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In the name of God the Compassionate, the Merciful

Not all believers go to *Jihad* [If not some of every division specialized in religion and warn their clans when return to them] [TC: this is a Quran verse]

Characteristics of *Jihad*

A Quarterly Magazine published by The Religious Committee of the *Jihad* Group [Egyptian Islamic *Jihad*].

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Issue one – March

In the name of God, the Compassionate, the Merciful

Introduction

1- Thank God Almighty for his grace in enabling us to issue the Characteristics of *Jihad* Magazine, which we have long hoped to achieve but did not come to light because of numerous obstacles and preoccupations. However, the Religious Committee of the *Jihad* Group has now published the first issue of this blessed project with the help of God Almighty.

This magazine stresses the importance for *Jihad* to follow the past good deeds of the early Muslims and be based on the strong beliefs of the early Muslims and the guidance of the Quran and its laws.

2- A - This magazine is being published during a time when there is a worldwide conspiracy against *Jihad*, especially in the Arab World, the heart of the Islamic World and the arena of the greatest battles of the Islamic history.

This conspiracy was weaved by an alliance between the arrogant forces of the West (America, France, Russia and Israel) and their infidel allies, the rulers of the Muslim countries who are used by the arrogant west to strike down the rising Muslim nation. Our collaborating rulers in turn use huge armies of traitors consisting of soldiers, writers, teachers, artists, judges, legislators, journalists and media people to support their regimes against the Muslims and their *Jihadist* vanguard.

B- One of the weapons used by those hypocrites are scare tactics and vagueness, which they spread among the clerics, dignitaries, and officials of the ministries of religious endowment, who sell out Islam in exchange for benefits and security. That vagueness is repeated by those who abandoned justice and adopted faith as a means to demean God's creatures, gain social status, and fool themselves into believing they have performed their duty of serving God.

You must confront those with the reality that they are not supporting Islam. They are fighting against the believers. [And you must remind them] of the hypocrites in the days of the Prophet, may God's prayers and peace be upon him. Those hypocrites were

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spending their money and fighting for *Jihad* as the Quran revealed: “Say: ‘You may spend [anything], willingly-or unwillingly; it shall never be accepted from you- for, verily, you are people bent on iniquity!’” Surat al-Tawbah

They used to swear by God and claim to be on the side of God, His prophet and the *Jihadist* companions of the prophet, but the Quran refuted their claim when God revealed: “They swear by Allah that they are indeed of you; but they are not of you: yet they are afraid (to appear in their true colors). If they could find a place to flee to, or caves, or a place of concealment, they would turn straightaway thereto, with an obstinate rush.” Surat al-Tawbah.

They used to accompany the Prophet while mocking and laughing at Islam and Muslims. [God exposed them when he revealed:] “The Hypocrites are afraid lest a Sura should be sent down about them, showing them what is (really passing) in their hearts. Say: ‘Mock ye! But verily Allah will bring to light all that ye fear (should be revealed)’. If thou dost question them, they declare (with emphases): ‘We were only talking idly and in play’. Say: ‘Was it at Allah and His signs, and His messenger that ye were mocking? Make ye no excuses: Ye have rejected faith after ye had accepted it. If we pardon some of you, we will punish others amongst you, for that they are in sin.’” Surat al-Tawbah

They used to spend [money in charity or for *Jihad*] and then boast about it. God revealed: “Some of the desert Arabs look upon their payments as a fine, and watch for disasters for you: on them be the disaster of evil: for Allah is He that heareth and knoweth (all things)”. Surat al-Tawbah

Now, my kind brother, what would you think of those who did not spend their money or even fight in the *Jihad* to begin with; they distanced themselves from the *Jihad*, endeared themselves to the tyrants by fighting against the Muslim believers, and made profits doing so.

If you confront those people with the facts and compare them with those hypocrites of the days of the Prophet, who fought for the *Jihad* even though they did not believe in it, they would be angry and accuse you with false charges that would not withstand the light of truth or the guidance of the Quran and its laws.

3- Thank God for making his fighting worshippers successful in supporting this religion by proof, the Quran, weapons, the ink of the scholars and the blood of martyrs. Thank God for giving his *Mujahideen* servants these two advantages, so that He may use them as proof against those who failed to support Islam, or those who supported it using the wrong means and by compromising Islamic fundamentals. “We sent aforetime our messengers with clear signs and sent down with them the book and the balance (of right and wrong), that men may stand forth justice; and we sent down Iron in which is (material for) mighty war, as well as, many benefits for mankind, that Allah may test who it is that will heal, unseen Him and His messenger: For Allah is full of strength, exalted in might (and able to enforce His will)”. Surat al-Hadid

God’s Prophet, may God’s prayers and peace be upon him, said, “There will always be a group of fighting Muslims who support righteousness until the Day of Judgment.”

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We thank God and ask his help and mercy. We ask God to protect us from our evil selves and our bad deeds. Whoever is guided by God will not go astray, and whoever is already astray has no guidance. I declare that there is no God but God, Who has no equal, and that Mohammad is his servant and messenger, may God's prayers and peace be upon him.

There is no doubt that Muslims nowadays are living the worst times in their history; the Islamic caliphate had collapsed, and most of the Muslim countries had been occupied. When many revolutions rose against the occupiers, they had to leave. [But before they did], they installed traitor rulers who would carry out the occupiers' plans and plots. This ushered a new period of intellectual invasion instead of the military one. Among the most dangerous things that the West introduced in order to put an end to Islam in the long-term are the curriculums that concentrated on demolishing the language, the religion and Islamic history. Also, the most dangerous of these things are the written, audio and video media. Most of the media people neither pious nor ethical; moreover, some of them are the fiercest enemies to Islam and Muslims despite the fact that they have Muslim names. Many of the magazines are full of naked pictures that call for sin and debauchery. Many magazines are full of jokes that ridicule beards, Muslim females' face covers, and other Islamic traditions. And many magazines are full of articles written by seculars, leftists and socialists; articles that attack Islam and distort its image under many different titles that aim to fool Muslims. As for the television, it is full of love movies and series of lust and debauchery that arouse the sexual desires and rob men of their manhood and sense of honor: you see a man sitting down beside his wife and children while watching the images of hugs, kisses and other images that one would rather not mention. People do not denounce such things, and they become used to them to the point that when they see these acts taking place in the streets and alleys, they would not denounce them because they call them freedom, or so they claim. The messenger of God told the truth when he said [TC: this is a famous Muslim saying which means if you are not humbly shy then you could do whatever you wanted to do]. This is a phrase told by Al-Bukhari [TC: Ancient Islamic scholar] as was said by Abu-Mas'ud, may God be pleased with him. This produced an effeminate, emasculated generation. Not only that, but also the love and lust stories are being taught in language and literature colleges as short stories, long stories, and classic and romantic literary styles. It is also studied under the guises of literary critique.

Because of this and other reasons, a Muslim generation grew up far from the Islamic manners and behaviors, except for those saved by your God. Muslims started copying and acting like the actors, actresses, singers, and players, be they lewd [Muslims] or Christian or Jewish infidels. They forgot, pretended to forget or ignored what the Prophet said [TC: the phrase means that Muslims will end up copying non-Muslims to the tiniest detail. The Prophet was denouncing such acts. The text in the original document is cutoff, but the saying is available on the internet].

In God's name, who should we emulate? Should we emulate the Prophet, of whom God said, "You have great morals", and of whom 'A'isha said, "Quran dictated the Prophet's

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morals.”? Or should we emulate those who worship their desires and publicly display their sins and debauchery?

Because of Muslims’ departure from the Islamic manners and morals, we will try to write in this series, “The manners and Good morals”, the good morals and manners that should characterize Muslims, especially those Clerics and youth who work with the Islamic movements. The goal is for them to become examples for others to follow when it comes to good morals. Their deeds should be an invitation for people to follow Islam and its ways: God said, “It was by the mercy of Allah that thou wast lenient with them (O Muhammad), for if thou hadst been stern and fierce of heart they would have dispersed from round about thee.”

The importance of good morals:

Good morals are some of the most important characteristics a Muslim must have. Suffice it to say that it is an attribute of prophets and righteous men. God Almighty commended his Prophet because of his good morals [TC: a verse from the Quran describes God’s complement to the Prophet for having good morals]. Many people may think that good morals are not so important and have little or no value in Islam, and that a Muslim should not be concerned with because of its trivial nature. These people are wrong; a person with good morals has a great status before God Almighty. The following are some of what the sayings of the Prophet that highlight the importance of good morals: [TC: The ancient lines of narration of the sayings of the Prophet were omitted from the translation since they have no value].

The Prophet said: “The best amongst you are those who have the best morals.” He also said: “When a person is judged on the Day of Judgment, morals are most important,” and, “God loves those with the best morals the most.”

The Prophet said, “On the Day of Judgment, those who are most loved by me and who sit closest to me are those with good morals. And those who are most hated by me and who sit the farthest from me are the blabbers, braggers, and the arrogant.” He said, “The most faithful are those who have the best morals. Good morals have almost the same importance as prayer and fasting.” The Prophet also said, “With good morals, a believer can achieve the same level of someone who prays and fasts.”

The Prophet was asked, “What acts are most likely to bring people into paradise?” He replied, “Righteousness and good morals.”

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4- A. This magazine is being issued after masks have dropped, many faces have become uncovered, and the difference between righteous and the unjust has become very obvious. The position of the hypocrites, who deliberately lace truths with lies, has become critical, being repeatedly exposed by this obvious difference between God's camp and the devil's camp.

B. In Sharm-al-Sheikh conference, the infidels met with their allies from among the traitor, apostate rulers of our countries to fight against the strong wave of *Jihad* that struck them in Palestine with martyrdom operations, which greatly harmed the Jews, the true rulers of the world.

(1) Among the infidels who attended were Clinton, Yeltsin, Chirac and their allies Shimon and the angry Peres for whose appeasement the meeting was held.

(2) The apostates who attended included:

A. Hosni Mubarak, who received a pledge of loyalty from evil scholars, hypocrite clerics, Christian clerics and Priests who were happy when he escaped death in Addis-Ababa. While congratulating him, they did not forget to curse the people of the *Jihad*.

B. Husayn Bin Talal, who claims to be the Hashemite grandchild of Al-Husayn Bin 'Ali, who led of the revolution against the Ottoman Empire for the benefit of Britain and under the supervision of Lawrence.

And, of course, Husayn did not forget to claim that he defends Islam and to demand [an implementation] of the anti-*Mujahideen* measures that the Jews wanted. This is after the agreement between him and Ehud Barak, the Jewish Minister of Foreign Affairs who visited him in Jordan on the night before the conference.

C. Sa'ud Bin Faysal Bin 'Abd-al-'Aziz, the grandchild of 'Abd-al-'Aziz Al Sa'ud, author of the famous February alliance with Roosevelt and before that, a servant of the English Officer Persi Cox, the representative of the Indian government in the Gulf. Behind him sat Bandar Bin Sultan Bin 'Abd-al-'Aziz, the Saudi Ambassador to America and the person who before the Gulf war, promised the Jewish-American conference that his country would unconditionally recognize Israel's right to exist after the Gulf crisis was over, and establish normal diplomatic relations between the two countries after reaching a peaceful resolution, as depicted by Muhammad Hasanin Haykal, author of "The Gulf War".

His government claims to protect Islam as claimed by its grand Cleric 'Abd-al-'Aziz Bin Baz, who sanctioned visiting the occupied Jerusalem to pray in the Aqsa Mosque, which of course requires an Israeli visa, thus recognizing Israel. He also described the religious scholars who attacked the Oslo agreement as subversive people.

D. Also present was the Commander of the Faithful, King Al-Hasan the second, the infamous drug dealer who brokered the peace agreements with Israel, and incidentally, the head of the Quds committee in the Islamic Conference Organization.

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Other allies of America and Israel came to announce the Devil's alliance against *Jihad* and the people of *Jihad*.

And thus, my Muslim brother, the picture becomes clear day by day, and the details are discovered incident by incident.

However, this clarity, my Muslim brother, charges you with a great responsibility in this life and in the afterlife: to which of the two parties do you belong? On whose side do you stand? Do you belong in the party of America, Israel, France, Russia and their allies among the apostate rulers of our countries, their assistants, their soldiers, their journalists, their judges, and their clerics who spread confusion, pledge allegiance to them, and call them the care takers of the Muslims' affairs? Or, do you belong in the party of the monotheistic, Salafi *Mujahideen*?

With whom do you side? Are you on the side of the secularism, its artificial laws, the American hegemony, the Israeli supremacy, the apparatus of oppression, the sexually-oriented media, the hypocrite clerics, and those who confuse matters in order to serve the tyrants? Or do you side with the monotheists, the people of the *Jihad*, the steadfast, the patient, those who were killed, the prisoners of war, the wounded, the widows, and the children who lost their parents in the battle to serve God?

O Muslim, pick a side and a party to fight for and under its flag. Would you sell your religion, become an apostate, and fight under the flag of its enemies? Or, do support your Islam and fight under the flag of the Quran? [TC: this is a verse from the Quran which means that the believers fight for God and the infidels fight for the devil; thus fight the devil's allies as the devil's plots are weak]?

I pray and ask God Almighty to make this magazine and its writers successful in supporting the truth, following the laws of Islam, reviving the Sunnah [TC: Traditions of the Prophet], and fighting religious innovations, sinful desires and false guidance. I also ask God Almighty to approve their work for Him, to make Islam victorious and replace their fear with peace.

And our last prayer is to thank God, the Lord of the whole world.

Ayman Al-Zawahiri – Commander of the *Jihad* group
[Illegible verse of the Quran]

First Lesson

Introduction to Knowledge

Thank God, and prayers and peace upon the messenger of God, may God's prayers and peace be upon him. This is a short introduction about the benefits of knowledge and the required types thereof. I will discuss the issues of faith, the differences between Sunnis and the misguided groups, and the religious rulings that result from those differences.

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The purpose of this introduction is not to understand the benefits of knowledge, but rather to point out some of those benefits, may God Almighty make us successful.

[Unintelligible]

[TC: a verse from the Quran which means that there is no God but God and his angels and the science confirm that there is no God but God his highness the kind].

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[TC: The upper portions of this page (90% of the page) are phrases told by many historical famous Islamic Clerics who wrote about the benefits of knowledge and its importance. Those Clerics stated that knowledge of the Islamic religion is the ultimate noble goal].

Types of Knowledge and Required Knowledge

Knowledge can be divided into beneficial knowledge, the seeking of which is religiously required, and knowledge that provides no benefits either because it does not provide the seeker with worldly or religious benefits, or because that type of knowledge is religiously forbidden.

There is evidence that this categorization is correct: when discussing learning about black magic, God Almighty said, “They learn what hurts them, not what benefits them.” And the Prophet said, “God, I seek your refuge from knowledge that has no benefit, a heart that does not submit, a soul that is never satisfied, and a prayer that goes unanswered.” The Prophet also said, “God, I pray that you grant me beneficial knowledge, and seek your refuge from knowledge that has no benefits.”

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Rajab bin Al-Hanbali said, “This why in the traditions of the Prophet, knowledge is divided into beneficial and non-beneficial knowledge. One must ask God’s protection against knowledge that has not benefit, and ask Him to provide beneficial knowledge.”

Furthermore, the seeking of knowledge that does not result in benefits is not religiously required, because seeking such knowledge is a despised effort and a waste of time and energy. [TC: In the rest of this paragraph, the writer discusses a certain interpretation of a verse in the Quran. The interpretation revolves around a certain Arabic word. The result is to show that the Muslims should not seek knowledge that has no benefits.] In general, anything that does not benefit a person religiously or materially is not religiously required.

[Religiously] forbidden knowledge includes knowledge that contradicts the Quran and the traditions of the Prophet, such as the knowledge that was used by the infidels to contradict the prophets; God Almighty said, “For when their apostles came to them with Clear Signs, they exulted in such knowledge (and skill) as they had; but that very (Wrath) at which they were wont to scoff hemmed them in.”

Forbidden knowledge also includes philosophy. Greek philosophy was one of the worst things that entered the Muslim domain. You must realize that the reason people are misguided when it comes to the fundamentals of Islam is the fact that they got involved in learning Greek philosophy, which provides no benefits whatsoever, while abandoning studies of the Quran and the traditions of the Prophet. Philosophy brings those who learn it nothing but confusion and waste of time. Religious scholars are unanimous in their disparagement of philosophy.

Yunis bin ‘Abd-al-A’la said, “When he debated Hafs Al-Fard, Al-Shafi’i told me, ‘Abu-Musa, it is better for a man to meet God having committed every possible sin, with the exception of polytheism, than to meet Him having practiced philosophy. I heard Hafs say things that I cannot repeat.’ Ahmad bin Hanbal said, “No one who deals with philosophy will ever succeed. You find that most of the people who deal with philosophy [IL].” Ibn ‘Abd-al-Barr said, “Religious scholars from all regions are unanimous in their belief that philosophers are deviants and religious innovators. No one anywhere considers them at the same level with scholars: religious scholars are those who seek and learn the traditions [of the Prophet]. They are evaluated based on their knowledge and understanding of those traditions.” Ibn Khuwayz Mandad Al-Maliki said, “To Malik and to all of the other religious scholars, philosophers are people who follow their desires. Every philosopher follows his desires, whether or not he is an Ash’ari. Their testimonies are not accepted among Muslims; people should dissociate themselves from them; and they should be punished for their religious innovations. If a philosopher persists in committing religious innovations, he should be considered a heretic.”

Al-Shafi’i said, “My judgment is that philosophers should be whipped and displayed to the public with the comment that this is the punishment for those who abandon the Quran

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and the traditions of the Prophet and take up philosophy.” [TC: The rest of the paragraph is a poem by Al-Shafi’i disparaging philosophers.]

Abu-Yusif told [IL] Al-Muraysi, “Knowledge of philosophy is ignorance, and ignorance of philosophy is knowledge. If a man becomes a prominent philosopher, he is judged to be a heretic.” He also said, “Anyone who tries to learn religion through philosophy becomes a heretic.” Ibn Abi-Al-‘Izz said, “In religious edicts, some colleagues mentioned that if he [TC: unknown] endows the scholars of his region with the inheritance he leaves, philosophers will not be included. And if he decides to endow his religious books, the books dealing with philosophy should be sold.” He said, “Philosophers are incapable of knowing the value, depth of knowledge, and rationale of early Muslim.”

[TC: Most of the rest of the page includes quotes and poems by ancient Islamic scholars disparaging philosophers.]

These are the opinions of religious scholars. Philosophers themselves disparage philosophy. I quoted them at length because I see that philosophy is being taught nowadays in many governmental colleges and institutions in many Muslim countries. Therefore, it is important to warn Muslims against philosophy because it results in neither a valid doctrine, nor a beneficial knowledge. It only results in a corrupt mind and a misguided and confused doctrine, even if philosophers falsely claim otherwise. I do this as an advice to the Muslim public.

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Astrology, magic, and witchcraft are types of knowledge that do not have any benefits. They rather harm a person materially and religiously. God Almighty disparaged such knowledge in the Quran, where He said, “They followed what the evil ones gave out (falsely) against the power of Solomon: the blasphemers were, not Solomon, but the evil ones, teaching men Magic.” And He said, “And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter.” Religious scholars explained the evil of magic and witchcraft at length. They disagree about judging witches as infidels, but most of them agree that witches should be put to death. This should be enough of a deterrent for rational people.

Beneficial knowledge is the knowledge of Quran, the traditions of the Prophet, and the branches thereof. This also includes knowledge of the tools used to understand the Quran and the traditions of the Prophet, including knowledge in linguistics, fundamentals of jurisprudence, Hadith, and so forth. These are the types of knowledge praised, encouraged, and even required by Islam. These are the types of knowledge that benefits a person both materially and religiously.

[TC: The following two paragraphs are quotes from ancient religious scholars praising and encouraging learning the Quran and the traditions of the Prophet. The quotes have no intelligence value.]

The mandatory part of such knowledge depends on the type of knowledge and the situation of the person who must seek it.

The part of knowledge that depends on the type of that knowledge includes knowledge of all of the duties of a Muslims, such as prayer, tithe, pilgrimage, fasting, and *Jihad*. It also includes knowledge of anything that is included in the pillars of Islam and the obligatory duties that God requires from His servants. It also includes knowledge of things that a person is involved in, such as commerce, rental, and other businesses. It is a well-known fact that a Muslim must not partake in such activity without first learning the religious ruling concerning it. There are many religious indications that a Muslim must learn the religious ruling concerning businesses he practices: God said, “And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning).” And He said, “Know, therefore, that there is no god but Allah, and ask forgiveness for thy fault, and for the men and women who believe: for Allah knows how ye move about and how ye dwell in your homes.” Furthermore, getting involved in any activity before knowing the religious ruling concerning that activity is a flagrant disregard of God’s law: God said, “Say: ‘the things that my Lord hath indeed forbidden are: shameful deeds, whether open or secret; sins and trespasses against truth or reason; assigning of partners to Allah, for which He hath given no authority; and saying things about Allah of which ye have no knowledge.’” There are other indications that one must know [the religious] ruling concerning an action before getting involved in it. It is religiously forbidden to unknowingly guess God’s law.

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There is a part of knowledge which depends on the situation of the person. Capable persons have more obligations than incapable persons. Such activity includes *Jihad* and other activities that require strength. Also, anyone who assumes a position of religious command, such as commanders of *Jihad*, must learn that religious rulings concerning his command so that he would not violate the rules of the Quran and the traditions of the Prophet, and so that he would not commit injustice. The same is true for those who have children or slaves: they are duty bound to teach them Islam and Islamic manners. A person is required to ask religious scholars [for the religious ruling] if he undergoes an event with which he has no previous experience. Rulers of countries are duty bound to teach and make it possible for people to learn Islam, work to spread the *Salafi* doctrine, and purge religious innovations and superstitions. If the only way for the rulers to carry out aforementioned duties is through hiring full-time religious scholars, then hiring those scholars becomes a religious obligation; they would be paid by the Muslim treasury.

[TC: The rest of the page lists the sayings of ancient scholars that the author uses to support his statements in the first half of the page. The sayings of the ancient scholars are not translated.]

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Therefore, a Muslim should know which food, drinks, clothing, marriage, money, and lives are permitted and which are prohibited. No one can afford to remain ignorant of all of this. It is the duty of Muslims to learn this so that they may reach adulthood as Muslims. Or, they must start learning it if they convert to Islam as adults. The Muslim leader has to compel the husbands of women and the owners of slaves to teach them the aforementioned subjects. The Muslim leader is duty bound to enforce this learning upon the people and hire teachers who will be paid by the Muslims treasury to teach [religious studies] to those who are ignorant of religion. Scholars are required to teach the ignorant in order for them to learn the right path.

[TC: The rest of Page 11 and pages 12 through 15 contain quotes from ancient scholars. The writer uses these quotes to prove his point that Muslims are duty bound to learn about Islam, and that Muslim leaders have to provide them with the opportunity to learn. The quotes deal mostly with matters of worship and daily conduct.]

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[TC: The first part of the page is a continuation of quotes by ancient Islamic scholars about the importance for Muslims to seek knowledge.]

Martyrdom Operations

It is well-known that *Jihad* in the name of God is one of the most important Islamic duties nowadays. Infidels have dominated the Muslim countries, wreaked havoc on them, ruled Muslims using manmade laws, and abandoned the guiding, just laws of God. Islamic scholars are unanimous in the opinion that a non-Muslim is not allowed to govern Muslims. If a non-Muslim dominates Muslims by force, then such domination would be invalid; all Muslims who are capable of fighting *Jihad* against that non-Muslim must prepare for *Jihad*; they should ally themselves with other Muslims who are willing to follow them; and they should fight that non-Muslim, his aides and his supporters until God decide which side should win.

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It is also well-known that treachery is a major part of war, and that treachery is better than confrontation because the enemy will be caught unprepared. This is why the Prophet said, “War is treachery.” Treachery is the act of displaying false intent while hiding the real intent. This and other sayings of the Prophet encourage caution in war, and praise the act of using treachery against the infidels. Those who do not practice caution and treachery against the infidels cannot guarantee that their plans won’t backfire. Therefore, the methods of fighting against the infidels have changed with time. In fighting against the infidels, Muslims should use methods that harm the enemy the most regardless of the time period of the fight. The goal is for Muslims to inflict as much damage as possible upon the enemy. Such methods include the use of high explosives to attack and destroy places where infidels gather, walk, or anywhere infidels are present. Nowadays, suicide operations, where the person carrying the explosives is killed, have become widespread. The term “suicide operation” is incorrect: such operations should be called martyrdom operations, because anyone who kills himself for the sake of God is a martyr, God willing. Such person is not considered the same as someone who kills himself for no benefit to Islam; God willing, this will be explained later. This research explains the legitimacy of such operations. It is divided into:

- An introduction in the benefits of *Jihad* and martyrdom
- The cases where *Jihad* becomes the duty of every eligible Muslim
- Explanation of requirement to fight against the leaders of infidelity and those who harm Muslims, and the permissibility of assassinating such persons
- Then we will discuss the issue of a single person charging a large number of people even if such an act is certain to result in the person’s death
- The permissibility of sacrificing one’s life for the sake of God, the evidence that proves that permissibility, and the benefits of such an act.
- Explanation that the ban on committing suicide is restricted to acts of aggression and injustice.
- We will conclude the research by discussing some issues that are related to it.

First: The Benefits of *Jihad* and Martyrdom

The benefits of martyrdom are explained in many places in the Quran and in the traditions of the Prophet. We will choose some of those [quotes] to illustrate the prominence and honor bestowed by God on *Mujahideen* and martyrs. It is enough of an honor and privilege that God has promised martyrs a place in Paradise. Add to that the facts that they will feel safe when people are terrified; they will escape judgment when people are judged on the Day of Judgment; they will enter Paradise without any judgment or suffering; they will be able to intercede with God to be merciful to others, and God will grant their request as a way of honoring them; they will be prominent in Paradise; and above all, before they die they are given the good news about God’s forgiveness and the privileges they will receive. People should compete to carry out an act so honored and rewarded by God. Sincere people should prepare to carry it out; they should make the

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covenant with God. The buyer [of a martyr's life] is God, and the price is Paradise and the joy of pleasing God. This covenant can only be made by those who would sacrifice their lives for God, those who do not love this temporary, worthless life so much.

[TC: The author included a poem encouraging people to conduct *Jihad*].

God Almighty said, "O you who believe! Shall I lead you to a trade which may deliver you from a painful chastisement? You shall believe in Allah and His Apostle, and struggle hard in Allah's way with your property and your lives; that is better for you, did you but know! He will forgive you your faults and cause you to enter into gardens, beneath which rivers flow, and goodly dwellings in gardens of perpetuity; that is the mighty achievement." He also said, "Allah hath purchased of the believers their persons and their goods; for theirs (in return) is the garden (of Paradise): they fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Law, the Gospel, and the Qur'an: and who is more faithful to his covenant than Allah. then rejoice in the bargain which ye have concluded: that is the achievement supreme."

The Prophet said, "God promises, 'for those who go out to fight only for my sake and because they believe in me and my messengers, I will bring them back with the reward they will receive from Me and the spoils they get, or I will admit them into Paradise.' If it were not a hardship for me people, I would have joined every expedition. I wish that I get killed for the sake of God, come back to life, and get killed again for the sake of God." The Prophet also said, "The souls of the martyrs will be inside green birds whose houses are hanging from God's throne. They will roam every part of Paradise, and then come back to their homes. God will look at them and ask, 'Is there anything that you desire.' They will reply, 'What else can we desire? We roam every part of Paradise.' God will ask three times. Finally, when they realize that they have to give an answer, the martyrs will say, 'Lord, we desire that you replace our souls back in our bodies so that we may be killed for Your sake again.'" He also said, "God give privileges to a martyr: his sins will be forgiven with the first drops he sheds of his blood; he will see his place in Paradise; he will be adorned with the mark of faith; he will be married to some of the virgins of Paradise; he will be spared the torture of the grave and the great fright; he will be crowned with the crown of reverence, a ruby in which is more valuable than the whole world; he will be married to 72 Paradise virgins; and he will intercede with God to let 70 relatives of his into Paradise." The Prophet said, "People who are slain are divided into three categories: a believer who expends effort and money in conducting *Jihad*. When he meets the enemy, he fights to death. That is a martyr who will be in God's tent under His throne. Prophets are only one degree above such a man."

Since martyrs and martyrdom are held in such high esteem, it is permissible to seek martyrdom and to wish to die for the sake of God. This type of a death wish is not forbidden.

[TC: The author includes quotes from ancient scholars supporting the ideas the author advances.]

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Two: The Obligation to Fight against the Leaders of Infidelity and Those who Harm Muslims, and the Obligation to Assassinate Them

God Almighty has made it the duty of the believers to fight against infidels, “so that there would not be sedition, and so that only God may be worshipped.” [TC: A Quranic verse.] Seditious is polytheism; one of the greatest contemporary forms of polytheism is that some people consider themselves Gods: they enact laws that contradict the Quran and the traditions of the Prophet. Therefore, it is the duty of every capable Muslim to use words, actions, and resources to remove such rulers.

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Muslims have the duty to get rid of those tyrants. Priority should be given to those who harm Muslims. However, it is the duty of Muslims to fight all tyrants. God Almighty said, “Fight the leaders of unfaith, for their oaths are worthless to them, so that they may desist.” Here God orders and exhorts those who are motivated to fight against the enemies of God to start with the enemies who wage war on Muslims so that they may become an example to others who may attempt such acts.

Al-Qurtubi, may God rest his soul, said, “The phrase ‘so that they may desist’ means that they may desist their infidelity and harming Muslims. This means that the goal of fighting against them is to alleviate the harm they cause, and to bring them into our religion.” Therefore, scholars believe that if a ruler practices major infidelity, then it is the duty of the people to remove and disobey him.

[TC: The author quotes multiple ancient scholars to support his argument that Muslims cannot have an infidel rulers, and that they are duty bound to rebel against such a ruler.]

Muslims are required to fight against rulers who do not govern using the laws of God and exchange those laws with the scum of manmade laws. They are required to fight against people who aid and support rulers in forsaking the laws of God. According to the Quran and the traditions of the Prophet, such rulers, their aides, and their supporters are infidels. It is permitted for a Muslim to assassinate any of these people if he can. [TC: The author then recounts an ancient story where a person who antagonized the Prophet and incited people against him was assassinated.]

Al-Hafiz bin Hajar wrote: “It is permissible to assassinate those who cause much harm [to Muslims]. It is also permissible to kill an infidel without having called him to convert to Islam as long as he had been called to convert in the past.” This is the reason why when the Prophet conquered Mecca, he gave amnesty to all of its residents except those who harmed Muslims, be that harm verbal or physical. [TC: The author recounts a tale of the killing of one of the enemies of the Prophet.]

This proves that the priority in killing infidels is given to infidel leaders who fight against Islam, against those who call for Islam, or against those who conduct *jihad* for the sake of Islam. All resources should be expended in fighting against them. Nowadays, this duty can only be carried out by those who have strong belief in God’s promise. On the other hand, those who love life and are afraid to fight against the enemies of God will most likely have no significant role [in the fight]; their cowardice and failure to join fight will result in loss of homes, honor, and money, the preservation of which caused them to avoid *Jihad* in the first place. This is a law that will apply until the Day of Judgment. In explaining the meaning of the Quranic verse “fighting is ordained for you, though you may dislike it”, Al-Qurtubi wrote, “You may hate the hardship of *Jihad*, but it may be good for you: you conquer, gain spoils, and are rewarded by God; and those who die are considered martyrs. [On the other hand], you may like to be peaceful and avoid fighting,

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but that may be harmful to you: you get vanquished, humiliated, and lose your freedom. This is true. In Andalusia, the people abandoned *Jihad*, became afraid of fighting, and took to fleeing from battles, so the enemy usurped the country, killed people, and enslaved others. This is the result of our actions.”

Third: Cases in Which *Jihad* is a Religious Duty of Every Muslim

Scholars opine that the fundamental rule when it comes to *Jihad* is that if enough Muslims carry it out, the rest of Muslims will not be religiously required to participate. *Jihad* becomes the religious duty of every Muslim in some cases, including when infidels conquer Islamic countries, which is the case today. The people of Islamic countries have been dominated by criminal, infidel rulers. They govern Muslims using the laws of the Jews and Christians; they are loyal to the enemies of God; they enabled those enemies of God to toy with Muslim countries and exploit Muslim fortunes; they did not allow anyone to speak the truth; they imprison, torture, and kill anyone who speaks the truth; to misguide people, the rulers use shamans who embellish their shameful, sinful acts; and there are numerous other acts perpetrated by the rulers. According to the Quran, traditions of the Prophet, and consensus of early scholars of Islam, these rulers are infidels. Every Muslim has the duty to fight against them physically, verbally, and financially, each according to his own ability. It makes no difference that these rulers have Muslim names or speak the languages Muslims speak: when it comes to infidelity, there is no difference between original infidels and people who falsely claim to be Muslims. Ibn-Taymiyah said, “For multiple reasons, the laws of Islam dictate that the punishment of an apostate be more severe than the punishment of an original infidel.” It is a religious duty to fight against and kill these rulers. Any Muslim killed while fighting against them is considered a martyr.

Ibn-Qudamah said: “*Jihad* becomes the duty of every Muslim in three cases:

1. If the armies meet for battle. In that case, [Muslims] are religiously prohibited from desertion; they must remain [with the army] because God Almighty said, ‘O ye who believe! When ye meet a force, be firm, and call Allah in remembrance much (and often) that ye may prosper.’ And He said, ‘And persevere with those who persevere.’ God also said, ‘O ye who believe! When ye meet the Unbelievers in hostile array, never turn your backs to them.’
2. If the infidels invade a country, then it becomes the religious duty for the people of that country to fight and repel them.
3. If the Muslim leader calls for mobilization, people are religiously required to answer his call. God Almighty said, ‘O ye who believe! What is the matter with you, that, when ye are asked to go forth in the cause of Allah, ye cling heavily to the earth?’ And the Prophet said, ‘Obey if you are asked to mobilize to fight.’”

Islamic scholars agree with Ibn-Qudamah’s statement unanimously.

[The author quotes from a book by the Islamic scholar Al-Qurtubi. The quote explains that when an enemy invades a Muslim country, the people of that country are duty bound to fight against that enemy.]

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The above text shows that waging *Jihad* against the rulers falls under the second case, where *Jihad* becomes the duty of every Muslim. Those who carry out such *Jihad* can only be characterized as elite *Mujahideen*. This is why some people attribute the following saying to Imam Ahmad [ibn-Hanbal]: “Those who fight against the enemy are the ones who defend Islam and defend their women. Can there be a nobler act? People are safe while those defenders are at risk; they sacrifice their lives.”

Evidence Pointing to the Permissibility of Killing Oneself in the Name of God

[TC: The author narrates multiple stories from Islamic history which he uses to prove that killing oneself as a result of charging the enemy alone is not prohibited by Islam. The author also quotes the opinions of multiple ancient Islamic scholars that advocate the same opinion.]

The above information refutes the opinion of those who say that, in some cases, *Jihad* is suicide. The companions of the Prophet, such as ‘Umar and Abu-Ayyub [TC: both mentioned in the abovementioned stories], have refuted such claims. People who believe that *Jihad* is suicide have been tempted by the devil to abandon *Jihad*. As if that was not enough, they started discouraging people from participating in *Jihad*, and began to call *Jihadists* extremists, hasty, and even Khawarij [TC: An extremist Islamic sect.] The Prophet was right when he said, “Those who have no shame do as they wish.” [IL] Al-Qurtubi’s statement, which we quoted in the second introduction, is enough to illustrate the consequences of failing to conduct *Jihad*.

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[Page 23]

[TC: In page 23, the writer narrates stories from ancient Islamic history recounting incidents where people mortally endangered themselves in order harm the enemy. The author also quotes multiple ancient Islamic scholars who sanctioned the act of carrying out suicide operations to harm the enemy during *Jihad*. The stories and opinions of ancient scholars were no translated because full translation would not add any intelligence value.]

The above information is evidence to the permissibility, and even advantages, of sacrificing oneself in the name of God. A person who sacrifices himself in obedience to God is not considered a sinner. It is not prohibited for a person to kill himself in order to affect a likely benefit for the public. Martyrdom operations fall under these rules.

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All of this information is evidence that martyrdom operations are sanctioned. God willing, those who carry them out will receive great rewards in accordance with the aforementioned advantages of martyrdom.

Benefits

Permissibility of Burning Down and Destroying Places where Sin is Committed

In listing the benefits of the battle of Tabuk, ibn-Al-Qayyim, may God rest his soul, included: “Burning down and destroying places where sin is committed, and where God and the Prophet are disobeyed. The Prophet also burned down Al-Dirar Mosque, which was a mosque used for worship. He burned it down because it caused harm and divisions among the faithful, and became a refuge for hypocrites. A Muslim leader must do the same to similar locations. He has to destroy them, burn them down, or change their function. It stands to reason that if this was the case with Al-Dirar mosque, then it is more of a duty to destroy the places of polytheism, whose custodians ask people to worship those who occupy these places. The same is true when it comes to places of sin, such as bars and houses belonging to alcohol makers and sin promoters. ‘Umar bin Al-Khattab burned down a village where alcohol was sold, and burned down the shop belonging to Ruwayshid Al-Thaqafi.” If it is permissible to burn down and destroy the places where sin is committed, then it stands to reason that it is permissible to burn down and destroy the places where the plans are drawn to defeat Islam, fight against Muslims, and establish agreements to hand Muslims over to be killed and tortured in the prisons of tyrants.

No One should be called a Martyr

In his book of *Jihad*, Al-Bukhari included a section titled “No One should be called a Martyr.” In that section, Al-Bukhari included a story that when the Prophet and his army fought against the infidels, a man in the Prophet’s army acquitted himself very well. So other people said, “None of us will receive as much reward from God today as that person.” The Prophet responded, “Actually, he is condemned to hell.”

Al-Hafiz [TC: An ancient Islamic scholar] said: “Unless revealed by God, no one should be called a martyr.” Al-Hafiz mentioned a story about ‘Umar bin Al-Khattab in which he said, “In your battles, you say, ‘This person died as a martyr.’ Don’t say that, because such person may have been fighting for a cause other than God’s. Say as the Prophet used to say: ‘He who dies for the cause of God is a martyr.’” Al-Hafiz added, “People who are killed [in *Jihad*] should not be called martyrs, because they may not be. However, such people are considered as martyrs because that how things appear to be. This is the reason early Muslims described the people who were killed in the battles of Badr and Uhud as martyrs: that description is based on the most preponderate judgment.”

This is the last thing we will discuss in the topic of martyrdom operations.

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God Almighty said, "You have great morals."

[IL]

The Morals and Manners that should characterize a Muslim *Mujahid*

Morals and Manners
Chapter One: Good Morals

Introduction

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[Pages 26 through 28 are blank pages]

[Page 29]

[TC: The first paragraph in this page recounts statements by the Prophet and ancient scholars stressing the importance of good morals.]

These statements by the Prophet illustrate the importance of good morals in the lives of Muslims. Muslims who have the best morals have perfected their faith, and are the best of Muslims. With good morals, a person can attain the level of those who fast and pray. Good morals are a way to win the love of God and the Prophet, and get a person closer to the Prophet in Paradise. Good morals are the most common reason for admitting people into Paradise. Furthermore, the Prophet said that people who have good morals will be prominent in Paradise. Is there a greater privilege?

This matter is so important that it is a way to win the love of God and the Prophet, and a way to enter Paradise. I don't believe that it is a waste for a person to spend his life struggling in pursuit of better morals; such activity is a way to obey God. No one should think that good morals can be attained overnight.

Someone may ask: since good morals are so important, how can one attain them? We will discuss this topic in the next section.

The Way to Attain Good Morals

A person must realize that he has flaws. People are imperfect; only God is perfect. If one realizes this fact and realizes that he is tempted to sin, then this realization will become a motive for self improvement. The following [factors] help a person attain good morals:

1. As we mentioned earlier, a person must realize the importance of good morals. Anyone who realizes the value of something will work harder to attain it.
2. A person can learn good morals through reading the biographies of the Prophet, the Prophet's companions, the second generation of Muslims, and early Muslims. A person should also read the books dealing with morals and manners to learn about the good morals that should characterize a Muslim, and the bad morals that a Muslim must avoid and how to remedy them. He should then apply those good morals and struggle against himself to do so.
3. A person should associate with active scholars who have high morals so that he may learn from them, and so that they may advise, guide, and educate him in good morals. Such [education] has become rare nowadays.
4. He should associate with good men of good morals in order to learn some of the good morals he lacks. He should always ask them to advise, guide, and alert him to any of his shortcomings. He should accept their guidance graciously. Even if some of these people misbehave, he should realize that, aside from God, no one is perfect.
5. He needs to ask for God's help through much prayer. The Prophet, who was the epitome of good morals, used to say a prayer: "[Lord], guide me to the best

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morals that only you can guide me to, and help me avoid the bad morals that only you can help me avoid.”

It is important to mention that the early Muslims disagreed on whether good morals are intrinsic or learned. Al-Qadi said, “The correct opinion is that some good morals are intrinsic, while others can be learned.”

A Summary of the Characteristics of the Prophet

We would like to list some quotes about the characteristics of the Prophet, so that they may become our guiding light towards good morals. We will later discuss some of his characteristics in detail.

[TC: In the rest of the page, the writer quotes many ancient scholars about the physical characteristics of the Prophet. The information has no intelligence value.]

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[Page 31]

[TC: In this page the author narrates stories and lists quotes from ancient scholars and companions of the Prophet dealing with the characteristics of the Prophet.

The author begins by listing some physical characteristics of the Prophet. The following paragraph deals with his wives.

The rest of the page deals with the Prophet's morals and mannerisms. He is described as generous, easy going except when it comes to God's law, peaceful except when conducting *Jihad*, extremely shy, humble, modestly dressed, brave, well-composed, and silent.

This page was not translated fully because no intelligence can be gained through full translation.]

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[Page 33]

[TC: In the page the author continues listing the characteristics and miracles of the Prophet using quotes from ancient scholars. The information has not intelligence value.]

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[Page 35]

[TC: In the first part of this page, the author continues recounting stories about the characteristics of the Prophet. The information has no intelligence value.]

At the end of this section I would like to mention that the characteristics of the Prophet that I recounted are no more than a very brief summary: I did not want it to be all-inclusive. Do any of the so-called geniuses, philosophers, thinkers, writers, ideologues, leaders, or celebrities come close to having these great characteristics? The answer is no since God is the one Who gave the Prophet the message to deliver and told us about his great morals, while no one told us of the great morals of these people. So why have we abandoned the traditions of the Prophet? Why did we stop following the laws, morals, and guidance of the Prophet while following the imported laws of the devil? Why did we start imitating Western laws, dress, food, and morals? Why did we become followers of theirs? Where are our brains? Or rather, where is our religion? Didn't God Almighty say, "Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah"?

Anyone who studies the biography of the Prophet will be amazed. Despite the honor God bestowed upon him by giving him the prophecy; despite the good appearance, presence, and family that God has bestowed upon him; despite the good morals bestowed upon him by God (he was the best mannered, most generous, most brave, and most shy); and despite all of the miracles that God had granted him, such as the Quran, speaking to the rock, the cry of the tree trunk when the Prophet abandoned it for a pulpit, the splitting of the moon, increasing the amount of food, water flowing from between his fingers, and the angels fighting on his side; despite all of these miracles and honors, he was never haughty towards his companions. He never refused to admit to a mistake. He was never angered by being wronged personally; the only thing that angered him was the breaking of God's laws. He was the humblest and simplest person; he used to tie rocks to his stomach because of hunger. He was compassionate towards women, children, and weak Muslims.

Despite the fact that he is the best human being, and the fact that he will be the first to intercede with God to allow people into Paradise, he used to sew his own clothes, make his own shoes, and carry sand alongside his companions.

Despite the fact that he shouldered the burden of the Islamic message including teaching, call to Islam, judicial duties, other duties, leading the armies, and joining raids, he was not too busy to visit weak Muslims, visit the sick ones, and attend their funerals. He was not too busy to perform his worship and pray all night; he was once asked, "Hasn't God forgiven all of your past and future sins?" He said, "Shouldn't I be a grateful servant [anyway]?"

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Isn't it time for Muslims to revert to Islam and to the traditions of the Prophet so that God may be pleased with them, and so that they may regain their glory and lead the world down the right path, the path of the Quran and the traditions of the Prophet?

God willing, we will continue this subject in the next issue.

Sayings of Early Muslims

[TC: In the rest of the page, the author quotes early Muslims. The quotes are used as proverbs and deal with personal behavior. This part has no intelligence value.]

[Page 36 is a blank page]

[Page 37]

[TC: In the first part, the author continues to quote ancient Muslims. The information has no intelligence value.]

In the Name of God the Most Merciful, Most Compassionate
Mujahid's Provisions Series
Sincerity – Continued

We have mentioned the importance of sincerity to a *Mujahid*. A *Mujahid* must purge his intent of any worldly desires. Of all people, sincerity is required from a *Mujahid* the most because he may lose everything in an instant; if he is not sincere in his *Jihad*, then he forfeits his life and the afterlife, which is the greatest loss. The issue we discussed gave rise to secondary issues about which the *Mujahideen* have been asking. These issues include:

- Issue 1: Is it permissible for a *Mujahid* to receive a salary from the Muslim treasury or from private persons? The answer is that there are two different types of people.

The first type is people who have the means to support themselves and their families without having to take money from the Muslim treasury or from any other party. Such people are not paid money from the *Jihad* fund or from charities; they are wealthy and should perform *Jihad* both physically and financially. This opinion is based on statements by some scholars in which they forbade receiving compensation for performing acts of obedience to God, including *Jihad*. There is much evidence in the Quran and in the traditions of the Prophet that supports this opinion. God Almighty said: “no reward have I asked of you: my reward is only due from Allah.” There are many verses in the Quran that forbid receiving compensation for performing acts of obedience to God. A story in the traditions of the Prophet shows that ‘Ubadah bin Al-Samit taught the Quran to some people, so one of these people gave him a bow as a gift. ‘Ubadah thought, “It’s not money. I can use it in carrying out *Jihad*.” Nevertheless, he asked the Prophet about accepting the gift. The Prophet responded, “If you do not mind wearing it as a collar of fire on the Day of Judgment, then accept it.” This story shows that ‘Ubadah taught the Quran to the people as an act of obedience to God. So the man’s gift amounts to rewarding ‘Ubadah for his act of obedience. The same is true for salaries, which are forbidden [in such cases]. The Prophet said, “Hire a person who would call to prayer without having to be compensated for it.” The traditions of the Prophet indicate that it is forbidden to receive compensation for performing an act of obedience to God. This is why scholars disagree about the validity of praying behind an Imam who receives compensation for his prayer. This evidence applies to those who have sufficient means; they are not allowed to receive compensations for their acts of obedience to God, including *Jihad*.

The second type is those who do not earn enough to support themselves or their families, or those whose *Jihad* activity does not leave them time to work and earn

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money; for such people, looking after the interests of Muslims does not allow them time to work. Muslims must support these people and their families through payments either from the Muslim treasury or from charity.

One story that is used as evidence to support this opinion is that after becoming a Caliph, Abu-Bakr was seen by 'Umar bin Al-Khattab and Abu-'Ubaydah bin Al-Jarrah going to the market to trade. They asked, "How do you get involved in trade when you have been given command of Muslims?" He responded, "How am I going to feed my family? You know that I was able to support my family through my work." They said that they would pay him, and started paying him half a sheep a day. When 'Umar became a Caliph, he was paid by the Muslim treasury. [TC: In the rest of the page, the author narrates the story that Muslims Caliphs were paid by the Muslim treasury because they could not work their businesses.]

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[TC: The first paragraph in this page recounts the story that ‘Umar bin Al-Khattab, the second Muslim Caliph, received payment for his position and paid those whose positions precluded them from working to earn money.]

Therefore, receiving salaries is permissible for those who work full-time in looking after the interests of Muslims or in *Jihad* and do not have the means to support themselves. Receiving compensation does not detract from their efforts or cast suspicion over their sincerity. The reason we said that people who can support themselves cannot receive compensation is that *Jihad* nowadays requires a lot of money, and the people conducting *Jihad* are incapable of providing all of the money needed. Therefore, it is the duty of wealthy people to spend money for the sake of God and to conduct physical and financial *Jihad*. God willing, this will be discussed in a different location.

- Issue 2: A person acts only for the sake of God and does not seek praise from the people, but the people praise him, which pleases him. Does that reduce his reward from God?

The Prophet was asked about people who perform good deeds for the sake of God, but people praise them for their good deeds. The Prophet responded, “This is the good tithing for the faithful.” It was also reported that the Prophet responded, “A man does a deed that causes people to like him.” In explaining this saying, Al-Nawawi, may God rest his soul, said, “This is good tithing that God is pleased with the person, so He makes people love him. This shows acceptance of that person by the people.” All of this is true as long as the person does not seek praise by the people, because seeking praise is despised.

The Prophet also said, “When God loves a human being, He calls Gabriel and tells him, ‘I love this person, so you should love him too.’ So Gabriel starts to love that person. Then Gabriel calls to everyone in heaven to love that person, and they start to love him. Then that person becomes accepted on earth.” Al-Nawawi explained, “The person becomes accepted on earth, which means that people start to love him and become pleased with him.” This shows that praise by the people is good tithing for a *Mujahid*.

A person who is praised by the people must be careful not to become arrogant as a result of that praise. He must not think that he earned that praise, which will cause him to become proud. Because if he does, he will have invalidated his work and condemned himself. Pride and arrogance are deadly diseases for a man. He must understand that success and guidance come from God. This is why God ordered us to ask him for guidance in every prayer. Success in obeying God requires a person to be thankful and humble before Him. We may discuss this some other time.

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- Issue 3: A person conducts *Jihad* for the sake of God, and as a result of that *Jihad*, he receives spoils and worldly benefits. Do such spoils and worldly benefits reduce the reward a person gets from God?

The answer is that those who conduct *Jihad* for the sake of God and receive spoils [as a result] are not considered the same as those who receive nothing, or those who expend effort and money while getting nothing in return. To elaborate, there are three types of *Mujahideen* who set out to fight against the enemies of God: some are killed, and these receive a full reward from God; some [survive but] fail to gain any spoils; and some survive and gain spoils. The Prophet said, “Those who participate in a campaign for the sake of God and gain spoils will have received two thirds of their reward from God in the form of those spoils. And those who do not gain spoils will be fully rewarded by God.” He also said, “Any expedition that does not gain spoils will be fully rewarded by God.” Al-Nawawi, may God rest his soul, said, “The correct opinion is that Muslim warriors who survive and gain spoils get less reward from God than those who do not survive, or survive but do not gain spoils. Spoils replace some of the reward they would have received from God for fighting. Receiving spoils means that they received two thirds of their reward in advance.” This opinion is supported by well-known statements made by the companions of the Prophet. He [unknown] said: “Some of us died without having received any worldly reward from God. And some of us died [IL].” Al-Nawawi’s statement makes a clear distinction between those who return [from war] alive and having gained spoils, and those who either survive but do not gain spoils, or are killed and do not return. This is true despite the fact that the reward for *Jihad* from God is the same for everyone, but God has guaranteed a reward for everyone, whether or not they gain spoils. The Prophet said, “God knows those who carry out *Jihad* for his sake. *Mujahideen* are similar to those who pray and fast. God has promised the *Mujahideen* that those who are killed will be admitted to Paradise, those who return will have their reward from God [on the Day of Judgment], or have spoils.” [TC: In the rest of the paragraph, the author lists multiple stories from the biography of the Prophet to support his opinions. The stories do not add to the intelligence value.]

Warning: One thing to keep in mind is that the information in Issue 3 should not make a Muslim avoid taking spoils; spoils of war are the best gains a Muslim may earn. It is well-known that the Prophet praised taking spoils: he considered spoils taking a good act for Muslims to undertake. He said, “I was given five privileges that no one had been given...I was allowed to take spoils...” He also said, “God made livelihood come from fighting.” When discussing the best ways to earn income, Al-Hafiz bin Hajar [TC: ancient Islamic scholar] said: “Higher than all of that is the income [a Muslim] earns by taking the property of infidels through *Jihad*. It is the way the Prophet earned his income, and it is the best way to earn income because it supports the cause of God.” This is why Al-San’ani, may God rest his soul, said, “[A Muslim] may attack the infidels for the sole purpose of plundering their property. This is what the Prophet did when he led the Badr raiders to take the camels belonging to the infidels. This does not contradict with

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the [purpose] of supporting God's cause. In fact, such action does support God's cause." God willing, the rules regarding the property of infidels will be discussed in detail in future installments.

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The Letter

In the Name of God the Most Merciful, Most Compassionate

Dear Mr. Abu-Muhammad:

Hello and happy holiday.

1. This is the first issue of the quarterly magazine. We are presenting it to you in some haste and hope you like it. It consists of three articles:
 - a. A series of articles dealing with issues of faith. It start with the topic of knowledge
 - b. Religious ruling regarding martyrdom operations.
 - c. Morals and manners series.

Quotes from early Muslims were included between articles. We are hoping that you would write the editorial, edit the magazine, and add the names of the authors of the articles. Please send us the names of the authors so that we may use the same names in future articles. Please send us any remarks you may have.

2. We have some questions and some requests:
 - a. Will the disk containing each [future] issue be sent to you the same way, using mail? Please provide us with an answer. How will the magazine be distributed here? Who will print and publish it here? We are asking in order to avoid a repeat of past events.
 - b. Requests:
 - i. Fixing the printer in order to finalize the magazine and other projects. We would like to inform you that there are other projects that do require a printer. If you are planning to send the magazine to Abu-Karim for editing, we ask that they refrain from adding or deleting anything. We also ask them not to add any jokes or sarcastic comments because this is a scholarly magazine. Please note that the writers of the articles demand that they approve any modifications to their articles in advance.
 - ii. We need a copier to finalize some religious projects.
 - iii. Look into increasing the financial support for [this] committee so that we may purchase some references that we cannot do without, including “Al-Fatawa”, “Al-Majmu’”, A large book for Hanafis [TC: A sect of Sunni Islam], “Al-Mughni”, some books about the traditions of the Prophet, a large book about the biography of the Prophet, and other books.
 - iv. Look into making the brothers working for the committee full-time employees so that we may accomplish the desired results.
 - v. Please send a printed copy of “Guidance for the *Mujahideen*.”

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3. Regarding the platform of the group, until now and as far as we know, the group has no clear platform through which it can be recognized by the people. There is no consensus with regards the [group's] publications; on the contrary, there is much criticism of those publications. We need a clear platform that communicates to the people the group's positions with regards to belief and ideology. We need this platform so that the members of the group may agree on rules that everyone must follow, or at least rules that can be adopted by the group. Some brothers have brought this up a while ago. Had we heeded their call then, we would have been close to completing this task by now. I'd like to remind [you] of something that I have mentioned in the past: even if it is a long-term goal, working to establish a religious committee is a very important matter that helps us avoid becoming victims of an individual's changes in opinions. In order to avoid any disagreement, it is possible to have Islamic scholars review any platform we write.
4. To answer your question about depletion of budget, the money we have left is enough for two months, or a little longer. However, we were afraid to remain quiet until we run out of money, in which case we would have to ask the brothers, who give us nothing and say: "There is no money, and we don't give any."

Thank you.

[TC: The rest of the pages in this document are either blank or illegible.]