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They Satisfied the International
Community!





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They Satisfied the International Community!

The Taliban regime has readily accepted the kufri conditions of UN charter. These conditions go completely against Islam. We have already discussed about some of those conditions in an article of the last issue of Voice of Khurasan. Now, we will discuss (if Allah wills) more about those conditions of kufr which the nationalistic movement of Taliban has conformed to.

It comes in an article of UN charter that entails the prerequisites for participation in the international community for a country or state: "All member countries will submit to the British partition of the countries, will not attack each other, will refrain from using force, and will not engage in actions that violate the international charter."

Let's get to the point that these geographic boundaries that separate the nations are more than just physical boundaries. However, it is concealed by the false notion of patriotism. There are other further ideas underlying this

British split. Additionally, there is a false sense of patriotism based on these geographical boundaries, which also laid the foundation for other corruptions. Accordingly, questions arise:

- 1 - Which nation belongs to the Islamic world and which to the secular world?**
- 2 - Which country should we support in the current situation?**
- 3 - Why does the international community support the geographical and intellectual division of these countries, and what are their goals?**
- 4 - Is nationalistic Taliban regime, due to its patriotic notion, facing any challenge or contradiction that violates Islam?**

As already explained, these lines or divisions are not only physical or geographical divisions, but also there are many other

spiritual ideas underlying these lines. These lines were drawn on the earth not only for the purpose of determining the borders of the countries, but also for many other religious issues, one of which is the shirk of patriotism. Unfortunately, many people believe in it, and these so called Muslims, who are ignorant of the basic teachings Islam, continue to believe that caring for their country and patriotism will bring them eternal reward. To the contrary, patriotism is a pillar of scholasticism. Before going deeper into this heresy, let us discuss the historical context of these geographical lines.

The division of the countries by name or especially the division of an Islamic land into several pieces goes against the social aspects of the Muslims. The underlying purpose of such division is to divide the Muslim Ummah so that the kufri agendas of the west can be implemented throughout their lands. Accordingly, Britain and France drew the Sykes-Picot line, which is named after the British Mark Sykes and the French Georges Picot, for the first time after the First World War in 1916.

The kuffar, based on these lines and consensus, divided the historical unified territories which were once governed by Khilafah system for centuries. Such vast territory was governed by a single emir and had a

single flag, system, and belief (the Islamic Khilafah). But the kuffar divided it into several parts, in the names of countries and homelands, to destroy the Muslims' common economic, political, and military interests, and to force each of them to follow their own rules separately, as well as to force them to apply their kufri principles upon themselves. Each Pharaonic region, in the history, was ascribed to a particular geographical entity; Trans-Nahar, Persia, and some other regions, including Syria, were taken by the Russians and Chinese, and the westerners determined their share of it as well. Khurasan and its surrounding areas were ruled by the British. Then, in 1945, all the kufri nations decided to unite under the banner of United Nations, and America, France, Great Britain, Russia, and China were recognized as the permanent members of its security council. Historically, Muslims were part of a single system of the Khilafah. But now Muslims are being recognized by their nationalistic identities which is the direct violation of the Islamic concept of Khilafah, as the Pharaonic council, consisting of the permanent members of the UN, legislates rules for the Islamic Ummah and applies them on the Muslim lands through their murtadd puppets who rule the lands of the Muslims in the name of Islam.

On the other hand, the nationalistic groups or factions, claiming jihad and the so





called Islamic system while pledging their allegiance to the kuffar, should be ashamed of their stupidity, ignorance, and slavery. They have been shedding their blood so that the agreement of their infidel masters of 1916 can be put into action through the systematic division of the Islamic Ummah.

Therefore, we ask the servants of secular patriotism, “What is the benefit for the Islamic Ummah in the popular belief of patriotism, and what harm have you seen in it for the kuffar who devised this kufri plan of dividing the Islamic Ummah?”

Remember the glory and honor which was bestowed upon the entire Islamic Ummah, and that will only return under the leadership of a single emir, the Khalifah of the Muslims, while all economic, political, and military interests will be shared equally among the Muslims, by the will of Allah.

The introductory sentences, “In the name of Allah, the Creator of the worlds...” of such nationalistic constitutions hardly makes these pure from shirk, because this patriotism is a false deity being worshiped besides Allah by the people. Allah the Almighty says: “Still there are some who take others as Allah’s equal—they love them as they should love

Allah—but the ‘true’ believers love Allah even more.”

Jabir bin Abdullah, may Allah be pleased with him, says: One of the muhajirin hit an ansar on the back. The ansar called: O ansars, come! And the muhajir said: O muhajir, come! The Messenger of Allah, peace and blessing be upon Him, heard these words and said: How do you claim ignorance. They said: O Messenger of Allah, a muhajir hit an ansar on the back. He said: Don’t say that. It’s a stinky word. Abdullah bin Ubai heard this, so he said: These muhajirin did something like this. I, swear by Allah, if we return to Madinah, the most honorable person will drive the most humiliated one out of Madinah. The Prophet, peace and blessing be upon Him, heard this. Umar, may Allah be pleased with him, got up and said: O Messenger of Allah, let me beat this hypocrite. The Prophet, peace and blessing be upon Him, said to him: Leave it. People will say that Muhammad, peace and blessing be upon Him, kills his friends.

So this blasphemy is the slogan of the leader of the hypocrites, Abdullah Ibn Ubai Ibn Salul who attempted to differentiate between the muhajirin and ansars. Today, the Taliban

murtaddin are the grandchildren of Ibn Salul. Why do we call the secular national belief kufr and shirk?


We call it kufr because patriotism is a fundamental tenet of secular creed, and accepting it means obeying the kuffar. And it is a form of shirk because it is an idol that people worship besides Allah; that's what they fight for it; based on it, they choose to befriend or hate someone; they give up their lives, children, and possessions for the sake of this nationalism. Anyone who benefits their secular patriotic interest is regarded as their ally, whereas anyone who harms their secular national interest is regarded as enemy. Anyone with a patriotic heart will undoubtedly obey kuffar. Patriotism is more than just words and a few slogans; there are many other corruptions associated with it, one of which is submission to kuffar, while Islam is the complete submission to Allah and His commandments. Because of this nationalism, the kuffar drew international borders and forced Muslims to obey those. If the patriotic principles are accepted by someone, they offer peace and make friendship with them and if someone doesn't accept these, they become hostile to them. The murtadd Taliban regime is a living example of the former kind. And Allah, glory be to Him said: "O believers! If you yield to the disbelievers, they will drag you back to disbelief—and you will become losers." [Aal-i-'Imran: 149]

According to the words of Allah Ta'ala, anyone who does any work in the framework of obeying the kuffar will be among the losers on the Day of Judgment due to the loss of his deeds, regardless of whether this action is a national war in the name of Jihad, or he is killed or injured in this way.

The essential part of Aqidah is the belief of «al Wala wa al-Bara» (friendship and enmity for Allah). But believing in patriotism means



to deny the belief of friendship and enmity for Allah. Accepting secular patriotism is, in fact, withdrawing from and consciously rejecting the entire Islamic brotherhood's agreement, because, according to this faith, one will have common economic, military, and political interests with one's countrymen, whether they are Christians, Jews, Hindus, Muslims, or persons of any faith. Aside from that, the interests will be foreign and distinct from those of the rest of the world's Muslims. On the other hand, Allah Ta'ala has pointed out to Muslims to have faith in the standard of brotherhood as the Almighty said: "The believers are but one brotherhood, so make peace between your brothers. And be mindful of Allah so you may be shown mercy." In this blessed verse, Allah has set the standard of having faith for the benefit of Islamic brotherhood, not homeland or common geography, and the Almighty also said: "Your only friends are Allah, His Messenger, and those who believe and are steadfast in devotion, who pay the zakat and bow in homage (before Allah)." [Maidah: 55] Umar bin Shuaib narrated from his father and his father narrated from his grandfather that the Messenger of Allah, peace and blessing be upon Him, said: The blood of Muslims is equal to each other, they are equal in promise and allegiance. All distant believers must be



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protected. They are one hand against the transgressors. The strong of the believers will be the answer to the weak and the warrior will be the answer to the sitting.

To the contrary, patriots always make friends and enmity for their countrymen. Allah the Almighty says: “You will never find a people who ‘truly’ believe in Allah and the Last Day loyal to those who defy Allah and His Messenger, even if they were their parents, children, siblings, or extended family.” [Mujadalah: 22] He Ta’ala also said: “Had they believed in Allah, the Prophet, and what has been revealed to him, they would have never taken those ‘pagans’ as allies. But most

of them are rebellious.” [Maidah: 81]

In this verse, Allah, glory be to Him, denied the faith of those who befriend those who oppose Allah and His Messenger. But the secular patriots ascribe their valuable spirituality to the patriotism and make friendship or enmity with someone based on this.

Now to the nationalistic Taliban militiamen, Hindus, Jews, Sikhs, Rawafidh are brothers of their country, and they consider it obligatory upon them to defend and protect them. And at the same time, they mercilessly kill innocent Muslims, women, and children due to their unyielding Aqidah of Tawhid.







Now you can actually see that the Taliban have assured their kufri masters that they will not attack kuffars from Afghanistan, and they will not accept any more muhajirin.

In fact, they were brought into power for this purpose, so that Afghanistan does not become a destination for the world's Muslims and a launch pad for attacking the kuffar, while Allah the Almighty said: "Those who believed, migrated, and strived with their wealth and lives in the cause of Allah, and those who gave them shelter and helped them- are friends of one another. As for those who believed but did not migrate, you have no obligations to them until they migrate. But if they seek your help 'against persecution' in faith, it is your obligation to help them, except against a people bound with you in a treaty. Allah is All-Seeing of what you do." [Al-Anfal: 72] However, due to the secular patriotic belief, the Taliban militia has given up fighting in the path of Allah and started offering peace to the kuffar, while Allah Ta'ala said: "Fight against them until there is no more persecution—and 'your' devotion will be entirely to Allah. But if they desist, then surely Allah is All-Seeing of what they do." [Al-Anfal: 39]

And the main reason for Taliban's abandoning jihad is that in the secular and nationalistic belief, no nation has the right to interfere into the matters of other nations. Accordingly, the murtadd Taliban regime has no intention stand by the side of the oppressed Uyghur Muslims and Indian Muslims, rather it is keen to strengthen its diplomatic ties with the oppressors of China and India.

Regarding other countries throughout the Muslim lands, we can see an escalation of separatist attitude or movement which is a direct result of the secular and patriotic doctrine devised by the infidel west for tearing the Muslims lands apart. This is the contemporary state of this Ummah. They believed in manmade borders, putting the aside what was chosen by Allah for them. Accordingly, there is literally no answer to the



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ongoing oppressions on the Muslims throughout the Muslim lands at the hand of kuffar. Yet, they do not wake from sleep of ignorance and abandon the filthy creed of nationalism and patriotism which have been devised only for destroying Islam and Muslims. Because of this, the Muslim Ummah is divided into hundreds of groups and factions, given that a particular faction is not ready to tolerate even the shadow of the other factions, but Allah Ta'ala said: "And hold firmly to the rope of Allah and do not be divided. Remember Allah's favor upon you when you were enemies, then He united your hearts, so you—by His grace—became brothers. And you were at the brink of a fiery pit and He saved you from it. This is how Allah makes His revelations clear to you, so that you may be 'rightly' guided. [Aal-i-Imran: 103]

Additionally, Allah (swt) banned sectarianism in numerous verses and referred to it as the work of polytheists and people of the Book. Allah the Almighty said: "Turn towards Him and be mindful of Him; be firm in devotion, and do not become an idolater, (Or) one of those who created rifts in their orders and are divided into sects, each group exulting in what it has (carved

out for itself).”[Ar-Rum: 31-32].

And there are other corruptions associated with the heresy of patriotism that have left the Islamic Ummah completely perplexed. To accept the faith of secular patriotism is to adopt the tenets of secular infidel religion, which has caused misdirection and decline.

The motto of the people of ignorance prior to Islam was “patriotism.” Shaykh al-Islam Ibn Taymiyyah said: “And anyone who goes beyond the slogan of Islam and the Quran to his lineage, country, nation, religion or method, he is shouting the slogan of Jahiliyyah.” [Majmu al-Fatawa-vol.38, page 328] Likewise, the fabricated narration, “Love of the homeland is a part of faith,” is not from hadith at all, and also there is no such hadith: “Those who die while defending their country are martyrs.”

However, to be noted, a person having a natural love for his country and nation doesn't really mean that he can take it as a measure of making friendship and doing enmity. Hence, there should be an obvious limit to that love. But when someone crosses that limit in deciding on friends and enemies based on that motherland, it will become a taghut for him whom he worships beside Allah, and he even fights for its sake so that it turns into a religion for him. Allah the Almighty said: “Whoever seeks a way other than Islam, it will never be accepted from him, and in the Hereafter he will be among the losers. [Aal-i-‘Imran: 85]

As a result, according to this verse, anyone who fights in the name of patriotism is not accepted by Allah the Almighty, even if he is killed, wounded, or starved. On the Day of Judgment, he will be among the losers.

In a hadith from the Messenger of Allah, peace and blessing be upon Him: It has been narrated by Abu Musa al-Ash'ari, may Allah be pleased with him: A Bedouin asked the Messenger of

Allah, peace and blessing be upon Him, “A man may fight for the sake of booty, and another may fight so that he may be mentioned among by the people, and a third may fight to show his position (bravery); which of these is regarded as fighting in Allah's cause?” So the Messenger of Allah, peace and blessing be upon Him, said: “Whoever fights for the exaltation of the Word of Allah, his fight is a fight in the way of Allah.” [Agreed Upon]

Due to secular patriotism, the Islamic Ummah no longer has a single ruler, and as a result, bandits and thieves now manage the affairs of the Muslims in accordance with the standards of kuffar. This is another corruption of the secular patriotism.

It has been narrated by Abu Hurairah, may Allah be pleased with him, on the authority of the Messenger of Allah, peace and blessing be upon Him: “And the Imam of the Muslims (Khalifah) is a shield (for the Islamic Ummah) that can be used to protect it from harm and attacks of the kuffar.”

However, due to secular patriotism, the Islamic Ummah's shield and defensive tower have been destroyed, and instead of a single leader, the leadership of the Ummah has been fallen into the hands of apostates and lustful animals. As we can see, the so called Islamic Emirate has long been run by the ISI in the name of Mullah Omar who died long ago, and the symbolic leaders of this organization now take all orders from the ISI.

Due to secular patriotism, the military, economic and political interests of the Islamic Ummah have been divided into parts, and the kuffar have lined up to support themselves, while Muslims are deprived of single military, economic, and political authority and are forced to obey kuffar, and all these misfortunes have been inflicted upon the Islamic Ummah because of this patriotic disbelief.

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In short, the apostates, who believe in the kufri of patriotism, strive day and night for the implementation of patriotism's demands and conditions included in the UN charter and other kufri constitutions.

Know the Attributes and the Names of Allah

Tawhid of Asma and Sifat is an important category of Islamic monotheism. Failing to understand this particular form of Tawhid makes one committing shirk. Faith will not be fulfilled if one doesn't have the proper understanding of the attributes and names of Allah. Allah, glory be to Him, has described His divine attributes and beautiful names in the Holy Quran and in the Hadith. Being a Muslim, we need to have faith on them in the way mentioned in those verses, and by no means, we should have any own interpretation, explanation,

comparison, and imagination regarding those divine attributes and names of Allah, glory be to Him, as that will drive one out of the fold of Islam.

So, the question may arise, why this particular matter of deen is so important that being failed to grasp proper understanding of it establishes the nullifier of faith upon a person. This is because, it is obligatory upon the slave of Allah the Almighty to recognize Him properly in the way He the Almighty described Him. Throughout the history, many tyrants claimed themselves

to be the God, and many ignorant people fall into their trap because of failing to recognize their Rabb as they were supposed to recognize. Therefore, it is obligatory upon every sincere Muslim to recognize Allah in the light of Quran and Sunnah, not from the perspectives of the deviants who express imaginary baseless viewpoints about Allah the Lord of the worlds.

Allah, glory be to Him, says: "Blessed be He Who holds the (reins of) Kingship in His Hand, who has power over everything, Who created death and life in order to try you to see who of you are best of the deed. He is All-mighty and Forgiving. [67: 1-2] These verses are the indication that the reason behind the creation of mankind is nothing but worshipping their Lord. So, how can a slave worship his Lord unless he doesn't recognize his Lord properly? In such a case, he may confuse anyone or any power as his God and start worshipping that.

So, Tawhid of Asmaa wa Sifaat contains the following aspects:

- 1) Attributes and Names of Allah have to be assigned to Him as He and His Prophet, peace and blessing be upon Him, have described Him, without interpreting them in a way other than their obvious meaning.
- 2) New names and attributes cannot be assigned to Allah. By no means, new means for Him can be derived.
- 3) Attributes of the creation cannot be assigned to Allah, glory be to Him.
- 4) Attributes of Allah should not be given to the creation.
- 5) Unique names of Allah cannot be given to His creation.

As we go through these five basic characteristics, we will be able to assess

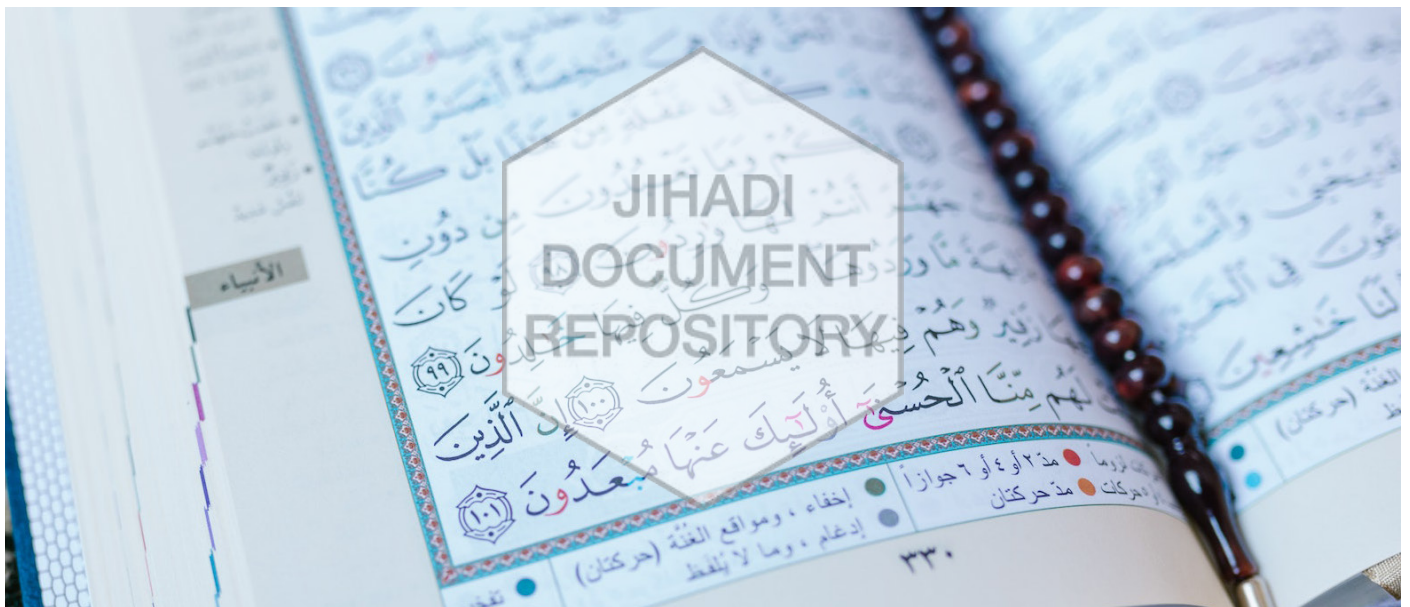
the state of the people, in the ranks of the common Muslims, who have gone astray in these aspects of Tawhid of Asmaa wa Sifaat.

It has been mentioned already that Allah must be referred to how He and His Prophet, peace and blessing be upon Him, have described Him. This goes without saying that Allah, glory be to Him, is best suited to describe Himself. Furthermore, an attribute of Allah might sound like that of a human, such as "The Living" or "anger" etc., but the similarity appears only in the names and not in the degree and that is free from human shortcomings. For instance, some Muslims may question the use of word "anger" in following verse of Quran:

"And may punish the hypocritical men and the hypocritical women, and the idolatrous men and the idolatrous women, who think an evil thought concerning Allah. For them is the evil turn of fortune, and Allah is wroth against them and hath cursed them, and hath made ready for them hell, a hapless journey's end." [Quran 48:6].

They may conclude that since humans get angry and it is a human trait, the anger must refer to Allah's punishment instead, and this is simply an interpretation of Allah's attribute. Accordingly, the Ashari' school of thought among Muslims went astray when they interpreted the two Hands of Allah as two powers and Allah's Face as light.

The second aspect includes the prohibition of assigning new names or deriving new names from Allah's attributes. Since, anger is among the attributes of Allah, it would not be appropriate for someone to make a derivation from this attribute and say that



Al Ghadib is among the names of Allah the Almighty.

Another aspect, included in the understanding of Tawhid of Allah's names and attributes, is not to assign the attributes of the creation to Allah, glory be to Allah, because it only leads to deviation as evident among the kafir Christians whose faith includes depicting Allah, glory be to Him, in the human form. The example of this would be the statue of Isa Ibn Maryam (according to their belief) among the disbelieving Christians or the various idols in human forms whom the Hindus consider as their God. Unfortunately, some deviant groups within the Muslim Ummah have also gone astray in this regard. For instance, they interpret Allah's Hands or Face as a big hand in a human form and so on (May Allah protect us from that). This is obviously incorrect, as it is impossible for the finite human mind to comprehend the infinite form of Allah.

Similarly, the opposite of the above mentioned point is also true, i.e., the unique attributes of Allah, glory be to Him, should not be assigned to the creation. Allah describes Himself as the All Knowing and

All Hearing in the verse 48:6 in Quran. Allah also describes Himself as Al-Qudoos which means "The Holy" implying that He, glory be to Him, is free from all imperfections, while the majority of the Rafidah pagans consider their 12 Imams to be infallible and free from any sin or mistake, and they consider them as all knowing (may Allah protect us from this heresy). Other deviant sects such as the Nusairiyyah (Alawi) of Sham consider Ali Ibn Abu Talib, may Allah be pleased with him, as an incarnation of Allah on earth and assign many of Allah's attributes to him. This deviant sect also believe in assigning Allah's attributes to Prophet Muhammad, peace and blessing be upon Him and Salman al-Farsi, as is evident in their testimony of faith, which contradicts the testimony of faith of the Muslims. These heresies are clear examples of violation of the fundamental aspect of Tawhid of Asma wa Sifaat.

Finally, the fifth aspect incorporates assigning the exclusive names of Allah, glory be to Him, to Him alone and not to the finite creations. Allah's most glorious names define His attributes. If one looks at Allah's name "Ar-Rahman", it is commonly translated as "The Merciful" or

more accurately, “The All Comprehensive in Mercy”. Now, in its definite article form, the name cannot be assigned to any of His creation. On the other hand, without article “the”, it can be used for human beings, as “Rahman” no longer implies the absolute sense of the word already used. However, Ar-Rahim translates to “The Owner of Mercy”, and is a name exclusively assigned to Allah, even in the indefinite form. A common example where Muslims commit this mistake is naming humans as Ar-Rahman or Ar-Rahim or Abd an-Nabi, Abd ar-Rasul, and such type of naming is a violation of Tawhid of Asmaa wa Sifaat. It has been narrated by Abu Huraira, may Allah be pleased with him, on the authority of the Prophet, peace and blessing be upon Him:


“Surely, Allah has ninety-nine names, one less than a hundred. Whoever counts these names will enter Jannah.”

Counting Allah’s ninety-nine names does not mean only to count their number. It means:

- (a) Knowing them
- (b) Understanding their meaning
- (c) Living in a way that shows that we know and believe in them

For example, when we know that Allah is As-Sami (the Hearing), we understand that He hears everything from everyone at all times. We would then be careful not to lie or say bad things. We would only say what pleases Him. Therefore, Tawhid of Asmaa wa Sifaat is not a mere belief, rather it encompasses a complete code of life believing in the names and attributes of Allah, glory be to Him, and acting upon that belief.





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*At-
Muraghamah*



What is al-Muraghamah?

It is hatred, hostility, animosity and disavowal from the disbelievers in sayings and in actions be that inner and outer in accordance to the Aqidah of Ahl Sunnah wal Jamma'ah.

Al-Muraghamah is a form of Worship (Ubudiyyah) and it consists of 4 Elements;

1. The Hatred towards the Kuffar.
2. Hostility towards the Kuffar.
3. Animosity with the Kuffar.
4. Bar'a from the Kuffar.

Fiqh al-Muraghamah is from the Islamic Jurisprudence which is related to al-Wala wal Bar'a.^[SEP] It is a topic which many people dislike speaking about because people have lived without Islam for a very long time, and they no longer have dignity of Islam, they no longer understand this topic let alone digest it, they hate to hear about this topic and there are people who claim to be Muslims yet they attack those who establish the 'Ibaadatul Muraghamah and say Muslims and Christians are brothers in humanity and call for interfaith or brothers via nationalism. In fact, the Tawhid of Allah for any Muslim will never be established unless the topic of La ilaha illAllah and its conditions are fulfilled and to keep away from whatever negates it, and this Tawhid cannot be fulfilled without to fulfil al-Wala wal Bar'a – and this Wala and Bar'a cannot exist without the

establishment of this form of worship known as al-Muraghamah.

It is a very important topic especially for those who have been defeated mentally and for those people who no longer understand Islam properly, because one of the most dangerous things which we inherited from the kuffar after the collapse of the Ottomans (regardless if we disagree with the Uthmani Khilafah during its last hundred years), is their principle of sovereignty and supremacy in the state and the society.

When the Khilafah was destroyed, the people inherited kuffar's concepts, and they started to be "open minded" and began the rhetoric of "let us look up to our brothers in humanity" and they became obsessed with the kufri nations and ended up diluting and distorting their own principles of Islam, this is why the concept of al-Muraghamah became so far away from their psyche and this is why it is one of the missing obligations of our time, and it is one of the missing forms of da'wah. In the Arabic language al-Muraghamah is also known as al-Mughayazah – How to make the enemy angry, and the opposite to this is al-Musabahah i.e. to pardon one another, to live and co-exist.

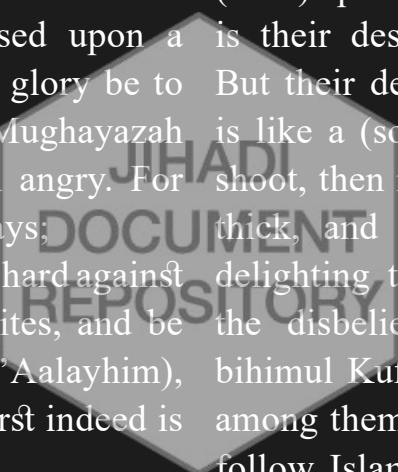
So we understand al-Muraghamah to be al-Mughayazah and this is based upon a particular verse in which Allah, glory be to Him, has ordered us to make al-Mughayazah with the kuffar and make them angry. For instance Allah the Almighty says; “O Prophet (Muhammad)! Strive hard against the disbelievers and the hypocrites, and be severe against them (Waghluzh ‘Aalayhim), their abode will be Hell, and worst indeed is that destination.” [66:9]

Here the words Waghluzh ‘Aalayhim means to make this Mughayazah upon them, and there are a lot of verses concerning being severe i.e. al-Mughayazah with the Kuffar. Allah Ta’ala described the companions of the Messenger of Allah, peace and blessing be upon Him, with a particular purpose and that is to make Mughayazah:

“Muhammad (peace and blessing be upon Him) is the Messenger of Allah, and those who are with Him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking bounty from Allah and (His) good pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of

(their) prostration (during prayers). This is their description in the Taurat (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them (Liyagheezha bihimul Kuffara). Allah has promised those among them who believe (i.e. all those who follow Islamic monotheism, the religion of Prophet Muhammad, peace and blessing be upon Him, till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).”[48:29]

We can see here that Allah Ta’ala has described the companions of the Messenger Muhammad, peace and blessing be upon Him, who have been looked after by the Messenger Muhammad, peace and blessing be upon Him, as the best of the best for the sake of Allah in making animosity towards the kuffar – Liyagheezha bihimul Kuffar i.e. that He may Enrage the Disbelievers with





them.

And Allah the Almighty says: “Indeed there has been an excellent example for you in Ibrahim (Abraham) and those with him, when they said to their people: ‘Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has started between us and you hostility and hatred for ever, until you believe in Allah Alone.’” [60:4]

So we can see from this that the verse of Mughayazah and Muraghamah are in the Quran, and even for those who want to compliment the kuffar, Allah Ta’ala commands them:

“O you who believe! Take not my enemies and your enemies (i.e. disbelievers and polytheists, etc.) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islamic monotheism, this Quran, and Muhammad), and have driven out the Messenger (Muhammad) and yourselves (from your homeland) because you believe in Allah your Lord! If you have come forth to strive in My Cause and to seek My good pleasure, (then take not these disbelievers and polytheists, etc., as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims)

does that, then indeed he has gone (far) astray, (away) from the straight path.” [60:1] And:

“Whoever is an enemy to Allah, His Angels, His Messengers, Jibrail (Gabriel) and Mikail (Michael), then verily, Allah is an enemy to the disbelievers.” [2:98]

So Whoever is an enemy to Allah, the angels and His messengers, Allah is an enemy to them so the true Muslim will not befriend the kuffar i.e. the friends of the enemies of Allah, the ones Allah declared that he is their enemy.

This is why this topic of Fiqh al-Muraghamah is very important in a time when many people are busy building so called bridges of interfaith with the kuffar.

And this chapter of obedience (Ubudiyyah) is known only by a few who have tasted the sweetness of al-Muraghamah, except the ones who have good Imaan and Tawhid, and the ones who have tasted this sweetness will cry about the days that have passed him by when he used to build bridges with the Kuffar who are at war with Islam and the Muslims. And how could a Muslim claim to believe Allah as his Lord and the Muhammad, peace and blessing be upon Him, is His Messenger and yet he does not want to have Muraghamah and Mughayazah with those who turn away from the Deen of Allah, those who are

rebellious to Allah and His Deen, those who do not want to abide by what Allah Ta'ala has Ordained and who disbelieve in the Messenger Muhammad, peace and blessing be upon Him? How can they still claim to be muwahhid when they do not reject the one who claims there is another god besides Allah and that He, glory be to Him, has a son?

Unless we love what Allah the Almighty loves, and we hate what Allah the Almighty hates, and we ally with whom Allah wants us to ally with, and we have animosity and hatred towards whom Allah wants us to, how can we be Muslim?

How can we not have animosity and hatred with the one who claims Allah is part of a Trinity:

“Surely, disbelievers are those who said: “Allah is the third of the three (in a Trinity).” But there is no ilah (no one who truly has the right to be worshipped) but one ilah (Allah). And if they cease not from what they say, verily, a painful torment will befall the disbelievers among them.” [5:79]

And those who claim Allah is stingy, how can we not have al-Muraghamah with them:

“The Jews say: “Allah’s Hand is tied up (i.e. He does not give and spend of His bounty).” Be their hands tied up and be they accursed for what they uttered.”[5:64]

And Allah, glory be to Him, has cursed them for what they utter.

And those Jews who claim Uzair is the son of God and who killed the prophets, and the Christians who claim Isa, peace be upon him, is son of God, how can we not have Muraghamah (i.e. the 4 Elements) with them?

“Those who disbelieve in the signs of Allah and kill the prophets without right and kill those who order justice from among the people – give them tidings of a painful punishment.” [3:21]

“Indeed, Allah has heard the statement of those (Jews) who say: “Truly, Allah is poor and we

are rich!” We shall record what they have said and their killing of the prophets unjustly, and We shall say: “Taste you the torment of the burning (Fire).” [3:181]

Don’t these people deserve to have Muraghamah with them?

There are many verses in which it is also mentioned that they disbelieved and distorted the scriptures:

“And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: “This is from Allah,” but it is not from Allah; and they speak a lie against Allah while they know it.” [3:78]

“And they (Jews, Christians, and pagans) say: Allah has begotten a son (children or offspring). Glory be to Him (Exalted be He above all that they associate with Him). Nay, to Him belong all that is in the heavens and on the earth, and all surrender with obedience (in worship) to Him.” [2:116]

What about those who drove the prophets from their own homelands, and say unless you return to our own Millah (religion):

“And those who disbelieved, said to their messengers: “Surely, we shall drive you out of our land, or you shall return to our Millah.” So their Lord inspired them: “Truly, We shall destroy the Dhalimun (polytheists, disbelievers and wrong-doers).” [14:13]

So we must have Al-Muraghamah with those who reject the Quran to the level that fighting between us and them will only stop if we have between us and them a covenant of security and even if there is a covenant of security the Muraghamah will continue; we will keep our hatred, hostility, animosity and complete disavowal from them but in that case it will be without to fight them during the covenant.

Allah, glory be to Him, says that they are the ones who say they do not believe in the Quran and nor which came before and hence they

deserve for us to have Muraghamah with them: “And those who disbelieve say: “We believe not in this Quran nor in that which was before it,” but if you could see when the Dhalimun (polytheists and wrongdoers, etc.) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: “Had it not been for you, we should certainly have been believers!” [34:31]

They are described as people who reject the Scriptures and in fact they have Muraghamah with the believers:

“They wish that you reject faith, as they have rejected (faith), and thus that you all become equal (like one another). So take not auliya’ (protectors or friends) from them, till they emigrate in the Way of Allah (to Muhammad, peace and blessing be upon Him). But if they turn back (from Islam), take (hold) of them and kill them wherever you find them, and take neither auliya’ (protectors or friends) nor helpers from them.” [4:89]

We can also see in this ayah that their Muraghamah is clear:

“And when you travel throughout the land, there is no blame upon you for shortening the prayer, [especially] if you fear that those who disbelieve may disrupt [or attack] you. Indeed, the disbelievers are ever to you a clear enemy.” [4:101]

So how can there not be Muraghamah between the Muslims and the kuffar?

They also violate the covenants and make mischief in the land:

“Those who break Allah’s covenant after ratifying it, and sever what Allah has ordered to be joined, and do mischief on earth, it is they who are the losers.” [2:27]

They also take the deen of Islam by way of mockery:

“O you who believe! Take not for auliya’ (protectors and helpers) those who take your

religion for a mockery and fun from among those who received the Scripture (Jews and Christians) before you, nor from among the disbelievers; and fear Allah if you indeed are true believers.” [5:57]

Indeed there are countless ayat which mention this issue of al-Muraghamah. Allah, glory be to Him, has cursed the disbelievers, so how then are you going to have Musamahah or Musabahah with them, how can you want to be their friends and supporters?

Allah says “...So let the curse of Allah be on the disbelievers.” [2:89] so you want to build bridges and pardon them and yet Allah (swt) has cursed them?

Rather it must be Muraghamah as Allah, glory be to Him, has declared “Say, ‘Obey Allah and the Messenger.’ But if they turn away – then indeed, Allah does not like the disbelievers.” [3:32]

The wala and Bar’a will not be established unless we have Muraghamah with the kuffar, and Allah, glory be to Him, has promised to destroy the disbelievers, “And that Allah may purify the believers [through trials] and destroy the disbelievers.” [3:141]

Moreover, Allah, glory be to Him, has told us not to feel sorry for the disbelievers because they have Muraghamah with you:

“...Verily, that which has been sent down to you (Muhammad) from your Lord increases in many of them their obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.” [5:68]

They are the ones whom Allah, glory be to Him, has sealed their hearts: “Thus Allah does seal up the hearts of the disbelievers.”

And Allah will humiliate the disbelievers: “...and Allah will disgrace the disbelievers.”

[9:2]^[1]_[SEP] Allah even mentioned them being more evil and worse than the animals: “Indeed, the vilest of animals in the sight of Allah are those who have disbelieved, and they will not [ever]

believe.” [8:55] “...They are like cattle, nay even more astray; those! They are the heedless ones.” [7:179]

Allah, glory be to Him, also says: “How (can there be such a covenant with them) that when you are overpowered by them, they regard not the ties, either of kinship or of covenant with you? With (good words from) their mouths they please you, but their hearts are averse to you, and most of them are Fasiqun.” [9:8]

And also that they do not want to have any covenant with the believers: “With regard to a believer, they respect not the ties, either of kinship or of covenant! It is they who are the transgressors.” [9:10]

Allah further says that they do not have any Maula:

“That is because Allah is the Maula (Lord, Master, Helper, Protector, etc.) of those who believe, and the disbelievers have no Maula (lord, master, helper, protector, etc.).” [47:11]

So the Muraghamah between us is very important, especially nowadays, as Allah, glory be to Him, has told us:

“Hatred has already appeared from their mouths, but what their breasts conceal is far worse.” [3:118]

We can see nowadays in the media via the various tools they use how they attack the Muslims and how they show their animosity and hatred to Islam, whether that be by physical attacks, preventing the Muslim women from wearing the niqab and hijab, how they exploit the resources of the Muslims, how they maintain all the relationships with all these dictators and tawaghit to oppress and suppress the Muslims, how. They let the people in the name of freedom to issue attacks against the honour of the Messenger Muhammad, peace and blessing be upon Him, against the Books of Allah, how they mock the belief of the Muslims from Hoor al-Ayn, to hijab and Jilbaab to Jannah and how

they label Islam as the religion of the Devil (we seek refuge in Allah from that), they condemn the Muslims that they oppress women, how they attack the lands of the Muslims and when the Muslims and mujahidin speak out in favour of Islam they are arrested and thrown in prisons like Guantanamo. So after all this is it not time to realise that we have neglected the great responsibility of having al-Muraghamah with the kuffar, and this is a responsibility that has become absent in the Muslim Ummah?

The Muslim must understand that from the great deeds which bring one closer to Allah, glory be to Him, is to show hatred, animosity, hostility, and complete disavowal from the disbelievers, especially the enemies of Allah from those with whom you have no covenant, and for those with whom you have a covenant of Security you will not fight them but you will still always show them the hatred and hostility. And who is better in deeds than the Messenger Muhammad, peace and blessing be upon Him, whether that be in the personal and social life in manhaj,

If we look to his seerah we can see how He, peace and blessing be upon Him, maintained the Muraghamah with the enemies of Allah, glory be to Him, and He, peace and blessing be upon Him, always looked to the place where He, peace and blessing be upon Him, could make them angry for the sake of Allah, and this is the duty of every Muslim to follow in the footsteps of the Messenger, peace and blessing be upon Him, for the sake of Allah.

However, today people pick and choose ahkam from the Quran and the Sunnah, to the level that some people do not want to recite some of the verses or mention certain hadith because it has Muraghamah with the disbelievers.

But our example is the Messenger Muhammad, peace and blessing be upon Him, about whom Allah, glory be to Him, has said, “Indeed in the Messenger of Allah (Muhammad) you have a

good example to follow for him who hopes in (the meeting with) Allah and the Last Day and remembers Allah much.” [33:21]

The Messenger Muhammad, peace and blessing be upon Him, was sent like all the Anbiyyah before him to explain the Tawhid, and whoever obeyed him will enter Jannah and whoever disobeys him will enter Hellfire, and Allah the Almighty has ordered the Messenger Muhammad, peace and blessing be upon Him, to elevate Allah and be grateful for all the blessings He, glory be to Him, has bestowed, and one of the blessings of Allah the Almighty is how he destroyed the disbelieving nations. Allah, glory be to Him, has addressed Messenger Muhammad, peace and blessing be upon Him, and commanded Him to be grateful to Allah for the destruction of the disbelieving nations and saving the Anbiyyah:

“Say (O Muhammad): “Praise and thanks be to Allah, and peace be on His slaves whom He has chosen (for His Message)! Is Allah better, or (all) that you ascribe as partners (to Him)?” (Of course, Allah is Better).” [27:59]

Even when the Messenger Muhammad, peace and blessing be upon Him, would speak about the nations before he would say, “Oh Allah, all blessing to You for destroying all those

disbelievers.”

And Allah, glory be to Him, says:

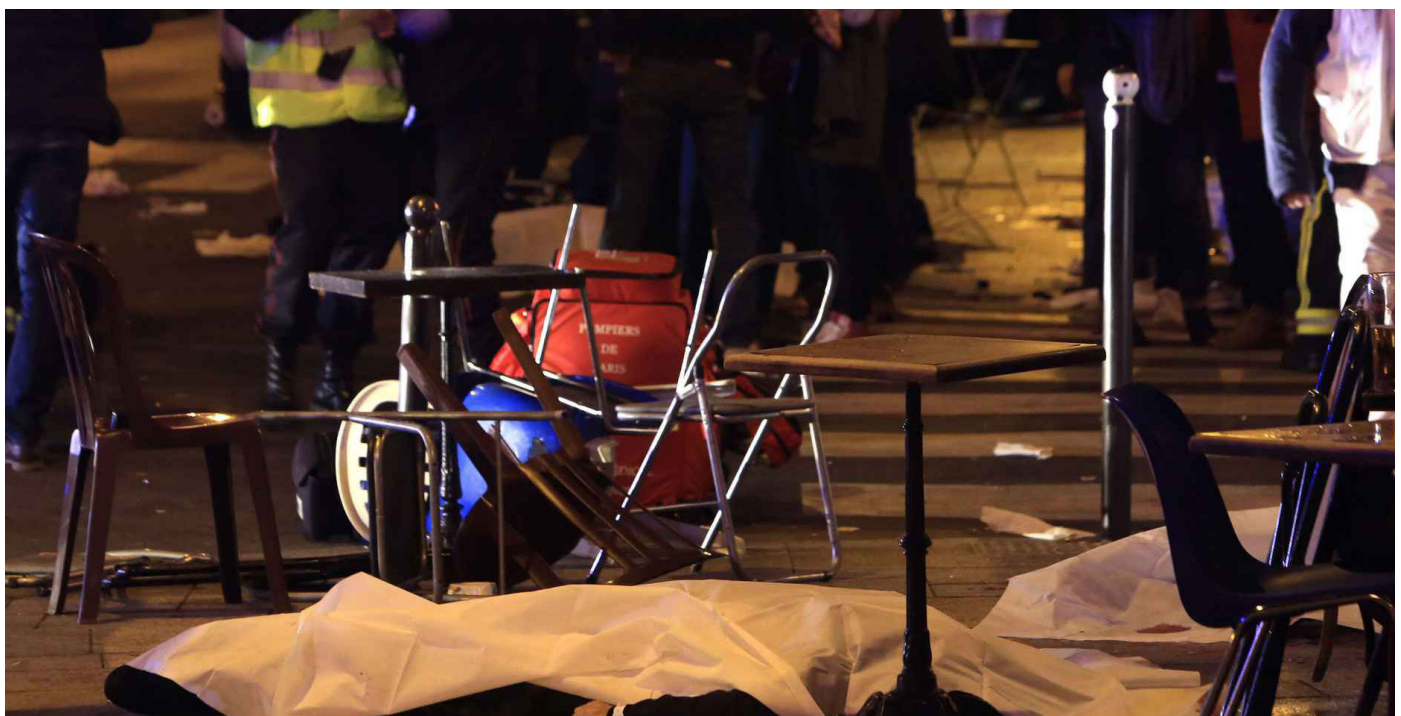
“It was not becoming of the people of al-Madinah and the Bedouins of the neighbourhood to remain behind Allah’s Messenger (Muhammad when fighting in Allah’s Cause) and (it was not becoming of them) to prefer their own lives to His life. That is because they suffer neither thirst nor fatigue, nor hunger in the cause of Allah, nor do they tread on any ground that enrages the disbelievers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness. Surely, Allah wastes not the reward of the Muhsinun.” [9:120]

In this ayah Allah tells us of his love for those who engage in the worship of al-Muraghamah with the enemy and this is supported by the Hadith:

“The most powerful knot of faith is to love for the sake of Allah and to hate for the sake of Allah, to have alliance for the sake of Allah and disavowal for the sake of Allah.” [Sunan of Imam Ahmad]

Verily, this is a verse which every Muslim needs to study, it is a verse which requests from every Muslim to make a stance which will make the kuffar angry with you.

So when you pray publically the kuffar become



angry, when you perform hajj, when you go to jihad, when you speak out publically and command good and forbid evil and call for the Shari'ah, they become angry, whenever you show support for your Muslim brother they become angry, wherever you stand to speak the Haq for the sake of Allah they will get angry and all of this is Muraghamah.

Imam Shawkani, may Allah have mercy on him, said regarding "...nor do they tread on any ground...": "It must be the places where the kuffar are present."

Unfortunately, there are not many people who have this concept in their psyche to think to do actions to anger the disbelievers and to target to get reward from Allah on the Day of Judgement "but is written to their credit as a deed of righteousness."

The issue of Muraghamah is very important and has been emphasised by Allah, glory be to Him, here:

"He who emigrates (from his home) in the Cause of Allah, will find on earth many dwelling places and plenty to live by (muraghaman katheeran wasa'atan)..." [4:100]

The meaning of this verse is, 'Go to jihad for the sake of Allah and with the Muraghamah of the enemy it is better for you to enjoy living in the wide lands,' because the one who leaves his own people and makes hijrah (eg. from Makkah to Madinah) will make his own people angry, like the one who leaves darul kufr to the lands of jihad, they will anger the disbelievers. Ibn al-Qayyim, may Allah have mercy on him, said: "The one who makes hijrah for the sake of Allah, he makes Muraghamah with the disbelievers he left back home, and Muraghamah with the kuffar whom he will fight."

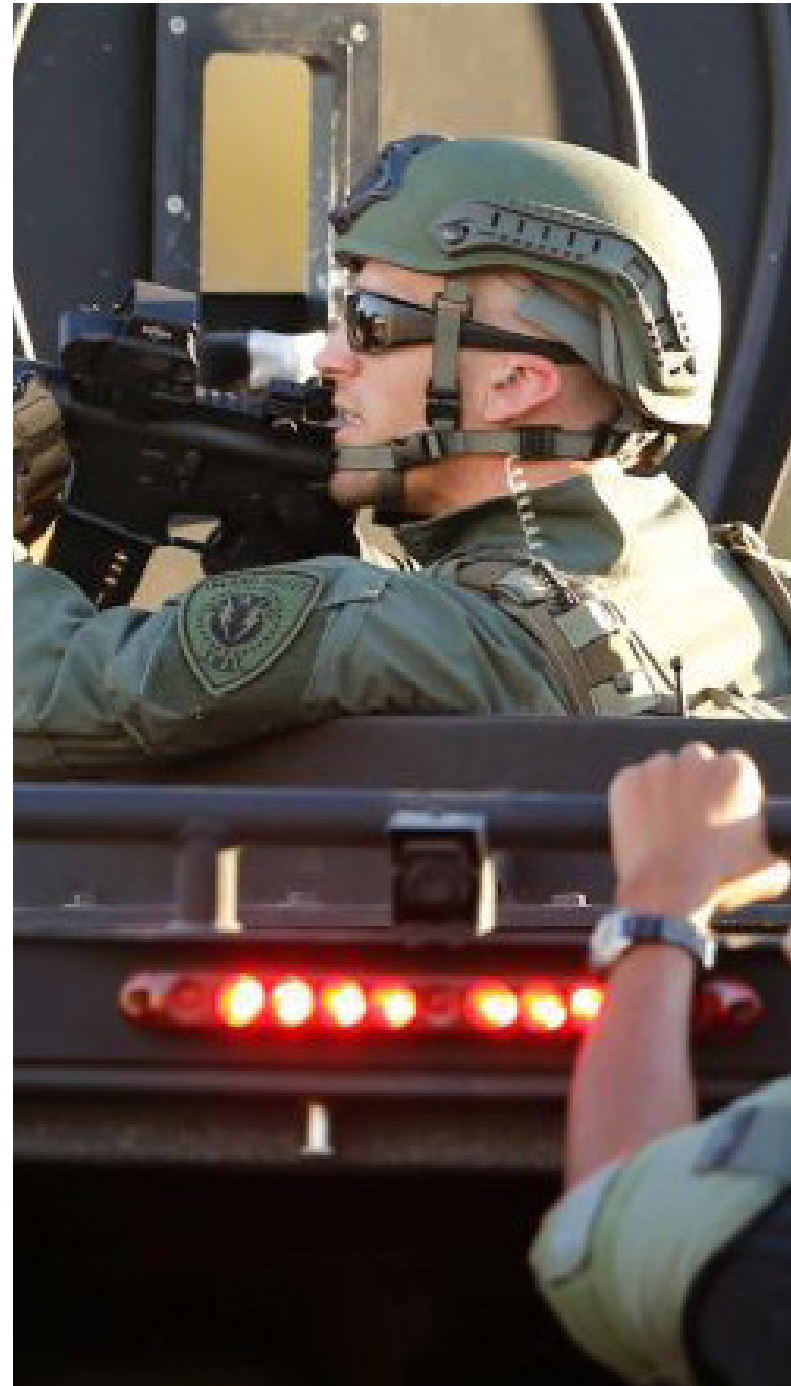
Allah loves for the Muslims to have Muraghamah with the disbelievers. When the Messenger Muhammad, peace and blessing be upon Him, and His companions conquered

Makkah they had Muraghamah with the mushrikin, they were told those who run inside their homes and close their doors will be safe whereas the ones who do not will be killed.

When a person rejects the law of the land this is Muraghamah, Allah the Almighty says: "So do not obey the disbelievers, and strive against them with the Qur'an a great striving." [25:52]

"And follow not the command of al-Musrifun [i.e. their chiefs, leaders who were polytheists, criminals and sinners]," [26:151]

"O Prophet, fear Allah and do not obey the disbelievers and the hypocrites. Indeed, Allah is ever Knowing and Wise." [33:1]



In fact there are many verses of Muraghamah but people do not know because they cannot see it.

Ibn Jawzi, may Allah have mercy on him, said: “When a man embraces Islam and leaves his own people from the disbelievers, they will be upset because he becomes closer to Allah with the worship of al-Muraghamah (Ubudiyya-til-Muraghamah).” i.e. he left his people angry because he left their deen in exchange for the deen of Allah.

Whenever the Muslims gather together the way the companions of the Messenger Muhammad, peace and blessing be upon Him, gathered together and come out publically it will enrage the disbelievers as mentioned in the verse [48:29] This is Muraghamah.

Whenever the Muslims are divided and fight one another the disbelievers will be happy, whereas when they unite together and fight the disbelievers they will be upset, as Allah, glory be to Him, mentions in the verse of the sword, “Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the jizyah with willing submission, and feel themselves subdued.” [9:29]

This verse shows clearly that the Shari’ah is to humiliate the mushrikin because of their Shirk and make them feel so low, and that they should know that they are the lowest because they are disbelievers, as what they say is such a great evil that we should have with them no less than al-Muraghamah.

Allah, glory be to Him, says “Perish the two hands of Abu Lahab (an uncle of the Prophet), and perish he!...” [111] – This Surah is al-Muraghamah from Allah (swt) and His Messenger to Abu Lahab and his wife.

“Woe to al-Mutaffifin [those who give less in

measure and weight i.e decrease the rights of others].” [83:1] This is al-Muraghamah from Allah, glory be to Him, to those who cheat in the markets from the people of Quraish.

“Indeed! You (disbelievers) and that which you are worshipping now besides Allah, are (but) fuel for Hell! (Surely), you will enter it.” [21:98] this verse is al-Muraghamah from Allah, glory be to Him, to the mushrikin.

“And when Our clear verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our verses to them. Say: “Shall I tell you of something worse than that? The Fire (of Hell) which Allah has promised to those who disbelieve, and worst indeed is that destination!” [22:72] Even when the verse of Allah the Almighty are recited to them, Allah tells us that they become so angry to the level that they want to kill or harm severely the one who is reciting them. It is about time we corrected ourselves and asked the question: Are we really from those who understand the Ibaadatul Muraghamah & Mughayazah?

The above are just some examples to explain this duty which has been forgotten nowadays, we need to make sure to go back to the sunnah of Muraghamah and Mughayazah.

Anything that can make the disbelievers angry for the sake of Allah, glory be to Him, seeking the pleasure of Allah, is Mughayazah and Muraghamah. And any respect and honour for the disbelievers will Anger Allah, glory be to Him, as there is no honour and respect for the one who insults the deen of Islam or disbelieves in Allah, glory be to Him.

We must study how the Muslims used to deal with the kuffar for the sake of Allah.

We pray to Allah, glory be to Him, that He make us from those who are proud of Islam and live for the sake of the deen....

ADVICE FOR THE LEADERS OF THE ISLAMIC STATE

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Shaykh Abu Hamza
al-Muhajir
May Allah Accept Him



[1] Have sincerity towards Allah, for it will lead to salvation in the worldly life and the Hereafter. Allah's Messenger said, "Allah has guaranteed the one who performs jihād for His cause, having left his home for no reason other than to perform jihād for His cause and to affirm the truth of His words, that He would enter him into Jannah or return him back home with all the rewards he has attained or the ghanīmah he has acquired."

[2] Be just and sincere towards your subjects, for "No man is appointed to lead ten people except that he will be brought forth in shackles on the Day of Judgment, and will either be set free on account of 11

his justice or destroyed as a result of his oppression." Likewise, "Any leader who takes charge of the affairs of the Muslims and then doesn't strive for them and advise them, will not enter Jannah with them." And likewise, "Allah does not give one of His slaves leadership, who then dies having cheated his subjects, except that Allah will make Jannah prohibited for him."

[3] Seek consultation and hold discussions, for discussion is the partner of consultation. One should sit in a gathering to exchange ideas, then each person comments on the opinions put forth by the others, or puts forth a new opinion, and at the end of the gathering the correct opinion will become clear.

[4] Beware of only consulting a person who always agrees with your opinion, and beware of bad company. Get accustomed to being patient with any advisers who disagree with your opinion, and swallow the bitterness of their words and their criticism. But don't be casual in that regard except with people who are virtuous, intelligent, chivalrous, senior in age, and trustworthy with secrets.

[5] There's nothing more destructive towards the religion and dunyā than for a leader to become unaware of the actual circumstances that his subjects are in. So don't seclude yourself from them, for you are only a human being and you don't know what the people are concealing from you. And beware of using



security as an excuse, thereby ensuring your personal security and follow up on everything yourself even after appointing sincere and reliable individuals over areas of responsibility, for even a reliable person can betray you, and even a sincere person can deceive you, so be sure to verify things yourself.

[6] The leader is required to ensure that he and his soldiers are held responsible for the rights that Allah has made obligatory and the limits that He has set, “For he who fights for the religion is more deserving amongst the people of being held to its rulings.” But you will not reform anything when you yourself are corrupt, nor will you guide anyone when you yourself are astray. For how can a blind man guide others, and how can a disgraceful person give honor? And there’s nothing more humiliating than the disgrace of sin, and nothing more honorable than the honor of righteousness. So keep yourself above having poor character and befriending immoral people.

[7] Beware of letting your dire need of something cause you to acquire it in an

unlawful manner, for having patience in the face of dire need, while 16 hoping for improved circumstances and a better outcome, is greater than committing a sin and then fearing its consequences. And the religion revolves around patience.

[8] Beware of standing out from others by way of the vehicle that you ride or the clothes that you wear, for indeed ‘Umar wrote to Abū Mūsā al-Ash’arī saying, “...and it has reached me that word is going around that your and your family’s clothing, food, and means of transport are of a different standard than that of the Muslims. So beware, O servant of Allah, of becoming like an animal that passes by a fertile valley and has no concern other than to fatten itself. Indeed its fatness will be what kills it. And know that if the leader goes astray, so too will his subjects. And the most wretched of people is he whose subjects are unhappy with him.”

[9] Know that war is just as they say, its burdens lie in being patient, its axis is comprised of craftiness and good judgment, its backbone is endurance, and its reins are caution. Each of these has its fruit. The fruit of patience is



support [from Allah], the fruit of craftiness is triumph, the fruit of good judgment is success, the fruit of endurance is prosperity, and the fruit of being cautious is safety.

‘Amr Ibn Ma’diyakrib was asked about war, so he said, “Whoever is patient in war becomes prominent, and whoever abstains from it perishes.” So beware of hastiness, for an act of hastiness may lead to regret.

[10] Put the harsh and courageous men forward against the enemy during the heat of the battle, and distribute them amongst the various detachments so that they can be a source of strength for the weak and a source of courage for the coward. Beware of letting your brothers be accompanied by one who will cause them to abandon the fight or will say things that will harm their morale. Furthermore, beware of spies, for how many small forces have defeated large forces by Allah’s permission. And don’t select the strong fighters for the battle while leaving out the weak ones who are eager to attain the rewards of Allah,

[11] Don’t neglect to take what you can of equipment, such as armor and helmets. Doing so is not cowardice, for Allah’s Messenger, the bravest of all people, had armor. And this doesn’t mean you can’t fight without armor when it’s appropriate to do so. Habīb Ibn al-Muhallab said, “I have not seen any man in war wearing armor except that he was worth two men to me. And I have not seen two men going without armor except that they were worth one man to me.” A knowledgeable man heard this statement and said, “He spoke the truth! Indeed, weapons have virtue. Can’t you see that when they hear someone scream for help, they call out ‘Grab your weapons! Grab your weapons!’ not ‘Gather the men! Gather the men!’”

[12] One who provides his brothers with a supply of food and drink that will strengthen them 19

throughout their day is undoubtedly a wise leader. Indeed, when we searched the pockets of some fighters who were under the command of an Afghan leader that was fighting the Taliban, we found raisins.

[13] The leader should appoint a commander for each squad, and should inspect their vehicles, weapons and supplies, especially prior to a battle. Nothing should be taken that will become too much of a burden when the situation become serious and difficult, and nothing should be left that you will need when something breaks down or when the distance is very long, especially if the leader anticipates a long battle.

[14] You should not have more than three fighters in any car, unless there’s an overriding benefit in doing so. The leader should establish a secure, elaborate method of communication between each of the detachments, and establish code words for them to use when communicating, and slogans to shout when they’re fighting.

[15] The leader must let his subjects and soldiers hear things that will strengthen them and cause them to feel that they will triumph over their enemy. He should narrate to them from the causes of victory that would make them belittle their enemy.

[16] The leader must study the battlefield very well. He should not fight from a position that will be easy for the enemy to surround without ensuring that the vulnerable points are guarded. And he should not take his soldiers out to a place so far that it’s impossible to bring them back safely.

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The Rewards of a Martyr in the Path of Allah

Allah gives six rewards to a martyr: “All of his sins will be forgiven with the first drop of his blood, his abode in the Paradise will be shown to him, he will be granted respite from the tribulation of grave, he will be at no fear in the Day of Judgment, an ornament of faith will be adorned on him, he will be married to the large eyed maidens, and he will be able to intercede for 70 members from his relatives.” [Musnad Ahmad & Ibn Majah]

It has been narrated by Abdullah Ibn Mas’ud on the authority of the Messenger of Allah, peace and blessing be upon Him: The spirits of the martyrs will be put in the chests of green birds, and for the spirits there will be cages attached to the Throne of the Most Merciful Allah. The spirits will roam in heaven at will, and they will return to the cages at night when their Lord will appear

to them and ask them: What else do you want? They will reply: What else we may ask for as we can go wherever we wish? The question will be repeated three times, when the people of Jannah will know the question will not stop without answering them, so they will say: O our Lord! We want that our souls be returned to the our bodies so that we may die as martyr once again, so when Allah

the Exalted will see that they don't need anything else, they will be let go. [Narration of Muslim] Abdullah Ibn Umar, may Allah be pleased with him, said: The Messenger of Allah, peace and blessings be upon Him, asked me: Do you know the first category of people entering Jannah from my nation? I replied: Allah and His Messenger know better. He, peace and

blessing be upon Him, said: The migrants will stand by the gate of the Jannah when the gate keeper will ask them: Have been accounted for? They will reply: How may we be accounted for as swords were on our necks until we were killed. The Messenger of Allah, peace and blessing be upon Him, said: The door will be opened for them and they will sleep for 40 years there until other people will enter. [al-Mustadrak lil-Huqum]

The Messenger of Allah, peace and blessing be upon Him, said: There are hundred levels in Jannah for the mujahidin and the width in between two levels is like that of the heaven and the earth. [Sahih Bukhari]

The Prophet, peace and blessing be upon Him, said: I saw two men in a dream tonight. They took me above a tree and entered me in to a beautiful house. I have never seen such a beautiful house before. They both said, This is the house for the martyrs. [Sahih Bukhari]

The Prophet, peace and blessing be upon Him, said: Death is of three kinds: A believer who fights in the way of Allah with his life and wealth, and when he encounters an enemy, he fights until he is killed. He is



the purified (tested) martyr who will be in the tent under the Throne of Allah. The difference, in rank, between he and the prophets is due to their prophethood.

The second is the believer who has committed sins, then fights in the way of Allah with his life and wealth until he is killed. He will be cleansed from sins as wielding a sword in the way of Allah removes sins. He will be allowed to enter through any of the gates of Jannah. Jannah has eight gates, and Hell has seven gates, and some of them are lower than others. The third is a hypocrite who fight in the path of Allah with life and wealth and get killed. But he will go to Hell as sword doesn't clean hypocrisy.



A Muslim, who fights in the way of Allah for a duration of milking a camel, it becomes obligatory upon Allah the Almighty to enter him to Jannah, and whoever seeks martyrdom in the path of Allah, glory be to Him, from the bottom of his heart, whether he dies or is killed, he will get the reward of a martyr, and whoever is wounded in the way of Allah, on the Day of Resurrection, blood will come out of his wounds with the color of blood but with the fragrance of musk, and whoever is injured in the way of Allah,

he will have the seal and mark of the martyrs. [Musnad Ahmad]

Common Virtues of Jihad

The Prophet, peace and blessing be upon Him, said: Allah made obligatory upon Him to help three persons: the mujahidin for the sake of Allah, the one who marries for safeguarding chastity, and the slave who wants to pay money to his master. [Musnad Ahmad]

The Prophet, peace and blessing be upon Him, said: Satan seduces man in different ways. When he converts to Islam, he says to

him: Will you be converted to Islam and leave your and your forefather's religion? This man does not accept Satan's word and converts to Islam. Then Shaytan sits for him in the path to emigration and says to him: Are you emigrating and giving up your properties? The man, however, ignores him and prepares his horses for emigration. Then Shaytan lies on his path of jihad and says to him: Shall you participate in jihad while you will die and your wife will be married to someone else and your properties will be distributed among people?

The man ignores him and march forth to jihad. Whoever does this and dies, it becomes obligatory upon Allah to admit him to Jannah, and if he is killed, Allah will surely admit him to Jannah. If he sinks in water, Allah will admit him to Jannah. Even if he dies falling down from his rides, Allah will admit him to Jannah. [Musnad Ahmad]

“

Fighting in the path of Allah is better than doing hajj for even 50 times
Standing for while in fighting in the path of Allah is better than worshipping with own family members for 60 years at home. Allahu Akbar! It is a wonderful virtue.

O Mujahid! Whenever you go to any operation, remember this virtue and try sincerely, it will be a blessing and a pleasure to do so. For example, if you carry out five mine planting operations, you will be rewarded with 300 years of worship of another non-mujahid Muslim, by the will of Allah. Likewise, every attack and every operation is accounted for.

Numerous virtues of Jihad have been recorded. When a mujahid leaves home, the number of these virtues begins; his rest, laughing, or eating is also considered as worship. These noble servants of the Lord are much loved by Him. And they are the pillars of His religion, and the religion is established with their help, and it stands erected through the external means they adopt. No matter how many good deeds are done within the religion, a muajhid possesses his share in all. Contemplating the virtues of jihad and mujahid is beyond the human capacity.

JIHAD IS THE PILLAR OF FAITH

Jihad is considered as the pillar of Faith. It has been narrated in Sahih al-Bukhari that a delegation from al-Qais Tribe came to the Prophet, peace and blessing be upon Him, and so He, peace and blessing be Him, explained to them the definition of faith as follows: Testimony of shahdah , prayer, fasting, zakat, and paying khums on booty.»

Some scholars mention this hadith while implying that deeds are part of the faith. So there is no dispute regarding Jihad being part of faith. So it can't be denied that jihad is just another part of deeds like prayer, fasting, and hajj. But, in this case, jihad has been mentioned in the context of definition of faith which is not the case of modesty which is also



a part of faith. Hafidh Ibn Hajar explained this narration of Bukhari in Fath al-Bari regarding the four things being commanded by the Prophet, peace and blessing be upon Him, while five things have been recorded in the Hadith, and he wrote:

Qurtubi says: It has been said that the four things, that are commanded, begin with prayer while the shahadah has been mentioned here for blessings. There is no point in mentioning it here, because these people are already Muslims, what is the point of confession of the shahadah? They might have thought that

testimony of faith would be sufficient as the case in the beginning of bringing Islam while these testimonies are not counted in the four commandments. Qadhi Abu Bakr Ibn 'Arab said that it is possible that the prayers and the zakat were considered on the same basis, because it is mentioned in the Qur'an together with the prayers, or it does not include the payment of khums because it is generally included in the zakat. So apparently, it can be concluded that jihad is the part of as faith and Imam Bukhari also wrote separate chapter on this issue.



Memories of Shuhada

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ABU BAKR AL-HINDI



MEMORIES OF SHUHADA

Abu Bakr al-hindi was born in Kerala in a Christian family. He was the only child of his parents. So, he was well nurtured and also got good education. After completing his engineering degree he did job in Bengaluru. Meanwhile, he got a good offer for a job in gulf, and he took the offer and went there.

One day while passing by a Dawah stall in a market, Abu Bakr received a pamphlet in which the Islamic teachings about Prophet Isa, peace be upon him, and his mother Maryam, peace be upon her, was written. From then only Abu Bakr started learning and researching about Islam. After some days he made his mind to accept Islam. So, he reverted to Islam.

Abu Bakr used to be busy on his job and he has no time to get to the Islamic centers for learning about the teachings of Islam, so he started surfing internet and researching on salah, siyam, and about other deeds of Islam, and he started learning about them. Through surfing internet, he found da'wah materials of Imam Anwar al-Awlaki, and he got inspired by the beloved Shaykh. Then he started reading about jihad and he came to the conclusion the Islamic State is the Taifatul Mansurah (victories group of the



time), and it is the only faction who is upon the right path. Accordingly, he tried to find a way for migration. So, he started looking for some connections with the relevant brothers of the Islamic State through surfing internet. Then finally he found contacts of some Arab brothers, and he told them that he wants to make hijrah to the Islamic State, the land of Ijjah. So, those brothers were struggling for him for the Khilafah controlled territories in Yemen, but Allah, glory be to Him, wanted something else for him. His tenure for job in the gulf company was over, and brothers told him that the situation was not favorable for making hijrah to the Khilafah controlled territories and it would take more time. So, Abu Bakr had to return to India.

Abu Bakr's parents told were eagerly waiting for return. He let them know that he reverted to Islam. However, soon after coming to India, his old parents started looking for a bride for him. After some days, Arab brothers told Abu Bakr that the way for Libya became open for muhajirin. So, he rejected to get married and left for Libya with an excuse for job. So, Abu Bakr embarked on a difficult journey of hijra, except for the fact that Allah the Almighty

made that journey easy for him.

However, on reaching Libya, Abu Bakr met with the brothers of the Islamic State and started his training. After some days he completed his training period. Meanwhile, the murtaddin attacked the city of Sirte which was a stronghold of the Islamic State. It was a tough situation when they deen of Islam demanded sacrifice from the sincere slaves of Allah. And Abu Bakr was following the footsteps of the companions of the Prophet Muhammad, peace and blessing be upon Him, who were the brilliant examples of sacrificing everything for the sake of the religion of Allah. So, being a sincere slave of Allah, Abu Bakr didn't want to lag behind in the caravan of warriors of Islam. So, he got ready for sacrificing his beloved life for the sake of Allah. Brother Abu Bakr decided to take part in an istishhadi operation, and when Apostates reached gate 40, he was selected for the operation and he carried out the istishhadi attack on the murtaddin and attained martyrdom.

May Allah accept him among the caravan of martyrs.

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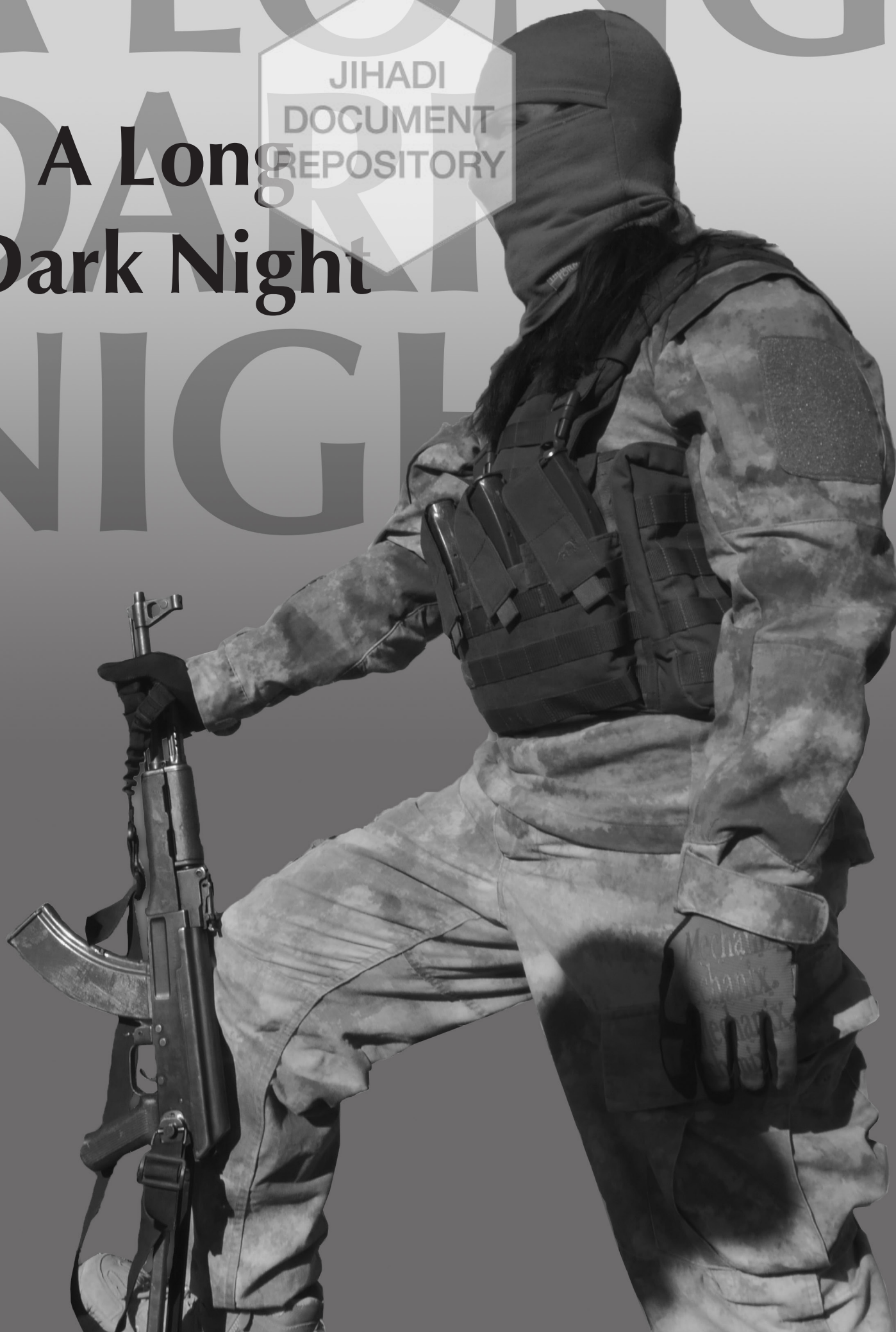
A LONG

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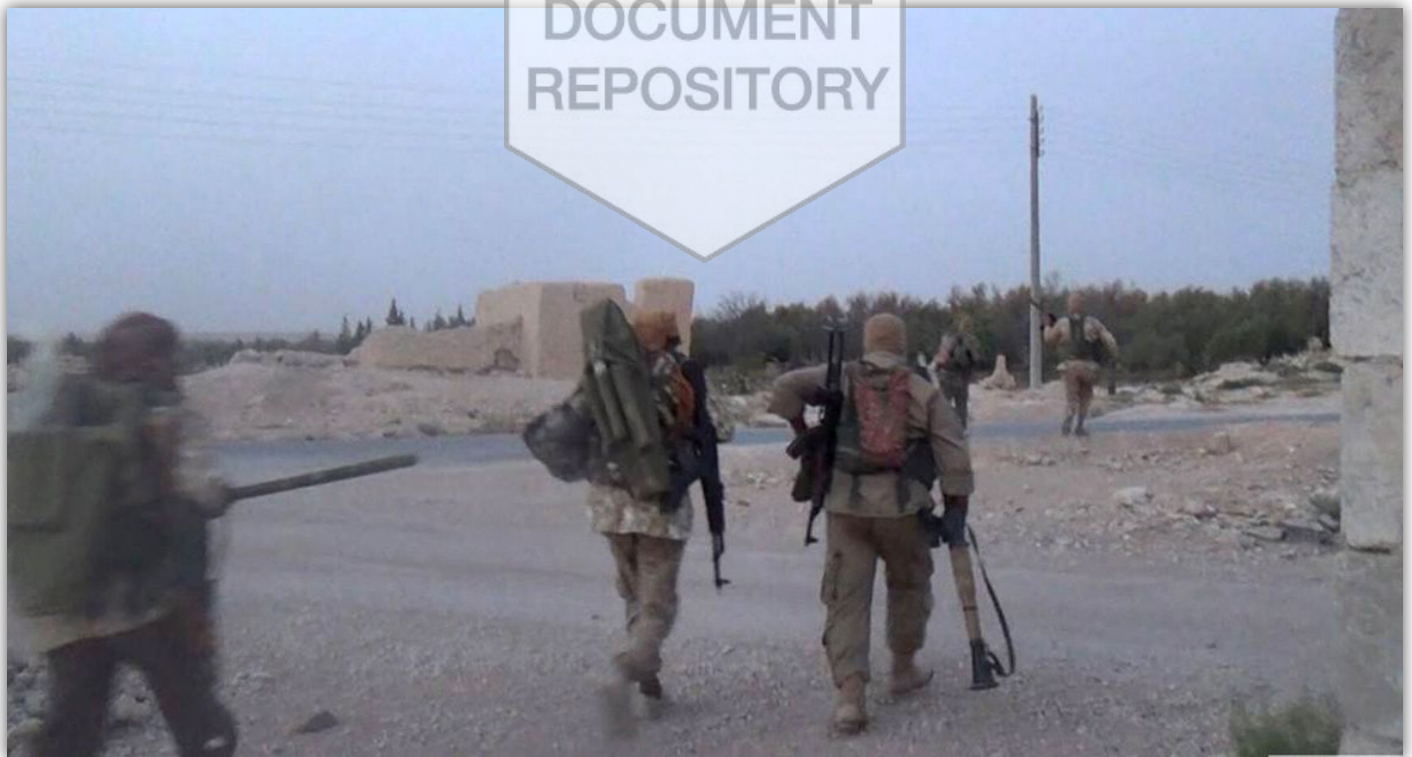
NIGHT

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**A Long
Dark Night**



Beautiful memories of the past rarely make me nostalgic. Trials and afflictions just filled the pages of my life in such a way that I can hardly remember the last time I was not afraid that the ongoing beautiful memories may turn into grey ones someday. But Almighty Allah saved me from frustration in all chapters of my life, all praise be to Allah. I was always hopeful of the sunny day following the long dark night.



Let me recall an incident. It was not a pleasant one, but it helped me in understanding the reality of this life. Still now, when the deceptive life tries to engrave very long ambition in my heart and I find the possibilities very few to meet that, the long dark night I spent with my wounded friend just peeps into my mind, reminding me of this ephemeral worldly life which should not be the center of endless expectation, rather the ultimate focus should be the Hereafter.

It was a typical battlefield. Enemy forces, armored vehicles, indiscriminate shelling, heavymachinegunfiring, aerialbombardment, attack helicopters, roaring of fighter jets, and irritating rambling of drones...not much appetizing. It was a typical frontline of the Khurasan wilayah with the murtadd afghan army detachment in an attempt to advance towards the Khilafah strongholds being under the shadow US warplanes. Murtaddin

announced a campaign for cleaning the areas under control of the mujahidin. Frontline mujahidin was in need of reinforcements.

I and two other brothers prepared ourselves for reaching the frontline. It was early in the morning, we couldn't see the way properly. Predator drones were flying right above us. But we were walking cautiously towards the frontline taking covers of trees as much as we could. We took a stop in the shadow of a tree.

Qari Noman said, "Allah doesn't combine two fears for a mujahid. If he is terrorized during fighting in the way of Allah, there will be no fear for him on the Day of Judgment." "Yes, undoubtedly," we agreed.

We started walking again for the frontline. Finally, we reached it. Enemy forces were at distance, probably a few kilometers away. There was no sign of activities from them. Everything was calm and quiet at

the frontline. We were taking rest in our temporary barracks. There was not enough food in the barracks.

The environment turned into a silence before storm. We couldn't presume the plan of the murtadd Afghan army detachment whether they would dare to advance towards our territories or not. Anyway, we were in a defensive position.

I took a nap. Everything seemed normal. All on a sudden at noon, the entire situation turned upside down. The murtaddin started advancing towards us. Initially, they were bombarding our positions with mortar rounds. Soon, the airspace became excessively occupied by the US warplanes. We were targeting the enemy armored vehicles with the machine gun fire and rocket projectiles. Suddenly, the airspace became heavy. Drones, jets, and attack helicopters came into the scene in defense of the afghan murtaddin, forcing us into a tactical retreat. It became afternoon, we couldn't withdraw ourselves completely from the scene. Enemy warplanes were focusing on our place extensively making it extremely difficult

for us to withdraw from the scene tactically. It was winter, so trees were not serving us properly to cover ourselves from the enemy warplanes. Apache helicopters were rambling above us. We had to take shelter in a stream of water which was covered with trees, but there was no leave in those trees.

We had no other option left other than sitting idle in that place because if we attempt to move, those apaches would target us with rockets and heavy shelling. Some of our brothers took shelter behind large stones for hiding themselves from the apaches. I and Qari Numan had no option left other than sitting in the open as we couldn't manage to find proper cover. An attack helicopter fired at Qari Numan. He was shot heavily on his back. He was right behind me, and the brother right next to me was also shot. I was spared being in the middle. The apache pilot failed to trace me. I was covered with a brown colored cloak, which acted as camouflage for me. We couldn't move from that place even an inch for hours as apaches and drones and fighter jets were continuously circling above us. So, there was hardly any out other than



waiting for the night to fall.

With the fall of night, the airspace was relieved for a while from the enemy aircrafts. Brothers took advantage of the situation. Most of them left the area for the strongholds behind us. Only a few wounded brothers and I were left in that place, as we were the last group of mujahidin. Being new to that area, I didn't have proper idea about the way back to our strongholds. The condition of Qari Numan was very bad. He was groaning out of pain. He couldn't take it anymore. Helicopters and drones were circling continuously. Situation got worse.

It was very difficult for Qari Numan to bear any further. He was bleeding continuously. For the first time in my life, I witnessed what is meant by slow and painful death. After a couple of hours, the enemy aircrafts disappeared for a while, may be for refueling or something else. The remaining wounded brothers left. I couldn't join them thinking of Qari Numan. He urged me not to leave him alone.

It was midnight, and the enemy aircrafts disappeared completely. But there was a road just beside us. We heard enemy armored vehicles closing by. We had to hold our breath. Only the two of us were left. All other brothers were gone. We could even hear the voices of the murtaddin. They were pretty close to us. They stationed in the nearby houses. We felt like being surrounded by the enemies. There was literally no way out for us. We were pretty sure that in the next morning they were about to carry out a "seek and destroy" operation. I was with a severely wounded brother who could hardly move. It was a dilemma for us, we couldn't understand what to do.

It grew colder as night fell. "Brother, I am feeling shivering cold, I am very thirsty," said Numan. Yes, he was supposed to be feeling shivering cold as it was winter and he was seriously injured, and we were sitting in a

shallow water stream. The entire area was wet around us. I was also feeling cold. I gave him my cloak.

"Don't drink water, brother. It will increase your bleeding. Wait till tomorrow. May be some brother will come for rescuing us," I tried to assure him.

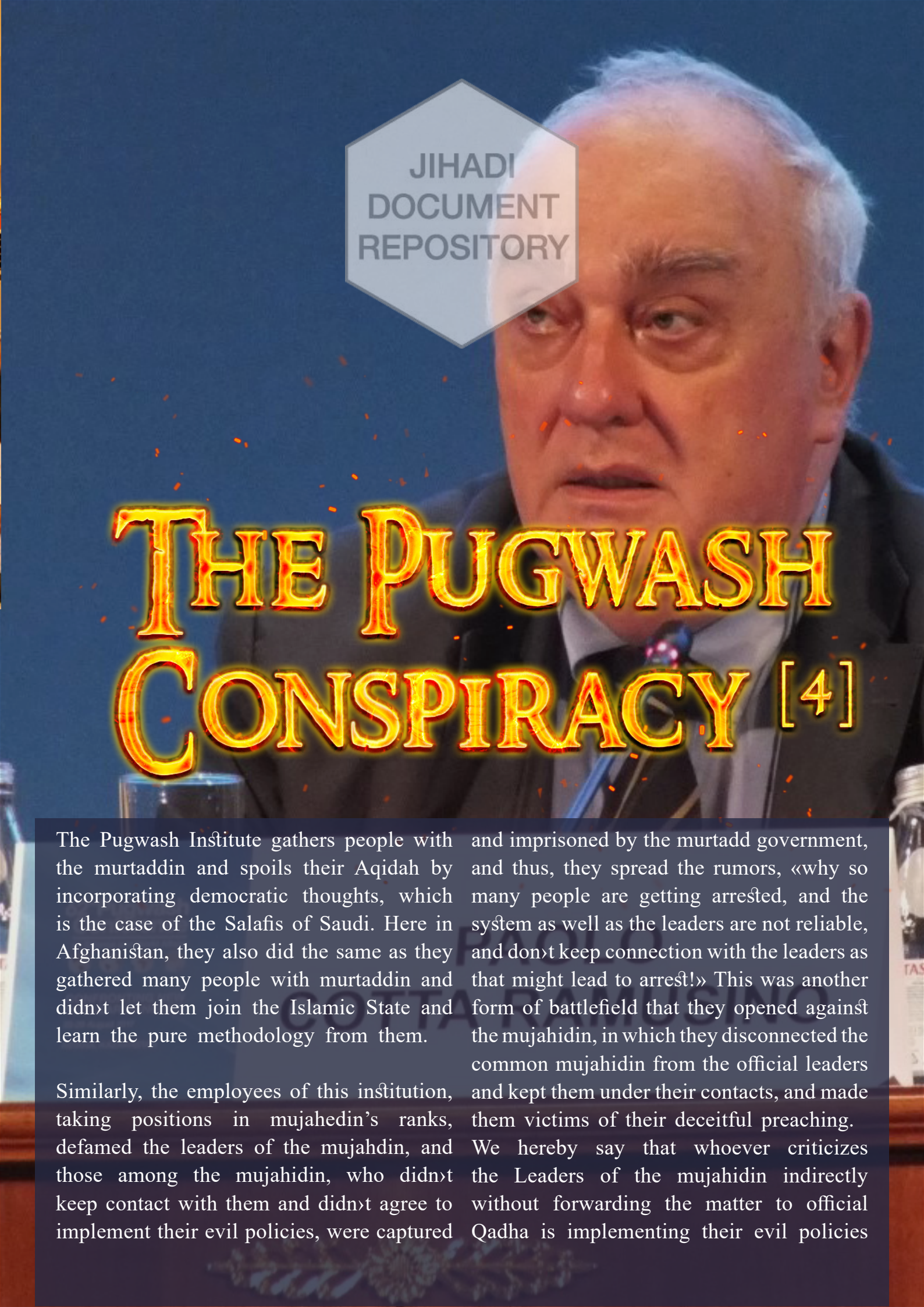
I was feeling very cold, my hands were not working. I searched my pocket for food, nothing was there except for a few thousand rupees. I wonder how these rupees may bring any favor for me at such a critical time.

The condition of Numan worsened. I was thinking of going towards the murtaddin who were continuously chanting. Thoughts came into my mind that I should attack them and kill as many of them as I could before finishing off my ammos. But I thought let us wait till the morning so that some brothers may come for rescuing Numan. I tried to lift him, but he got very heavy and I couldn't manage at all.

The next morning, I found Numan almost half dead. He almost reached his threshold. "Let me go and see if brothers have come for us or not. Let me bring some brothers here for helping you." I said.

"Please don't leave me alone," Numan urged. But I started walking away thinking that I can do nothing for saving him if wait here for long. I assumed that the brothers thought that we were already killed. After walking a few steps I found a couple of volunteer brothers who came for rescuing Numan. I guided them up to Numan. The three of us lifted him, he got extremely heavy due to injury. We were almost dragging him little by little. We couldn't move even ten meters, enemy helicopters appeared again. We had to drop Numan and put him in bushes. We were scattered and hiding in bushes.

After a while helicopters were gone. By the time Qari Numan attained martyrdom. May Allah accept him.



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THE PUGWASH CONSPIRACY [4]

The Pugwash Institute gathers people with the murtaddin and spoils their Aqidah by incorporating democratic thoughts, which is the case of the Salafis of Saudi. Here in Afghanistan, they also did the same as they gathered many people with murtaddin and didn't let them join the Islamic State and learn the pure methodology from them.

Similarly, the employees of this institution, taking positions in mujahedin's ranks, defamed the leaders of the mujahidin, and those among the mujahidin, who didn't keep contact with them and didn't agree to implement their evil policies, were captured

and imprisoned by the murtadd government, and thus, they spread the rumors, «why so many people are getting arrested, and the system as well as the leaders are not reliable, and don't keep connection with the leaders as that might lead to arrest!» This was another form of battlefield that they opened against the mujahidin, in which they disconnected the common mujahidin from the official leaders and kept them under their contacts, and made them victims of their deceitful preaching. We hereby say that whoever criticizes the Leaders of the mujahidin indirectly without forwarding the matter to official Qadha is implementing their evil policies



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Kabul-PUGWASH Conference | 05 - Sep - 2016 |

and fulfilling their objectives consciously or unconsciously. So, if they don't reform themselves from these activities following the sincere advices, the mujahedin will act severely against them if they are proven guilty after investigation. Another objective of this institution is to identify the financial supporters of the Islamic State and fetch their money towards them so as to thwart the financial aids to the Islamic State.

In many occasions, they contacted the official leaders of the Islamic State and inquired about some financial transactions. Then they alerted the intelligence agencies and stopped funding for the mujahidin.

These are the hypocrites who never financially cooperate with the mujahidin, and they always try to impose their expenditure on the shoulder of the Islamic State, and they put forward the needs of other people to the system, and through this, they try to ensure that the Islamic State should not be able to spend on their basic needs.

Earlier, they worked on Tehrik-e-Taliban to make them negotiate with the Afghan murtaddin, and then they worked on Hizb-e-Islami, and they, likewise, negotiated with the murtadd Afghan government, and then they brought Taliban to the negotiation table, and now they have been trying to contact the mujahedin of the Islamic State and every time they tried, they have failed, because the leaders of the mujahidin exposed their agendas and plans. Every time their plan fails, they started over from zero with new names and disguises, and Allah ﷻ will always make them humiliated as He ﷻ kept humiliating them till now.

Another of their tasks was that whenever any sister got released from prison, they immediately took her in their control in the name of amir or wali of the Islamic State, purporting that they were official people and possessed connection with the wali, and then they handed her over to their people showing fake documents purporting the approval

from wali regarding their marriage, and thus they fulfilled their evil objectives. However, the Islamic State has declared war against all kuffar and murtaddslin, irrespective of their being Afghan murtaddin, Taliban murtaddin, or Pakistani murtaddin. The Islamic State will continue their war against them by help of Allah ﷻ.

These are the objectives of the murtaddin and kufri institutions which, nowadays, operate severely against mujahidin and propagate their false news as they say that the Taliban murtaddin are after the mujahidin, muhajirin, and the released prisoners or former members of the intelligence agency have joined the murtadd Taliban, and their spies are infiltrating the ranks of the mujahidin. In a nutshell, they want to attack the mujahidin of the Islamic State in any way possible, either physically or psychologically, making divisions among them. Therefore, every mujahid should be well aware of the objectives of the Pugwash Institution and not to become prey of their objectives consciously or unconsciously.

Question: How do you evaluate the future of Afghanistan? Will the so-called Islamic Emirate (Taliban) reign continue or not? Why America took away such large number of people from Afghanistan? If it is the issue of life threats, why did the Emirate (Taliban) militia agree not to harm the former government personnel? But why America evacuated people from Afghanistan and why Taliban militia has said that they have no problem with those who left Afghanistan?

Firstly, we ask Allah ﷻ to put words, beneficial to mujahidin, Islam, and the survival of jihad, in our minds.

To answer the question, we say that the Taliban regime will not continue for many

years, by the will of Allah ﷻ, and soon it will collapse just like America left Afghan murtadd government in the middle of the way. The Taliban government will face a humiliating destruction very soon, bi>dnillah; America has already started preparations to replace Taliban with other “boots on the ground”.

America evacuated large number of people from Afghanistan and rehabilitated them in Turkey, Germany, Qatar, and other countries, so that these people become more enslaved, and this time, America will bring Afghan Christians into Afghanistan unlike Afghan murtadd democrats.

America has taken out more than hundreds of thousands of people including the members of the special forces (Qitta Yak, Qita Du) who were nurtured as Christians for the past 20 years, and now they will serve in the US forces. These born-Afghan Americans will fight in other countries and some of them will be given training just like what happened after the collapse of the former Emirate (Taliban) government when murtadd Hamid Karzai formed a new government. The history will repeat again; these born-Afghan Americans will rise against the Taliban regime, if Allah wills.

The purpose of America is to make people more intensified in apostasy as they claimed that the former Afghan government failed to defend them as they were not that much firm in their beliefs (i.e. beliefs of apostasy). Now, they are training people and making them firmer in beliefs of apostasy and subjugation that they will be ready to offer more sacrifices for them. On the other hand, Taliban militiamen are promising over and over again that they have no issues with the evacuation of people and training of them in Christianity, and they will allow them to do so. Taliban militiamen were the top sellers

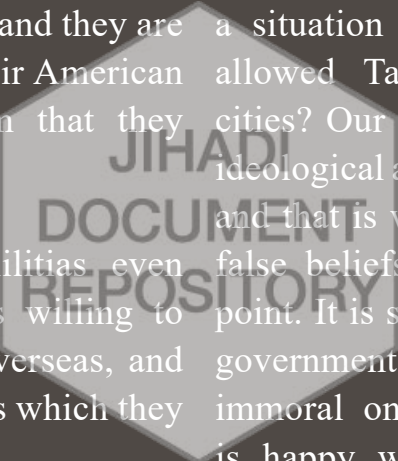
of narcotics earlier, and now they are the top sellers of Afghans to the world, and they are proving their enslavement to their American masters. Shame on such Islam that they claim!

Moreover, murtadd Taliban militias even give protection to the Afghans willing to become Christians and travel overseas, and they even treat that as their rights which they gave to the Americans in Doha.

We see that America's plan for Afghanistan is that they will continue to help and give plan to Taliban militia just like they did for the former murtadd government to the extent that they evacuated cities to murtadd Taliban militia by their command, but America is also preparing forces against Taliban militia, and they are preparing an army and population in order to humiliate Taliban in front of the Muslims in the coming years. Apparently, America will soon overthrow Taliban government, by the will of Allah ﷻ.

And people may rise up against them at once, and the entire Taliban Emirate may tremble with the appearance of a new obscene regime like the Turkish one. As we look upon the present situation, USA seems to be soon overthrowing this murtadd Taliban government.

Now another question rises here: If such a situation is to come, why America has allowed Taliban to take control of the cities? Our opinion is like this- Taliban has ideological and religious roots in the villages, and that is why people are attracted to their false beliefs, and ISI is also utilizing this point. It is showing the people that previous government was corrupted, defected, and immoral one, but today the same Taliban is happy with immorality, obscenity, and corruptions. This is why America is changing the minds of the villagers towards democracy and its principles through Taliban, so that the villagers will not rise against the principles and theories of democracy. Eventually, Taliban government will be no different than any other democratic governments. It is a huge defeat to Taliban, because today they are involved in immorality, corruption, and defection. America brought Taliban into cities so that they may enjoy comfort, facilities, and luxury of the city life, and then they would never wish to go back to the mountains just like the so called mujahidin fought against the murtadd Doctor Najib during Afghan-Soviet war, and when they came to the cities, and made comfortable lives therein, they never went back to the mountains, rather they stood behind the occupation of America and became their defenders and eventually



ran away from Taliban without firing a single bullet by the command of their US master. That is why America became ready to bring Taliban militiamen into cities and we will see the destruction of this army soon, by the help of Allah ﷻ.

May Allah ﷻ defeat and destroy Taliban militia before their conspired plans.

Another objective of America is that to make people not to trust any jihadi movement against US occupation. Muslims will think that all those people killed in the ranks of Emirate were allies of America, and it will be a huge achievement for them.

Another reason for bringing Taliban into power is to let them prove their sincerity in fighting against the Islamic State. They have already proven this through their speeches, but America wants them to prove that through their actions. America has taken assurance from Taliban that they will fight against the Islamic state ideologically and physically. Dissatisfaction of America with murtadd Taliban is concerned with the activities of the Islamic State. If the Islamic State becomes stronger in Afghanistan, America will soon humiliate this Taliban militia as they humiliated the former murtadd government and bring another group for fighting against the Islamic State, and the people will not, due to the credits of Taliban, oppose democracy and US system both in the cities and in the outskirts as if they have become quite accustomed to such kufri system.

Now a days, the murtadd Taliban regime, being commanded by America, is asking the former government employees, both male and female, to come back to their works, and this is, in reality, an implementation of democracy, while they are being asked to come back to their offices by these shameless

murtadd Taliban militiamen solely for the enjoyment of the free mixing of women and for becoming used to it. They aimed at making people habituated to the facilities of the city life, so that tomorrow they will never oppose democratic and other western systems. They want the people of Afghanistan to become ideologically and physically pleased in living in America or in an atmosphere of American or democratic system both in the urban and rural areas. They want to implement the same kufri system which was prevalent during the time of the former murtadd Afghan regime, while the only difference lies in the physical appearances of the employees and chiefs. The only difference is that those chiefs and employees were clean shaved wearing ties whereas these chiefs and employees are in turbans with long beard. Both are like two ears of the same donkey.

The demise of Taliban, by the will of Allah, will be in the hands of their masters (America), since this time they will not be occupied openly rather they will be occupied ideologically like Turkey. If the murtadd Taliban can become an example of customization for the implementation of US secret projects, then it will be easier for them to make the Afghans well accustomed to their kufri system.

May Allah humiliate and destroy this fresh army of kufr and expose their true colors to the whole world.

A photograph of General Kenneth McKenzie, a man with grey hair, wearing a camouflage military uniform with four stars on his collar. He is speaking at a podium with a microphone. A semi-transparent hexagonal box is overlaid on his face, containing the text 'JIHADI DOCUMENT REPOSITORY'.

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What Our Enemies Are Thinking

General Kenneth McKenzie, former commander of the U.S. Central Command, put it to a USIP audience in 2020: “The enduring defeat of ISIS has got to incorporate a way forward for the displaced persons and all the people that are at risk across the theater; if not, we are actually never really going to defeat ISIS and the problem is going to come back.”

Analysts, government officials, NGO leaders and members of the community have a wide range of descriptions for al-Hol, calling it a “ticking time bomb,” the “Guantanamo of the Middle East,” an “ISIS Depot,” “ISIS

University,” or “the Caliphate,” among other names. Some use these references in an attempt to raise the urgency of the need to address the crisis, while others use it to state that the camp’s residents are dangerous.

An UN report revealed: “Since June 2020 under an ambitious new leader, Shahab al-Muhajir, the affiliate (IS-K) “remains active and dangerous,” and is seeking to swell its ranks with disaffected Taliban fighters and other militants.”

“They have not been a first-tier ISIS affiliate, but with the Afghan commandos gone and the American military gone, does that give them breathing room? It could,” said Seth G. Jones, an Afghanistan specialist at the Center for Strategic and International Studies in Washington.

Nathan Sales, a former Ambassador-at-Large and Coordinator for Counterterrorism as well as former Special Presidential Envoy



to the Coalition to Defeat ISIS, told Fox News Digital «A Turkish invasion would be a disaster for the fight against ISIS. The SDF has 10,000 battle hardened ISIS fighters in custody. If these terrorists escape in the ensuing chaos, they will either try to rebuild the so-called ‘caliphate’ in Syria or return to their home countries to continue their jihad there.»

The International Crisis Group (ICG) wrote in a new study, «The SDF’s willingness and ability to counter ISIS is contingent on continued U.S. military support, and perhaps also lowered Turkish and regime threats to its rule. Fighting between Turkey and the SDF along the Syrian-Turkish border almost certainly would relieve pressure on ISIS. «“Al-Hol is a job unfinished. I can almost guarantee that if we allow conditions there to go on, unresolved, in the coming years we will find ourselves being drawn back to the region, to deal with a next-generation Islamic State that got its start at al-Hol,” said Joseph L. Votel, a retired four-star general in the U.S. Army.



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We advise you, O lions of the Khilafah in all the Wilayat, to be pious in secret and public, and have patience over hardships, do not fear that your numbers are small, and do not become arrogant if your numbers are large. Know that we are fighting the people until they worship Allah and do not worship anything else besides Him. It is an invitation for them with weapons and tongues. Do not become tired by the long route or by the hurdles you encounter, for they will only last in this lifetime, and then “On the Day when every soul will come disputing for itself, and every soul will be fully compensated for what it did, and they will not be wronged” (An-Nahl: 111).

-The Mujahid Shaykh Abu Umar al-Muhajir (May Allah Preserve Him)

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