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In the name of God, Most Gracious, Most Merciful

Kind brother... may God preserve you/ Peace, mercy of God and His blessing be upon you.

I received this letter from you some time ago (I think it was last Safar) however, I left it aside hoping to find time to respond to the brother's questions. I don't like to neglect the questions of the brothers if I can find a way to be able to answer their questions, because how many true brothers actually benefited from a word; we end up benefiting along with him. Nevertheless, what can we say, we are too busy. I never had the chance to respond, except for these days. Therefore, I said let me write some responses even if they are brief; perhaps he would benefit from them. Please send this response to him, and this is the time to get to the meaning. The answers are between the two brackets within the letter, with God's success.

In the name of God, Most Gracious, Most Merciful.

Peace, mercy of God and His blessing be upon you.

- Our kind Shaykh, I swear to God I love you in God

[Peace, mercy of God and His blessing be upon you, and may God love you in whom you loved me for]

Our honorable Shaykh, may God console you in our Shaykh, Ibn Jibrin.

I have some misunderstanding regarding some issues... I was discussing carrying out Jihad and its ruling with one of the brothers - he was one of those who carried out Jihad in Afghanistan after September. I told him that Jihad is an obligation and an absolute duty. He said to me "Do Mujahidin need you as a person, because according to my knowledge they need money more than they need people." It is quite the opposite. Just a week ago, I was in touch with one of the brothers, he said to me that after he completed his training course he remained idle for six months without engaging in any combat. He was given the option to carry out a martyrdom operation but he turned it down and he never went to the field. Is he telling the truth? If so, would he be or is it sufficient. If what he said was not true, then is it an

obligation? In addition, should I get permission from my parents or not?

[Praise to God, peace and prayer upon the messenger of God, his family, his companions and all those who supported him. Furthermore/ No, Mujahidin in the Afghanistan and Pakistan field don't need fighters at this stage (I stress the words "At this stage" because this report could change from time to time). They don't need large numbers of combatant Mujahidin. Praise God, there are numerous emigrants and supporters (residents of the country) available. This depends on the field and the ability of the Jihadi system (the group or the groups who exist in the field over there) to take them in and provide them with all the necessary requirements such as arming, training, educating and promoting them mentally and psychologically...etc, rather, even housing them, and taking care of their daily necessities.

Therefore, the Mujahidin either in the Islamic Emirate of Afghanistan (Taliban), or al-Qa'ida, or others don't have the capabilities to encompass huge numbers, for this specific reason. Meaning, because of financial shortages or capabilities even what relates to the geographic situation. Therefore, currently we are in a stage of so-called "pick and choose". We call upon those cadres who are specialized and skillful, whom Jihad is in need of in the first place. Then we call upon regular fighters according to the need, for what the leadership and those who are in charge of Jihad decide. Then we start accepting numbers gradually, through selections and recommendation, with God's success... this is regarding our fields over here. However, for other fields, it would depend on what that specific field requires. There could be a time when a field needs numbers of Mujahidin where another place does not, and so on and so forth. However, does this mean that we can say that Jihad now is adequate and not an obligation? In my opinion, this is not quite right, and I can't say that, for the time being Jihad is adequate and not an obligation, because in reality sufficiency is not taking place at the moment.

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The meaning of sufficiency, according to what the scholars had explained, is the occurrence of pushing back the enemy, or the occurrence of obtaining the numbers by which the enemy would be pushed back. Meaning, the enemy would be pushed and they won't need more than those numbers. In reality, this is not happening however. Our sufficiency, which I discussed, is due to our incapability to process huge numbers, which is for the most part

is due to the laxity of those who donate money within the nation. Likewise, slackness in technical competencies or highly specialized leaders and cadre, who God blessed with distinguished skills. Otherwise, bring me the money, the cadres and you will see what we can do. We will open fighting fronts and training camps for you, and what we could teach the enemy with God's support. God is He whose support is to be sought, God is sufficient, and He is the disposer of all affairs. I say that this sufficiency is a temporary one. Therefore, I can say to you that we might not need huge numbers today but several days later I might call "O! Youth of Islam let's go, we need more combatants" because this is a war and war consumes men, and may God support us. In addition, opening fronts would be according to capabilities, wisdom and interest. Therefore, special attention must be paid to this issue in particular. That is something else that I had been alerted to, speaking specifically for our field and other similar fields. However, what is the issue is beyond the land of Islam, rather the whole world.

First (the land of Islam): there is no doubt that many of the Muslim territories are occupied and controlled by the infidels and some of them have been occupied for centuries, and God is He whose help is to be sought. From "Andalusia" West, the outskirts of Southern Europe, Central Asia, the Balkans, the Caucuses and their surroundings, to Eastern Turkistan in China, to many countries in the Southeast of Asia, Singapore, Philippines, Thailand and others...or even India and large part of its land as well. All these areas were, at one time, the land of Islam and Islam's home. Then the infidel enemy took it. Therefore, Muslims must retrieve these lands from the hands of the infidels, then the rest of the Arab and Persian countries that are under the apostate governments, from our own kinfolk. Those must fight and carry out Jihad against them. Everyone who is able to carry out Jihad should do so. Fighting them with Shari'ah, even before going after the original infidels, fighting them in their own countries. However, fighting the original infidels (America and its allies) was advanced for the time being, as a reason that was given a greater weight. So who is going to carry out Jihad against those? And how could we say that Jihad is sufficient or enough, not obligation?...

The Second (My statement when I said the whole world): Because the entire world is waiting for us to conquer it with Islam, to invade and conquer the countries of infidels until there is no unrest, and the religion is for God, so the unbelievers don't have an overwhelming authority that deters people from entering or converting to Islam. This is a sufficient duty on the Muslim

nation, to begin with, and you see it as wasted and not factoring in. Then all have sinned, except those who responded or to God that he did what he could.

Therefore, what we say for the meaning of Jihad being an obligation upon us, right now, is that every Muslim must wage it according to his capabilities, what is fit and what is required from him to do. In sum, and as I repeatedly said, is the statement of Shaykh 'Abdallah ('Azzam) may God have mercy on his soul: "Catch up with the caravan." So, whoever holds on to the caravan of Jihad and Mujahidin tried hard, got himself ready, and spoke his mind saying: Here I am, one of the Muslim arrows; let the Muslim leadership throw me where it wants. Then he would be told: So-and-so, go to Chechnya because they need someone like you and because going there is easy for you, for example. And so-and-so goes to such-and-such place, and you so-and-so stay put and carry on this and that, such as economy, trading, business, writings, outreach and media or seeking knowledge. Therefore, for he who could get in touch with the Jihadi leadership to find out what is suitable for him to do, or what is required from him to do candidly, truthfully and faithfully, then it is clear. However for those who can't, which is the majority of people; he should be familiar with the general plans and try the best he could, and fear God, and confer the issue with the ones to closer religion and knowledge. Those among the righteous Jihadi loyalist. God will guide him and grant him success. By so doing, he had paid his dues and freed his conscience, God willing. God will accept from those who are virtuous. Therefore, the truth is that he does not or he is not abiding by asking his parents for permission to carry out Jihad in these days. God knows best, there is neither power nor strength but with God.

However, regarding the aforementioned brother who waited for six months or more before getting the chance to participate in any military action (participation in operations) this is normal and very common, based on the season he was in or due to many other factors. Living in Afghanistan with the tribes, it is not full of operations, killing and slaughtering the enemy of God, per se. Rather it is an integrated life; it includes training, fighting according to its specific time, its occasions, and according to the physical fitness of a person in need for such, and so on and so forth.

There are other tasks that complete Jihad, which are necessary, such as logistics, administrative and many other various specialties. However, most everyone gets the opportunity to participate in the fight (combat operations) more or less. Rather, the person has to be given the chance. Verily "It needs some patience" sometimes, and success is from God Almighty. So, for the brother who came to the Jihad battlefield, he should put this issue in front of his eyes, prepare himself to be patient, wait and be however he is order to be and never rush into anything. Jihad life is all good, blessings, reward and full of righteous deeds. The brothers in Qa'ida al-Jihad Network have a paper that is given to a brother who goes off to the battle carrying out Jihad. He reads it just before he leaves, and in it are things to remember and clarification of some important issues. We see this to be very significant to read before going off and waging Jihad. You can ask or request this from the brothers at "The Global Islamic Media Front" I am asking for guidance, steadiness and relief from God for me, you and all our beloved ones].

- Which is better, for the person seeking knowledge while he is at the start of that road, or to find a way to wage Jihad; should he go off and wage Jihad or should he seek knowledge first, complete it, and then go off to carry out Jihad? In addition, what do you advise or recommend reading for empowering the faith for a Mujahid?

[This issue varies from one person to another and from one situation to another. There can't be a single statement for everyone or in all circumstances. The person, as much as he could, should be seeking the advice of those who are knowledgeable and trusted people and he should trust in God. However, just to help you out, consider the situation: If such a student who is good in science or knowledge, requested to take that path. He advances, never fears any temptations or change to the worst, we seek shelter in God. Then it would be better for him to complete his study while his intention is on Jihad. And Jihad would be whenever they seriously requested from him to go off and carry out Jihad. This intention is a must and without it he won't be discharged. And the person who abides by it is the one who finds out that going off to wage Jihad is what has been ordered by Shari'ah and what needs to be executed right now. He would go off and leave studying and everything behind..

Regarding the books that I advise you to read: "Mashari' al-Ashwaq" by Ibn al-Nahas... a letter titled "Revealing the suspicions of disheartening from Jihad" collections of Harith

((al-Masri)) you can find this over the internet. And in the "Comprehensive Electronic Library" and the book of: "al-Wabil al-Sayyib Min al-Kalam al-Tayyib", "al-Jawab al-Kafi Liman Sa'al 'An al-Dawa' al-Shafi" both of those books by Ibn al-Qayyim.. also the book called "Husununa Muhadadah min Dakhiliha" by Muhammad Muhammad ((Husayn)) and many other very good books, praise God, and may God grant success].

- There are conditions and barriers that had been placed by the scholars to takfir the supporter. So do these conditions have to be available in a person by asking him directly or would it be sufficient in general. Just as the case in the land of the two sacred mosques, those who mock the religion in TV series. They studied monotheism and learned that mocking religion is a blasphemy, so I don't think that they are not aware of the ruling. Is the ruling against them just as a general case, or it has to be known or verified?

[The supporter would not be ruled or decreed with takfir unless we find out the conditions that apply to this ruling and the absence of its prohibitions. Scholars are familiar with this issue. However, for the general public, those who don't have knowledge, they are prohibited from engaging in excommunication; it is the task of the people of knowledge. A regular person, who is not specialized, would say: I don't know, go and seek the advice from scholars. This is his job with total belief in God Almighty, His religion and His messengers and his total disbelief in the Devil. However, there are those who takfir the nonbelievers, the person with general knowledge that does not rise to the level of the scholar, such as takfiring the real infidels, those who are not Muslims to begin with. For example, the obvious apostate, who declared his renunciation and moving away from Islam, we seek refuge with God, so forth and so on. Also he who cursed God Almighty, His messenger, His religion and he who mocks or laughs at God Almighty, his religion, His verses and His messenger. However, in one condition, the cursing and the mocking have to be clear and with no disparity. However, regarding what could be possible, whereas, it says: "Would this be considered a curse and mock or not?" This would be left to the scholar to decree on, therefore precaution is imperative in this, in order to be very certain. Otherwise, a human would perish. We are asking God for tranquility and well-being.

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This is a serious and dangerous topic. Still, the scholars of the nation fear and warn people from engaging in this issue

without any rights and any necessary power... Therefore, the person who is in charge of them (NFI) those whom you had mentioned, in the land of the two sacred mosques mocking religion on TV series. Its verification goes back to the person who looked into their situation and who knows their affairs from the people of knowledge there, and with God comes success... May God reward you with the best and grant you success in every good, for Jihad in his cause, with guidance and piety from God. And may God keep you and me on his right path, grant you and me with martyrdom in his cause, forthcoming and not leaving, confident, truthful, sincere. Praise to God the Lord of the universe, peace and prayer be upon Muhammad, his family and all his companions... peace, mercy of God and His blessing be upon you.

Your brother 'Atiyatallah ((Abu 'Abd-al-Rahman)). The end of April 2010.]

Our Shaykh, don't forget me in your prayer, saying that may God keep me on his right path and use us to support His religion.

May God reward and bless you, and may He reunite us in His abode's mercy and in the land of honor and leadership.

May God preserve you

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