and sniper rifles. Slowly, they might begin to increase the numbers of those executing the operations till the point that the operations are like light raids. They should also choose the vilest elements of the Syrian army for attack without simply picking off those who we might be able to take from the army and use to our benefit, or to make them neutral at least. There also needs to be a good practical study about the issue of using mortars in the city because they bring great benefits but it will become possible for the oppressive government to target residential neighborhoods and public markets and then spread false rumors that this is from the barbarity of the *Mujaahidiin*.

### **The Execution Stage:**

After talking about the previous stages, there is nothing left other than that which relates to the topic of execution. Since execution is more of a practical matter that is carried out in accordance to what we have already explained in the planning stage, and since the future is part of the unseen which is only known by Allaah, we can not really add to what has already been explained. However, I thought it would be beneficial, despite having said that, to remind the *Mujaahidiin* about some advices that could be more appropriate for this stage than for the rest.

Allaah, the Exalted, said in *Surah* al-Anfaal:

"Oh you who believe, if you meet a group (of the enemy) then be firm and remember Allaah much that you may be successful. And obey Allaah and His Messenger and do not differ amongst yourselves and thereby fail and have your wind taken out from you. And be patient. Indeed Allaah is with those who are patient. And do not be of those who departed from their homes in pride and showing off for the people and in order to stand in the way of Allaah's path. And Allaah is All-encompassing of what they do." (al-Anfaal: 45-47)

Since the scholars often mention these noble verses when explaining the causes for victory and domination (and they are also related to matters of execution as is not hidden) it is befitting for us to remind ourselves of some of the advices found therein.

### **Obeying Allaah, the Exalted:**

It is understandable that those who engage in *Jihaad* in the path of Allaah in these times do not come to such a decision except through a firm determination to fulfill the commands of Allaah, the Exalted. Therefore, it is not imaginable for someone who engages in *Jihaad* with his wealth and soul, leaving this life behind him, for him to do all of this without being God-fearing and pious. This is understood by all. But how about someone who says that he wishes to become closer to Allaah through *Jihaad*...by engaging in impermissible matters? Doesn't this seem strange and impossible?

I am not referring here to protecting one's self in the state of necessity when all other doors have been shut off, like the one who shaves his beard in order to escape the crisis of being jailed, for example. Nor do I intend brutal battles in which the matter of human shields comes into play, in such a way that there is no other decision but to kill the smaller number of Muslims or to allow the greater number of Muslims to surely die. Rather, what I am referring to here is the person who says – for example – that he wishes to fund *Jihaad* with impermissible wealth or wealth – though not *Zakaah* – which is taken forcefully from the Muslims, out of what is called the *Maslahah* (interest) of *Jihaad*. I also refer here to the one who says that the leader can suspend certain parts of the *Sharii'ah* like dividing the *Ghaniimah* without the permission of those who took part in acquiring it...also with the claim of looking after the *Maslahah* of *Jihaad*. I am referring to the one who says that we should not remove impermissible commodities like drugs which are sold openly in the markets, despite having full ability to do so, out of the claim of following what is dictated by the principles of the *Maslahah* of *Jihaad*. The list goes on.

The secret to this matter is that Allaah has ordered us to follow the Islaamic *Sharii'ah* and we are only allowed for us to depart from it in situations of dire necessity, such that an individual has no option but to engage in something impermissible. (This allowance is also not unrestricted because it is not allowed for an individual to transgress upon another Muslim nor is it allowed for him to go beyond what is needed for him to preserve himself). However...there has not come one text (not in the *Qur'aan*, nor in the *Sahiih Hadiiths*, nor in the statements of the companions) which indicates that it is allowed to engage in something impermissible for what is called the *Maslahah* of *Jihaad*. Indeed Allaah has promised us in this book that we will receive victory so long as we hold fast to this religion at all times, without turning away in times of hardship. The Prophet (S) never contradicted one order of the *Sharii'ah* despite engaging in many heart wrenching battles. Abu Bakr (R) also did not recall the army of Usaamah despite the terrible fear that filled al-Madiinah and despite the enemies that surrounded it.

The bitter reality that we must grasp is that these supposed interests are nothing more than harms...because real interests are not known except by means of the Islaamic *Sharii'ah*. Without a criterion we will never be able to decide between truth and falsehood; because one matter could be considered beneficial by some and harmful by others depending upon their perspectives.

We must be careful of this matter of *Maslahah* especially in these times, because it has nearly become the greatest trial of our time. Here you have the Muslim Brotherhood entering the Parliament and announcing statements of disbelief out of the claim that this is political *Maslahah*. Then we have the *Suruuris* and *Neo-Salafis* leaving *Jihaad*, defending the *Taaghhuuts*, and turning the *Mujaahidiin* over to the authorities out of the claim of the *Maslahah* of the *Da'wah*. Then we come along with our own exemptions with the claim of following the *Maslahah* of *Jihaad*.

Oh sincere *Mujaahidiin*! Allaah is not in need of you to give victory to this religion. Allaah is not in need of any help to protect the *Jihaad* or to establish the Rightly-guided *Khilaafah*. Allaah has not ordered you with philosophy or with changing His commands. Rather...the Prophet (S) said: "Whatever I have prohibited you from, stay

away from it, and whatever I order you with, do of it what you are capable."<sup>37</sup> Allaah, the exalted, said: "Whatever the Messenger gives you, take it, and whatever he forbids you from, stay away." (al-ashr: 7) and he did not make an exception. He also said: "He has not placed upon you any burden in the religion" (al-hajj: 78). So he did not make anything from the religion a burden such that we would need to move away from it. He said: "Today I have completed for you your religion and I have perfected for you My blessings and I am pleased with Islaam for you as a religion." (al-Maa'idah: 3). So where then do you stray off to??

Allaah, the exalted, said: "Oh you who believe, if you give victory to Allaah, he will give you victory and make your feet firm." (Muhammad: 7), and giving victory to his religion is not by turning away from it. He said: "Allaah has given you victory at Adr while you were humiliated, so fear Allaah that you may give thanks. Remember when you said to the believers: 'Wouldn't it suffice you that your Lord provides for you three thousand of the angels to come down upon you?' Rather, if you have patience and piety and they come to you from this direction, your Lord shall provide for you five thousand tagged angels. Allaah did not make this anything but glad tidings for you and that your hearts should find tranquility in it, and victory is not but from Allaah the All-Mighty, the All-Wise." (Aal 'Imraan: 123-126). So victory comes with patience upon the religion of Allaah and with holding firm to piety. Allaah does not need us in order to bring about this victory because to him belongs the dominion of the heavens and the earth and all that is between. He said: "And they almost tried you away from that which We revealed to you; that you fabricate about Us something other than it. In such a case they would take you as a close friend. And if it was not that We have made you firm you almost leaned towards them a bit. In such a case We would have caused you to taste twice the torment of this life and twice the torment of death, then you would not find for yourself any victor against Us." (al-Israa': 73-75). So what is beyond the truth except misguidance??

It is not befitting that we try to defend such interests by saying that this is the opinion of the *Shaykhs* of *Jihaad*! Since when did the agreement of a portion, or class, of the *Ummah* of Muhammad become an infallible source of legislation? Moreover, where is the proof of this agreement? Are the *Shaykhs* of *Jihaad* some sort of council like the Council of Senior Scholars or a committee like the Permanent Committee which has a president, vice president, and known members such that we could know if they really agreed to this or not? Is it really possible to know all of the *Shaykhs* who have the appropriate knowledge, the correct creed and *Manhaj*, and have opinions that should be considered? (As a matter of fact, in many cases this weak response comes as a refutation of those who have appropriate knowledge of *Shar'i* matters from amongst the *Mujaahidiin* themselves!)

No my dear brothers. The reality is that the scholars are not infallible (not those in prison from them, nor those in *Daar al-Kufr* from them, nor those in the lands of *Jihaad* from them) and they are not agreed upon all of these matters related to *Maslahah*...nor will they ever agree! The nature of humankind is that they will differ over such matters and that is why Allaah sent down his criterion that we may judge between mankind according to what Allaah revealed therein...and not according to what we think is beneficial or what the *Shaykhs* of *Jihaad* think is beneficial.

---

<sup>37</sup> Al-ukhaari (6858) and Muslim (6259) and the wording is his.

Oh my beloved brothers, fear Allaah regarding your religion and make the Islaamic *Sharii'ah* the criterion for all of your statements and actions. Know that there will always be – after the blessed era – matters which are rejected by those who truly recite the book despite how many people believe in them. The Victorious group during the time of *Shaykhul Islaam* ibn Taymiyyah (r) – according to his own testimony before that of the rest – were mostly from the *Ashaa'irah* who rejected his creed (to the point that they imprisoned him on multiple occasions for it) but that did not shake him from his religion, may Allaah have mercy upon him. But according to the rationale of the people today, we ask them: Was it the right of those who lived during his time to refute him by saying that he was upon other than that which the Victorious group was upon?!

Therefore, the proofs alone are our evidence...and the scholars are only our examples (they are correct at times and they err at times).

### **Brotherhood and Unity:**

From the greatest means of preserving brotherhood between the *Mujaahidiin* – after agreeing upon matters of creed and *Manhaj* and referring their affairs back to the book of Allaah and the *Sunnah* of His Messenger (S) when they differ – is justice, *Shuuraa*, humility, piety, and staying away from the passion of *Jaahiliyyah*. Allaah, the exalted said:

"And remember the blessings of Allaah upon you and your oath that we took from you when you said: 'We hear and obey,' and fear Allaah. Indeed Allaah is ever-Knowledgeable of what is in the chests. Oh you who believe be of those who stand up for Allaah and give testimony with justice and do not let the enmity of a people cause you to not be just. Be just. It is closer to piety. And fear Allaah, indeed Allaah is All-Aware of what you do." (al-Maa'idah: 7-8)

Take note of how Allaah reminded the believers of the blessing of unity and brotherhood which he bestowed upon them after giving their pledges to Allaah's Messenger (S). Then take note how he reminded them immediately after that with justice. This is similar to the verses of *Surah Aal 'Imraan*:

"And hold firm, all of you, to the rope of Allaah and do not become divided. And remember the blessings of Allaah upon you when you were enemies and then he bonded your hearts such that you became, by His blessings, brethren; while you had previously been on the edge of a pit of fire, but he saved you from it. This is how Allaah explained for you His verses that you may be guided. And let there be from amongst you a group that calls to goodness and commands with good and forbids the evil. Those are indeed the successful ones." (Aal 'Imraan: 103-104)

So we can see here, that after ordering them with unity Allaah, the exalted, then ordered them with commanding the good and forbidding the evil, which is the epitome of justice.

The secret in this is that oppression splits up the people and causes enmity in the souls.

Therefore, it is necessary to stay away from all forms of oppression and to take precautions to not even let the people *feel* as though they have been oppressed (even if that is not the case in reality); because people's feelings are sometimes even more important than the reality.

The best method of staying away from such feelings is to employ *Shuuraa* (consultation). Allaah, the Exalted, said:

"By my mercy from Allaah were you kind to them. If you had been harsh and hard hearted they would have dispersed from around you. So pardon them and seek forgiveness for them and consult them regarding the affair. Then, if you become determined, put your trust in Allaah. Indeed Allaah loves those who have trust." (Aal 'Imraan: 159)

Take note of how Allaah, the Exalted, has combined between mention of *Shuuraa* and between having mercy and humbleness and not being harsh or hard hearted. These are the matters that win over the people and do not disperse them. Luqmaan (R) also advised his son to do similar when dealing with people. He said:

"Do not turn your face away from the people and do not walk in the earth with pride. Indeed Allaah does not love any boastful prideful person. And be moderate in your stride and lower your voice. Indeed the worst of sounds is the sound of donkeys" (Luqmaan: 18-19)

Similar to the matter of being humble with the people is having piety and abstaining from encroaching upon anything that relates to their rights. It has been said:

"Abstain from this worldly life and Allaah will love you. Abstain from that which is in the hands of the people and *they* will love you."<sup>38</sup>

We see the opposite of these characteristics in the conduct of *Jaahiliyyah* and in false calls and misguided slogans.

Waasil al-Ahdab reported from al-Ma'ruur that he said: 'I met Abu 'A'arr in ar-Rabdah while he was wearing an embroidered garment and his slave boy was also wearing an embroidered garment. So I asked him about that. He said: 'I verbally abused a man by mocking his mother, so the Prophet (S) said to me:

"Oh Abu 'A'arr, did you mock his mother? Indeed you are a man who has *Jaahiliyyah* within him. These are your brothers that Allaah has placed under your hand. So whoever has his brother under his hand, let him feed him from that which he eats and clothe him from that which he wears and do not burden them with that which will overcome them. But rather, if you burden them, help them."<sup>39</sup>

---

<sup>38</sup> It was reported from the Prophet (S) but its *isnaad* is *munkar* (strange). It was only reported by Khaalid bin 'Amr from ath-Thawri and he is *dha'iif*. Ibn Maajah (4102).

<sup>39</sup> Al-Ikhaari (30) and Muslim (4403).

everyone engaged in group work will understand the importance of these matters because the *Shaytaan* is always trying to split up brothers. Usually *Shaytaan's* main form of *Fitnah* comes when he overcomes some individuals and urges them to take over all elements of power for themselves and then to become enveloped in the beauty of this worldly life. This is from the most harmful matters for the soul of the individual and then for the entire group.

Ka'b bin Maalik al-Ansaari said that Allaah's Messenger (S) said:

"Two hungry wolves sent amongst a flock of sheep are still not more harmful to it than the eagerness of a man in obtaining wealth and status is to his religion."<sup>40</sup>

Abu urayrah (R) narrated that the Prophet (S) said:

"You shall strive after leadership positions and it will be a source of regret on the Day of Judgment. How great it is as a wet nurse, but how terrible it is in weaning."<sup>41</sup>

Oh Allaah, guide for us our leaders and scholars! And from Allaah is help sought and upon Him is our trust.

### **Patience and Perseverance:**

We must not forget that this war was sparked before we were ever born (since we are and Able) and it will continue even after our deaths (until the Day of Judgment). So it is not befitting of us to throw everything we have at the enemy all at once. Rather, instead, this war requires of us moderation and constancy. This, then, further requires of us that we build generations who are capable of carrying the burdens of this war.

From the common errors found amongst the *Mujaahidiin* is that they only work for the present without looking towards the far off horizon. We often hear – when discussing the needs of the future – big talk about 'What we will do after the "victory"... because there is no time right now to actually do what we would like. It is as if everything will become completely calm after the "victory" and there will be no pain or grief.

But dear brother, "victory" is nothing more than the name of a stage from the stages of this long war, because it will never stop even after the greatest of victories (until the descent of 'Isaa (AS)). So if we do not busy ourselves in building up generations today, we will still not find more free time tomorrow.

---

<sup>40</sup> At-Tirmidhi (2376), and he said: '*hasan sahiih*,' and it was also reported by Ahmad (15822). The apparentness of this *hadiith* is that it is *sahiih*. The only fear comes from the possible *tadliis* of Zakariyya bin Abii Zaa'idah. Also, Muhammad bin 'Abdur Rahmaan bin Sa'd bin Zuraarah was not labeled *thiqah* by other than an-Nasaa'i and ibn 'ibbaan, but great *huffaadh* like Shu'bah narrated from him. Similarly, the son of Ka'b bin Maalik (R) was not named but all of his sons are *thiqah* and known except for Ma'bad, who is still from the early *taabi'iin*, so there is no real problem. After all, it is not really befitting to be too strenuous in grading such *hadiiths*.

<sup>41</sup> Al-ukhaari (6729).

We must plan for the future and invest in preparing leaders and in innovating new technologies and new weapons. These objectives, as is quite obvious, require from us focused efforts while we will not actually see their benefits until after a long time. This, indeed, is the secret to this whole matter: we will not see the benefit of these efforts immediately, so that leads to a lack of priority and focus.

We should also remind ourselves that our objective in this work is to turn the *Jihaad* into a *Jihaad* of the entire *Ummah*, without rushing forward and leaving the populace behind, and we should also remind ourselves of all of the historical precedents as well. Advancing quickly and achieving quick victory does not mean anything but reaching our own demise quicker!! If we remember these things we will force ourselves to have patience in planning into the far off horizon and in investing for tomorrow – even if we do not see the benefits immediately – because with these reminders we will fear the evils of neglecting such things!

Indeed, we have truly seen some bitter experiences of this kind. After a group of *Mujaahidiin* achieved a great victory, but without indoctrinating the populace properly, the enemy became aware of the new danger and attacked them quickly before giving them the opportunity to ready the necessary preparations for a new war. Everything they were able to gather for the fight became nothing more than a mirage at the first hardship, and the people scattered like the debris of a flood and many of them entered the ranks of the enemy. This is because people – without creed – simply follow along with the strength of Zayd today and then the strength of 'Amr tomorrow. And Allaah is sufficient for us and what a great disposer of Affairs.

Therefore, it is necessary to always build in steps, with moderation and wisdom. We should not jump to a new step until we have achieved the completion of the step before it and until we have made sure of the strength of the foundation. First we bring one tribe, or section of the populace, into the *Jihaad* – truly – such that they see the victory of the *Jihaad* and the *Mujaahidiin* as their own victory, and their defeat as their own defeat... blood for blood and destruction for destruction. Then we can expand our efforts to more of the populace and to other parts of the land.

### **Not Becoming Deluded with Oneself:**

Just as Quraysh departed from their homes in pride and out of showing off, deluded with themselves – with the *Shaytaan* beautifying for them their actions and saying to them: 'No one can defeat you today' – ... similarly, we feel that some of the actions of the *Mujaahidiin* are like this at times. And we ask Allaah for safety from such. Sometimes you see people ready to enter into a brutal battle without having prepared anything but feigned trust in Allaah. But as it is well known, trust in Allaah is not something to be relied upon solely without performing acts of obedience and taking the worldly means. Despite that, you will see some brothers contradicting Allaah's commands in important *Shar'i* matters, while they march on with the mindset of: 'No one can defeat you today,' but repeating instead Allaah's statement: "If Allaah gives you victory, there is none to defeat you!" How can you expect the victory of Allaah in times of hardship while you have played with His *Sharii'ah* in times of ease? How can the victory of Allaah be given to the one who did not prepare what he was able of strength before engaging in war? This is only delusion.

Therefore, in this vein, I would like to remind the brothers of some advices related to taking the worldly means:

Do not be held captive by a habit: I remember one day, news had come to me that the enemy intended to attack us the next morning in an area that fell under my responsibility. So I consulted the field commander in that area about our possible choices and he advised that we execute a pre-emptive attack while providing historical precedents. Up to this point the discussion was extremely positive. Then I ask the commander about the proposed plan for the attack. He said: 'We will attack them with a raid.' I also felt that this was fairly acceptable, but I asked him about the plan for the raid. He said: 'The plan is a raid!' Due to the generality of this answer, I kept asking him questions and he kept repeating that same response for quite some time; until I eventually became tired and left it up to his best judgment. However, seeing as though his answers were so strange, I made my decision to follow this commander in each of his upcoming battles no matter how small. I followed him that night and he told me that he intended to perform reconnaissance before the raid – which made me very happy – so we began approaching the enemy with an entire platoon. But what happened afterwards was extremely hilarious. The commander left the entire platoon without sufficient instructions about what was being asked of them (except that he did do a good job of placing rear guards on the important roads) and then he went ahead to perform the reconnaissance...which actually became the much anticipated raid! This raid, as I came to understand later, was simply to shoot at the enemy from a famous corner that the brothers hardly shoot at the enemy from other than it! In the following days I followed them in another raid based on the same method. The *Mujaahidiin* split up into groups and then they spread out to memorized positions without any need of instructions or details. The attacks shoot at the enemy from the usual corners and the rest sit on the well known roads. And so on and so forth! Every position of the enemy had a similarly memorized plan, which was not written or stated, that the attackers memorized by heart by watching and repeating it so often. This is how I understood the secret of the "raid" that the commander was not able to explain that night!

This type of planning leads to many draw backs. The enemy began to memorize the tactics of the brothers: they shoot everything they have with them of ammunition and then retreat. On one occasion the enemy waited under the torrent of bullets until the brothers wanted to retreat, then they attacked the brothers while they had already emptied all of their ammunition! On other occasions the enemy memorized the escape routes of the brothers and then laid in ambush for them after the battle and killed many of them. On another day the commander of the army was martyred and his second in command was injured because the brothers attacked the enemy without a real plan at a place where they enemy usually retreats from quickly. But on that day the numbers of the enemy were greater than usual and the enemy was hiding under the bushes waiting for the random attack so common to the brothers. When the brothers came close, the enemy began shooting at them from every angle. So the brothers retreated in complete chaos!

These experiences are all because of being too rigid and adamant on old habits.

do not be held captive by reactionary measures: I also remember another strange battle that I warned the brothers against engaging in. A few brothers were in a position that did not really mean too much in and of itself, such that the leadership did not really pay any attention to it until the enemy attacked it. I advised the brothers to leave that position for the enemy and then to build defenses around the area to prevent the enemy from advancing anymore from that direction. The sensitive positions were more deserving of our attention than this particular position. I told them, if you must recapture this position at this moment, do so by siege and by putting pressure, without attacking the walls and the reinforced positions. All of this fell on deaf ears. The brothers only wanted to take that position back by force just as it had been taken by force. The only reason for such a decision was that they had fallen into reactionary politics without stopping to think and analyze. So they attacked the walls and some were martyred and others were injured and they stayed in their trenches attacking at regular intervals until they became tired; without having regained anything. Instead, they actually lost more positions. The entire time they left the idea of besieging the enemy, thinking that it was ridiculous, until the enemy built firm defenses to protect against siege! So the enemy – in his astuteness – understood his own weakness and thought that the *Mujaahidiin* would also be astute and plan to attack them from that direction. But, instead, they were completely surprised to find that the *Mujaahidiin* attacked them from the worst possible angles!

There are many other examples. So we must ponder things, and analyze the benefits and harms, before engaging in any action even if it is said about the *Mujaahidiin* that they were defeated or that they lost some of their repute. This is because losing more positions, men, ammunition, and repute is not going to help anything! Destroying the army and our resources out of trying to save face is not a real option! So take note.

do not be held captive by a particular strategy: If the previous discussion was about blind following of old tactics, here I would also like to caution against blind strategic rigidity. I remember many stages that a group of *Mujaahidiin* passed through; all the while they caused a lot of harm for themselves due to this rigidity. They were victorious in many battles against the tails of the Oppressors by relying upon a pseudo-conventional form of warfare. So they thought that this method would also benefit them when fighting the head of oppression just as it worked with the tail, and they were thereby defeated in many battles. Rather, they actually returned back to zero more than once! They were not victorious until they finally changed the strategy to guerrilla warfare. After that victory the tail came back like before and the *Mujaahidiin* also went back to what they were doing previously, then they were surprised when the head popped up all of a sudden and caused them to yelp once again! How amazing it is that humans hold fast to what they are used to without looking at the reasons and the causes that led to what made those things appropriate and without being accepting of change once this appropriateness wears off.

Of course the strategy should not be changed at every moment or at each obstacle – because this indicates a lack of determination and patience – but there must be periodic analysis every now and then to make sure that the strategy is still appropriate. Sometimes parts of the strategy might have become inappropriate and might be in need of change, while other parts might not need to be changed. At other times the entire strategy might be wrong or inappropriate for the time or place, which would require a complete change.

do not stick to just one method, no matter how beneficial it was in the past, except after looking closely at the causes that led to its success and after making sure that those causes are present in the new conditions.

do not change over to the strategy of static defense of land before the right time: Or we could say: do not adopt bad strategies! We must take lessons from the experiences of the Muslims and Non-Muslims in this field. History is full of examples and we have already spoken about this topic already.

do not forget the grand vision: Just as we explained in the discussion of the vision, it is easy to stray from the objective of establishing the Rightly Guided *Khilaafah* due to getting distracted by everyday chores or due to becoming preoccupied by reactionary measures if the leadership is not cautious. I would like to caution here against two types of straying in particular: 1) leaving the path of global *Jihaad* due to local interests, 2) and forgetting that the greatest enemy is America and the Jews, and becoming deluded into thinking that the war will end by simply fighting their tails.

do not preoccupy yourself with taking over everything that falls within the boundaries of Sykes Pico, so long as you have enough to allow for attacking the interests of America and the Jews or for establishing new fronts. Use the land towards benefiting Islaam and do not make obtaining it an interest in and of itself. do not expand to new lands without having the ability to manage what you already have under your control. Know that the land in the hand of the enemy is a burden for him, because the more we prove he can not guard it the more the *Mujaahidiin* are seen as victorious. But the more the *Mujaahidiin* take over those lands, the more the burden of guarding them is passed over to them. So take benefit of the grey areas as long as possible.

be careful of traitorous groups: Throughout *Jihaadi* work, the groups in the arena may become more or less depending on the time or the conditions. It is possible that the groups will be many and small in the beginning of the work without being united under one leadership as one may understand from my previous discussion about deciding upon the leadership. This is simply natural. But the sincere *Mujaahidiin* should strive to unite as much as they can because our greatest objective is *Khilaafah* and to unite under one *Khaliifah*. But this unity should be based upon the correct creed and the right *Manhaj*. Be cautious of groups that will simply turn against you tomorrow and split from the group to announce its independence and begin fighting the *Mujaahidiin*. Take benefit from the experiences of Iraq and other places. Make a distinction between having a group enter under the same banner and between splitting up the positions of authority between the leadership of the different groups. This is because the leadership of some misguided groups should not be allowed to participate in making decisions; although it is fine to honor them accordingly and to accept their soldiers in to the ranks.

be careful of foreign elements: In the advanced stages of the struggle the ranks will become full of those who are not known to be truly loyal or to have the correct *Manhaj* and so forth. This is a fact of life. The Prophet (S) still used to accept all of the Muslims (along with the hypocrites inside of them) and wage *Jihaad* with them, but he used to put them all in their appropriate positions and lead them well. Of

course, we must always be careful of spies and we must look into the ideology and aspirations of each soldier but he must still engage in the war. Therefore, you must gather the righteous *Muhaajiriin* and the *Ansaar* at the heart of the army without splitting them up unless there is a need to send multiple armies in different directions. Always rely upon this firm foundation (the army of the *Muhaajiriin* and the *Ansaar*) and try to make their numbers a third or even half of any army you send out because they will be able to remain firm (so long as they are together in known units) if any chaos or crisis breaks out, and they will not be afflicted with fear or defeat, even if they rest flee, by the will of Allaah.

### **Closing Words:**

These are the advices and analysis that I have and I hope that Allaah causes them to be beneficial for my fellow *Mujaahidiin* and I hope they lead to productive discussions about this matter. We ask Allaah to give victory to this religion and to establish the Rightly Guided *Khilaafah*. He is the One charged with such and He is capable of bringing it to fruition. We ask Him for death in His path and that we may be gathered amongst the highest gathering consisting of the Prophets, the sincere ones, the martyrs, and the righteous. Oh Allaah, accept our martyrs, cure our wounded, heal our sick, and free our captives. Oh Allaah, be with them and do not be against them. Oh Allaah, return them safely to their families, sooner and not later, Oh Lord of the Worlds.

May Allaah send *salaah*, peace, and blessings upon Muhammad, and upon his family and companions. And the last of our calls is: all praises are due to the Lord of the Worlds.

Abu Jihaad ash-Shaami  
22 Sha'baan 1432