

The Writings of Sheikh Abdul-Aziz ibn Myatt

- May Allah's Blessings Be Upon Him -



This is an extensive collection of the noble Sheikh Abdul-Aziz ibn Myatt's writings dating from his reversion to the Deen of Islam in 1419, of which some articles he may update from time to time. Thus, existing articles, updates and new ones, *Inshallah*, will be collected here not long after they are written and released.

Additionally, some of the articles here have internal links within the article text itself to other articles of the Sheikhs. Where possible I have linked them to the relevant retrievable files on this page, rather than to any other site holding them.

This page will, in time, be updated visually, with better navigation and all of the articles formatted in the same way. For those of you unaccustomed with the Islamic calendar please read [here](#).

Inshallah, this page is for the benefit of us all and the Islamic Deen. May Allah's blessings be upon the noble Sheikh and all whom receive guidance. *Alhamdulillah*.

If you have any comments, questions, queries or requests, please post them [HERE](#)

"This mortal life of ours is an opportunity, to gain Jannah. We can accept this opportunity, or decline it." - Sheikh Abdul-Aziz ibn Myatt [III](#)

LATEST: The Zionist Attacks on Gaza: A Personal View 8 Muharram 1430	CURRENT ARTICLES	ARCHIVED ARTICLES
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Sheikh ibn Myatt [in the Media, allegations and his responses](#).

- By and About Sheikh Abdul-Aziz ibn Myatt -

[From Neo-Nazi to Muslim](#) - and - [Autobiographical Notes Part 1, 2 and 3](#) (See also '[Interviews and Statements](#)'))

[Links](#)





The Islamic Calendar

The Islamic or Muslim Calendar is also known as the Hijri calendar. Islamic years are also called *Hijra years* because the first year was the year during which the Hijra occurred - the Islamic prophet Muhammad's, and his followers, emigration from Mecca to Medina in 622 (Common Era). Thus each numbered year is designated either H or AH, the latter being the initials of the Latin *anno Hegirae* ('in the year of the Hijra').

[The Online Islamic Date Converter.](#)

For further information on the Islamic calendar please see the [Islamic calendar Wikipedia article.](#)

Also see, the [Significance of the Islamic Calendar.](#)

Bismillah Ar-Rahman Ar-Raheem

The Zionist Attacks on Gaza: A Personal View

"And what is wrong with you that you do not fight in the Cause of Allah, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: ' Ya Rabb! Rescue us from this place whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help.' Those who sincerely believe fight in the Cause of Allah, and those who disbelieve, fight in the cause of Taghut. So, go and fight against the allies of As-Shaitan." 4: 75 - 76 Interpretation of Meaning

There was a time - how long ago it now seems - when I, as a recent and naive revert to our perfect Deen, believed that the majority of Muslims would do the right, the Muslim, thing (in accord with Quran and Sunnah) and - through Jihad Fee Sabilillah or supporting the Mujahideen - help and aid, in a practical way our oppressed brothers and sisters in Filistine and elsewhere.

There was a time - how long ago it now seems - when I in my naivety believed that the governments in lands where the Muslims were the majority would act in accord with Quran and Sunnah and so help and aid, in a practical way, our oppressed brothers and sisters in Filistine and elsewhere.

But, of course, the governments of Pakistan, of Egypt, of the Arabian Peninsula and elsewhere did nothing practical when Zionists killed, tortured, imprisoned and humiliated our brothers and sisters in Filistine and elsewhere. Instead, they continued to obey not Allah Subhanahu wa Ta'ala but their real masters in Amerika, and so stood by - with their armies, their weapons, their money - while the oppression, murder, torture, humiliation and imprisonment of our brothers and sisters continued. And of course, from among our billions, the numbers who went to the aid of our brothers and sisters, or who supported the Mujahideen in practical ways, could be numbered, at most, in the thousands.

Now almost ten years later - with the latest murderous attack by the heavily armed, Amerikan equipped, Zionists on our land, on our brothers and sisters in Filistine - has anything changed?

In respect of the governments of those lands where the Muslims are the majority, the answer is no, except that they have most certainly become even closer allies with the infidel Americans and have most certainly done and are doing - in clear defiance of Allah Subhanahu wa Ta'ala - the bidding of those and other infidels by arresting, imprisoning, murdering, and torturing those of our brothers and sisters who, seeking to only obey Allah Subhanahu wa Ta'ala are striving Fee Sabilillah and so seek to not only aid their oppressed brothers and sisters in the lands of the Muslims but also seek to make the word of Allah Subhanahu wa Ta'ala supreme in their own lands.

However, in respect of the Ummah, there has, it seems to me, been - Alhamdulillah - a change for the better. There has indeed been an awakening; a growing awareness of, and a desire to return to, Jihad Fee Sabilillah as the only practical solution, in accord with Quran and Sunnah, to defend our oppressed and humiliated brothers and sisters in Filistine and elsewhere; an increased awareness of Jihad Fee Sabilillah as the only practical solution, in accord with Quran and Sunnah, to remove the influence and interference of the kuffar from our lands so enabling us to live as Allah Subhanahu wa Ta'ala has commanded us to live, with only the Quran, the Sunnah, and Shariah as our guides. Allah Subhanahu wa Ta'ala says:

"Turn away from those who, turning away from Our reminders, seek only the life of the dunya." 53:29
Interpretation of Meaning

As Zionist missiles and bombs rain down again upon our brothers and sisters, as our Mosques are destroyed by the Zionists, as more and more of our brothers and sisters are murdered by the Zionists with weapons supplied by Amerika and Britain, how many of us are remembering, have now remembered - have felt in our hearts - our simple duty, given by Allah Subhanahu wa Ta'ala to give practical aid and support to our oppressed brothers and sisters who cry for our help? As the governments of those lands, where the Muslims are the majority, yet again stand idly by - obeying the dictates of their kaffir masters - how many of us are remembering, have now remembered - have felt in our hearts - that it is we individual Muslims who, trusting only in Allah Subhanahu wa Ta'ala, relying only on Allah Subhanahu wa Ta'ala and who with the support of Allah Subhanahu wa Ta'ala, can through Jihad Fee Sabilillah defeat our enemies, reclaim our lands, and make the word of Allah Subhanahu wa Ta'ala supreme? How many of us are remembering, have now remembered - have felt in our hearts - the promise of Jannah and so understand the delights of the dunya for the trivial things they are?

Allah Subhanahu wa Ta'ala says:

"Do not believe that those who are killed in the Way of Allah are dead. Rather, they are alive, fulfilled, and with their Rabb. They rejoice because of what Allah has bestowed upon them in His generosity. They rejoice because of those who have not yet joined them, but have been left behind - that no fear, no grieving should come to them. They rejoice because of the favour that Allah has shown them in His mercy: for no dishonour touched them and Allah always rewards the Believers. Thus for those who heard and answered (the Call of) Allah and His Messenger Muhammad after harm touched them - for those of them who did honourable deeds and feared Allah - there will be the best reward of all." 3: 169-172 Interpretation of Meaning

"Let those who would trade the life of this world for the life Hereafter fight in the Cause of Allah. And those who do fight in the Cause of Allah - whether they be killed or are victorious - will have bestowed on them, by Us, a great reward." 4: 74 Interpretation of Meaning

How many of us - in the past five or so years - can now recount stories of brothers, sisters, who have returned to our noble Deen because of what they have seen and heard was being done to their brothers and sisters by the infidels and their allies? How many of us can recount stories of brothers, sisters, who have stopped imitating the kuffar, stopped pleading with the kuffar for help, aid and assistance; who have stopped relying on the kuffar to solve our problems, to end our suffering and our humiliation? How many of us can recount stories of Muslims we know, or have heard of, who have placed their love for Allah Subhanahu wa Ta'ala above their love of the dunya and so taken practical steps to fight our enemies?

Not long ago, when I was on a long train journey from almost one end of England to the other, a young man - impeccably dressed in standard Western attire of suit and tie, and of rather, it seemed to me, Arab appearance - chanced to sit beside me and began to read a very thick book on "Islamic banking". Salaams exchanged, it transpired that he was, in fact, originally from Filistine, and, having studied at a prestigious English University, had stayed in England, was gainfully employed and was rather "secular", now, in his views. But the more we talked - about Islam, about Filistine, about the Zionist occupation of his land - and, in particular, the more he recounted to me the suffering, the humiliation, of friends, of relatives, at the hands of the Zionists, the more the Western veneer he had acquired over the years was stripped away until he once again Alhamdulillah felt his true, Muslim nature and that it is was Islam, and Islam alone, that was the answer. The answer was Jannah, not the dunya. The answer was Islam: not pleading with kaffir governments for help, aid and support. The answer was Islam: not imitating the kuffar. The answer was relying on Allah Subhanahu wa Ta'ala alone and not on the kaffir created, kaffir-led so-called United Nations. The answer was obeying Allah Subhanahu wa Ta'ala alone and so striving Fee Sabilillah to free our lands and establish Muslim communities where the only law was that of Shariah. So we parted, as brothers, and he with a promise to return, and, as a Muslim, fight our arrogant Zionist enemy.

One story, among so many. Allah Subhanahu wa Ta'ala says:

"Those deceived by the dunya, those who for whom their Deen is but a passing amusement, shall be, by Us, forgotten on That Day just as they themselves forget This Day and deny Our Ayat." 7: 51 Interpretation of Meaning

"You who believe! What is wrong with you that you did not rush forth when called [to aid] the Way of Allah? Or is it that you love this earth so much - that you crave its comforts so much - that you forget the next life where such earthly things are revealed for the insignificant comforts they are?" 9: 38 Interpretation of Meaning

Abdul-Aziz ibn Myatt
8 Muharram 1430

CURRENT ARTICLES

All current articles were written from between 1427 to present (other than interview which will all be linked from 'Current' and 'Archived').
All undated articles remain in the [archived](#) section.
Inshallah, in time any mistaken section allocation of articles and dating will be amended.

All articles within both the 'Archived' and 'Current' sections will be organized into date order in their respective categories below, soon.

[Islamic Date Converter](#).

Back to the [main page](#).

LATEST ARTICLE: [In Reply To John Hutton](#) - 15 Zul al-Qi`dah 1429

ISLAM	THE KUFFAR
Honour Is From Allah Alone - 26 Ramadan 1429	Challenging The Kuffar - 7 Safar 1429
The Revival of Aql - 30 Zhul al-Qidah 1428	Arrogance of Infidels: Foreign Devils, Infidels, & Al-Islam - 14 Jumaada al-Thaani 1428
The Superiority of Islam & Myth of Western Civilization - 8 Rabi Awal 1427	Takfir, Ignorance and Aiding the Kuffar - 1 Safar 1428
The Revival of Islam - 18 Safar 1427	Spying For, Aiding and Imitating, the Kuffar - 1428
	The War Against The Kuffar - Aprox. 10 Dec 2007
WAR	The Ignorance of Infidels - 13 Shaban 1427
The Jihadi Intifada - 27 Shaban 1428	The Decadence and Deceit of the Kuffar - 17 Ramadan 1427
A Never Ending War -28 Muharram 1428	Myths and Lies of the Kuffar - 20 Jumaada al-Thaani 1428
The War Against Islam - 19 Rajab 1427	The Superiority of Islam and the Myth of Western Civilization - 8 Rabi Awal 1427
The Zionist Attacks on Gaza: A Personal View - 8 Muharram 1430	Errors of Kuffar: Kafir Error of Civilisation & Progress - 25 Shaban 1427
	Errors of the Kuffar: The Kafir Error of Freedom - 18 Shaban 1427
MISCELLANEOUS	Some Errors of the Apostates - 3 Rabi Awal 1427
An Open Letter to Martin Amis - 18 Muharram 1429	In Reply To John Hutton - 15 Zul al-Qi`dah 1429
Islam, The Numinous Way, and Zionist Rumours - 26 Zhul al-Hijjah 1428	
On-Line Dialogue Transcript - 13 Safar 1427	MARTYRDOM
In Reply to Nick Griffin - 23 Safar 1427	Are Martyrdom Operations Lawful? - 3 Rajab 1428
On Translation: Siyasah and Politics - 10 Rabi Awal 1427	Questions Regarding Martyrdom Operations, Jannah and Jizya - 4 Rajab 1428
Lal Masjid, Musharaff and The Dishonour of al-Junud - 26 Jumaada al-Thaani 1428	In Reply to Sheikh Salman b. Fahd al-Oadah - 16 Ramadan 1428
	The Evil That The Kuffar Do - 5 Safar 1428
FAITH	Deen Al-Islam and the Question of Civilians - 14 Zhul al-Hijjah 1428
The Difference Between Femaan and Kufr - 12 Zul al-	Islamic Extremism: New Propaganda Myth of

Qidah 1429	the Infidels - 5 Ramadan 1428
	<p>Killing 'Innocents': discussed here The Aims of Al-Qaida (here also), here ibn Myatt: Covenant of Security, here: 'Thinking Like A Muslim', here: 'In Reply to Sheikh Salman b. Fahd al-Oadah', here: 'ibn Myatt: Are Martyrdom Operations Lawful (According to Quran and Sunnah)?', here 'ibn Myatt: Questions Regarding Martyrdom Operations, Jannah and Jizya'</p> <p>Also where he states: "In respect of Sheikh Abu Baseer at-Tartusi, I incline toward the view that he might be mistaken in some of the things he has said, especially in relation to martyrdom operations in Dar al-Harb. For instance, he has spoken about some such operations being haram because they can or might or have resulted in the death of "innocent" people, and involve the Mujahid in "suicide". I have written several articles striving to express the view that I myself incline toward - such as "Thinking Like a Muslim" and "Are Martyrdom Operations Lawful According to Quran and Sunnah?" (the publication of which on the muslimcreed website was, I believe, one of causes which led the kuffar to close down that site) - which view of mine is that such operations are legitimate, according to Quran and Sunnah, and that it is an error to apply the terms and concepts of the kuffar, such as "innocent" and "civilian", to Deen Al-Islam, and that using such terms amounts to an imitation of the kuffar."</p>
	INTERVIEWS AND STATEMENTS
	Responses to allegations that ibn Myatt is no longer a Muslim
	From Neo-Nazi to Muslim - Revised 2 Shaban 1428
	Question for David Myatt - circa 3 Shaban 1427 and 16 Ramadan 1427
	Autobiographical Notes Part 1, 2 and 3 - 1422 to 1428
	Interview with Abdul-Aziz ibn Myatt - 7 Safar 1427
	Islam, Honour and Duty - 20 Rajab 1427
	A Statement to Journalists - 23 Rabi Al-Thaani 1428
	More Questions (Questions for David Myatt) - 13 Jumaada al-Thaani 1428
	Response to allegations reg. ibn Myatt on IA Omnipitus2006's obsession with Ibn Myatt)
	01/12/07- 'No, I am not a racist' -The Guardian (Response linked within article)
	01/07/04- 'Come And Be A Muslim, Nick' -Sunday Mercury (Response linked within article)
	Questions to ibn Myatt on IslamicAwakening - 26/08/2006
	Interview with IslamOnline.net - 13/03/2006
	Abuz Zubair questions Ibn Myatt - 26-08-2006

ARCHIVED ARTICLES

All archived articles were written up until 1426 and date back to the time of the noble Sheiks reversion to Islam in 1419.

Some articles appear to be undated and for this reason will remain in the archived section. Inshallah, in time any mistaken section allocation of articles and dating will be amended. Articles from 1427 through to the present are located in the [current](#) section.

All articles within both the 'Archived' and 'Current' sections will be organised into date order in their respective categories below, soon.

Although some articles are in **red** (which appear to be currently unavailable), Inshallah, they will soon be re-released.

[Islamic Date Converter](#).

Back to the [main page](#).

ISLAM	THE KUFFAR
Islamic Law and the Islamic Way of Life - 7 Oct 2001	The Difference Between Us - 12 Rajab 1426
A New Beginning: The wisdom of the Prophet Muhammad - Unknown	Infidels, The West and Al-Islam: Some Terms Explained - Unknown
Why I Am A Muslim - 29 Oct 2001? .	Tolerance, Hatred and Deen Al-Islam - A Question of Balance - Unknown
What I find wonderful about Islam - Unknown	Concerning Al Aqd Al Amaan: Covenants of Security - Unknown
My Conversion to Islam - 20 Jumad Awal 1419	Human Rights - Taghut of the kuffar - 16 Shawaal 1425
Hikmah: The Beauty of Islam - 1425	Peace and Democracy: or Surrendering to the Kuffar - Unknown
Some Principles of Authentic Islam - Unknown	Democracy: Imitation of the Kuffar - Unknown
Thinking Like A Muslim - 24 Ramadan 1426	The Fear of Islam and the War Against the Kuffar - Unknown
The Perspective of Islam - Unknown	A Brief Guide to Kaffir Speak - Unknown
The Misrepresentation of Islam - Unknown	The Hypocrisy of the Kuffar - Unknown
The Knowledge of Islam - 29 Rajab 1424	The Tughyan of the Kuffar (aka <i>The Tyranny of the Kuffar</i>) - Rajab 1423
Siyasha: The Way of Islam - Unknown	The Incitement of Islam: Al-wala wal-bara - 13 Rajab 1426
Tolerance, Hatred and Deen Al-Islam - A Question of Balance - Unknown	What Is Imitating the Kuffar? - Unknown
Whose Law Do We Obey? - 17 Jumaad Al-Thaani 1425	
Basic Introduction to Islam	MARTYRDOM
Islam, Honour and Ecology: The Natural Balance of Mortal Life - Unknown	The Islamic Ruling on the Permissibility of Martyrdom Operations - Unknown
Islamic Law and the Islamic Way of Life - Unknown	Concerning Al Aqd Al Amaan: Covenants of Security - 21 Muharram 1428
Islam: Way of the Honourable Warriors - 1421	The Kaffir Errors of Ideology & Islamo-Fascism (See also <i>'The Kaffir Errors of Ideology & Extremism'</i> in ' From Neo-Nazi to Muslim '))
Islam and Western Industrialization - Unknown	Sheikh Al-Qaradhawi Speaks On The Legitimacy Of Martyrdom Operations - Jul 24, 2003

Islam: A Question of Identity - Unknown	<p>Killing 'Innocents': discussed here The Aims of Al-Qaida (here also), here ibn Myatt: Covenant of Security, here: 'Thinking Like A Muslim', here: 'In Reply to Sheikh Salman b. Fahd al-Qadah', here: 'ibn Myatt: Are Martyrdom Operations Lawful (According to Quran and Sunnah)?', here 'ibn Myatt: Questions Regarding Martyrdom Operations, Jannah and Jizya'</p> <p>Also where he states: <i>"In respect of Sheikh Abu Baseer at-Tartusi, I incline toward the view that he might be mistaken in some of the things he has said, especially in relation to martyrdom operations in Dar al-Harb. For instance, he has spoken about some such operations being haram because they can or might or have resulted in the death of "innocent" people, and involve the Mujahid in "suicide". I have written several articles striving to express the view that I myself incline toward - such as "Thinking Like a Muslim" and "Are Martyrdom Operations Lawful According to Quran and Sunnah?" (the publication of which on the muslimcreed website was, I believe, one of causes which led the kuffar to close down that site) - which view of mine is that such operations are legitimate, according to Quran and Sunnah, and that it is an error to apply the terms and concepts of the kuffar, such as "innocent" and "civilian", to Deen Al-Islam, and that using such terms amounts to an imitation of the kuffar."</i></p>
The Taliban and Women - 29 Sept 2001 ↱	
Thinking Pure Islam - Unknown	
Islamic Knowledge verses Western Ideas - Unknown	MISCELLANEOUS
Islam, the West and Politics - Unknown	Sunday Mercury Reply - 15 Jumad Al-Thaani 1425
Islam and Democracy - Unknown	An Open Letter to Nick Griffin of the BNP - 18 Muharram 1429
A Question of Islam and the West - 29 Jumaad Al-Awal 1424	Autobiographical Ramblings - Unknown
Islam - A question of Identity - Unknown	Reply from Abdul-Aziz - 15 Jumad Al-Thaani 1425
A Way Forward? - Ramadan 1420	Nationalism, Race, Culture and Islam - 28 Jumaadi Al-Thaani 1425
Allahu Akbar! - 25 Jumaad Al-Thaani 1425	The Way of the Salaf: Ahlus-Sunnah wal-Jamaa'h - Unknown
Islam & the Western Myth of Human Rights Or Why I Support the Taliban - 3 Nov 2001	The Mistakes of Arrogance - 12 Zul al-Qi`dah 1422
Islam and Western Industrialization - Unknown	Some Words Regarding Statements Made by Prisoners - 13 Zul al-Qi`dah 1422
Honour and Islam: The perfect example of Imam Ali Ibn Abu Talib - <i>Unknown</i>	Qunot Nazilla -
A Call To All Muslims - 14 Oct 2001 ↱	Are We Extremists? - Unknown
Renewal - Unknown	Comment on a Recent Fatwa - 23 Jumaada Al-Thaani 1424
The origin of Good: More rambling notes about life - Unknown	Our Simple Choice - 1422
Our Current Situation - Unknown	The Way Forward: Islam and the West - Ramadan 1420
	Islam and National Socialism articles
Jihaad Song - Unknown	Questions About Islam and National Socialism - 1424
Reflections on Islamic Travels - 2 Jumaada Al-Thaani	INTERVIEWS AND STATEMENTS

1424	
What Is Wrong With The Ummah? - 28 Thul-Hujja 1423	Responses to allegations that ibn Myatt is no longer a Muslim
War Between Imaan and Kufr - Unknown	From Neo-Nazi to Muslim - Revised 2 Shaban 1428
The Cause of Our Failure - Unknown	Autobiographical Notes Part 1, 2 and 3 - 1422 to 1428 Question for David Myatt - between 3 Shaban 1427 and 16 Ramadan 1427
Islam and the West: A Clash of Civilizations? - Unknown	
A Basic Introduction to Islamic Philosophy - 1419	Interview with Abdul-Aziz ibn Myatt - 7 Safar 1427
	Islam, Honour and Duty - 20 Rajab 1427
WAR	A Statement to Journalists - 23 Rabi Al-Thaani 1428
A Convert's View of The Recent Events - 4 Rajab 1422 AH	More Questions (Questions for David Myatt) - 13 Jumaada al-Thaani 1428
Muslim Sanctuary: The Real Cause of the Invasion of Afghanistan - 1422	Response to allegations about ibn Myatt on IslamicAwakening (<i>Omnipitus2006's obsession with Ibn Myatt</i>)
Islamic Sanctuary: Real Cause of the War - Unknown	01/12/07-' No, I am not a racist '-The Guardian (Response linked within article)
Jenin: The Name We Shall Remember - Unknown	01/07/04-' Come And Be A Muslim, Nick '-Sunday Mercury (Response linked within article)
Mistake Upon Mistake, Lie Upon Lie - 15 Shawaal 1425	Questions to ibn Myatt on IslamicAwakening - 26/08/2006
Obeying Only Allah - 8 Shawaal 1425 and update of 21 Jumaad Al-Thaani 1426)	Interview with IslamOnline.net - 13/03/2006
The Significance of the Taliban for the Muslim Ummah - 8 Rabi` al-Awal 1425	Abuz Zubair questions Ibn Myatt - 26-08-2006
Palestine, Islam, The West, and the Zionist Quest for World Domination - Unknown	
Why I Support Sheikh Usama bin Laden (Hafidhaullah) - 18 Thul-Hujja 1423	
Authentic Islam: Or Why I Support The Taliban - 9 Sha'ban 1422	
The Crusade War Against Islam - 1422 .	
In Praise of Jihad - Unknown	
A War Within Islam - 27 Rajab 1424	
The War Between Imaan and Kufr Will Continue - Unknown	
The Arrogance of America: A Muslim View of the War in Afghanistan - Shaban 1422	
To Who Is the American Government Accountable? - 14 Ramadan 1422	
Why America can not win it's declared war agianst Islam - Unknown	
Why America Cannot Win - Unknown	
Why Sheikh Osama bin Laden Has Won - 1422 AH	
The Goals of Sheikh Osama bin Laden - Unknown	
Bush: The Terrorist (Indictment of President Bush, The Terrorist) - 19 Shawwal 1422	

Various essays on Islam and national-socialism - Unknown		
One Story of American Arrogance - 20 Zul al-Qi`dah 1422		
The Just War - 1423		



Sheikh ibn Myatt in the Media

(and his responses, where their is one, linked within the original articles).

[A Statement to Journalists](#) - 23 Rabi Al-Thaani 1428 - by Sheikh Abdul-Aziz ibn Myatt

[Sheikh ibn Myatt on Wikipedia](#). (No response known yet)

ibn Myatt responds to [allegations about him on IslamicAwakening](#) (*Omnipitus2006's obsession with Ibn Myatt*) and regarding [articles written by him \(and forgeries\)](#) from '*Islam, Honour and Duty*'.

ibn Myatt responds to allegations that he is no longer a Muslim:

- * [here](#), [here](#), [here](#), [here](#), [here](#), and [here](#) from '*Omnipitus2006's obsession with Ibn Myatt on IslamicAwakening*'
 - * [here](#) from '*Islam, Honour and Duty*'
 - * [here](#) from [An Interview with Abdul-Aziz ibn Myatt](#)
 - * [here](#) from [Questions for David Myatt](#)
 - * [here](#) from an [Interview with IslamOnline.net](#)
 - * [here](#), and [here](#) from [Abuz Zubair questions Ibn Myatt](#)
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Newspaper articles commenting on Sheikh ibn Myatt

- * Dec 01 2007, '[No, I am not a racist](#)' - The Guardian (Response linked within the article)
 - * Apr 24 2006, '[What the neo-Nazi fanatic did next: switched to Islam](#)' - The Times (No response known yet)
 - * Aug 01 2004, '[Come And Be A Muslim, Nick](#)' - Sunday Mercury (Response linked within the article)
 - * Feb 16 2003, '[Midland Nazi Turns to Islam](#)' - Sunday Mercury (No response known yet)
-

Books commenting on Sheikh ibn Myatt

- [Right here, right now](#) (No response known yet)
- [The Enemy of My Enemy](#) (No response known yet but see [Questions About Islam and National Socialism](#))
- [Black Sun: Aryan Cults, Esoteric Nazism and the Politics of Identity](#) (No response known yet)

From Neo-Nazi to Muslim

by

Abdul-Aziz ibn Myatt

(David Myatt)

5 Rabi Awal 1427

(Revised 2 Shaban 1428)

(This is a much revised and enlarged version of an article I wrote on 20 Jumad Awal 1419 entitled *My Conversion to Islam*)

"And remember Allah's blessing upon you when you were enemies, and He brought your hearts together, so that by His blessing you became brothers." Quran 3:103 Interpretation of Meaning

Islam - submission to the will of Allah. I converted to Islam because there came a time when both my mind and my heart accepted that there was no god but Allah Subhanahu wa Ta'ala and that Muhammad (salla Allahu 'alayhi wa sallam) was His Messenger. All that I had believed and upheld before this conversion is at worst wrong, and at best irrelevant. My duty now, the purpose of my life, is to submit to the will of Allah Subhanahu wa Ta'ala - to live, InshaAllah, as a Muslim in the way that Allah Subhanahu wa Ta'ala has decreed, through His Prophet and Messenger, Muhammad (salla Allahu 'alayhi wa sallam). One of the many wonderful things which occurred on the day I converted was when the Imaam of the Mosque explained that by accepting Islam I had begun a new life - Allah Subhanahu wa Ta'ala had forgiven me my past, and it was as if I started my life again with my Book of Life, the record of my deeds, empty.

"It is not for the believer - man or woman - when Allah and His Messenger have decreed a matter, that they should have any option in their decision. For whoever disobeys Allah and His Messenger has indeed strayed into plain error." 33:36 Interpretation of Meaning

Thus did I acquire a new life, a new identity - for I am a Muslim, and all Muslims are my brothers, wherever they happen to live, and whatever race they are said to belong to. How was it that I, a Westerner with a history of over twenty-five years of political involvement in extreme "right-wing" organizations - a former leader of the political wing of the neo-Nazi group Combat 18 - came to be standing one Sunday outside a Mosque with a sincere desire to go inside and convert to Islam? The simple answer is that it was the guidance of Allah Subhanahu wa Ta'ala - He guided me there. As for my political past, it belongs to the past. All I can and should do, as a Muslim, is to trust in Allah Subhanahu wa Ta'ala, The Most Merciful, He Who Often Forgives.

In terms of the 'Western' explanation that most Westerners will seek in order to try and understand my conversion, I suppose my journey toward Islam began when I first went to Egypt - over ten years before my reversion to Islam - and, as a tourist, visited a Mosque. The Adhan - the call to prayer - had begun and I was struck by its beauty. It is fair to say my heart responded to it in a way that, at the time, I did not understand. Then, I knew little about Islam, and at that time I did not investigate it further, returning to my life in England, and my political activities. Yet something of that moment of beauty stayed with me, in the months after my visit - as did the image of the Sun rising in Cairo over the minaret, the dome, of a Mosque as I cycled along the dusty road from the airport toward the city, heading for the desert.

Less than a year later, I returned to Cairo with my wife. We spent two weeks travelling, visiting the usual tourist sites -

but it was "Islamic" Cairo that we both enjoyed the most, and we spent several days wandering around there, she suitably and modestly attired (in a garment she had made herself) and I with my Tweed cap, long baggy trousers and rather bushy red beard. Everywhere we were greeted with friendliness, and I was in some ways sad to leave, although I did not know then why I felt sad. I did not at that time make any connection between the way I felt, and Islam, even though I once had spent an hour or so outside a Mosque waiting to hear the Adhan again and even though, while browsing in a bookshop in Cairo, I had bought a copy of an English interpretation of the Quran. I just felt, vaguely, that I wanted to know more about the people and what I considered was their culture. My wife (who did not share my political views) and I even took to eating, while there, with only our right hands so as not to give offence, for, like her, I considered that manners were important, and - unlike her - part of being English, as if the English had some kind of monopoly on manners.

The next year, we returned to Egypt again, as we returned the year after that, although two months after our last visit my wife fell ill, to die six weeks later of cancer. Yet each time we returned to Egypt we both learnt a little more about the people, and what I still regarded as their culture, and each time, after our visits, we returned to our English way of life: she to her rather quiet, unassuming, life and I to my political activities and my pride in being English. In those days, I believed that it was our nation, our national culture, which defined us and which therefore was of supreme importance, and I felt I had a duty to fight to preserve this culture, and the identity I assumed went with it. Thus, I was staunchly - and in the previous decade, violently - opposed to non-White immigration into Britain and had twice been jailed for violence in pursuit of my political aims. In addition, I regarded Western culture, and what I called Western civilization, as superior to any other, and was very proud to be English. Had we not built the greatest Empire, the most civilized Empire, the world had ever seen? For over two decades I had been active in various nationalist political organizations, and various para-military groups, as I had written several articles, and essays, about nationalism and National-Socialism. Indeed, it is true to say that I was a National-Socialist - a nazi; someone who admired Adolf Hitler and who sincerely believed that he had created a good, and honourable, society for the German people, and that a campaign of lies, disinformation and propaganda had been directed at him, and at National-Socialist Germany. I really did regard him as a good man, an honourable man, just as I strived, in my own way, to be honourable - to do my duty to my people, my nation, believing that sometimes hard choices, hard decisions, have to be made and that violence was justified, and indeed necessary, to achieve my political aims, for how else could our nation, our race, be saved?

Not long after the death of my wife, I went back to Egypt - to wander into the desert, and to find a kind of peace there. Back in Cairo, an Egyptian I had met invited me into his home and I spent a very happy evening there. We talked, briefly, about Islam, but I was too enwrapped in my own life, my own personal concerns, to discuss the matter further. But the people, the sights, the sounds, the smells of Egypt - the sound of the Adhan - lingered in my memory, month after month, following my return to England.

It was around that time that the violent National-Socialist group Combat 18 came to public attention, and I enthusiastically helped them for over three years - often by writing racist articles; often by giving speeches and attending various events. And yet I could never quite forget the sound of the Adhan, the feeling of being alone in the desert and what I can only describe as the wonder of Islam. It was as if I had caught a glimpse of something strange, and beautiful: a fleeting memory of another world; a memory of something sublime, sacred, which made my own life, and especially my own political aims and views, seem small, insignificant, and maybe even unethical.

Years ago I had experienced - or believed I had experienced - something of the divine, the sacred. This was when - following my release from my second term of imprisonment for violence - I went on a retreat in a Nazarene monastery, following many months of thinking about politics, religion, and life in general. I eventually stayed two years at the monastery, becoming a monk - more drifting into it, than out of conviction. Toward the end of my time as a monk I began to believe that I was shirking what I still regarded as my duty to create a better world, by means of politics. Thus I left, to travel and wander for a while, before returning to nationalist politics, to my pride in being English.

It was during my time with Combat 18 that I decided to return to Egypt. It was an Egypt-Air flight, and I spent well over an hour listening to the Quran, which I found was being broadcast on one of the channels of the "in-flight" entertainment system. Immediately, in Cairo, I felt at home, at ease, and I really did sense, then, that I belonged in

such a place with minarets and the Adhan around me. I have always loathed cities and large towns - but Cairo was somehow different. I liked it (and still do) - despite the overcrowding, the noise, the traffic, and it was during this visit that I began to appreciate the difference between Arab nationalism, and Islam, for I talked to several Egyptians, and several Muslims, about their land, about Islam, about life in general.

I returned to England to find bad-manners, arrogance, materialism, decadence, and for the first time in my life I did not really feel comfortable among my own people. But gradually, over the coming months, the feeling faded, and I continued with my political work - believing I could and should make a difference; that the answers of nationalism and National-Socialism were right. For I was still in thrall to my own ego, my own Western way of life.

Reversion to Islam:

My conversion/reversion really begin when I started a new job, working long hours on a farm, often by myself. This followed my arrest by a special Police team from Scotland Yard who were investigating me for incitement to racial hatred, and conspiracy and incitement to murder. Prior to my arrest, the founder and first leader of Combat 18, and one of his close friends, had been arrested for murder, and both of them would be convicted of murder and sentenced to many years in Prison.

I was released, while the Police tried to find sufficient evidence to convict me in British Court of Law. In the end, they would spend over three years trying to gather this evidence, and their investigation involved the Police forces, and the intelligence services, of Canada, France, and the United States. I was arrogantly determined to continue my political work and that of Combat 18, but I was losing my enthusiasm - not because of my arrest, or my pending trial, or anything similar, but rather because I had glimpsed that other world again: the world of the divine, of God. The world that I felt on hearing the Adhan; that I felt on hearing the Quran on my flight to Egypt; the world I felt when alone in the desert, knowing how close I was to death, how slender was my own thread of life. It was as if in the desert, on hearing the Adhan, on hearing the Quran, on talking with a well-mannered Muslim, I felt the reality of God.

"Allah (alone) has power over, and is the (sole) master of, all things. The creations in Heaven and Earth, the very change of Night to Day, are Signs for those gifted with intelligence, those who whether sitting, standing or reclining on their sides, give praise to Allah and who frequently recall these creations in Heaven and Earth, (saying): 'You who are our Rabb - You created all these things for a purpose; the achievement is Yours alone.' " 3:189-191 Interpretation of Meaning

"This present life is only like water which We send down from the clouds so that the luxuriant herbage sustaining man and beast may grow; until when the Earth puts on its lovely garment and becomes adorned, and its people believe that they are its masters - down then comes Our scourge upon it by night or in broad day, laying it waste as though it had not blossomed yesterday. Thus We make plain our Signs to thoughtful men." 10: 24-25 Interpretation of meaning

The close contact with Nature I encountered on the farm, the toil of manual labour, really did restore my soul, my humanity, and I became slowly aware, over a period of many months, of the Oneness of the Cosmos and of how I was but part of this wonderful Order which I felt God had created. In my heart and in my mind I was began to feel that this Order had not arisen by chance - it was created, as I myself was created for a purpose. I felt the truth of the one and only Creator in my heart and in my mind. For the first time in my life, I felt truly humble. Then, as if by chance (but I assume it was the guidance of Allah Subhanahu wa Ta'ala) I took from my bookcase one of the copies of the Quran I had bought after one of my visits to Egypt. I began to read it properly - before, I had merely "dipped into it", reading a few verses, here and there. What I found was logic, reason, truth, revelation, justice, humanity and beauty. Then, with a desire to find out more about Islam, I "surfed the Internet" for Islamic sites. I found one with audio files of Adhan and Salat and Suras from the Quran. Again, my heart responded. There was no need for words.

In the next few days I found more web-sites as I read all I could about Islamic beliefs, travelling to Oxford, and London, to find books about Islam. Stripped of my prejudices, my arrogance, my belief in Western superiority, here was everything that I myself felt, and always had felt in my heart to be true: dignity, honour, trust, justice, community, truth, an awareness of God on a daily basis, the need to be self-disciplined, the spiritual way before materialism, and

the recognition of how we, as individuals, are subservient to God. I marvelled at the life of Muhammad (salla Allahu 'alayhi wa sallam) and at the spread of Islam - at how those early Muslims, once "rough and ready" nomads, had through only the words, deeds and revelations of the Prophet, created perhaps the most civilized civilization there has ever been. I became enthralled reading about the life of the Prophet Muhammad (salla Allahu 'alayhi wa sallam), for there was something remarkable here: he seemed to represent everything I felt in my heart and my mind to be noble and civilized. In fact, he seemed to me to be the perfect human being: the perfect example to follow.

The more I discovered about Islam, the more it answered all the doubts, all the questions, of my past thirty years. It really did feel as if I had "come home" - as if I had at last found myself, as if I could see things clearly for perhaps the first time. Now, I would sit for hours listening to recordings of the Adhan and the Quran in Arabic. Truly, here - I felt - in Islam was the numinous, the sacred; the way for us to become, to behave like, civilized human beings.

Thus, my own conversion became not a question, but a duty. For I had found and accepted the truth that there was no god but Allah Subhanahu wa Ta'ala and that Muhammad (salla Allahu 'alayhi wa sallam) was His Messenger.

So it was that I came, on Sunday morning, to be standing outside a Mosque with the sincere intention of converting to Islam. For nearly half an hour I hesitated - for these were the people who, twenty five or more years ago, I had been fighting, on the streets. These were the people I had sworn at and had used violence against - indeed, one of my terms of imprisonment was a result of me leading a gang of skinheads in a fight against "Pakis". These were the people I had spent thirty years trying to get out of Britain. How would they react to the former leader of the neo-nazi NSM walking into "their" Mosque?

At first when I, very nervously, entered there seemed to be no one around. Out of respect, I removed my shoes and knocked on an inner door. The Imaam opened it - but he could not speak English, and I tried to say something in Arabic but the only thing that made sense was Shahadah. Soon, someone was fetched, who translated, and the Imaam embraced me. They were so pleased and so friendly - so brotherly - that it brings tears to my eyes now as I remember it, and I thank Allah Subhanahu wa Ta'ala that I found the true Way in the end.

Nationalism, Race and Islam:

Prior to my reversion to Islam, I had a great pride in what I regarded as my own culture, my own people, my English ancestry, and my own nation. Indeed, it is true to say that I regarded what I termed the "Aryan" peoples of the world - and the civilizations I believed they had created - as superior. Furthermore, I believed that "race" and "nation" were important, and worth fighting for and - if necessary - dying for. I also defined myself through such things - considering myself an Englishman with a great heritage.

Now, I know I am a Muslim - that is, I look to Islam, to Allah Subhanahu wa Ta'ala and His Prophet and Messenger, Muhammad (salla Allahu 'alayhi wa sallam) to provide me with all the answers, the identity, I need. I define myself in terms of submission, in terms of obedience to Allah Subhanahu wa Ta'ala and His Prophet and Messenger, Muhammad (salla Allahu 'alayhi wa sallam) - for my Shahadah was and is a life-long oath of obedience and loyalty to Allah Subhanahu wa Ta'ala and His Prophet and Messenger, Muhammad (salla Allahu 'alayhi wa sallam). Thus, I am duty-bound, honour-bound, to obey them. I have no choice - I do not want a choice, for as Allah Subhanahu wa Ta'ala says:

"It is not for the believer - man or woman - when Allah and His Messenger have decreed a matter, that they should have any option in their decision. For whoever disobeys Allah and His Messenger has indeed strayed into plain error." 33:36 Interpretation of Meaning

Thus, I now know and understand that, for a Muslim, such things as "race" and "nation" and one's ancestral culture, are not important. Indeed, they are 'Asabiyyah. As I wrote in my essay *Nationalism, Race, Culture and Islam*:

"Asabiyyah is a loyalty to, or a feeling of kinship with and a belonging to, some group, or grouping, distinguished as that grouping is by some criteria established by some person, or idea, or non-Islamic way. 'Asabiyyah is a dividing or division of people according to limits, or boundaries, or standards which are

not Islamic. Why are they not Islamic? Because these limits, boundaries or standards do not derive from Allah Subhanahu wa Ta'ala but instead belong to Jahilliyah, the Ages of Ignorance. In addition, 'asabiyyah demands or implies two things: first, obedience and loyalty to other than Allah Subhanahu wa Ta'ala and such loyalty obedience is at best ignorance, and at worst a setting up of some idea, or ideal, or way, or loyalty, or group to compete with Allah Subhanahu wa Ta'ala; second, 'asabiyyah demands or implies judging others and ourselves by other than what Allah Subhanahu wa Ta'ala has revealed."

It is Islam which is my culture and which is sufficient for me; it is Adhab Al-Islam which shows me how to behave, in private and in public - not the traditions of my ancestors; not the so-called culture of the West. Now, all Muslims are my brothers and sisters, regardless of the colour of their skin, regardless of where they were born or who their parents were. For me, this is one of the great beauties of Islam - a source of our strength and our unity. As I wrote in another essay:

"Since reverting to Deen Al-Islam, Alhamdulillah, I accept that all Muslims, whatever "race" they may be deemed to be, are my brothers and sisters and that the only distinction we Muslims should make is between Muslims and the kuffar.

Our aim is to obey and submit to only Allah Subhanahu wa Ta'ala - racial separation is a Taghut which many of the kuffar, in their ignorance, see as a worthy cause, a worthy goal, just as many of these kuffar judge people according to their alleged or presumed "ethnic origin" and give their loyalty and allegiance and obedience to a cause, or some organization, or some person, who seeks to separate and judge people according to their alleged or presumed "ethnic origin".

The criteria we use to judge someone - the criteria we should use, for example, to find a good wife or husband, the criteria for friendship - is the criteria of Taqwa, of obedience to Allah Subhanahu wa Ta'ala, of being Muslim. The assumed or presumed "ethnic origin" of the person is irrelevant, as is the culture of their ancestors, as is the place of their birth.

To make things perfectly clear - I reject nationalism, racism, racial separation and the ideas and concepts which underlie them and the behaviour and attitudes which accompanies a belief in them, regarding these things as incompatible with Deen Al-Islam." (*Questions For Abdul-Aziz ibn Myatt*)

Narrated By Abu Hurayrah: The Prophet (salla Allahu 'alayhi wa sallam) said: "Allah, Tabarak wa'tala, has removed from you the pride of Jahilliyah and its boasting about ancestors. A person can be either an honourable believer or an ignoble sinner. You are sons of Adam, and Adam came from dust. Let the people cease to boast about their kin and kin-folk." Abu Dawud, Book 36, 5097

"Those who have experienced the beauty that is Al-Eeman are those who are content with Allah as their Rabb, with Al-Islam as their Way of Life, and with Muhammad (salla Allahu 'alayhi wa sallam) as their Messenger and Prophet." Narrated Al-'Abbaas bin 'Abd Al-Muttalib (Shahih Muslim)

Abdul-Aziz ibn Myatt
(David Myatt)
5 Rabi Awal 1427
(Revised 2 Shaban 1428)

(This is a much revised and enlarged version of an article I wrote on 20 Jumad Awal 1419 entitled *My Conversion to Islam*)

Appendix: The Kaffir Errors of Ideology and Extremism

The Kaffir Errors of Ideology and Islamo-Fascism:

A recent myth, propagated by the kuffar is that Islam is some kind of "ideology". This myth arose from the kaffir error of viewing the world, and people, through various manufactured concepts, ideas, ideals and abstractions. That is, these concepts, ideas and abstractions - all *-isms* and all *-ologies* - the kuffar and those imitating them project onto the world and people, so categorising them. They then believe they have "understood" the world, and people, whom they so describe, and define, by such *-isms*, *-ologies* and abstractions.

This is a fundamental error, a manifestation of kufr, for by doing this the kuffar, and those imitating them is speech, writing and thought, are categorizing that-which cannot and should not be so categorized, which is The Unity, the purity, the sacredness, of Tawheed. By this division according to human manufactured and fallible and ever-changing concepts, ideas, ideals and abstractions, the kuffar, and those imitating them, have at best covered-up, and concealed, the numinous, the sacred, indivisible essence of Allah Subhanahu wa Ta'ala, *and our correct relationship with and obligations to* Allah Subhanahu wa Ta'ala, and at worst they have set these concepts, ideas, ideals and abstractions up as idols, as Tawagheet, which they adhere to, admire, respect, trust and often worship: which they use as their source of judgement and understanding. This is the profoundest Ignorance - a manifestation of Jahiliyyah - because it profanely tries to separate us human beings from our source, from Allah Subhanahu wa Ta'ala, ascribing to us the judgement which rightly belong to Allah Subhanahu wa Ta'ala, alone. This error is hubris: the arrogant insolence of usurping that which rightly belong to God, to Allah Subhanahu wa Ta'ala, and the arrogant belief that there is not, or we do not need, a Creator; that we are free agents and can attain understanding (and thus "wisdom") by ourselves, using our ingenuity and the concepts, ideas, ideals and abstractions which we have manufactured or which we may manufacture in the future.

In contrast, for Muslims, everything is a creation of, or a Sign of, Allah Subhanahu wa Ta'ala, just as our natural nature, our fitrah, as human beings is to know and to submit to, to obey, only Allah Subhanahu wa Ta'ala. Furthermore, Muslims accept that Aql - one thing which distinguishes us, as human beings - is a gift from Allah Subhanahu wa Ta'ala. {See Note 1}

According to the fundamental error of the kuffar - according to this manifestation of their hubris - Islam is just a "religion" among many religions, and those Muslims who do not accept or who do not adhere to the "moderate" so-called "Islamic religion" that the kuffar find acceptable (and which they and those imitating them have in large part manufactured and propagated) adhere instead to some kind of "Islamist ideology". Furthermore, according to the kuffar, this so-called "Islamist ideology" is "totalitarian" in nature and has, according to them, similarities with "fascism" and even "National Socialism" and some of the kuffar have gone so far as to describe this "Islamist ideology" by the term Islamo-fascism. Thus do the kuffar, and those imitating them, believe they have "understood".

However, as I have written elsewhere:

"Correctly understood, Islam is a *Deen* - a complete and perfect and numinous Way of Life. Nowhere in the Quran does the word *mazhab* occur. Allah Subhanahu wa Ta'ala calls Islam a *Deen*, and therefore to be precise we should talk and write about *Deen Al-Islam*, and not about "Islam" as if Islam was a "thing" - a manufactured human construct - to be categorized according to the manufactured terms, ideas and concepts of the kuffar. Thus, there is no such thing, in *Deen Al-Islam*, as a "religion" which is separate from something called a "State" or separate from that which is "secular": instead, there are only duties and obligations to Allah Subhanahu wa Ta'ala and His Messenger (*salla Allahu 'alayhi wa sallam*). There is only obedience to Allah Subhanahu wa Ta'ala. A "religion" is a manifestation of kufr, concealing as kufr does The Unity of Tawheed which lies beyond the ignorant division to which the kuffar have assigned and manufactured separate concepts such as "the State", "the nation", "the secular" and "religion". Furthermore, the submission that is *Deen Al-Islam* is a personal, individual, submission to Allah Subhanahu wa Ta'ala and His Messenger, Muhammad (*salla Allahu 'alayhi wa sallam*) - that is, it is not to "Islam" as if this "Islam" was some "thing", some abstract, impersonal, human-manufactured and thus fallible construct to to be adhered to or to be identified with."

The Kaffir Error of Moderate and Extremist Muslims:

This error arises from the kuffar judging Muslims according to whether those Muslims accept or reject the West, and accept or reject the values, concepts, abstractions, ideas, ideals and ways (the world-view) of the West. Those who accept the West, with all that this implies, the kuffar call "moderate Muslims". Those who do not accept the West - who refuse to accept the kaffir mis-interpretation of Islam and the hubris on which it is based - the kuffar call "extremists", or "supporters of terrorism" or "terrorists" or adherents of some so-called "Islamist ideology".

However, it is incorrect for Muslims to use the terms "extreme" and "moderate" in reference to Deen Al-Islam. Rather, we should use "obedience" and "error". A Muslim falls into error when they reject the timeless perfection of Deen Al-Islam, when they reject ruling by Shariah alone, when they ally themselves with the kuffar, when they imitate the kuffar by applying the terms, the concepts, the ideas, the Taghut, of the kuffar to Deen Al-Islam. Thus, if we use the terminology of the kuffar for the moment, then according to the correct definition just outlined, what the kuffar call "moderate Muslims" are Muslims who are clearly in error (if not apostates) while what the kuffar call "extremist Muslims" or "fundamentalists" are those who are obedient to Allah Subhanahu wa Ta'ala and who thus are true representatives of Deen Al-Islam.

A Personal Addendum:

Many of the kuffar - and some Muslims, imitating the kuffar for whatever reason - have, on hearing about or learning about my reversion to Islam, not only made many assumptions about me, but they have also, almost without exception, described me according to their own prejudiced (and Western) assumptions. Thus, according to them I have simply "swapped one extremism for another", and have moved from one totalitarian "ideology" to another - from National-Socialism to "radical Islam". Thus do they reveal not only prejudice, but also arrogance and ignorance. Prejudice, because there is a pre-judgement based on existing assumptions and/or upon a failure to use Aql, a failure to perceive - a failure *to-be* - beyond one's hawah; Arrogance, because they assume or believe that the Western, kaffir, world-view and values, are correct and universal; Ignorance, because they are in ignorance not only of the true nature of Deen Al-Islam but also of their own true nature, as fallible human beings, who are but creations of Allah Subhanahu wa Ta'ala and who but briefly live, in the dunya, in a vast Cosmos, but who have an opportunity of eternal life in Jannah.

Those who understand correctly, those who use Aql, will understand my reversion (Alhamdulillah) as a gift from Allah Subhanahu wa Ta'ala: a dis-covery of Tawheed; a move toward a knowing of the numinous as the numinous is. Thus, it is rejection of Tawagheet and a simple, unaffected, reliance on, and remembrance of, only Allah Subhanahu wa Ta'ala. Thus, all the terms that the kuffar (and those imitating them) may use to describe this reversion, and me, are irrelevant.

"You only do we obey and to You only do we turn for help." 1:5 Interpretation of Meaning

"The 'Tbaad of Ar-Rahman [Allah] are those who walk on earth in humility." 25:63 Interpretation of Meaning

Whatever good that may have been written is from Allah Subhanahu wa Ta'ala, and whatever mistakes or errors have been made are from me.

Abdul-Aziz ibn Myatt
(David Myatt)
6 Rajab 1428

Notes:

(1) 'Aql is often best left untranslated - it is gift, to us, from Allah Subhanahu wa Ta'ala, the basis for our humanity, and it implies both reason and intelligence, although not as these words are commonly understood in the West, according to the materialistic philosophy of the West. One possible interpretation of the meaning of al-'aql is "awareness of the numinous" where by numinous is meant "the sacred", the divine. An awareness of the numinous can dispose us toward what is good, and distance us from what is bad. Thus, a Sign of Allah Subhanahu wa Ta'ala is numinous - reminding us of Allah Subhanahu wa Ta'ala; reminding us of the beauty, the purity, of Emaan; reminding us of the truth of Islam itself.

Towards Identity and the Galactic Empire

Autobiographical Notes David Myatt

Part One

Three things have always inspired me: the ideal of Space Travel, the belief that our evolution, as human beings, has only just begun - that we can and indeed should evolve still further, in terms of our abilities and our consciousness - and a feeling concerning our being part of Nature. The first two are really part of one vision - the ideal of a Galactic Empire.

In many ways, my life has been a Faustian, or Promethean, quest - to discover, to know, to experience, the essence of life; to answer the fundamental questions about our existence, as human beings, and about the nature of the Cosmos itself. In the course of this quest, I have experienced many things - both light and dark, of sorrow, and joy, of violence, hatred, love - and from all these things I have slowly, very slowly, learnt, and changed myself, until, after nearly forty years, I have arrived where I am.

Thus it is that these notes represent signs, experiences - only signs, only experiences - along the way that led to such understanding.

Introduction

It is the vision of a Galactic Empire which runs through my past political life just as it is the quest to find and understand our human identity, and my own identity, and our relation to Nature, which runs through my personal and spiritual life, giving me the two aims which I consistently pursued since I was about thirteen years of age, regardless of where I was, what I was doing and how I was described by others or even by myself. Outwardly, my life appears rather strange, and occasionally contradictory. For in the past thirty years I have been a Taoist, a Buddhist, a revolutionary activist on behalf of an ultra-nationalist cause, a Christian monk, a pagan, and a student of Islam.

I have been a vagabond, a writer of pagan poetry and ancient Greek translations. I have been in prison twice for deeds connected with political activity, and am facing possible imprisonment again because of things I have written and am alleged to have written: political writings of which the State does not approve. I have travelled widely around this beautiful, diverse world of ours; watched and sorrowed as my wife died of cancer; wandered through deserts and over mountains; been described variously by dishonourable journalists as "an evil genius", the "most evil Nazi in Britain," and of being the evil mastermind behind a world-wide Occult-fascist terrorist conspiracy dedicated to overthrowing Western governments.

More recently, I have been called a "theoretician of terror" and a "deeply subversive intellectual".

Given such dishonourable and often fanciful allegations, and given the dishonourable rumours and allegations which have been made and which are still being spread about me, I feel it necessary to write, briefly, about myself. For whatever others say, write or believe, I am an honourable man. There was always an honourable purpose behind what I did, what I said, and what I wrote. Not that I believe that what I write now will make a great deal of difference - for dishonourable cowards will still spread rumours just as dishonourable journalists will continue to invent lies and make or repeat baseless accusations and rumours in the knowledge that they will make a better story. And whether these journalists know it or not, such lies, accusations and rumours also serve to support the dismal, dishonourable, un-numinous, and increasingly tyrannical, Establishment status quo.

For years, I challenged some of the people making these allegations and repeating these rumours to face me, man to

man, and to fight a duel with deadly weapons according to the etiquette of duelling. Not one of them had the courage, the honour, the decency to accept, just as few people on hearing or reading such allegations or rumours had the honour to contact me in person and ask for my side of the story. Indeed, one of the dishonourable cowards who had made allegations about me even went round spreading the rumour that I had "bottled out" and did not turn up at a supposed arranged meeting⁽¹⁾, just as others continue to spread their lies and dishonourable allegations in publications, over the Internet and elsewhere. I maintained a dignified silence. Unlike such people, I believe in and uphold honour, and, unlike them it seems, I was prepared to face death to prove it by fighting a duel with deadly weapons. I made my challenge, several times and in public, and it was ignored. These people only show themselves up for what they really are by their behaviour and verbal abuse, and if some people are convinced by their lies, allegations and rumours, then it does not say much about these people either.

Galactic Empire and Future Evolution

Since a very early age I believed that our future evolution depended on us freeing ourselves from the chains of this world and venturing forth to explore and colonize the stars. For I felt that it was this new freedom, brought by venturing forth to the stars, which would give us the great challenges needed to evolve still further, and naturally, into another type of being. And it was the pursuit of this ideal which I believed would create noble individuals and a noble, civilized, society.

It was this great vision of Galactic Empire which has inspired me in my life-long political activity, and it was the great vision of a Galactic Empire created by human beings which has motivated me to do what I have done in politics. I knew even at that early age that two things would be required to make this vision real - the technology to enable us to travel to the stars, and the right type of society, at first here on Earth, to create the will and the means to travel into Space and build an Empire. Soon, however (when I was about fourteen years of age) I came to believe that all present societies were lacking something important and that it would probably be necessary to somehow create an entirely new type of society. Where was the spirit of Empire, of conquest - of the desire to seek knowledge and new worlds? It did not exist anywhere on Earth in any contemporary society, although at first I admit I was impressed by the Soviet Union and began to study its history and politics. But before long, I was disillusioned. Where were the warriors whom I believed were necessary to create and maintain a real Empire? Where their élan, their ethos? All I found was dispiriting Marxian dialectics.

This great vision of a Galactic Empire took shape for me when I around thirteen years of age and interested in Physics and Astronomy. Unmanned probes had already been launched to the Moon and Mars and the Apollo program was in the planning stages. It seemed then that Space was indeed "the Final Frontier" just as it seemed we could be building colonies on the Moon and Mars within fifty years and then venturing forth toward the stars. Surely it was only a matter of time before someone, somewhere, invented some kind of Star Drive to replace the rather primitive rocket and enable us to travel near or faster than the speed of light?

So it was that I began a serious study of Physics, and particularly the theory of Relativity, trying to understand Space and Time, and the very cosmos itself. I also began to study History, trying to find some clues to how to build the new society which would be needed. I studied ancient Empires from Sumeria to Egypt through to Greece and Rome, and from Europe to China. I studied ancient Greek, Latin, Chinese and Sanskrit - but soon had dropped them all except Ancient Greek, even though at the time I was living in the Far East and could easily have continued with Chinese and Sanskrit. For I became more and more enthralled by ancient Greece - the heroism of Leonidas and his three hundred Spartans, the travels and adventures of Odysseus, the warriors of the Iliad..... For months I carried around with me a copy of Thucydides and often it seemed as if I belonged in those times more than I belonged to the modern world with its lack of adventure, lack of élan, and disrespect for the ethos and ways of the warrior. But always my vision of a future Empire, founded by warriors, drew me back to the present.

One day I saw a demonstration of Martial Arts, and thereafter made a determined effort to learn such warrior skills. Thus I began a study of Taoism, for it was explained to me that this was the basis of the Martial Art I had seen. I began to feel that Taoism might be a way to raise our level of consciousness and so develop ourselves, as human beings, just as I felt that it was perhaps a rational explanation of our human identity and our relation to Nature. For I had been aware of Nature in a personal way since my early years in East Africa - some of my earliest memories are of

Africa: sunsets, a dusty track of reddish earth through the bush, wild animals on the plains, snow on Kilimanjaro.

A few years later, my study of this Martial Art led me, through Bushido, to Buddhism and began my life-long admiration for the way of the Japanese Samurai and the Japanese way of life itself. I also came to admire the short-lived modern Empire the Japanese had created and those, like Yukio Mishima, who sought to revive the Samurai spirit. I was at University, I remember, when news came of his warrior death. I understood it at once, even though a friend of his, whom I was with at the time, did not, and if there was one deciding event which moved me away from the academic study of Physics and the technology of Space Travel toward full-time activity in revolutionary politics it was this.

But back in my schooldays, the main focus of my study gradually came to be Physics, and I yearned to go to England to read Physics at a University, believing that I could find or develop some theory which would lead us to travel toward the stars. And it was on arriving in England that I came across National-Socialist Germany for the first time. O level examinations came and went, and the more I learned about NS Germany, the more it seemed to me to be the answer. Here was something inspiring, something surely possessed of élan and warrior spirit. The martial music, the marching columns, flag after flag waving in the breeze of Destiny. I felt there was something incredible here - in the struggle and victory of Adolf Hitler. And there was von Braun, architect of NASA's exploration, beginning his work in Germany. Surely, had Germany won they would have gone on to conquer and build a path to the stars! And there was the SS - built upon and dedicated to the warrior code of honour and whose motto was "My honour means that I am loyal." What battles they had fought! What sacrifices they had made! Here were ancient Greek heroes come alive again - Degrelle rising from enlisted soldier to General, fighting his way across the battlefields of Russia and finally escaping his enemies by flying across the whole of Allied occupied Europe; a single Waffen-SS man storming a Russian tank with his last grenade as his whole company lay dead around him having fought to the death in the Battle of Berlin.

There were still some things which troubled me, particularly the claim of extermination of the Jews. But revisionism was just beginning, with claims that the extermination was a myth, just Allied propaganda, and that there was no policy of extermination. For months, I busied myself doing my own research. I wanted to believe it was a myth and it was not long before I did accept it was a myth. With that, my conversion was complete. I believed I had found the prototype of the ideal society which was needed to begin the committed exploration of Space, create the Galactic Empire and so continue our evolution as human beings. In particular, I felt an affinity with what I understood to be the ideal of Blood and Soil - that is, a real respect for Nature, for the land, and an understanding of our own place in Nature. And for thirty years - with the exception of a few years - through both overt and covert means, I strived to create, through a revolution, a new society based upon NS Germany believing it was the right, the necessary and the honourable thing to do.

Early Political Activism

My O levels gave way to A levels and I still plugged away at Physics, with less and less enthusiasm as I saw the world forsaking the dream of Space exploration and increasingly forsaking honour. More and more of my time was taken up with politics, and although I did get to University, my heart was elsewhere. For I believed it was my duty to help create the society needed and that while I might personally wish to discover a new theory in Physics or invent a Star Drive, what I personally might wish to do was not important. I was aware that nothing was being done on the practical level to create the type of society I believed was necessary to begin the real quest into Space and then one day build a Galactic Empire. All I saw was the Space program itself being cut-back, and future plans for exploration abandoned. And where were the modern warriors who would create the revolution necessary to build the new society which was needed? So I became more and more involved with practical politics, forsaking my learning of Physics to attend demonstrations, go on marches, meet people and study politics and history. I was optimistic - perhaps in five or at least ten years time we would have the revolution needed and could begin the real work - and it seemed natural, one day, that I leave University and instead help create this revolution.

For several years, I toiled away, doing all I could to help promote National-Socialism, often under cover of various nationalist organizations. Even two spells in Prison did not deter me - a revolutionary activist should expect such things. But, gradually, my naivety and optimism faded mainly because the honour, loyalty and commitment to duty I

expected from fellow political comrades was often absent. It was disturbing, for instance, to find people whom you trusted spreading rumours about you behind your back and striving to tell tales just so they themselves appeared in a good light. But I realized even then that all such people needed to change them into honourable, idealistic, individuals, was good leadership: someone to motivate and inspire them. For a while, I tried to be a leader, and although I did possess some leadership qualities, I lacked some of the basic qualities a revolutionary leader required. In particular, I lacked patience, and was often inclined to react to situations and events with more emotion than was perhaps required, just as I sometimes rushed into things without carefully considering all the consequences. (See *Addendum I* below.)

One of my terms of imprisonment resulted from me leading a gang of skinheads in a racial attack, for I was not adverse to violence. On the contrary, I regarded violence - used for some supra-personal purpose such as to aid politics - as a purifying, necessary and maturing experience, just as I regarded "skinheads" as healthy young Aryans: as young lads who possessed the right instincts, the right attitude to life. For I understood what came to be called "the skinhead cult" as a natural Aryan, working-class, rebellion against bourgeois values and the anti-Aryan multi-racial society.

But, occasionally, during these violent years, even my own enthusiasm waned, a little, for I was still hoping that a real revolutionary leader would emerge to lead us to victory. Often, it was music which re-inspired me. J. S. Bach, Vaughan Williams, Beethoven. I would stand, or sit, in my garret listening to a sublime piece of music such as the opening of Bach's St. John Passion, and I would be overwhelmed with both sadness and joy, with my very soul reaching out into the blackness of infinite Space. There was, and had been, so much sadness in the world, so much sorrow, so much suffering - and yet: and yet there was greatness, a towering spirit of nobility to cause us to triumph even over ourselves, over our own weakness. And how much there was still to achieve! How much there was to discover, to know, to see - world upon world, star upon star, galaxy upon galaxy.....

But more and more the mundane reality of the world with its lack of genuine revolutionary leadership seemed to obscure this vision.

During these years my studies into how to understand and increase our abilities and consciousness had continued. I read Jung and began to study alchemy, then both the Western and Eastern mystical and Occult traditions. But there was very little substance, and certainly nothing that I could find which offered anything useful in the quest to continue our own evolution, or even explain in a rational way the ultimate meaning of life and the origin of such things as honour and the numinous. Furthermore, with my own scientific background, and my acceptance of reason as one of the foundations of our humanity, I found these traditions ultimately flawed. In my quest for knowledge and understanding I did attend some harmless Occult ceremonies, and even met one modern alchemist who had his own laboratory and was attempting to create the Philosopher's Stone. But I never actually became an Occultist, and certainly not a 'Satanist' as some claim, for I understood even then why and how Occultism and National-Socialism (the world view and way of life I accepted) were totally incompatible. Years later, I was to write my *Occultism and National-Socialism* in an effort to explain these fundamental differences, and dispel a little of the anti-Myatt propaganda.

However, I did later on realize how esoteric type groups could be useful instruments in fermenting revolution. At the time, I was associated with the underground National-Socialist group Column 88 and it was this group which gave me the idea of concentrating on covert action. For I was coming round to the conclusion, following the failure of nationalist organizations to gain any real success, that any and all means were justified to undermine and bring down the System - the Establishment, the State itself. I regarded the State and its officials as our mortal enemies. Revolution - and a new society built upon honour and idealism - were the goal, and any means were justified in an attempt to bring about the revolution and create the new society, the New Order, which would build the foundations for a future Galactic Empire. If I or others had to suffer and die to do this, then so be it. I felt the future was slipping away from us.

Perhaps I should add - in view of recent allegations and rumours regarding Column 88 - that I regarded it then, as now, as an organization of dedicated and sincere National-Socialists which was trying to keep alive the National-Socialist spirit and trying to bring together National-Socialists from various countries. On several occasions I tried to persuade its organizer to take a more militant, and revolutionary stand, and a short speech I gave at one of C88's

Fuhrerfests about the need for practical covert action was well received. But as far as I am aware, nothing substantial was done.

The unsubstantiated allegations about C88 allege it was the British part of a pan-European network, called Gladio, set up and trained by Special Forces units to act as an underground resistance in the event of a Soviet invasion of the West. Some journalists have even said that the person behind all this was Colonel David Stirling, founder of the British SAS. But as far as I was concerned, C88 was simply a covert National-Socialist organization.

Vagabond and Monk

After over six years of often violent political activism I became disillusioned with politics, and in particular with the leadership of the various "Right-Wing" organizations. Several incidents combined to make me re-think my plans and my way of life. The first was when, at one of my criminal trials following a demonstration and brawl, I surmised, rightly or wrongly, that one of my so-called comrades must have secretly co-operated with the Police in order to clear himself and incriminate me. For that was the only conclusion I could draw from events. The second was when, at this same trial, a Policeman lied under oath when recounting the events that led to my arrest. Perhaps I should have been angry - perhaps I should have become more fanatical than I was. Instead, I felt rather sad. The Police Officer may well have been put under pressure by his superiors, and put his career before the truth. These two incidents, combined with many others involving dishonourable conduct by people, led me to walk away from active politics, and people. For a while I wandered around, a vagabond. Initially, this was interesting and enjoyable as I aimed to be like the Taoists I had studied and learned from. Then, worn by fatigue, hunger and cold, I became stoical, and then finally accepting in a proper Taoist way.

I settled down to live in an unheated caravan, reading about Taoism and Buddhism, and writing poetry. I travelled some, thought a lot about the meaning of life, and lived a while in a Buddhist monastery, trying to gain insight, enlightenment and a higher consciousness - to perhaps open a portal that might lead to the stars. There were moments of great peace; and moments when I believed I understood things. For a while, I considered myself a Buddhist. But there were moments of doubts, and then a restlessness because a part of me always felt I was being selfish, that I was shirking my duty to create a better world. I was torn between trying to live an inner peaceful vision, and striving to create a new society where others might one day understand and share this vision. For a long time I wrestled with questions such as: how can people be motivated to create a better world? In the end, I always seemed to come back to politics, and to motivating people through appealing to what I then understood as their sense of identity: their homeland and "national" culture.

And it was this that led me back toward Christianity and the cultural traditions of my ancestors. I remember listening to one of those programs that Radio Three used to do so well and hearing ancient Gregorian chant, as I remember re-reading for the first time in years the poetry of T. S. Eliot and the writings of Goethe, Boehme and others. But it was a performance of J. S. Bach's Matthew Passion which sealed my fate. For the first time in my life I felt the allegory of the birth, life, and passion of Christ - not read about it, or thought about it or studied it, but felt it in all its numinosity in my heart. Perhaps, after all, there were mysteries here which would bring personal understanding, inner peace and perchance a new world.

Slowly, I came back to the Catholic Church of my family and thereafter it was a logical step to enter the noviciate of Christian monastery and study the mystical and esoteric traditions of the Church. After a while, I thought deeply about my political beliefs and whether they were as I believed a way to create a better world and then a Galactic Empire. After what seemed a long and somewhat anguished time, I decided they might be. I was not a very good monk, for I lacked the humility required and took to running a great many miles through the valley, its forest and around its lakes to try and quell my restless nature. I even tried to teach Martial Arts to one of the monks but he soon decided it was not for him just as I came to the conclusion that monastic life was not for me. I had a duty to strive for what I believed in and I was shirking that duty by hiding away in a monastery. In addition, I greatly - sorely - missed the company, and the companionship, of women.

Perhaps I should add, in view of recent and older speculation about what some regard as my "change of beliefs" that I even then regarded Buddhism, Taoism, Christianity, classical Hinduism and the many other Ways which I had studied

as not being incompatible with National-Socialism - or rather, as not incompatible with the esoteric Hitlerism explicated by Savitri Devi, Miguel Serrano and others.

Covert Action

I left the monastery wanting to do my honourable duty, but unsure of how I might do this duty, or even what this duty really was. For a few years, I worked in various occupations - including a year spent as a Nurse - travelled a great deal, and strove to find answers to the many questions which perplexed me, and as the years went by I came to focus more and more on personal honour and the way of the warrior. This brought me back to my warrior ancestors - then the striving for a new Empire, and National-Socialist politics as a means to create this, or at least begin the quest. I also began trying to make real the ideal of Blood and Soil by creating a small rural community, but nothing came of this - it was just too impractical, given my meagre resources and the lack of interest from others. In respect of more practical politics, I had hitherto followed what had become the accepted strategy within National-Socialist circles - try to work within what was called the 'democratic system' by either infiltrating nationalist organizations, and gaining converts, or creating a National-Socialist political party to win or seize power.

This strategy did not seem to be working. I had yearned, and did again yearn, for a National-Socialist revolution within ten years - perhaps fifteen at the most. My political life began nine years previously. After nine years, the NSDAP of Adolf Hitler had hundreds of thousands of members and was a powerful political force, within striking distance of power. We had a few hundred committed followers, and even the nationalist organizations had only a few thousand members, with no political influence and no prospects whatsoever. Where were the organizations we needed? Where was the leader to lead us to victory? I knew I lacked the qualities necessary to be a leader as I believed I knew that overt political action - working within the System to overthrow the System by winning elections - would not work. It had been tried for decades without any success. Perhaps covert action was the only way to create the revolution?

Remembering my Occult studies of years ago, I conceived a plan to use or if necessary create secret Occult-type groups with several aims. These groups would be allied to and aid a real covert organization dedicated to the overthrow of the System. One of the aims of these Occult-style groups was to infiltrate people into various positions in society where they could aid our Cause; another was to subvert people in influential positions by drawing them into these secret groups and then gradually converting them to the Cause. Another was to try and establish international links and spread the idea of a world-wide revolution and world-wide National-Socialist renaissance. The final aim was to attract people to these groups and gain information from them, using one obvious means which various other intelligence groups had used over the centuries to gain useful information. Since I once again passionately believed that any means were justified in bringing down what I regarded as a tyrannical, oppressive System, I had no doubts about following this strategy and using the tactics necessary. Always I had before me my aim of creating a National-Socialist revolution - the first step toward the conquest of the galaxy.

In pursuit of these covert aims I infiltrated several already existing Occult-type groups and created a new one. For many years, I continued with this strategy and did gain some converts for the Cause, both in this country and in other countries. However the results and meagre achievements were far outweighed by the problems these groups caused, and the time came when I judged this strategy a failure. One of the greatest problems was the lack of a real underground movement planning and organizing a real, practical revolution by force. There were several attempts to form such organizations, but they did not last either because they were soon infiltrated by the Security Services or because the right type of people could not be found. Most who agreed with the aims and methods of such organizations preferred words to deeds, and almost all were not prepared to put their life and liberty on the line for the Cause. Some would agree to do things, but when the time for action came, so did the excuses for not acting.

So, while some converts were obtained, and some useful contacts made by means of the Occult-type groups, there was no sense of any progress toward the aim of revolution. I also came to the realization that such a covert organization would only be useful if it was aiding a proper political covert direct action group whose aim was insurrection and chaos and then a political revolution, just as I came to the conclusion that if a covert direct action group was properly organized, and followed the right strategy and tactics, then it did not really need the support of such subversive Occult-type groups.

Combat 18 and the NSM

After abandoning that particular form of subversive strategy, I busied myself with travel, translating ancient Greek literature, and once again seeking answers to the perplexing questions about life. I veered back toward Buddhism, away from active politics, then after a while back toward political involvement, and began writing about the Cause I believed in. I had originally intended only to write a concise introduction to National-Socialism but on completion of this I decided to write some more to try and express in words what I felt and understood about the way to create a better world. This way was the way of honour, loyalty and duty. In addition, I began to circulate a small newsletter, *The National-Socialist* in the hope of inspiring others and rousing them remember their warrior heritage and culture. It was around this time that the London-based group Combat 18 was becoming well-known, and it seemed to me that many of those involved with this group were doing what was necessary - revolutionary street-action in the name of National-Socialism. I came to admire them and openly declared my support for them. I also gave a personal pledge of loyalty to Combat 18's leader, Charlie Sargent, and his brother, Steve.

In a short space of time Combat 18 had built up a fearsome reputation and done what no other group had done - gained street power from those opposed to National-Socialism. Not surprisingly, the Press, aided by MI5, began a campaign to discredit C18, as both MI5 and Special Branch sought to infiltrate and disrupt the organization.

In article after article, in letter after letter, in discussion after discussion, I warned of the danger and urged people to uphold the values of honour, loyalty and duty. I also urged them to consider that the best way forward was a proper National-Socialist organization and to forget plans and talk of an imminent armed insurrection, for - as I had discovered from practical experience - the time was not yet right for such plans: we needed the people first, properly motivated, in their thousands, and we had but dozens. But the poison of the State took effect. People in nationalist organizations began to believe the clever MI5 dis-information about C18 being a MI5 run group, created to disrupt the so-called 'nationalist cause'. Some nationalists even went so far as to describe Charlie and Steve as 'informers'. Perhaps MI5 were also successful in disrupting C18 itself, or perhaps it was only the result of the ego and disloyalty of one individual.

Whatever the first cause, open feuding broke out between the two C18 factions, resulting in one death, and the arrest for murder of Charlie Sargent and his loyal comrade Martin Cross. I was honour-bound to stay loyal to Charlie Sargent, and decided to form and lead the National-Socialist Movement to continue the work he had begun. As a result, a smear campaign against me began. Rumours of Occult involvement - never entirely absent thanks to a few dishonourable and cowardly individuals - increased. But I believed I could ignore them as I hoped others around me would ignore them and hold fast to honour, loyalty and duty.

The decision for me to come back into public prominence by forming and leading the NSM was easy, even though I knew what would happen with regard to rumours about me, and even though I never intended to stay for long as the leader, lacking as I did the qualities of leadership. Yet, secretly, in my heart, I yearned for a quiet rural life, working on a farm and undertaking Greek translations in my spare time.

However, the decision to form and lead the NSM was easy because I felt it was my duty - I believed I was responsible for what had happened to Charlie as I believed that someone had to publicly support him. I was responsible because in truth I - the exponent of honour, loyalty and duty - should have done something to prevent the situation that arose. I should have tried to bring the factions together on the basis of duty to the Cause first and foremost. I even went to Charlie's committal proceedings, after he had been charged with murder, in the belief that matters could even at that late date be sorted out. For I had a somewhat naive belief that the opponents of Charlie would see reason, ignore MI5 dis-information, and agree to put loyalty and the Cause first.

But the more I found out about what had happened, and was happening, the more I knew there could be no compromise with those who had betrayed Charlie, particularly by giving evidence against him in Court. This betrayal by giving evidence in a Court of Law was totally unacceptable behaviour - totally dishonourable. For we National-Socialists regarded the State and its Institutions such as the Police as our enemies, as we believed we should settle any disputes among ourselves in our traditional warrior way through a fair fight or a duel. Moreover these people continued parroting MI5 dis-information, and accused both Charlie and Steve of being informers when the truth was

that the leader of their faction was the biggest informer of all, helping as he did to convict Charlie and Martin and supporting as he did the State and its dishonourable laws. Twice we who were loyal to Charlie waited for this informer and his supporters to turn up to sort matters out with a fair fight, once at Chelmsford and once in north London - and twice they did not turn up.

Several times I publicly challenged this person to a duel with deadly weapons. He never contacted me, but one of his supporters did send me an abusive E-mail, as this supporter and other supporters of his continued to spread rumours and allegations about me. I decided to try and maintain a dignified silence for I believed the Cause was more important than a personal squabble. But I myself was now in the firing line, being the leader of what was regarded as the loyalist faction of C18. So an intensive campaign was launched against me, of the kind the State favoured because they knew from experience that it worked.

First, they used their informers in nationalist groups to spread dis-information about a person, knowing that the rumours, gossip and allegations would soon spread, given the dishonourable nature of some people. Second, they had a few of their tame journalists sniff around and concoct some sort of expose of the person. Third, they got the Police to raid the dwelling of the person and arrest that person on whatever they thought might result in a conviction, using the raid to sift through political and private documents in an attempt to find anything incriminating or useful to them. Fourth, they tried to use dis-information to drive a wedge between the person and his supporters - using Police officers and Police informers and anyone they could to try and get these supporters to be suspicious of that person, for they knew that true loyalty was a rare commodity and that often people believed the worst on the most feeble of pretexts. Thus did the Police arrest me and several other members of the NSM in what was a long-running and international investigation into Combat 18, involving MI5, Interpol, the FBI and a Special Operations unit of Scotland Yard.

I weathered all these storms sent by the State, as did our small band of loyal supporters. But it was not long before I concluded that, with me as leader, the NSM was not achieving what it should. I had never intended to lead the organization for very long, aiming only to do what I considered necessary, chief among which was to publicly support Charlie and continue along the path he himself had begun to take before his arrest. Nevertheless, it was with some sadness that I resigned as leader of the NSM. I resigned because I believed it to be the best thing for the Cause I had fought for and because I knew I did not have the qualities of a true leader.

I continued to produce *The National-Socialist* and other publications, and thought much about the best way to begin the creation of a Galactic Empire. It seemed that another set-back on the road to revolution had occurred. Thirty years on, after years of effort, I had not achieved a great deal. I had achieved a little notoriety, of the wrong kind, which surely pleased my opponents be they in positions of State power or otherwise.

For a while I believed it was a mistake for me to resign - for the disloyal, dishonourable opponents of Charlie had no one to publicly oppose their lies. Such is the nature of these people that they - and others like them - were using as evidence against Charlie national newspaper articles and television programs written and produced by arch enemies of National-Socialism, saying that these articles and these programs "proved" that Charlie was an informer and that the original C18 was an MI5 set-up. And they said and wrote these things despite their past rhetoric and their past beliefs that such newspapers and such programs were tools of the State. In their attempt to defend their conduct they used the dis-information of MI5 and anti-fascist groups, just as MI5 and those groups hoped that they would.

But as the Police investigations following my arrest continued - with me being investigated for incitement/conspiracy to murder and incitement to racial hatred - I began to consider what new strategy might be used to bring about the type of society needed to build a future Galactic Empire: and in particular what tactics might and should be used to overthrow what I still regarded as an evil, tyrannical, System dedicated to everything which I and all National-Socialists loathed and detested.

A New Beginning

For months, I toiled on a farm, doing good, honest, manual labour. I spoke to no one about politics, and wrote nothing about politics. Most of the time I worked by myself, outdoors, in all weathers, and slowly, like Winter changing into Spring, I began to realize how little I knew, and how little I understood, despite some of the rhetoric of my past.

I seemed to slip back in time. Decades - to the days spent as a homeless vagabond; further still - to my childhood with my often happy memories of Africa and the Far East.

There was a river near some of the fields where I worked and I would often go and sit there during my lunch-break, watching the clouds, the water, the wildlife (a Kingfisher, for instance), and my own slow thoughts. Here was life, and it seemed to me many times that the distant life of the distant cities and towns was somehow unreal with its speed, its haste, its consumerism based on abstract ideas unconnected with Nature and the cosmos itself..

I was but a speck of life, carried along by a river which began somewhere and ended somewhere else, and I could no more control the river than I could control the star around which the planet I lived on orbited.

What was Nature? A separate being of some kind? Were we slowly, in a painful, harrowing often unconscious way, working our way toward understanding, toward finding and expressing our humanity? Was it right for me - for any of us - to have a concept of an ideal society, constructed by our own imperfect, fallible, thoughts, and strive for this, whatever the cost in human terms? What were ethics? Were the suppressed, natural, ethics of my own culture really different from the ethics accepted by all modern States? What, really, was the origin of the good? What, indeed, were our own origins, as beings? Evolution - or God? There were many things I did not know, and many ways yet to explore.

So it was that I embarked upon a new quest which led me to seriously study Islam.

David Myatt

(Revised JD2452991.767)

**Addendum I:
NDFM - David Myatt and Eddy Morrison**

Leeds 1972-1974

Recently, a former political associate of mine - Eddy Morrison - has written his version of some events which occurred in and around Leeds between the years 1972 and 1974. Since his version of events differs from the reality I remember it is only fitting that I present here "my side of the story".

It should be noted that - despite some personal and political differences between myself and this person - I steadfastly defended him for well over ten years, often praising his commitment and dedication to "the Cause". In the 1980's I had occasion to defend and praise him to John Tyndall, then leader of the BNP. This led Tyndall to comment: "your loyalty to him is commendable..." Yet I was to learn that this person - or Street Soldier as he styled himself - had also been in contact with Tyndall, and "warned Tyndall about me", having sent copies of newspaper articles about me containing unproved and dishonourable allegations of involvement with Satanism. Tyndall was one of the very few people, over the past three decades, to have the honour, the decency, to ask me in person for "my side of the story".

However, I still admire Eddy Morrison - for his steadfast commitment to the Cause, and because he was, for several years, a great friend who often went out of his way to help me.

Ok, we thought, if they want trouble we'll go over the top. We booked an open air public meeting for a Saturday morning (1973) and again our blaring red posters announced that our National Leader, Colin Jordan would be speaking. When we arrived (about twenty of us), the whole area was occupied by a veritable sea of reds. Not only IS turned up to stop our speaking, but the Communist Party and a host of smaller groups. We were badly outnumbered but steamed into the reds. In a few seconds, fist fights had broke out all over the Town Hall steps. I was struggling with a Zionist "class warrior". I noticed Dave Myatt was on the floor being kicked by the reds. We pulled him away and with a few cuts and bruises to our credit, we beat a hasty but sensible retreat. (Memoirs of a Street Soldier.)

Morrison, it seems, is mixing-up two separate events, separated by a year. The only time in those often violent years that I was "on the floor, being kicked by Reds" was during the later outdoor demonstration of the NDFM at Leeds Town Hall steps when I was jumped on from behind by a Red, who was then jumped on by a Policeman with all three of us tumbling down the steps. I landed on my back, pinned down by the Policeman. It was then that some cowardly person kicked me twice in the head after which I was arrested and taken to a nearby Police Station.

From the first it was attack, attack, attack! Our first activities included the turning over (twice!) of an Anti-Apartheid Exhibition in Leeds. Another activity that got us a stack of publicity and our first arrests, was a counter-demo to an Anti-Racist march in Bradford. This one hit the news because some of our lads captured their main anti-racist TUC banner and publicly burned it! (Memoirs of a Street Soldier.)

I was the one responsible for both the attacks on the Anti-Apartheid Exhibition (which attacks were my idea), on each occasion accompanied by only one other activist. I was also arrested at the Anti-Racist march in Bradford and charged with destroying the anti-racist banner. It should also be noted that while Eddy Morrison and myself jointly formed the NDFM, I was the one who agitated for its creation, eventually convincing him the formation of such an organization was a good idea.

At this time I had the unpleasant duty of rooting out and expelling a small bunch of "Satanists" who thought that tying our White Nationalism with their weird cult practices would get us front page publicity. It did! But although they say any publicity is good publicity, it isn't always. I had to take a bunch of our inner core harder members and eject about seven of these Cult people from our membership and ban them from our HQ. It was a pity as one in particular whose name I have mentioned earlier was a stalwart founder member. Why he went off the rails I'll never really know, and expelling him was painful but very necessary. (Memoirs of a Street Soldier.)

There was no small "bunch of satanists": just one newspaper article which made sensational claims about me. I had in my naivety decided to give an interview (my first) with a journalist to talk about our new NS movement, the NDFM. I briefly mentioned how it might be possible for chaos to be created by subversive means, and subversive groups, as a prelude to a revolution which an NS movement could take advantage of, just as I made one passing reference to having a theoretical interest in "the Occult" and to having considered investigating it further. The journalist promised to let me read his final copy before it was published and several photographs of me were taken, with him suggesting I hold something to do with the Occult, which I again naively did. Our conversation lasted for about half an hour, during which he took a few notes (it was not recorded).

I assumed in my innocence that he would simply recount what I had said. Of course he neither showed me the article before publication, nor printed what I said, except for one short sentence about causing chaos. The whole article was a fabrication, designed to be sensationalist and to discredit me. This whole episode was to be a very interesting, worthwhile, experience for me: a learning from experience, as Aeschylus wrote.

In addition, here, as elsewhere, Eddy Morrison seems rather forgetful. All he did was call round to my garret accompanied by one other NDFM member whom I knew well. Morrison - standing well away from me when I, as almost always, answered the downstairs door, armed - then announced his "expulsion" of me. I did not care - for I was then planning to return to Africa, and enlist in the Rhodesian Army, having already made contact with someone there. So I said nothing, and Morrison went away. This "expulsion" lasted only about six weeks, after which it was "business as usual". Without my violent activism, my public speaking, my fanaticism, the NDFM had become moribund.

We organised a meeting on Leeds Town Hall steps in the Summer of 1974 and I was the main speaker. We had fifty or so NDFM "stormtroopers" protecting the meeting, but were opposed by a bunch of red weirdos including "Transexuals Against the Nazis". I spoke for about twenty minutes whilst the lads (and some lasses) held back the red filth. There were local reporters everywhere and although the police soon closed the meeting, we got away with two arrests and a few cuts and bruises. (Memoirs of a Street Soldier.)

The "We" who organized this meeting were the Street Soldier and myself, and he was not the main speaker. I was. I spoke for nearly half an hour and managed to control the seething crowd of Reds by haranguing them. I also dealt quite well with many hecklers. Then the Street Soldier began to speak. He spoke for only a few minutes before the Reds surged forward and fighting began. It was then - as I recalled above - that I was jumped on from behind by a Red and then by a Policeman. I and one other NDFM member were arrested and subsequently charged with "Breach of the Peace". Several Reds were also arrested and charged with various offences.

When my case came to Trial, the Prosecution tried to prove that I had "incited the crowd", and there was no mention whatsoever by either the Police or the Prosecution of the "Street Soldier" having spoken or having "incited the crowd". I was found guilty on the lying evidence of one dishonourable Police officer, and one of the Reds was also convicted and sent to Prison.

We were told by London nationalists that NOBODY spoke at Hyde Park Corner. That was an open invitation for us to book a coach and take fifty NDFM down to Speakers Corner in Hyde Park. We set up a stand and three of our people spoke, whilst I controlled the stewards. We soon attracted a large crowd of lefties and for some reason a stack of anti-fascist Jewish taxi drivers. We held them at bay as long as we could. I was knocked senseless by some Zionist wielding a metal object. With blood streaming from quite a few cuts we marched away under police observation singing "We'll meet again" to the Reds. It was only a short meeting but we had broken the taboo. White Nationalists had again spoken at Speakers Corner.

In fact, only two people spoke at this rally: myself and Joe Short. I stood on a rather shaky table and spoke for about half an hour or so, haranguing the crowd and dealing with several hecklers. I then stepped down, and Joe Short (who looked rather like Alfred Rosenberg) began to speak. He did not speak for long - only a few words in fact - before the Reds surged forward and some fighting began. One of our stewards was arrested and later charged with possessing an offensive weapon. I believe part of my speech was filmed by an NDFM member using an 8mm camera. We then proceeded to walk toward Downing Street, followed by the Police, before dispersing. I spent that weekend in London, with a lady friend who lived near the Roundhouse.

In respect of Eddy Morrison himself, we were both once arrested by the Regional Crime Squad and thrown into Prison for several weeks. Before this imprisonment - during my "interrogation" - he came into the room several times and asked me to co-operate with the Police, which I refused to do. I believe he did not, at that time, realize the potential

seriousness of the charges which might be against us.

Happy Days

Addendum II: Combat 18

What exactly was your involvement with Combat 18?

Before Steve Sargent and I formed the National-Socialist Movement (NSM) it was mainly producing propaganda and newsletters such as *The National-Socialist* although I did try and form a revolutionary cadre composed of committed National-Socialists. This was intended to be the nucleus of an effective covert and insurrectionary group, but it was the usual post-First Zionist War scenario: several people expressed their intention to do something, but when the time for action came, so did their excuses.

Why did you form the NSM?

To continue the work that Charlie Sargent - the founder and leader of C18 - had started. At the time, Charlie was in prison, charged with murder and someone called Browning was helping the State - ZOG - to divide C18 and convict Charlie and send him to prison for a very long time. Charlie's arrest followed an incident when a supporter of Browning was killed.

At the time, there was some feuding within C18 itself, with Browning challenging Charlie for the leadership and accusing him - on the basis of ZOG disinformation - of all sorts of things, such as stealing some funds. As for Charlie, he was convinced that Browning had stolen the missing C18 funds. What was interesting about this particular accusation was that Charlie and his wife were living in run-down Council accommodation for homeless families, while Browning was living in a smart expensive Apartment near the river Thames.

On the personal level, I had given a personal pledge of loyalty to Charlie and this meant that I had a duty to support him: his enemies, were my enemies. This also meant that I ignored any and all rumours and stories about Charlie, most of which were manufactured by ZOG in an attempt to discredit him. Unfortunately, some people involved in C18 believed this ZOG disinformation, and sided with Browning.

As I said and wrote at the time, the National-Socialist, the Aryan, thing to do was for Browning to meet Charlie face-to-face to try and settle their differences, failing which they should engage in either a fair fight, or a duel. Charlie - true to his NS beliefs - wanted to do this, but Browning refused to meet him, and instead just carried on spreading malicious, dishonourable rumours. Then the incident occurred that led to the death of a Browning supporter.

Instead of doing the honourable thing - closing ranks against the State - Browning went to the Police and agreed to give evidence in a ZOG Court against Charlie. Since we all were supposed to regard the Police, the Courts and the whole system of so-called justice run by our government as our sworn enemies, this to me at least amounted to treachery of the worst kind, and so I challenged Browning, in public, to a duel. I did this not once, but twice. But neither he nor any of his supporters ever contacted or met with me in response to this challenge.

I was prepared to put my own life on the line in defence of Charlie, while Browning was aiding and abetting our sworn enemies because he put his own personal vendetta against Charlie before the principles he was supposed to uphold and believe in. This co-operation by Browning with ZOG was even confirmed by a former friend of Browning's, Thomas Nakaba, who said that the information to arrest and convict him on bomb charges could "only have come from Browning."

Why did you resign as leader of the NSM?

Basically because I believed I had achieved all I could, given my own limited leadership abilities, and that it was time for someone else to take over. I never intended to lead the NSM for long, and did hope that someone, some leader, would emerge or make themselves known.

In addition, I desired to spend some time with my family since for well over two years I had been away almost every weekend, meeting people, attending meetings and so on, and spent most of my time, during the week after work, doing things for C18 and the NSM.

*So you didn't as some claim, "run away" following an article about you in the **Searchlight** magazine?*

(Myatt laughs). I think the people at Searchlies overestimate the impact of their dis-information. I have never "run away" from anything, and especially not from so -called Media pressure, contrary to the lies of cowards like the Zionist Nick Lowles.

Consider what happened after my so-called "exposure" by BBC's Panorama programme and newspaper article which had a photograph of me on the front page, and a picture of my home together with the name of the village where I lived. What did I do? Tried to reform the NSM on the basis of leaderless resistance. A sort of "up yours!" attitude.

As for the more distant past, if you are involved in covert operations - or striving to organize a covert group or recruiting people for covert operations of different kinds - publicity is somewhat detrimental. Therefore a good "cover-story", or two, are useful, to divert attention.

*According to Nick Lowles in his book **White Riot: The Violent Story of Combat 18** did you not offer to write anti-racist articles for **Searchlight** about that time?*

Those people have no sense of humour. I did indeed offer to send them a few articles I had written - including *Why National-Socialism Is Not Racist* - as I did offer to explain how a Muslim could be a National-Socialist. All these articles were published by me, before or shortly after this most generous offer, and most have appeared on various Usenet newsgroups.

As for the allegation that following an article in Searchlies I dropped out of the NSM and converted to Islam, their time-scale once again is completely wrong. I believe the time interval between the article and my conversion was around eight months, just as it was many weeks after the article that I resigned from the NSM.

I issued several rebuttals to the hackneyed "Myatt is a satanist!" lies and dis-information contained in that particular Searchlies article, and no one in the NSM at the time took it seriously or believed any of it anyway. Indeed, I regarded it - just like I now regard all the anti-Myatt lies and propaganda and disinformation in the *White Riot* book - as something of a compliment, a tribute to the effectiveness of my writings and the NSM itself.

If some people choose to believe the lies about me in such Zionist articles and books, then they do. And if they do, they are acting dishonourably. For the honourable, the Aryan, thing to do is for a person to ask me, personally, for my side of the story, just as you have done.

The fact is that the Zionists - and all those who oppose the aim of a free, independent, Aryan homeland governed according to our unique Aryan laws - have no answer to the Aryan ideals I have propounded and explained over the

past twenty or so years. Therefore they continue to smear me using one fabricated so-called "interview" which was printed nearly thirty years ago.

I have explained in clear words - in writings such as my *The Complete Guide to the Aryan Way of Life* - what our Aryan ethics are, what our Aryan way of life involves, what our system of government should be, as I have consistently championed the cause of Aryan freedom and Aryan culture. By trying to discredit me with their lying "black propaganda" about my non-existent involvement with satanism the Zionists - and all who oppose the aim of a free, independent, Aryan homeland - hope that Aryans will ignore my writings and the ideals I have expounded. That so many Aryans, it seems, continue to believe and parrot such Zionist "black propaganda" just reveals how far we, as a people, have strayed from our civilizing ideals of honour, loyalty and duty to the folk.

What happened to your reformed NSM?

It was cancelled after six months or so due to lack of interest, so I decided to concentrate on Reichsfolk and the aim of rural folk communities. Together, of course, with striving to forge an alliance between Muslims, who upheld the true Deen, and National-Socialists.

*Getting back to Combat 18, what is your opinion of the **White Riot** book?*

It is basically a piece of Zionist disinformation designed to praise Browning and smear everyone else. The book constantly praises Browning - "fearless fighter"; "revered in Europe"; "loyal" and so on - and makes excuse after excuse for his behaviour, especially for his betrayal of Charlie and his part in getting Charlie convicted by a ZOG court. In addition, it parrots Browning's lies about Charlie - especially concerning the events leading up to the killing of Chris Castle - without giving Charlie's version of events.

In contrast to Browning, the other C18 characters are portrayed as "misfits", weirdoes, outlandish, teenagers who couldn't grow up, and so on ad nauseum.

Why are the Zionists praising Browning? Because he knowingly or unknowingly did their work for them by disrupting C18 and getting Charlie convicted and sent to prison for a very long time. And because he continued to put his irrational personal hatred of one person before the political ideas he was supposed to believe in thus further dividing the NS cause in this and other countries.

Finally, do you have any regrets about your involvement with C18, the NSM or anything you have written?

I have only one regret, and that is that we did not achieve what we could have achieved and wanted to achieve: a National-Socialist revolution in this country.

Many of us have learnt a lesson from what happened, as some of us have adapted or changed our tactics accordingly.

(Interview by JRW, December 112yf)

(1) This lie is repeated in a book, *Homeland: Into a World of Hate*, by Nick Ryan (p.27): "When Myatt later falls out with Will Browning, he insists on a duel... I'm told he backed down when The Beast claims the right to use baseball bats as weapon." The truth is that Browning - through a contact - did suggest such a weapon, to which I replied that the only weapons which could be honourably used were deadly weapons, such as swords or pistols. I included with my reply a copy of the Rules of Duelling, and re-affirmed my challenge to fight a duel using such deadly weapons. I received no reply, and was not contacted in any way by either Browning or his supporters.

It should be noted that I challenged Nick Ryan to a duel - for publishing this lie, and making other accusations about me, in his book. He did not reply, and I therefore concluded that he was a coward, and that my own honour had been vindicated.

Towards the Galactic Empire:

Autobiographical Notes

Part Two

Three things have always inspired me: the ideal of Space Travel, the belief that our evolution, as human beings, has only just begun - that we can and indeed should evolve still further, in terms of our abilities and our consciousness - and a feeling concerning our being part of Nature. The first two are really part of one vision - the ideal of a Galactic Empire.

In many ways, my life has been a Faustian, or Promethean, quest - to discover, to know, to experience, the essence of life; to answer the fundamental questions about our existence, as human beings, and about the nature of the Cosmos itself. In the course of this quest, I have experienced many things - both light and dark, of sorrow, and joy, of violence, hatred, love - and from all these things I have slowly, very slowly, learnt, and changed myself, until, after nearly forty years, I have arrived where I am.

Thus it is that these notes represent signs, experiences - only signs, only experiences - along the way that led to such understanding.

For many, many, months after my reversion to Islam, I joyfully immersed myself in the new world I found. I undertook several courses in Arabic (including a residential one for which I took a rather long time off work) and arranged, with my then understanding employers, to work every Saturday instead of Friday so that I could travel to the nearest Mosque and attend Jummah Namaz. I read all I could about Islam, would regularly meet with several of my new brothers to learn about, and to discuss, Islam, and often travelled to and for talks with brothers elsewhere.

During this time it is true to say that I existed in-between two worlds, for I was still on bail following my arrest - six or so months before my reversion to Islam - by Detectives from Scotland Yard who were investigating me for various offences in connection with my National-Socialist, NSM and Combat 18 activities, and several times I was re-interviewed by officers from SO12 at Charing Cross Police Station in London. Hence, there was the possibility of a forthcoming trial and of yet another term of imprisonment, and I was still in regular contact with several of my former National-Socialist comrades. Thus I came to give serious consideration to the possibility of National-Socialists co-operating with Muslims against what I considered were our common enemies.

In particular, there was one verse in the Quran which particularly intrigued me before my own conversion to Islam, and after reflecting upon this verse, I considered it might be possible somehow to bring Muslims and National-Socialists together in the cause of both fighting their common enemies and building a new world based upon nobility and honour, and dedicated to the pursuit of the numinous.

This Quranic verse was (in the Interpretation of Meaning by T.B. Irving - Tehran, 1419 AH - which I had just then acquired): "We made you into different nations and tribes, that you might recognize [and cooperate with] one another." (49: 13) This seemed to me then to reflect the essence of National-Socialism: individual nations, based upon ethnic tribes, co-operating together in the pursuit of nobility, and respecting each other's freedom and culture.

Seeking Co-Operation:

Even before my reversion to Islam, I never lived up to the stereotyped Marxist-Capitalist-Zionist image of a National-Socialist - that is, some sort of rabid so-called "racist" who hated other races, saw them as inferior, and who would want to create "another holocaust". Rather, I loved my own people, valued my own heritage and wished to see the creation of independent homelands where the different races and cultures could live in freedom according to their own customs.

I personally - perhaps naively - had a vision of a new world composed of such homelands, led by honourable, idealistic, rational individuals who also cared for their people. This vision was of such homelands co-operating together for their mutual benefit, with such co-operation being one of the foundations necessary to begin the creation of a Galactic Empire. I understood long ago that the age of Empire solely on Earth was gone, never to return - that it was ultimately a waste of our human potential. Indeed, it was such a noble vision of diverse ethnic nations co-operating together which also inspired many influential people in the Third Reich and particularly in the SS, and which led to the alliance with Japan, the creation of non-Germanic SS divisions, and the plan to create many more had Germany won the war.

In the years before my reversion I saw myself as carrying on this National-Socialist and SS tradition of seeking knowledge, understanding and co-operation while always bearing in mind that my foremost duty was to my own people - to their freedom and their culture. [See Footnote (1) - a quote from Waffen SS General Leon Degrelle.]

So as a new Muslim I studied, learnt and tried to move toward understanding and perhaps useful co-operation now or in the future: co-operation between Muslims and honourable National-Socialists. For at the time I felt some similarity between the idea of a revived Islamic Khilafah and my vision of a new Empire spreading out from Earth, as I came to a better understanding of the wide-sweep of world history itself and those forces which are tearing us apart, despite all the good and often honourable intentions.

I became a Muslim because it seemed to me not only a most honourable and divinely-given way of life but also offered - or seemed then to offer - the possibility of continuing in a practical way my life-long struggle against world capitalism and the perfidy of Zionism. I was impressed by modern Mujahideen such as Mullah Umar - by their simple way of life, their honour, which seemed to me to capture the essence of Islam itself.

Just as, years ago when a Buddhist, a Taoist, or a Christian, I had considered those particular ways of life as not incompatible with my heart-felt belief in what I called honourable National-Socialism, so too did I then consider Islam as not necessarily being incompatible with that particular belief. After all, I knew that over sixty thousand Muslims had joined the SS, and that many National-Socialists - Hitler, Himmler and Leon Degrelle included - had a great respect for Islam. I also knew that Major General Otto Ernst Remer - one of my National-Socialist heroes since the early days of my political involvement - had lived for several years in exile in Egypt and Syria and had made many Muslim friends in those countries.

I was also to find many ordinary Muslims who admired Hitler and the Third Reich, as I found some who understood what he was trying to achieve for Germany and Europe. I myself read some of the writings of Mohammed Amin al-Husseini, the Grand Mufti of Jerusalem, who lived for many years in National-Socialist Germany and who helped

recruit Muslims for the SS. He also restored Al-Haram al-Sharif, in Al-Quds (Jerusalem), which contains Al-Aqsa Mosque, and the Dome of the Rock, which is regarded as the third most sacred place in Islam after Makkah and Madinah. It was Mohammed Amin al-Husseini who further beautified the Dome of the Rock by covering it in gold.

Also, I understood both Islam and National-Socialism as striving to create a better world based upon noble ideals and encouraging individuals to change themselves through a triumph of the will. Both upheld the noble ideals of honour, loyalty and duty.

But did not Islam condemn "racism" - and surely National-Socialists were racists? No, and again no. I then still considered that "racism" itself was a modern abstract idea, invented by Marxists and used by social engineers to mentally condition people and so enable those social engineers to construct the modern tyrannical, dishonourable, usury-driven societies I had often written about and condemned. As for genuine, modern, National-Socialism, I then regarded it, and strove to portray it, not a "racist" philosophy at all (according to the definition of racism given by the social engineers) but as a Way of Life which sought to respect the difference and diversity of Nature. Thus had the Reichsfolk organization I had founded years previously - like the SS - accepted members from different cultures, had propagated what I regarded as the "genuine National-Socialism" of people like Leon Degrelle and Otto Ernst Remer, and believed in the development of separate, free, ethnic nations, with their own culture and identity, and in these nations co-operating together, with no one race believing they were somehow superior to, or better than, any other race, but with each striving to achieve their differing Destinies, with there being no hatred of other races but instead a respect, deriving from honour.

I believed then that it was necessary and indeed possible to manufacture noble societies based upon both the Islamic and National-Socialist ways of life, with these societies co-operating together both for their mutual benefit in order to make the world a better place through fighting those forces, of decadence, materialism, and mechanistic "progress", which were and which are taking us back to barbarism and thence toward destruction.

Understanding Islam:

In pursuit of this strategy of co-operation, I strove to bring some National-Socialists and some Muslims together, and also continued to write about the philosophy, the Way of Life, which I had been developing before my reversion to Islam. I called this philosophy, at first, "Folk Culture", then "The Numinous way of Folk Culture", and then, simply, "The Numinous Way". This Way, I hoped, would serve to provide an ethical foundation for all folkish-type beliefs, based upon honour.

As I was later to write, in the *Islam, Honour and Duty* dialogue:

I did such things because I sincerely believed that it was important - and indeed vital - for as many people and groups as possible to fight in any way whatsoever the Zionist-Crusader alliance, and the so-called "New World Order" which this alliance is creating, and that this fight should be taken to the homelands of the West. I did this because I believed - and believe - that this alliance, and its lackeys and supporters, are dishonourable, and arrogant, and represent a profane, imperialist, materialistic, way of life which must be fought, since the adherents and supporters of this profane way of life trample upon and desecrate and are seeking to destroy, the numinous, represented as I know the numinous is by Al-Islam, and made real as I know the numinous is by Muslims who submit only to Allah Subhanahu wa Ta'ala.

I did all this work openly, as a Muslim, and this led some of those who adhered to National-Socialism, and even The Numinous Way, to call me a "traitor" for being a Muslim. It also led to some misunderstandings, among some other people, regarding whether or not I was a Muslim, whether or not I had renounced Islam, and whether

I still supported the racial beliefs, and the nationalism, of National-Socialism."

This strategy made me - for tactical reasons - refrain from making, at the time, any negative comments about National-Socialism and refrain from making, in public, any pronouncements, as a Muslim, about the idea of racial separation and even about nationalism itself, even though, when asked in private, or when individual Muslims contacted me to enquire about my position, I explained that, as a Muslim, I regarded both nationalism and racialism as 'Asabiyyah, as a manifestation of Jahilliyyah, and thus as incompatible with the Way of Al-Islam. (See Footnote 2) Yet, I have never, in my heart and mind, renounced my belief in Adolf Hitler as a good man, an honourable man, who - believing in God - strove to create a just and noble society, and who was destroyed by the ignoble machinations of those opposed to what is good and who have spread dishonourable lies about him, his followers and his Cause. Thus it is that I find I cannot denounce this noble man and those who fought and died for the cause he upheld, as I cannot and will not denounce those who today honourably (and I stress honourably) continue the struggle in his name and who respect the Way of Life which is Al-Islam and who thus see we who are Muslims as allies in the fight against our common enemy. Thus it is that I continued for several years, after my reversion, with Reichsfolk - an honourable organization striving to preserve something of the Numen I believe was manifest in National-Socialist Germany and in and through the life of Adolf Hitler. For, although there were indeed differences between Deen Al-Islam and the honourable National-Socialism of groups such as Reichsfolk, it was a question of mutual respect and honourable tolerance and co-operation, of accepting such differences in an honourable way.

However, I gradually came to understand two things. Firstly, that the majority of people involved today with the idea of racial separation, however they described themselves politically, were entrenched with their prejudiced attitudes, with their dislike, even hatred, of Islam and Muslims, but above all with an innate sense of superiority regarding what they called "Western civilization, culture, and values" which many if not most of them regarded as the creation of their own "superior" (or more "intelligent") White race. Thus did many of them support the invasion of Iraq and Afghanistan by the Zionist-Crusader alliance, and thus did many of them say and write offensive things about Islam, about Muslims and about our beloved Prophet (salla Allahu 'alayhi wa sallam). Hence, the more I pursued this strategy of co-operation, the more I became aware of the wide gulf, the difference, between us: the more acutely I felt, knew and understood, the nobility, the honour, of Muslims (and especially of the Mujahideen) who strove to obey only Allah Subhanahu wa Ta'ala, and the hypocrisy, the dishonour, the arrogance, the hubris, the decadence, of the kuffar of the modern West. Perhaps, I thought - remembering what a loyal Comrade of Adolf Hitler once said to me - honourable National-Socialism had indeed died among the ruins of the Third Reich and with the defeat of the SS.

Secondly, I came to understand - as a result of my own deepening understanding of Deen Al-Islam aided by Muslims far more knowledgeable than I - that there really was no need for such co-operation: that my duty, as a Muslim, lay in presenting Islam, as it was, to the Unbelievers, and in personally striving to uphold, defend, and make the Word of Allah Subhanahu wa Ta'ala supreme. Thus did I cease to strive for such co-operation.

Now, after living for several years as a Muslim, I feel a little closer - Alhamdulillah - to the understanding of life and the Cosmos I enthusiastically sought in my youth. But these years of learning about Islam as a new revert, and mistakenly and perhaps rather arrogantly seeking co-operation, were themselves of course only one more new beginning.

David Myatt
(Abdul-Aziz ibn Myatt)
1422
(Revised 1427)

Footnotes:

(1)

From: Leon Degrelle - *Epic: The Story of the Waffen SS* (Lecture given in 1982). Reprinted in *The Journal of Historical Review*, vol. 3, no. 4, pp. 441-468.

" German racialism meant re-discovering the creative values of their own race, re-discovering their culture. It was a search for excellence, a noble idea. National Socialist racialism was not against the other races, it was for its own race. It aimed at defending and improving its race, and wished that all other races did the same for themselves.

That was demonstrated when the Waffen SS enlarged its ranks to include 60,000 Islamic SS. The Waffen SS respected their way of life, their customs, and their religious beliefs. Each Islamic SS battalion had an imam, each company had a mullah. It was our common wish that their qualities found their highest expression. This was our racialism. I was present when each of my Islamic comrades received a personal gift from Hitler during the new year. It was a pendant with a small Koran. Hitler was honoring them with this small symbolic gift. He was honoring them with what was the most important aspect of their lives and their history. National Socialist racialism was loyal to the German race and totally respected all other races. "

(2) I strove to express something of this in essays such as *Nationalism, Race, Culture and Islam*, and *The Ignorance of Infidels*.

Towards the Galactic Empire: Autobiographical Notes

Part Three

"Three things have always inspired me: the ideal of Space Travel, the belief that our evolution, as human beings, has only just begun - that we can and indeed should evolve still further, in terms of our abilities and our consciousness - and a feeling concerning our being part of Nature. The first two are really part of one vision - the ideal of a Galactic Empire."

In many ways, my life has been a Faustian, or Promethean, quest - to discover, to know, to experience, the

essence of life; to answer the fundamental questions about our existence, as human beings, and about the nature of the Cosmos itself. In the course of this quest, I have experienced many things - both light and dark, of sorrow, and joy, of violence, hatred, love - and from all these things I have slowly, very slowly, learnt, and changed myself, until, after nearly forty years, I have arrived where I am.

Thus it is that these notes represent signs, experiences - only signs, only experiences - along the way that led to such understanding.

A Return to the Beginning

The years since my reversion to Islam have been the most rewarding, the most difficult, and the most perplexing of my life. In these nearly nine years, it seems that I have learnt much - especially about myself, and what is often called human nature. I have experienced - again - one personal loss and then another, and then a great personal tragedy; I have been in love, again, several times, and been loved; felt happiness, joy, sorrow and - yes - felt remorse, doubt, and despair. I have undertaken more travels (most to study and learn, but one to visit my daughter, far away, who now has a family of her own); written many, many things - from poetry to articles in praise of Deen Al-Islam and of Jihad, to essays concerning National-Socialism and what I called The Numinous Way (of Folk Culture) with its ethics based upon empathy and compassion, with such essays and items about NS and The Numinous way being written to develop them so that co-operation, between Muslims and others, against the tyrannical, ignoble, un-numinous and mis-named "New World Order" might occur. Furthermore I have, yet again, and possibly out of arrogance, but often from what I believe to be a desire to do what is honourable, tried to inspire people through words and deeds. But, perhaps most of all, I have thought, deeply, about life, my life, my experiences, my beliefs, and come to know not only my own mistakes but also know - to feel - the nobility that is Deen Al-Islam.

Thus, it is true to write and say that I learnt a great deal from my involvement with Islam - about myself, and the world. I also came to appreciate, and know, how unethical, for instance, racism was and is, and to know that Islam expresses, and has expressed, the Numen, the sacred, in the modern world, just as for some people in the West Christianity once did, and occasionally still does - although the people in the West are increasingly losing the sense of the Divine in their personal lives, and in their societies. But was, and is, Islam the answer, for me, the world? I admit there was a time - several times - when I began to doubt it was. Was Islam - for me - just another naive following of an ideal? A desire, yet again, to re-make the world somehow in an idealized and perhaps unattainable way with all the suffering that such a striving for such an ideal seems almost always to involve? That is, I came to consider, and strove to answer, ethical questions concerning the causes, and the cessation of, suffering; and questions relating to ethics, to the very meaning and purpose of life.

I remember, several decades ago now, my first wife saying before we married that she did not believe in God - except when she listened to some of the music of JS Bach. I loved her for that - for there, in such music, I sometimes felt an intimation of the Divine, an expression of the Numen sufficient to bring us, even if only for a moment, to the feeling of humility we surely need to keep us human, to prevent us from committing the dishonour of insolence, of hubris: that moral crime against reason which the governments of the West, their officials, representatives, and minions, have committed, and are increasingly committing, and which some of the peoples of the West themselves are also increasingly committing in their prejudice and arrogance and support of a new colonialism.

So it was that I found - and find - this intimation of the Divine, in Islam - in the striving of the many Muslims, world-wide, who sought and who seek to be reasonable and honourable, and who sometimes succeed, bringing thus a civilized way of life into this world, just as many people, of various Ways and faith, and none, did and do, and just as some people of the West did, and still perhaps do, despite the machinations of their governments, despite the loss of

the Numen in the everyday life of the peoples of the West, and despite the increasing dishonour and hubris among the peoples of the West.

Furthermore, and on the personal level, some doubts arose because I have for most of my life only ever felt a true inner peace, a harmony, a oneness, when I am among Nature. I feel I belong among the open hills; by the rivers; in deserts; on mountains; in the forests; on the open sea; in small fields, working with my hands. In these and other such places I seem to have my being - having always felt I do not belong in this modern world with its destruction of night by electric light, with its cars and fast transport; its noise, manic pace, intensive farming, consumer ethos, material greed, cruelty to animals and humans in the name of progress and its almost total lack of manners and courtesy.

What I find peaceful is Nature, as I have often felt that our very humanity is defined by our awareness of Nature with its slow, quiet, natural, rhythm which modern life and living has almost totally destroyed. Thus, there was for me - after my discovery of Islam - a joy in, as a Muslim, praying daily according to the rhythm of the Sun, and in following a lunar calender: an awareness of our connexion with Nature, the world, the Cosmos, made real through Namaz: a realness which touched me very deeply when as a Muslim I ventured on two occasions to travel alone in the desert to feel, to know without words, how slim was the thread by which I seemed to cling to life, and knowing, feeling, the nearness of God, of Allah, and the simple beauty of The Message.

I had felt, known, something of this feeling before, in Taoism, decades ago; and during my time as a monk when, for instance, between Matins and Lauds I would walk outside in the quietness, often the darkness, feeling, feeling a beauty, a wordless ritual of joy knowing the centuries for the imposters they were...

But were such intimations, such moments, enough? What was most important - being-with Nature through a natural spontaneous way of living, and thus wu-wei, or striving for a Way of Life even if, or especially if, such a striving involved causing suffering and a personal detachment from Nature?

A few years ago, and for many months, living alone, in rural isolation, I once again deeply pondered such questions, and many other questions, trying to arrive at some kind of synthesis, perhaps thus confusing some people about my intentions and beliefs as I expressed or attempted to express some of this synthesis, and my own thoughts and experiences through various essays, poetry, and in some of the personal letters I wrote to friends.

But were these doubts of mine - recurring over several years - just the inevitable doubts of faith that should - that must - be cast aside for the sake of loyalty and honour? To me, it seemed then as now that one of the main differences between monotheism (exemplified by Islam) and the way of Nature is that the way of Nature seeks to create a type of Paradise here on this Earth, believing that this Paradise exists in Nature, as Nature is - wild, isolated places where human beings are at best small communities of farmers or nomads, bound by a common cultural and folk ethos, and at worst travellers who are only passing through. In contrast, monotheism understands Paradise as existing in the life-after-death.

Furthermore, the way of Nature sees us as a part of Nature, dependent on it, whereas monotheism sees us as masters of Nature, with Nature existing to provide for us. To attain Paradise, through the way of Nature, we have to care for and protect Nature, and restrain our desire for more comfort, more material things. To attain Paradise, through the way of conventional religion, it seems we can use Nature - build and dwell in large cities; encourage industry and create a modern-type of developed nation with its large farms and meat-producing factories where the urban way of life dominates.

Where can I find peace? Where should I strive or rather hope to find peace? In the Gardens of Paradise after my death - or here, on this Earth, among the beauty of Nature? What, in truth, is peace? Is our mortal life a test given to us by the Supreme Being who can reward us with eternal life and who gave us reason and free will to pass this test?

Or is our mortal life - our reason, our consciousness - the product of evolution, with us as creations of, and dependent upon, our mother, Nature? We seem to have struggled painfully slowly over thousands of millennia to transcend our savage animal past - and yet we are still half-savage; still prey to our savage instincts which can overwhelm our reason, our judgement, our fairness, our honour. I myself had struggled for decades through and because of diverse experiences to a certain insight and understanding - and yet, and yet...

In addition, the question of suffering came to occupy me, more and more, and I began to seek answers to what then seemed to be the difficult question of the origin, the basis, of honour itself. Did honour - must honour - derive from God, from Allah, from a supra-personal, divine source? If so, could there be divinity without revelation? Was - could - honour be the basis for ethics? Or did - could - personal honour derive from empathy, and thus have its genesis in compassion? This question was further complicated, for me, by the tragic death of a close personal friend, genesis as this tragedy was of questions concerning, of deep personal feelings about, remorse, redemption, and the very meaning and purpose of our lives. How to respond to such a tragedy? To accept some personal blame? To acknowledge mistakes? To strive to see a wider perspective through belief in a life beyond our causal, mortal, life? And if one does affirm such a perspective, is that - is all such faith - an abnegation of one's personal understanding, knowing, and responsibility for suffering, as The Numinous Way, and Siddhartha Gautama among others, affirm, affirmed and believe?

For many months, after this personal tragedy, there was indeed a great inner turmoil: an asking of difficult and perplexing questions, and a writing of some personal missives, some of which I sent to various friends. There were more travels, more studies; advice sought from those I knew were far more knowledgeable than me - far better persons than I considered myself to be. And slowly, painfully slowly, it seemed, there was a change, in me, Alhamdulillah.

"We shall try you in good and bad ordeals, and to the Unity you shall return." (21:35)

Conclusion:

So it was that I, beyond all my peregrinations and experiences - beyond the recent and tragic death of a loved one - have, it seems, come to a place where, in moments and sometimes for longer periods, there is a feeling of tranquillity born out of the simple submission implicit in *Kalimaah Tayyibah*, in knowing and feeling the wisdom that one needs guidelines and guidance; and that the Numen can be known, and has been revealed. There is thus a quite simple knowing and understanding of *al-qada wa al-qadar* just as there is a humility whose genesis is Al-Islam. There is also a knowing, and understanding, of dignity, arising as this does from a striving to follow such noble, such honourable, guidelines as we have been given. A knowing and an understanding of the need, sometimes, for silence.

"He who believes in Allah and the Last Day should either speak honourably or be silent." Muslim, Book 1, 75

Thus, I am what I now am, beyond the words written, the words said; the many deeds of the past, and certainly beyond all the lies, rumours and misinformation that have been spread about me over the decades by dishonourable people and which some other dishonourable people believe.

"It did not concern you when you repeated that about which you had no [personal] knowledge, even though Allah regards this as a dishonourable thing." 24:15 Interpretation of Meaning

As for my dream, my life-long vision, of a Galactic Empire - of the exploration and settlement of Outer Space - there was a time, not that long ago, when I came to the conclusion that we human beings were too ignoble, too barbaric, too

uncivilized, to do this, and that, if we did undertake such adventures beyond the Earth, we would only be spreading dishonour: spreading our disease of hubris, spreading our destruction of the Numinous. But now - now as I veer toward the sixth decade of my life - I feel that we can avoid such things: that there is a cure for the disease of hubris and of dishonour, and that were we to be cured - and thus return to our natural fitrah - then we could and perhaps should so venture forth, under the banner of *Deen Al-Islam*.

Abdul-Aziz ibn Myatt

(David Myatt)

27 Rabi Al-Awal 1428

(Revised Yaumul Ahad 3 Jumaada al-Awal 1428)

LINKS

- * [Sheikh Abdul-Aziz ibn Myatt's OFFICIAL WEBSITE](#)
- * [A possible mirror site](#)
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- * [Naseehah website is another updated website with his writings](#)
- * [Al-Ghurabaa website updated with his writings](#)

Other sites regarding ibn Myatt before his reversion to Islam in 1998.

[Archived 'old' David Myatt fan site](#)

[Julie Wright's David Myatt fan page](#)

[The Adventures of Hasan and Jorg: A series of shortstories by David Myatt](#)

[A David Myatt site](#)

[Another David Myatt site Archived](#)

[1998 edition of Searchlight magazine, false allegations about Myatt](#)

[http://www.geocities.com/myattns/ Myatt's neo-Nazi writings](http://www.geocities.com/myattns/) ■

<http://aboutmyatt.wordpress.com/>

http://www.declarepeace.org.uk/captain/murder_inc/site/nazi.html

<http://web.archive.org/web/20040824002520/http://www.qulabe.co.uk/>

The Significance of the Islamic Calendar

It is extremely upsetting to notice every year the vast number of Muslims, in the East and the West, welcoming and celebrating the start of the Christian New Year. Many of these Muslims even record and remember history according to the Christian (non-Islamic) calendar; yet, when the new year of the Islamic calendar enters they do not recall anything from the glorious history of Islam.

Despite the attack and colonisation of Muslim lands by the Crusaders, there is absolutely no excuse for us to forget our glorious history and disregard the Islamic calendar, for it has been mentioned by Allah (SWT) in the Noble Qur'aan:

Verily, the number of months with Allah is twelve months [in a year], so was it ordained by Allah on the Day when He created the heavens and the earth; of them four are sacred [i.e. the 1st, the 7th, the 11th and the 12th months of the Islamic calendar]. That is the right religion, so wrong not yourselves therein, and fight against the Mushrikoon [polytheists, pagans, idolaters, disbelievers in the Oneness of Allah] collectively, as they fight against you collectively. But know that Allah is with those who are al-Muttaqoon [the pious, i.e. Believers]. (*EMQ at-Tawbah, 9:36*)

This *aaayah* (verse) speaks about the Islamic calendar months, among which four are considered to be sacred. The Messenger Muhammad (SAW) also said, concerning the Islamic months:

Three are in succession; Dhul-Qa'dah, Dhul-Hijjah and Muharram, and [the forth is] Rajab, which comes between Jumaada [ath-Thaani] and Sha'baan. (*Saheeh Muslim, Hadeeth no. 1679*)

It is vital for us to remember and live by the Islamic calendar since much of our *'ibaadaat* (ritual acts) are based upon it, not upon the calendar of the Kuffaar. For instance, Muslims are obliged to fast in Ramaḍaan, not in January or March, for example. Also, we are obliged to perform Hajj at least once in our life time. This pilgrimage can only be performed in Dhul-Hijjah; if it were performed in any other month it will never be accepted by Allah (SWT).

Furthermore, sins are more severe in the Sacred Months. 'Ali bin Abi Talḥah narrated that Ibn 'Abbaas (RA) said: **"Allah chose four out of these months and made them sacred, emphasising on their sanctity, making sinning in them greater, in addition to multiplying rewards of righteous deeds during them."** (*At-Tabari, 14:238*)

Qataadah (RA) also said: **"Injustice during the Sacred Months is worse and graver than injustice in other months. Verily, injustice is always wrong, but Allah makes things graver than others as He wills."**

The Islamic calendar, or New Year, begins in Muharram and commenced from the Hijrah of the Messenger of Allah (SAW) ♦ the day when sovereignty and supremacy was declared for none but Almighty Allah. Originally, there was no particular calendar that people used to refer to; however, sixteen or seventeen years after the Hijrah, 'Omar bin al-Khattaab (RA) decided to record particular events according to the Islamic calendar. Some suggested that the calendar should be associated with the birth of the Prophet (SAW); others thought they should use the calendars of the Jews and Christians. Eventually, both of these ideas were rejected since the Sahaabah and pious believers did not want to follow and imitate the Kuffaar. Therefore, 'Omar decided that the Islamic calendar should be related to the day the Prophet made *hijrah* since this was the day when the *ḥaq* (truth) prevailed. As a result, the Islamic years are recorded in Hijrah years.

The believers then began to discuss which month the Islamic calendar should actually initiate from. 'Omar (RA) and 'Ali (RA) believed it should start from Muharram as it is one of the sacred months; also, it was the month when, after the believers performed the *faraa'id* (duties) of Hajj, the Prophet (SAW) was given Bay'ah (the Pledge) ♦ and this was the introduction to the Hijrah.

The Islamic months are different from the months of the Kuffaar; they are lunar, not solar. Therefore, a new

day begins from sunset and a new month enters when the new moon has been sighted. This is what the Salaf used to follow and what Allah has blessed us with by linking the Islamic months to our ritual acts. Furthermore, Allah (SWT) made these months signs for mankind:

They ask you about the new moons. Say: 'These are signs to mark fixed periods of time for mankind and for the pilgrimage.' (EMQ al-Baqarah, 2:189)

The calendars of the Kuffaar are completely useless and irrational to Muslims and they have no link to the lunar system; hence, this is why some of their days are 29, some are 30 and some are 31. Since there is no reasonable or logical explanation to this, the Kuffaar have talked ♦ numerous times ♦ about altering these months. However, the Kuffaar Christians and Jews reject this proposal out of fear that their calendar would be changed.

Muslims should have their own state in order to declare sovereignty for none but Allah and to be distinguished from inferior nations. The Islamic Ummah is a unique *ummah*, unique in terms of belief, way of life, identity and way of thinking. It is an Ummah that is superior and can never be surpassed. There is no such thing as Boxing Day, Mother's Day, Father's Day (we do not remember our parents and fulfil our duties towards them only once a year), Christmas, Easter, Valentines or bank holidays etc. We should not blindly follow other people; we are supposed to be a leading nation, not a nation which is led. Moreover, by following the Kuffaar it shows that we are weak and have nothing to refer to.

If we start to record our activities according to the Islamic calendar, as the Pious Predecessors did, it will remind us of the important events which occurred in the life of the Messenger Muhammad (SAW) and the Sahaabah (RA). We will begin to recall the causes of the Prophet's *hijrah* (migration) from Makkah to al-Madeenah and significant battles in their lives and the lessons which can be learnt from them. The reason why we are so detached from the lives of the Messenger (SAW) and his Companions is because we no longer remember our prestigious history and apply the lessons which should have been learnt to our reality today. Instead of leading mankind, we have begun to follow the footsteps, ways of life, calendars and ideologies of the Kuffaar ♦ and this is one of the greatest causes of our decline as a superior and indomitable nation.

When a new year arrives we need to be honest and account ourselves. How much have we earned from the pleasure of Allah in the past year? How did we utilise the months which have just passed? Did we invest them for the cause of Allah or did we waste them? Al-Hasan al-Basri used to say, "The believer is one who accounts himself." 'Omar bin al-Khattaab used to say, "Account yourselves before you are brought to account [on the Day of Judgement]♦"

It is about time for us to remember our history and take lessons from it. Many Muslims know about the historical dates and events of the Kuffaar; yet, how many know on which date the Battle of Badr occurred, the Mi'raaj of the Prophet, the Conquest of Makkah, the battles of Uhud and Ahzaab? Nowadays we study the history of the Kuffaar but not the history of the greatest people that walked the face of this earth; people whom Allah (SWT) praised in His miraculous Book.

The Muslim Ummah must begin to study and remember their history. Those who do not account themselves in the *dunyaa* (present life) will face much difficulty on the Day of Accountability. Every year we enter into a new era and we should be ready for the consequences of yesterday's actions.

O you who believe! Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allah. Verily, Allah is All-Aware of what you do. (EMQ al-Hashr, 59:18)

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Bismillah Ar-Rahman Ar-Raheem

In Reply to John Hutton:

Concerning the Infidel Invasion and Occupation of The Muslim land of Afghanistan

All Praise and All Thanks are for Allah Subhanahu wa Ta'ala to whom we shall all return to be judged on The Last Day.

We praise Him and ask Him for help and forgiveness; and ask His protection from the mischief of our souls and the bad results of our deeds; whomsoever Allah guides, none can misguide; and whom He declares misguided, none can guide to the right path; and I bear witness that there is none worthy of worship but Allah: He is Alone, without partner. And I bear witness that Muhammad (salla Allahu 'alayhi wa sallam) is the Messenger and Servant of Allah (Subhanahu wa Ta'ala).

On 13 Zul al-Qi`dah 1429 (11 November 2008 CE) the

"Defence Secretary" of the British Government, John Hutton, gave a speech in which he made certain comments about Afghanistan and about the reasons why the British government, and its allies, invaded and occupied that Muslim land, why they continue to occupy it, and why they are continuing to wage war there against those who resist this kaffir occupation.

Mr John Hutton:

First, I invite you to Islam. To the most noble, the most honourable Way of Life, given to us in its complete, timeless, perfection by Allah Subhanahu wa Ta'ala. If you accept, there will be - InshaAllah - the achievement of the purpose of your brief mortal life, here in this world.

You stated that *"The need to stop Taleban control of Afghanistan is as significant as resisting Hitler's invasion of Poland..."*

In case you have forgotten, it was the British government and its infidel allies who invaded Afghanistan and who now are occupying that land, and it is the Taliban, and their allies, who are resisting these invaders. Thus, it was - and is - the British government and its allies who are the aggressive invaders of another land and who are occupying that land, against the wishes of its people. That is, it is the British government, and its kaffir allies, who are acting like Hitler did when his army invaded Poland.

Therefore, your comparison in this respect is fundamentally flawed.

Furthermore, since you have linked the invasion and occupation of Afghanistan to what you and your kind call "The Second World War" we should remind you that over one and half million German "civilians" (to use a kaffir term) were killed by the British and their allies during that war, the majority of which civilians were directly and deliberately

targeted and killed by British and Amerikan bombs.

These killings - according to the kaffir definition used by you and your kind - were most certainly acts of "terrorism", and therefore it is utterly hypocritical of you, and others like you, to bewail and bemoan the killing, by a group such as Al-Qaida, of just over three thousand people in the Washington and New York expeditions, and of far fewer people in other attacks, such those in London.

Indeed, it is clear from your own history, ancient and modern, that the kuffar of the West - you and your kind - are the most blood-thirsty people in human history, having been responsible, during your "Second World war" alone, for the killing of over seventy million people, which is equivalent to exterminating more than the whole population of a country such as modern day France. In addition, if one considers the slaughter that your West have been responsible for in the past one hundred and fifty years alone, it is equivalent to you exterminating more than the whole population of a country such as modern day Pakistan.

The kuffar of the West - you and your kind - have been responsible for the worst massacres, the worst atrocities, in human history, such as the killing, by the dropping of atomic bombs on Japan, of nearly a quarter of a million people over only a few days.

Therefore, do not presume to lecture us about killing and atrocities.

In addition, the kuffar of the West - you and your kind - have, throughout your history, sought to invade and occupy other lands, and set out to dominate other peoples and to impose your own ways upon them. Thus, the kuffar of the West rampaged throughout Africa, Asia, and North and South America, where - for example - you set about stealing and occupying the lands of the Native American Indians, whom you and your kaffir kind massacred in great numbers. This invasion and occupation, by the kuffar of the West, occurred all over the world. In Australia and New Zealand, for instance, where the land of the indigenous peoples was stolen and appropriated, and where those indigenous peoples were relegated to the status of inferiors, with the kuffar of the West - you and your kind - regarding yourselves as "morally and culturally superior" to everyone else, and demanding the natives "become civilized" and adopt your Western way of life, something which we still hear today. For you regard yourselves and your values as superior to us, and demand we accept your values and become like you, and that we imitate your flawed "democratic system", or you will use force to change us and make us comply. Thus, people like your former colleague Tony Blair say such things as: "This is war...We will not win the battle against [them] unless we win it at the level of values as much as force..." (Speech given to the World Affairs Council in Los Angeles, 1427 AH) and: "Ours are not Western values, they are the universal values..." (Speech of 23 Jumaada al-Awal 1424).

The slaughter caused by the war-mongering kuffar of the West - by you and your kind - has not stopped, for, in The Land of The Two Rivers alone, it is estimated that over eighty thousand people have been killed, in the last five years, as a direct result of the invasion, of that land, by your British forces and your Amerikan allies. How many Muslims have British and Amerikan forces now killed in Afghanistan? How many Muslim deaths are you and your kind now responsible for there, as a direct result of the invasion, of that land, by your British forces and your Amerikan allies? Twenty thousand? Fifty thousand? More? You probably do not even know the exact number of Muslims killed because of your policies and the policies of you and your kind.

Therefore, it is utter hypocrisy for the kuffar of the West, for you and your kind, to try and claim some sort of "moral high ground" and to claim that you are only "bringing peace". Instead, you have brought - and are bringing - only death, injury, suffering, occupation, and military, and political, domination. How much Muslim blood is now upon your hands? How much Muslim blood is upon the hands of your government, upon the hands of the people who support your government and who aid, incite or who encourage your war against us?

As Allah Subhanahu wa Ta'ala says:

There is a sickness within which ails them and Allah has increased this sickness because they lie even to themselves: For this, they will grievously suffer. And when someone says to them: "Do not be so ignoble on this earth," They reply: *"We are only bringing peace!"* 2:10-11 Interpretation of Meaning

The truth is that now you, the kuffar, have, through your blood-thirsty wars of invasion and occupation, come to militarily and politically and economically dominate most of the world, you have tried to change your image, to represent yourselves - to market yourselves - as "peace makers" and as the "bringers of peace and democracy". But if anyone or anything threatens your domination - your hegemony - then you will use brute force to impose your will and maintain or regain your domination, as you have so clearly shown in both The Land of the Two Rivers and in Afghanistan.

Furthermore, your own current material success has been built upon your military conquests, your colonialism, and by the world-wide exploitation of people and resources for your own benefit, with this world-wide exploitation continuing today.

Allah Subhanahu wa Ta'ala says:

"You who believe [in Allah and The Last Day]: do not befriend nor rely upon those outside [your Deen] for they will lead you astray desiring as they do to harm you: and although hatred issues forth from their mouths what they conceal in their hearts is far worse. Here are Signs, for those who have Aql." 3: 118
Interpretation of Meaning

You stated that Al-Qaida has a *"fury and hatred of the West and the values that we represent."*

Al-Qaida - and those who support them - certainly have a fury and a hatred of your policies: of what you have done and are doing in our Muslim lands. For it is your policies - your interference in our affairs for well over a hundred years - that have brought about the current conflicts in The Land of The Two Rivers, in Afghanistan, in occupied Filistine, and elsewhere.

For well over a hundred years you and your kind have rampaged across our lands: invading here, occupying there; installing one puppet government after another; supporting one corrupt regime, one corrupt ruler, after another. For well over a hundred years you and your kind have used the threat of military force to get your own way; and, if such threats fail, you will impose economic sanctions, and starve people into submission as you did in Iraq, before your invasion, and as you tried to do in Afghanistan, also before your invasion, with your sanctions killing hundreds upon hundreds of thousands of people - of our brothers and sisters - through starvation and disease.

It is the policies of the kuffar of the West - your interference in our affairs - which is the problem, which is the crux off the matter. Were you to cease your interference in our affairs, our attacks on you - which are minuscule compared to your attacks upon us - would cease.

It is you who have brought down some retribution upon yourselves for your arrogant and bullying meddling in our

affairs. Thus, in your arrogance, you sold the Muslim land of Filistine to the Zionists, dispossessing millions of our brothers and sisters, who homes, whose livelihoods were destroyed, and who now live under a brutal government of occupation which you have supported and which you continue to support. Thus, in your arrogance, you partitioned up the Land of Al-Sham, The Land of the Two Rivers, manufacturing modern nations such as Iraq according to your Taghut, your infidel dogma, of nationalism. Thus, in your arrogance, you - long before your current invasion of Afghanistan - invaded and occupied and dominated India and sought to extend your writ to Afghanistan, fighting what you called three "Anglo-Afghan Wars" in order to try and dominate that land of the Muslims. Thus, in your arrogance, you invaded and occupied Egypt, and made its government and its peoples subservient to you. And so on and so on. The list of your interference in our affairs - recent and past - is long and extensive. How many Muslims have you killed during this time? How many have your allies killed on your behalf? Many millions. How many of our brothers and sisters have you and your allies imprisoned? How many have been tortured?

It is you and your interference which are the problem. Are you so ignorant, so in thrall to your own lies and propaganda, that you cannot understand this simple fact? Are you so blind to the truth that you cannot see why we resist your occupation of our lands and why we fight those puppet allies of yours whom you have imposed upon us by military force and whom you openly support in order to maintain your control over us and our lands?

Yes - we are somewhat furious with you and your kind, especially since you continue to kill and injure and inflict suffering upon our people, upon our Muslim brothers and sisters, and especially since you continue to interfere in our affairs, and especially since you hypocritically pontificate about "your values" and about your decadent, profane, way of life, while you continue to swagger around the world, murdering and imprisoning any Muslim you choose.

The values that you represent are not our values: we do not want them, nor your infidel, Western, way of life. We reject this way of life. We have our own Muslim values, our own unique Way of Life. Why cannot you leave us to establish our own communities and have control over our own affairs and live as we desire to live, as Muslims, loyal to only Allah Subhanahu wa Ta'ala?

Or is that you cannot and will not allow this - will not tolerate a Muslim land free from your interference, and governed only by Shariah - because in your heart you know us for the people of culture, the people of civilization, the noble warriors, that we are, and that because you know that our unique Way of Life, once established and revealed as a working, living, example for others, reveals your own values and your own way of life for the profane, decadent, ignoble things they are, and reveals you for the war-mongering hypocritical deceitful dishonourable bullies that you have been and still are?

Why else, for instance, do you and your infidel kind treat a Muslim such as Abu Qatada as you do? Do you fear what he might say so much that you have to forbid him - directly contrary to our Way of Life - from even going to a Mosque? Do you fear what he might say or write so much that you have to forbid him from travelling, from even meeting anyone, from speaking to anyone, directly or by telephone or message text? Do you fear what he might say or write so much that you forbid him from having access to the outside world, such as via the Internet? Do you fear his words so much that you have to imprison him in his home and raid his home anytime you wish in order to seize and destroy anything he might have written, and then rush to imprison him, again, in solitary confinement, when you even suspect he may have breached one of the tyrannical, draconian, conditions you impose upon his life?

You are rightly fearful of us, and of the noble truth we represent, for this truth dooms you and your profane dishonourable world.

As Allah Subhanahu wa Ta'ala says:

"Thus We have made you [Muslims], a Wasat (just and noble) people, that you be examples for all other peoples as the Messenger (Muhammad) is an example for you." 2: 143 Interpretation of Meaning

You stated that: *"We all can remember, I hope, what the risk to the UK and our friends and allies was, when Afghanistan was run by the Taleban."*

What risk? Did the Taliban threaten to invade Britain, or Europe, or Amerika? No. Did the Taliban threaten to deploy "weapons of mass destruction" against you? No. Did they even possess "weapons of mass destruction"? No.

The simple truth is you were determined to get your own way and - as happened a few years later in The Land of the Two Rivers - you used some excuse, and manufactured some lies, in order to try and justify your naked aggression.

In the case of the land you call Iraq, you manufactured the lie of Saddam possessing "weapons of mass destruction" in order to try and justify your invasion and occupation of that land.

In the case of Afghanistan, you used the pretext of the Taliban sheltering Sheikh Usama Bin Muhammad Bin Ladin (hafidhahullah) in order to try and justify your invasion and occupation of that land, whereas the reality, the truth, was that you demanded - without presenting any evidence whatsoever - that the Taliban, at that time the government of Afghanistan, hand over to you someone who was their guest and thus under their protection.

Thus did you and your allies behave as the aggressive bullies you are known to us to be, as revealed by both your own history and by ours. For you demanded that Sheikh Usama Bin Muhammad Bin Ladin (hafidhahullah) be arrested and stand trial in your land, according to your laws, and stated that if the Taliban did not do as you demanded, then you would use force to get your own way.

The Taliban, quite reasonably and, from a Muslim view, correctly - and with great dignity - replied that if you presented evidence they would consider it, and that if they considered that a prosecution was warranted, they would try him, in Afghanistan according to Shariah, according to Muslim law. But you arrogantly dismissed this and just became bellicose and angry and prepared to invade Afghanistan, setting in motion, using your vast resources and wealth, a veritable tirade of world-wide propaganda directed at the Taliban, thus trying to condition your own people and others for the invasion and occupation that you were already planning and were determined at all costs to undertake.

Thus did you reveal - yet again - that you did not respect either Muslims or the Muslim Way of Life. Thus did you reveal - yet again - your utter contempt for Shariah, for our Muslim values. Thus did you reveal - yet again - your arrogance, your insolence, and your basic war-mongering nature.

For you - like all bullies - only respect those who are prepared to do what you say or who are prepared to give in to your demands. Thus, the only Muslims you respect are those prepared to be your allies: those prepared to accept your values and imitate your own way of life; those prepared to live under the laws of the kuffar, of the infidels, instead of under Shariah.

But, those Muslims who do not give in to your demands, who refuse to be your allies, who refuse to do what you demand, who refuse to imitate your own infidel way of life, who reject your infidel values, you describe as "terrorists", or as "supporters of terrorists", or as "extremists", or as "preachers of hate", and you imprison them, or kill them, or torture them, or try and "brainwash" them until they accept your values, or you try and restrict what these Muslims can say and do and where they can go.

Thus did your former colleague Blair say - in the month of Rajab, 1427 - that the war against us, the war against those who oppose you, was about "modernization within Islam" by which he meant Muslims either accepting infidel values and the infidel way of life, or accepting the tame, domestic, infidel-loving, non-violent, so-called "moderate, modern, Islam" which you and your allies have manufactured and which you demand we accept, which "moderate Islam", of course, allows you to keep control of our lands and continue your interference in our affairs.

Allah Subhanahu wa Ta'ala says

"If you obey the Kafiroom, they will turn you away from your Deen and thus your own life will be a failure." 3: 149 Interpretation of Meaning

The fundamental truth that you and your kind ignore is that the Mujahideen in Afghanistan - the Taliban - are resisting the occupation of their land by foreigners, by infidels; they are fighting a government of occupation which was set up by, and which is supported by, these foreign infidels. The Mujahideen desire to establish a Muslim way of life in Afghanistan.

But the foreign infidels, you and your kind, insist that Afghanistan - that all Muslim lands - must submit to the ways of the infidels, and must therefore accept "Western values and the Western way of life", which includes democracy and subservience to the so-called "United Nations" which was created by those foreign infidels, by you and your kind, to enforce and to "legalize", to legitimize, the world-wide domination of the infidels of the West.

However, as it was authentically reported, the Prophet (salla Allahu 'alayhi wa sallam) said:

"A section of my community will continue to fight for what is honourable and overcome their opponents till the last of them fights against the Dajjal." Abu Dawud, 14, 2478 Narrated Imran ibn Husayn

As Sheikh ul-Islam ibn Taimiyyah (Rahimullah) said:

"It is agreed that it [Jihad] is obligatory to protect our Deen and what is sacred. The first obligation after Eeman is the repulsion of the enemy who demeans and insults our Way of Life and who interferes in our affairs." (Refer to *Al Ikhtiyarat Al Fuqaha* and *Fatawa Kubra* 4, 608)

Allah Subhanahu wa Ta'ala says:

"Say to those of the dwellers of the desert who held themselves back: You shall soon be invited (to fight) against a people who are extremely arrogant; you will fight against them until they submit. And if you obey (in this), Allah will grant you an excellent reward, while if you turn away (from this) as you turned away before, He will punish you with a painful punishment." 48: 16 Interpretation of Meaning

Therefore, and in conclusion, I ask Allah Subhanahu wa Ta'ala to give victory to the Mujahideen in Afghanistan, in The Land of The Two Rivers, and elsewhere, and I ask that the banner of Tawheed fly triumphantly again over all the lands of the Muslims.

May Allah Subhanahu wa Ta'ala protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, guide us to and keep us on the Right Path. Wa Allahu Allam.

Abd al-Aziz ibn Myatt
15 Zul al-Qi`dah 1429

Bismillah Ar-Rahman Ar-Raheem

Honour is From Allah Alone

"Do not follow, nor believe, anyone except those who adhere to your Deen." 3:73 Interpretation of Meaning

We should be unashamedly open and honest about the fact that we who seek to obey only Allah Subhanahu wa Ta'ala - who seek to follow the perfect example of the Prophet, Muhammad (salla Allahu 'alayhi wa sallam) - are the declared enemies of kufr and of the kuffar who have invaded our lands, and who have interfered in our affairs.

Allah Subhanahu wa Ta'ala says:

"The kuffar are your declared enemy." ” 4: 101 Interpretation of Meaning

"Haqq has been distinguished from Baatil - and those who renounce and denounce Taghut and then believe in Allah have grasped that trustworthy hand-hold that never breaks." 2:256 Interpretation of Meaning

"You are the best of people among all peoples, for you command Al-Maruf and forbid Al-Munkar, and you submit [in belief] to Allah." 3: 110 Interpretation of Meaning

We do not, and should not, seek some kind of compromise with or tolerance of kufr, as we should not seek some kind of compromise with the kuffar while they occupy our land, imprison and torture and brothers and sisters, and interfere in our affairs. We do not, and should not, seek to be tolerant of their occupation of our land, of their imprisonment of our brothers and sisters who are only seeking to do their duty of Jihad Fee Sabilillah, as Muslims. For we have a clear duty, given to us by Allah Subhanahu wa Ta'ala:

"And what is wrong with you that you do not fight in the Cause of Allah, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: 'Ya Rabb! Rescue us from this place whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help.' Those who sincerely believe fight in the Cause of Allah, and those who disbelieve, fight in the cause of Taghut. So fight against the allies of As-Shaitan." 4: 75 - 76 Interpretation of Meaning

"If anyone attacks you, then retaliate and attack them in the way that they have attacked you." 2: 194 Interpretation of Meaning

"To counter them, use whatever force [quwah] you can, including steeds of combat, that you might strike great fear into the enemies of Allah who are your enemies." 8:60 Interpretation of Meaning

The kuffar believe they are being very clever - and indeed they are: but clever like as-Shaitan. Allah Subhanahu wa Ta'ala says:

"As-Shaitan is an enemy to you; so accept that he is your enemy." 35: 5 Interpretation of Meaning

The kuffar - with their kufr, with their slyness, their deceit, their cunning cleverness, their hypocrisy - are the clear allies of As-Shaitan, and they know they cannot, in a straight and fair fight, defeat, Alhamdulillah, the Mujahideen who have resisted and who are resisting the kaffir occupation of our lands. So the cunning kuffar are using their old colonial strategy of divide and conquer, of dividing us among ourselves.

For the kuffar fear us having a land or lands of our own where we are free from their control and influence and where we are free of their Tawagheet. Thus do they desire to keep their control of our lands, and to have us, as Muslims, be obedient servants of theirs, and imitate their kaffir way of life, their kaffir values, which kaffir ways and which kaffir values include the "democracy" they have manufactured in their ignorance, the Tagut of nation-states (with borders set by themselves), the Taghut of nationalism, and the observance of what they call international law, which law they have manufactured in direct pursuit of their goals. Their goals are to maintain their domination, their world wide hegemony, and to establish their fallible human-manufactured laws as the laws by which people, including all Muslims, must live, on pain of death or imprisonment or of "re-education".

The most sly deceitful kaffir tactic of the clever kaffir strategy of these kaffir allies of as-Shaitan is to loudly proclaim that they are not fighting Islam, but only "extremism".

Thus, one of their aims is to recruit tame Muslims - or, in the language of kaffir-speak, to recruit "moderate Muslims" to their cause of "democracy". The Muslims so recruited are then encouraged and expected to proclaim that what the kuffar call "moderate Islam" is "the true Islam", although this so-called "moderate Islam" has been manufactured for the most part by the kuffar themselves and by their allies among the Muslims. In addition, these kaffir-recruited Muslims are encouraged and expected to proclaim that Muslims who do not accept this "moderate Islam" are not only "extremists" but "deviants" and thus followers of a "deviant, extremist ideology". These "moderate" Muslims, especially those living in the lands of the West, also openly side with the kuffar against their Muslim brothers and sisters, accepting that what they call "extremist" and/or "deviant" Muslims can and should be punished by the kuffar according to the laws of the kuffar, and that it is perfectly acceptable to spy on these "extremists", inform on them to the kaffir authorities, and to denounce them in public, with the only too eager help of the kaffir Media.

Some of these "moderate" Muslims go even further, and actively aid and ally themselves with the military forces of the kuffar in the lands of the Muslims, and help the kuffar to kill, torture and imprison their own brothers and sisters.

Perhaps these "moderate" Muslims have forgotten - or do not even know - what Allah Subhanahu wa Ta'ala has said:

"The believers are as one family." 49:10 Interpretation of Meaning

Thus, we Muslims are commanded to act as a family: the suffering of one of our brothers and sisters is our suffering. The humiliation of one of our brothers and sisters is our humiliation. As it says in a Hadith narrated by Anas ibn Malik: *La yuminu ahadukum hatta yuhibba li-akheehi ma yuhibbu li-nafsihi*. But: Do we desire to be imprisoned for years in the jails of the kuffar? Do we desire to be tortured like thousands upon thousands of our brothers and sisters at Bagram, at Guantanamo Bay, at Abu Ghraib and the hundreds of secret "rendition centres" around the world? Do we desire to be humiliated by having the boot of kaffir soldiers on our necks?

Yet, astonishingly, it seems that many Muslims do not feel - or even relate to - the pain, the anguish, the suffering, the humiliation of their brothers and sisters. Astonishingly, many find it acceptable to side with the kuffar who inflict this pain, anguish, suffering, and humiliation and dishonour on our family, on our brothers and sisters. Thus, astonishingly, do these Muslim allies of the kuffar - when some of our young (or not so young) brothers and sisters, justly angry at the kuffar, seek to do their duty of Jihad Fee Sabilillah - inform on, or give testimony against or publicly denounce, these young (or not so young) brothers and sisters of ours whose sincere and noble desire is to restore our Muslim honour (*izzah*), our dignity, which honour and which dignity are gifts to us from Allah Subhanahu wa Ta'ala alone, and which we can never, ever, obtain from the kuffar or by submitting to the demands of the kuffar or by admiring or following the kuffar and their kaffir ways of Jahiliyyah.

Allah Subhanahu wa Ta'ala says:

"Those who seek dignity and honour should know that they derive from Allah (alone)." 35:10
Interpretation of Meaning

"Obey, follow and give allegiance only to that brought to you from your Sustainer, and do not obey, nor follow nor give allegiance to those who are Awliya besides Him." 7:3 Interpretation of Meaning

"Say, to the Kuffar: I do not adhere to what you adhere to, as I do not and will not bow down to what you do." 109: 1-3 Interpretation of Meaning

So, why do so many Muslims tolerate the presence of the arrogant, hypocritical, ignorant kuffar in our lands - in Afghanistan, in Filistine, in the Land of the Two Rivers, and elsewhere? Do they fear the kuffar more than they fear Allah Subhanahu wa Ta'ala? Do they admire the ways of the kuffar more than they admire the Deen given to us by Allah Subhanahu wa Ta'ala? Do they seek to follow their own desires more than they seek to submit to Allah Subhanahu wa Ta'ala? Or is that they no longer feel in their hearts the meaning of *La yuminu ahadukum hatta yuhibba li-akheehi ma yuhibbu li-nafsihi*?

Allah Subhanahu wa Ta'ala says:

"Had it been to their advantage and only for a short while, they might have done as you asked, but a long hard struggle is too much for them so that they make an oath to Allah, saying: 'If we were able, we would have done so.' But all they have done is harmed themselves, for Allah knows them for the liars that they are." 9: 42 Interpretation of Meaning

We need to distance ourselves from the kuffar and their kufr, treating the kuffar as the enemies they are: enemies of our Deen, and enemies of all the Muslims. Their way of kufr is not our way. Allah Subhanahu wa Ta'ala says:

"Let there rise among you a group Calling others to Islam, enjoining others to Al-Maruf and forbidding Al-Munkar: for these are the ones who will achieve success (Jannah)." 3:104 Interpretation of Meaning

"When they [the deniers] seek compromise, they only desire you to compromise." 68: 9 Interpretation of Meaning

"Therefore be honourable: let (this) Deen be your aim, the fitrah given by Allah. What Allah creates, nothing, and no-one, can change. And this is the correct, the perfect, Deen, although many remain in ignorance of this." 30:30 Interpretation of Meaning

Let us remember the wonderful, inspiring, story of Umar ibn al-Khattab - al-Faruq - (Radiallahu Anhu) during the times of Muslim oppression, when many Muslims, fearing the kuffar, feared to proclaim themselves Muslim. Umar (Radiallahu Anhu) asked the Prophet (salla Allahu 'alayhi wa sallam): "Is it not true that we are upon the Right Path and the Kuffar are not?" to which the Prophet (salla Allahu 'alayhi wa sallam) replied "Yes". Umar then asked: "So why are we hiding?" The Prophet (salla Allahu 'alayhi wa sallam) then said to him: "What would you do?", to which Umar immediately replied, "Go around around both Makkah and the Kabba shouting *Allahu Akbar!*" Which is exactly what they did.

We need to re-awaken in the Ummah - among our brothers and sisters - the desire for positive deeds which aid our

brothers and sisters, which define and manifest our honour, and which destroy the influence and the power of the kuffar in our lands and elsewhere, certain in the knowledge that, if in so acting (and as long as we not transgress certain limits set by Allah) we make mistakes, then Allah Subhanahu wa Ta'ala will forgive us these mistakes of ours:

"If you do not transgress upon the strictly forbidden, We shall ignore your mistakes thus granting you an honourable admission [to the most noble place of all]." 4:31 Interpretation of Meaning

That is, we place our trust in Allah Subhanahu wa Ta'ala alone, certain in the knowledge that our Deen is perfect and complete, and correct, that the way of the kuffar is wrong, and that it is our duty, as Muslims, not only to defend our oppressed brothers and sisters, but also to make the Word of Allah Subhanahu wa Ta'ala supreme. Allah Subhanahu wa Ta'ala says:

"Fighting is prescribed for you, even though you may dislike it. But it is possible that you dislike that which is good for you, and that you love that which is bad for you. Yet although you may not know, Allah knows." 2:216 Interpretation of Meaning

"Fight against those who do not believe in Allah, or in The Last Day, and who do not forbid that which has been forbidden by Allah and His Messenger, as well as those among the people of the book who do not acknowledge the Deen of Truth, and fight them until they pay the Jizya with willing submission." 9:29 Interpretation of Meaning

As Allah Subhanahu wa Ta'ala says:

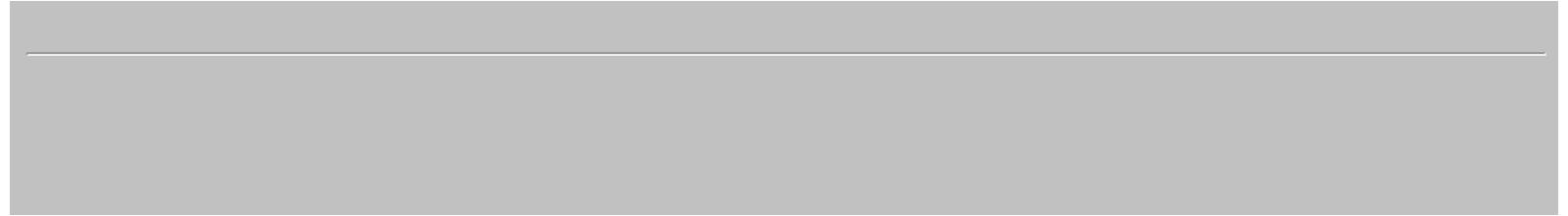
"The believers are they who, hearing Allah's name, feel awe and dread, and whose Eeman is increased when they hear His Ayat recited: for these are they relying only on their Rabb." 8:2 Interpretation of Meaning

Thus, with such a reliance on only Allah Subhanahu wa Ta'ala, we will have regained our true perspective, as Muslims: the perspective of obedience to only Allah Subhanahu wa Ta'ala, and the perspective which makes our mortal life in this world a test:

"He [Allah] created life and death that He might put you to the test and find out which of you acquitted himself best." 67: 1-2. Interpretation of Meaning.

"Allah has promised to those who sincerely believe that if they do honourable deeds [in His name] then He will grant them victory and authority, as He did for those before them, just as He will raise high their Deen in triumph, thus exchanging their fear for safety and security." 24:55 Interpretation of Meaning.

With this Muslim perspective, we can, with the aid of Allah Subhanahu wa Ta'ala - *Wa la howla wala Quwatta Illa Billaah* - foil the sly deceitful strategy and tactics of the kuffar, restore our honour, reclaim our lands, and make the Word of Allah Subhanahu wa Ta'ala supreme.



Challenging the Kuffar, Changing the Focus

The believers are they who, hearing Allah's name, feel awe and dread, and whose Eeman is increased when they hear His Ayat recited: for these are they relying only on their Rabb." 8:2 Interpretation of Meaning

Introduction:

Since the Jumaadi Al-Thaani attacks - the Washington and New York expeditions - the kuffar have launched an unprecedented propaganda offensive against our Deen and against we who are Muslim and who strive to follow the correct and perfect guidance we have been given by Allah Subhanahu wa Ta'ala.

This article will focus on understanding, and countering, some aspects of this kaffir propaganda campaign against us and our Deen.

For far too long the Muslim Ummah - and especially Muslims residing in the lands of the kuffar - have allowed the kuffar to set the agenda: to dictate the terms and conditions of arguments and debates. They want us to be divided and apologetic - as, for example, was illustrated in the recent Media campaign, in Britain, about Shariah, following some remarks made by some Nazarene, and is illustrated every time there is some trial, in a kaffir "Court of Law", of one of our brothers or sisters accused of being a "terrorist" or a "terrorist sympathizer" or of "inciting terrorism" or something of the sort.

We need InshaAllah to understand and act upon the truths that:

- 1) The kuffar, with the help of their apostate allies and lackeys, are intent on changing our Deen - on "modernizing it" - and thus demand that we Muslims accommodate ourselves to, and imitate, the ways and the life of the kuffar themselves.
- 2) The kuffar will use deadly force to not only get their own way and maintain their political, military and economic domination of our lands, but also to prevent the establishment of a land or lands where we can live, as Muslims, ruled only by Shariah, and where the kuffar have no power and no influence over us.

To counter the machinations of the kuffar, we need to do two things, InshaAllah:

- 1) We need to shift the focus away from what has become the most important part of the propagandistic agenda the kuffar - which is of trying to divide us by insisting: (a) that we reject what they, the kuffar, call the "extremists" and the "terrorists" among us; and (b) that we embrace the "moderate" Islam that they insist is "true Islam" and which they affirm is compatible with their Taghut of democracy and their Taghut of the nation-State; and (c) that - directly contrary Quran and Sunnah - we spy on our brothers and sisters, and inform on them and report them to the kaffir authorities if we suspect they are involved in or plotting what the kuffar define as "terrorist acts" or if they may be doing what the kuffar say is "preaching hatred and extremism".

That is, we need to shift the focus toward their own, kaffir, way of life - toward their hypocrisy, and highlight and explain the utter failure of the decadent societies of the West. We need to expose the deaths and the suffering and the exploitation and the damage that the kuffar of the West have inflicted on people and upon the world. We need to expose the real terrorism of the new Amerikan empire which, in the past sixty years for example, has established over three hundred military bases around the world, has attempted to overthrow over forty foreign governments; which has intervened militarily in the internal affairs of other countries hundreds upon hundreds of times; which has supported oppressive dictators and corrupt governments; which has used chemical weapons against people, and dropped millions upon millions of tons of bombs upon people, and which thus has directly caused the deaths of millions upon millions of people.

Also, we need to emphasize how the kaffir Taghut of the "nation-State" has been directly and indirectly responsible for the greatest slaughter and the greatest suffering the world has ever known. For instance, loyalty and obedience to this Taghut has, in the last hundred years alone, caused the deaths of some two hundred million people, from the so-

called First and Second European-based "World Wars" to the post-colonial struggles in Algeria, Vietnam, South Africa, Lebanon, South America and elsewhere.

By imposing their Taghut of the nation-State upon us and upon other peoples - by creating artificial nation-States from Iraq to Kenya to Jordan to Tanzania to Lebanon to the Zionist occupation entity in Filistine - the kuffar of the West have created and left an evil legacy of hatred, strife and division, just as their arrogant and racist desire to create new nations for themselves around the world led to campaigns of extermination, brutal oppression and discrimination, as, for example, in the case of the native North Americans, the native Indians of South America, the Australian Aborigines, the German campaign to exterminate the Herero of Namibia, and the Amerikan atrocities during the so-called Philippine-American War.

Allah Subhanahu wa Ta'ala says:

"Truly, in such a narrative [of history] there is meaning - for those who use reason." 12: 111 Interpretation of Meaning

2) We need to not only understand the error of the kaffir way of thinking, but also reject their attempt to have us "understand" our Deen according to their fallible way of thinking. Thus can we revive the authentic Islam of Ahlus Sunnah wal Jammah - the Deen of Jihad fee Sabilillah and Al wala wal Bara - and thus can we do our duty to Allah Subhhanahu wa Ta'ala and so make the Word of Allah Subhanahu wa Ta'ala supreme. Allah Subhanahu wa Ta'ala says:

"He has sent His Messenger with the correct guidance and the [perfect] Deen, and will make it triumphant [over all other Ways] despite all that the Mushrikoon will do." 61:69 Interpretation of Meaning

Allah Subhanahu wa Ta'ala also says in the miraculous Quran:

"You who are sincere in belief: It is awe of Allah which causes you to speak the truth." 33:70 Interpretation of Meaning

In context, this Ayah means that if we are in awe of Allah Subhanahu wa Ta'ala - if we sincerely know and feel how superior is the power of Allah Subhanahu wa Ta'ala, if we sincerely believe in the Judgement which awaits us - then we will be motivated to speak the truth, to act honourably, and will not fear or be in awe of or be misguided by those lesser things, including the power of the kuffar, anything the kuffar may devise or have devised, or whatever some leader or some ruler or some kaffir-law may demand that we do, or do not do.

The Kaffir Propaganda Strategy:

The kaffir propaganda strategy can be seen in all its sophistication - and in all its crudeness and emotion - in the so-called "documentary" film made, a few years ago, by two Zionists, called *"Obsession - Radical Islam's War Against the West."*

This film brings together all the themes which underlie the current kaffir campaign to subvert, to change, our Deen; to divide us; to have us apologetic, and to have us accept the ways and the values of the West, of the kuffar. Thus, the kuffar say such things as:

"A new menace is threatening, with all the means at its disposal, to bow Western Civilization under the yoke of its values. That enemy is Radical Islam. A peaceful religion is being hijacked by a dangerous foe, who seeks to destroy the shared values we stand for."

Notice here the themes, the kaffir concepts, of "radical Islam", of the Islam that the kuffar want being a "peaceful religion" and of this religion having "shared values" with the West, which is portrayed as a "civilization".

Thus, we can see and understand that some of the central themes of the kaffir campaign to divide us and have us imitate their Millah are:

- 1) Defining Islam so that it is just a "religion" (as the kuffar understand religion) with the Muslims of such a religion being capable of existing peacefully in a modern and democratic nation-State, with such a democratic nation-State being seen as the ideal;
- 2) Insisting that the "majority of Muslims are peaceful, law-abiding, citizens" of a particular nation-State, and that the problems which the kuffar have are with an "extremist minority" who do not "represent Islam" and who preach "hatred and intolerance".
- 3) That it is duty of the Muslim "citizens" of every nation-State to tackle "extremism" and "hate".

Allah Subhanahu wa Ta'ala says:

"The Jews and Nazarenes will never be satisfied (with you) until you change your Millah (into theirs)." 2:120
Interpretation of Meaning

Let us consider another example of the kaffir campaign: the so-called Amman Message issued by Abdullah bin Al-Hussein of Jordan which sought "to declare what Islam is and what it is not" and "thus assure balanced Islamic solutions for essential issues like human rights; women's rights; freedom of religion; good citizenship of Muslims in non-Muslim countries, and just and democratic government. It also exposes the illegitimate opinions of radical fundamentalists and terrorists from the point of view of true Islam."

Note here, and in the propaganda surrounding the message and endorsing it, the kaffir-speak, and the reliance upon kaffir ideas and concepts such as human rights; women's rights; "freedom of religion"; democratic government; radical fundamentalists; "terrorists". Note in the propaganda surrounding this message and endorsing it the desire to manufacture a "moderate Islam" and the desire to live "in peace" with and among the kuffar, despite the kaffir invasion and occupation of our lands, despite their continued interference in our affairs, and despite their killing, torture, imprisonment and humiliation of hundreds upon hundreds of thousands of our brothers and sisters.

As it was authentically narrated by Abu Hurairah, Allah's Messenger (salla Allahu 'alayhi wa sallam) said:

"Before the Final Hour there will be the many years of deception where the truthful ones will be not be believed although the liars will. The honourable will be accused of dishonour while the dishonourable will be regarded as having honour, for - in these times - the Ruwaibidah will speak."

It was asked: "Who is this Ruwaibidah?" And he (salla Allahu 'alayhi wa sallam) replied: "The one who is *Tafih* [(1)] will speak for and on behalf of the people." *Ahmad* (2, 291), *al-Haakim* (4, 465-466, and 512); Ibn Maajah.

We might justly ask what exactly Abdullah bin Al-Hussein of Jordan and those scholars who signed this message have done to reclaim Filistine from the Zionists occupiers; what they have done, in a practical way, to end the oppression and humiliation of our brothers in occupied Filistine, in The Land of the Two Rivers, in Afghanistan, in Chechnya. We might justly ask where are their statements, their declarations, about the treatment of their brothers and sisters by the Americans? Where are their petitions to free Muslims captives held in Bagram, in Abu Ghraib, in Guantanamo Bay? But with people like Hamid Karzai - a puppet appointed by the Amerikan occupiers of Afghanistan - endorsing this message, we already know the answers to these questions.

For the truth is that the kuffar desire to manufacture a modernized "Islam" which is no threat to the West, and they seek to do this by dividing Muslim against Muslim, by having Muslim fight Muslim for the benefit of the kuffar, as is now happening in Iraq, in Afghanistan, in Pakistan, in Algeria, in Filistine, in Egypt and elsewhere. Thus, according to the kuffar, the "moderate Muslims" have to take a stand against "extremist Muslims" who (according to the kuffar) adhere to a radical, an extremist, *ideology* - and if necessary these moderate Muslims can and should ally themselves with the kuffar, and betray their "extremist" brothers and sisters to the Police, to the Intelligence Services, to the Armed Forces, of the kuffar (and to the lackeys and allies of the kuffar). In addition, these moderate Muslims most certainly will not directly fight the armed forces of the kuffar even if the kuffar invade and occupy Muslim lands - rather, they should make common cause with the kuffar (for after all, they have "shared values" and shared goals) and instead establish a nation-State which the kuffar are comfortable with and which is "democratic" and which accepts the laws and the morality of the West, and which, incidentally, allows the kuffar to maintain direct or indirect control of its resources, its economy and its Armed Forces.

What we see at work here is a kaffir desire for us to replace Tawheed - the perfect, complete Deen given to us by Allah Subhanahu wa Ta'ala - with the ways, the Tawagheet, of the kuffar: with the ideas, the concepts, the abstractions which the kuffar have manufactured and devised.

Allah Subhanahu wa Ta'ala says:

"When they [the deniers] seek compromise, they only desire you to compromise." 68: 9 Interpretation of Meaning

Kaffir Ideas and Ideology:

Ideology has been defined as a coherent, or rational, system of *ideas* - that is, it is a human manufactured system about or regarding certain human manufactured *abstractions* or concepts, which abstractions (or concepts) exist or are perceived or assumed to exist in "the human mind" and which are thus projected onto "things" and beings (including human beings). These "things" and beings are then regarded as having been "understood".

Thus, when the kuffar write or talk about Islam being an "ideology" - or a particular "type" of ideology - or when they speak and write about "radical" or "extremist" Muslims adhering to or propagating an "extremist", radical or "fundamentalist" ideology, they are not only making many assumptions, but also viewing our Deen, and Muslims, according to their own limited, manufactured - and fallible - human and Western perspective.

They further assume that this perspective of theirs - the assumptions they make - are correct, and universal: a means (or *<the* means) to "the truth" and to genuine understanding and knowledge.

However, the kuffar have made two fundamental errors, here.

(1) The first error of the kuffar is that we who are Muslims accept that our Deen, the Way of Al-Islam, has been given to us by Allah Subhanahu wa Ta'ala: that is, Deen Al-Islam, and Kallamu Allah, are not fallible, human-manufactured constructs, and thus are different from all the human manufactured constructs, ideas, beliefs, concepts, ways, which the kuffar have constructed over thousands of years.

Thus, when the kuffar and their lackeys write and talk about such things as "Islam as an ideology", and about such things as "Islamic politics", *they are implicitly or explicitly, knowingly or out of ignorance, denying the very basis of Islam* - denying the very truths we Muslims accept: the truths that Islam is the perfect complete Deen, given to us by Allah Subhanahu wa Ta'ala; that the miraculous Quran is the literal Word of Allah Subhanahu wa Ta'ala ; and that in the Prophet, Muhammad (salla Allahu 'alayhi wa sallam) we have the perfect example to follow. Allah Subhanahu wa Ta'ala says:

"The words of your Rabb are complete, perfect - manifesting truth, justice, and nothing shall ever abrogate them." 6:115 Interpretation of Meaning

"This day I have perfected your Deen for you and completed My Favour upon you and have chosen for you as your Deen, Al-Islam." 5:3 Interpretation of Meaning

In essence, the difference is that we accept that it is only correct to believe in, to talk and write about, "perfection" in the context of Quran and Sunnah: in terms of what Allah Subhanahu wa Ta'ala has said is perfect, whereas the kuffar talk about "perfection" in terms of an "idea" or in terms of some ideal which they themselves have manufactured or which they themselves believe, or assume, exists.

Thus, we accept that only Allah Subhanahu wa Ta'ala is the giver of *ilm al-yaqin*:

"They had no knowledge of such things: only assumptions, and assumptions are no guide to Truth." 53:28 Interpretation of Meaning

Thus, talking and writing about Muslims and Deen Al-Islam according to the ideas, the terms, the concepts, of the kuffar is a rejection, a denial, of our Deen because we are using fallible things, manufactured and devised by the kuffar in their ignorance and arrogance, to judge and interpret ourselves, other Muslims, and to judge, interpret and to try and "understand" our Deen. In effect, we are using the Tawagheet of the kuffar in place of the guidance of Allah

Subhanahu wa Ta'ala: for each and every idea, abstraction, and concept of the kuffar is a Taghut. That is, it is used a means of judgement, of interpretation, of understanding - instead of the perfect and complete guidance Allah Subhanahu wa Ta'ala has given us, in the Quran and Sunnah. [(2)]

Let us be quite clear about this. The kaffir idea, the kaffir concept, of "ideology" is a Taghut, just as each and every kaffir "idea" itself is a Taghut, and just as the "idea" of a nation-State is a Taghut.

Allah Subhanahu wa Ta'ala says:

"Their way is to refer matters to a Taghut. " 4:60 Interpretation of Meaning

"Do not manufacture comparisons for Allah, for assuredly Allah knows, while you do not." 16:74 Interpretation of Meaning

"And all that they devised will be removed from them" 10:30 Interpretation of Meaning

In the same way, we should not divide Islam - and Muslims - according to the fallible manufactured criteria, the abstractions, of the kuffar, and thus it is not correct for us to write and talk about "extremist Muslims" who adhere to some "radical or fundamentalist ideology". Allah Subhanahu wa Ta'ala says:

"Thus will they say on that day they are cast into The Fire: 'If only we had obeyed Allah and His Messenger! But - Our Rabb! - We obeyed our leaders and those who guided us, and they sent us astray.' " 33: 66-7
Interpretation of Meaning

(2) The second error that the kuffar make is their arrogant belief that their perception, their concepts, abstractions and theories, are universal and not only apply to Deen Al-Islam but also mean that we must use them in preference to the guidance given to us by Allah Subhanahu wa Ta'ala. Thus, according to them, we share the "same values" - which values, of course, they have defined.

However, this is incorrect. We do not have the same values, the same perspective, as the kuffar.

As Muslims, we view our life here, in the dunya, as but a prelude, a means. We look toward Jannah and its rewards. That is, we understand the meaning of the Hadith:

Abu Hurayra reported that Allah's Messenger (salla Allahu 'alayhi wa sallam) said: "The dunya is but a prison for the believer and yet [seems] Paradise for a kaffir." *Muslim: Book 42 (Kitab Al-Zuhd wa Al-Raqa'iq) 7058*

Hence, we are eager to escape from this prison - eager to reach (InshaAllah) Jannah - just as we understand that the "peace" which the kuffar write and talk about and which they make their goal (or claim to make their goal) is not the peace which we desire and not the peace which Allah Subhanahu wa Ta'ala has told us about. Rather, the peace we know, we have been informed about by Allah Subhanahu wa Ta'ala, is the eternal, perfect, peace of Jannah and the worldly peace that arises - which only arises - from a simple submission to only Allah Subhanahu wa Ta'ala, from an acceptance of *al-qada wa al-qadar*, for such a submission, such an acceptance, returns us to, and expresses, our natural human nature, our *fitrah*, and thus makes real for us the simple truth of Tawheed, a truth which the Tawagheet of the kuffar - which the ideas, abstractions and concepts of the kuffar - obscure, distort and conceal.

Thus, our perspective, deriving from the truth we have accepted - given to us by Allah Subhanahu wa Ta'ala - is the perspective of Jannah, not the perspective of the dunya: not the perspective of some Taghut which the kuffar have manufactured and which they strive for (such as worldly "peace" or "democracy" or the triumph of one nation-State over some other nation-State by whatever means).

Furthermore, our values - manifest in Adab Al-Islam, in Shariah, and revealed to us in Quran and Sunnah - are different from those of the kuffar. We seek to please, to obey, Allah Subhanahu wa Ta'ala - to follow the perfect example of the Prophet, Muhammad (salla Allahu 'alayhi wa sallam) - and do not seek to live according to some "ethical theory" or some moral values which the kuffar have manufactured or devised. If we need guidance on some matter - on what to do, how to behave - we turn to Quran and Sunnah, to the classical scholars of our Deen. We do not turn, for guidance, to some kaffir "expert" or some "leader" who follows some fashionable or some accepted theory, be that theory classified as "ethical", "psychological", "political" or "moral".

What the kuffar think, or say, or write or believe about what we do - and why we do it - is irrelevant. What terms they apply, or might apply, to describe us and our alleged "behaviour" is irrelevant, as are the "explanations" they will give, have given, and may give, based as such "explanations" are on some Taghut of theirs, on one or more of their ideas, their theories, their concepts.

Thus, if it is correct for us, an obligation - according to Quran and Sunnah - to undertake Jihad Fee Sabilillah against those who have invaded and occupied our lands and those who support such invasions and occupations, then that, for us, is the right, the moral, thing to do, even if the kuffar in their hypocrisy call us "enemy combatants" and imprison us for contravening one of their many fallible human-manufactured laws. Thus, if it is correct for us, an obligation - according to Quran and Sunnah - to strive by Jihad Fee Sabilillah to establish a land or land where we can make the Word of Allah Subhanahu wa Ta'ala supreme, where we can live as Muslims, ruled by Shariah alone, and where the kuffar have no power or influence, then that for us, is the right, the moral, thing to do, even if the kuffar in their hypocrisy call us "enemy combatants" or "terrorists" and imprison us for contravening one of their many fallible human-manufactured laws.

To further understand the difference between us, let us consider the example of Shariah, and especially Hudood. According to the kuffar, Shariah is at best "outdated" (and in need of modernization) and at worst, it is "barbaric" and "uncivilized". Thus do the kuffar tell us that we should not kill apostates; we should not stone to death someone convicted - in a Shariah Court - of adultery, and should not cut off the hands of thieves. Instead, we should follow their example and introduce fallible human-manufactured laws with sentences derived according to Western jurisprudence. That is, they direct us to ignore what Allah Subhanahu wa Ta'ala says:

"If you believe in Allah and The Last Day do not let pity deter you from administering the punishments which Allah has ordained, and let a group of those who believe witness such punishment." 24:2 Interpretation of Meaning

Yet again, what the kuffar think, or say, or write or believe about Shariah is irrelevant. It is our duty to implement it; it is our belief that it is right, and perfect - a guide, a gift, to us from Allah Subhanahu wa Ta'ala. It is the kuffar who are wrong; who are in error. It is the ways of the kuffar which do not work - which will never work and never guide them toward the very purpose of their lives. Thus do we present our Deen to them - but *as it is*, as it always has been, as we understand it to be: complete, perfect, the true guide to guide us, InshaAllah, to the perfect peace of Jannah. If they accept - Alhamdulillah. If they reject - Alhamdulillah. Thus do we do our duty, as Muslims striving to obey Allah Subhanahu wa Ta'ala, Who says:

"Is Allah not sufficient for you? Yet they strive to frighten you by things inferior to Allah." 39:36 Interpretation of Meaning

Concerning Al wala wal Bara:

The kuffar have been adept - and sly and hypocritical, as usual - in portraying those Muslims who oppose their goals and aims as "extremists" who "preach hatred". Thus, almost every day the Media of the West have some story about

"the dangers of Islamic extremism" or have some report about one of our brothers and sisters "preaching hate".

In addition, the kuffar have been very successful in getting many Muslims to follow their lead and parrot their propaganda. Thus we have the recent spectacle of a Muslim "politician" in Britain publicly gloating about how pleased he was that a brother was to be extradited to Amerika to be imprisoned and interrogated there: "This is excellent news...Those who propagate evil, hate and division cannot be a part of British society." Notice how this ally of the kuffar speaks using the terms of the kuffar, and how he seems to judge using the kaffir idea of "Britishness": that is, using the Taghut of the nation-State.

To give another recent example, we have the Western Media awash with stories about a video found by Amerikan troops in Iraq which showed young children holding weapons and dressed in military clothing, with the kuffar saying and writing how "disgusting" and "uncivilized" it is for Muslim children to do such things and how, yet again, it shows the extremists and the "preachers of hate at work". Yet, the kuffar - and the apologetic "moderate Muslims" - conveniently forget about, for instance, the Combined Cadet Force in certain schools in England, and the vast number of Amerikan children who are instructed in the use of guns and who regularly wear military-style clothing.

Thus, we see yet again how the kuffar set the agenda, and the terms and conditions of debate, and argument, and how they have made us divided, defensive and apologetic.

However, what the kuffar - and their tame apostate lackeys and "moderate Muslim" allies - need to understand is that we should not be ashamed or even afraid of, or be apologetic about, following the correct and perfect guidance we have been by Allah Subhanahu wa Ta'ala. Thus, we need to affirm *Al wala wal Bara* - to state and strive to follow this fundamental part of our Deen.

For *Al wala wal Bara* is a manifestation of, and a means to know, Tawheed - and it means loyalty and enmity for the sake of Allah Subhanahu wa Ta'ala alone.

To apply *Al wala wal Bara* is to show loyalty to Allah Subhanahu wa Ta'ala, loyalty to His Messenger (salla Allahu 'alayhi wa sallam) and loyalty to our brothers and sisters, our fellow Muslims. It is to understand what Allah Subhanahu wa Ta'ala says:

“The believers are as one family.” 49:10 Interpretation of Meaning

To apply *Al wala wal Bara* is to show enmity for those who hate, dislike or are disrespectful toward Allah Subhanahu wa Ta'ala, His Messenger (salla Allahu 'alayhi wa sallam) and our family: our brothers and sisters. As Allah Subhanahu wa Ta'ala says:

"You who believe! If anyone turns away from this Deen, then Allah will replace that person with many whom He loves, who love Him - *those who are loyal to the Believers, stern toward the kuffar, who fight in the Way of Allah, and who do not heed the criticism of their critics*. For this is the honour that He bestows upon whomsoever He wills - for Allah is The All-Knowing, The Infinite One. In truth, your champions are Allah, His Messenger, and the Believers - those who undertake As-Salat, who give Zakat and who submit [in loyalty to Allah]. For whomsoever has Allah, His Messenger, and Believers as their Champion, are the ones who will achieve victory." 5: 54-56 Interpretation of Meaning

To apply *Al wala wal Bara* is apply the Muslim principle of *husn udh-dhan* to our family, and to be wary and suspicious of the kuffar and their intentions: to doubt all that they say and write. As Allah Subhanahu wa Ta'ala says:

“They [the kafiroom] want to extinguish Allah’s Light with their deceit, their lies.” 9: 32 Interpretation of Meaning

Thus, when we hear about one of our brothers and sisters being imprisoned - or being extradited to a kaffir land - we do not jump up and down for joy and shout some kaffir-slogan or call that brother or that sister by some kaffir-manufactured term. Instead, we make dua to Allah Subhanahu wa Ta'ala to ease the sufferings, the hardship of that brother, that sister - and of their families - and ask Allah Subhanahu wa Ta'ala - The Merciful, He Who Often Forgives - to guide them. For that Muslim is part off the Ummah - part of our own family - and their hardship, their suffering, is our hardship, our suffering. Thus, instead of siding with the kuffar - and believing what they or their Media tells us about one of our brothers and sisters - we use our Muslim principle of *husn udh-dhan*. We reserve our judgement, knowing, accepting, that Allah Subhanahu wa Ta'ala will judge both us and this particular brother or sister - and that it is the judgement of Allah Subhanahu wa Ta'ala that matters, that is important, not the judgement that some kaffir so-called "Court of Law" makes.

We should be, as Allah Subhanahu wa Ta'ala says (5: 54): "Loyal to the Believers, stern toward the kuffar..." just as we should always remember that "The believers are as one family."

We should feel the truth of what Allah Subhanahu wa Ta'ala says in our heart - and thus put into practice the words of the Hadith, narrated by Anas Ibn Malik, *La yuminu ahadukum hatta yuhibba li-akheehi ma yuhibbu li-nafsihi*: words, guidance, which we seem to have forgotten in the storm of propaganda which the kuffar have unleashed upon us in their attempt to divide us, in their attempt to have us accept their Tawagheet in place of our perfect Deen.

Furthermore, it is the kuffar who are full of hatred - for the true Deen, and for those who cannot be persuaded or bribed into exchanging their loyalty to Allah Subhanahu wa Ta'ala for the Tawagheet, the promises, of those allies of as-Shaitan, the kuffar. The hatred of the kuffar is evident in their invasion and occupation of our lands; in their imprisonment of tens of thousands of Muslims Muslims word-wide; in their torture and humiliation of our brothers and sisters in places such as Bagram, Guantanamo Bay, Abu Ghraib and their many other "detention centres". Their hatred is evident in their toleration of any kaffir who insults our Deen, who insults our beloved Prophet (salla Allahu 'alayhi wa sallam) and our brothers and sisters, and in their kaffir intolerance toward, and imprisonment of, any Muslim who even plans to defend the honour of the Muslims or who publicly condemns such dishonourable insults and who, out of loyalty and love to Allah Subhanahu wa Ta'ala, seek to apply the obligation imposed by our Deen to those who have arrogantly, insolently, overstepped the limits prescribed by Allah Subhanahu wa Ta'ala.

Conclusion:

We need always to remember, InshaAllah, that we have been given, by Allah Subhanahu wa Ta'ala, the complete and perfect Way: the complete and perfect guide we need. We need always to remember that it is the kuffar who are wrong; it is their ways, their ideas, their concepts, their theories, which are Tawagheet - which conceal, which distort, which obscure, the simple truth of Tawheed.

We need always to remember that is Deen Al-Islam which alone correctly defines what is civilized; what is right; what is wrong; what is honourable and lawful.

Thus do we need to reject each and every Taghut of the kuffar, as we need to be wary of the kuffar and of their propaganda - of their attempts to divide us according to some criteria which they have manufactured and devised, such as "moderate", "extremist", "terrorist", "preachers of hate and intolerance."

Thus do we need to challenge, to expose, the deceit, the hypocrisy, the lies of the kuffar, the failures of their societies, as we need to support, in whatever way we can, those of our brothers and sisters who out of love and loyalty to Allah Subhanahu wa Ta'ala and by Jihad Fee Sabilillah are striving to make the Word of Allah Subhanahu wa Ta'ala supreme.

As Allah Subhanahu wa Ta'ala says:

"And it is our forces who will be victorious." 37: 173 Interpretation of Meaning

May Allah Subhanahu wa Ta'ala protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path. Wa Allahu Allam.

Abdul-Aziz ibn Myatt
7 Safar 1429

Notes:

(1) Meaning: *lacking in wisdom; ignorant; of no significance.*

(2) There is a fundamental difference between an "idea" - a fallible, manufactured, human construct or category which exists (or is believed to exist) within "the mind" (or be detached - autonomous - and "knowable" through Kantian "pure reason") - and between what is directly observed, by us, in the world, in Nature, and to which we assign or can assign some name or some descriptive term.

The Taghut of "the idea" begins with Plato, with "ontos" as distinct from phenomena. Thus began the error of Western causal reductionism: that fundamental division - continued by Western philosophers such as Kant - into "subject" and "object".

The approach of Islam is quite different. Islam begins with the unity of Tawheed - with Allah Subhanahu wa Ta'ala - and withh a free and willing desire, made out of love, to submit to only Allah Subhanahu wa Ta'ala; to accept *Kalimaah Tayyibah*: to acknowledge Deen Al-Islam as the perfect, the complete, Deen.

Thus, for Muslims, instead of the kaffir Taghut of a linear causal "progress" (defined according to some kaffir manufactured ideal said to exist in the future, or said to be achievable in some future) there is *al-qada wa al-qadar*: an acceptance, by us, of the perfect knowledge, the perfect knowing, of Allah Subhanahu wa Ta'ala, Who alone is the Creator, Who alone knows all that was, is and will be, Who has recorded it all in *Al-Lawh Al-Mahfuz*, and Who has given us a brief life, in the dunya, that we might prove worthy of Jannah.

The Revival of Aql

"In truth, The Deen, according to Allah, is Al-Islam." 3:19 Interpretation of Meaning

All Praise and All Thanks are for Allah Subhanahu wa Ta'ala to whom we shall all return to be judged on The Last Day.

It has become quite common for Muslims to talk, write and debate using the terms, the concepts, of the kuffar. Thus do we read, and hear, some of our brothers and sisters (and even some of the Ulaama) using words and terms such as Jihadist, ideology, terrorism, innocent, moderate, extremist, Islamic politics, and so on, and discussing whether Islam is "compatible with democracy", and whether Shariah can be, or should be, the basis, or a basis, for "law" in a modern "nation-State".

Such things are a modern extension of that particular imitation of the kuffar which began with the influence of Greek philosophical ideas upon Deen Al-Islam - and which is noticeable in the works of ibn Rushd and others (See Footnote 1) - and this imitation is in many ways central to understanding how we, as Muslims living in a world where kaffir powers such as Amerika dominate, can not only return to that numinous (See Footnote 2), sacred, way of living which we seem to be losing, where we are 'Ibaad of Allah Subhanahu wa Ta'ala, but also establish that which Allah Subhanahu wa Ta'ala has commanded us to do, and forbid that which Allah Subhanahu wa Ta'ala has forbidden.

Allah Subhanahu wa Ta'ala says:

"Let there arise from among you a community calling others to what is correct: who will impose Al-Maruf and forbid Al-Munkar, for these are they who will achieve [the greatest] success [of all]. 3: 104 Interpretation of Meaning

Tawheed, Aql, and al-ubudiyyah:

According to Deen Al-Islam, we have been created, by Allah Subhanahu wa Ta'ala, to know Him and to understand our correct relationship to Him:

"I created the Jinn and human beings so they might *ya-budun* Me." (51:56)

This mean much more than to "worship and obey" Allah Subhanahu wa Ta'ala. It means we have, and accept, no ilah other than Allah Subhanahu wa Ta'ala; it means we accept we have the perfect Deen, given to us by Subhanahu wa Ta'ala, and that this Deen - Deen Al-Islam - is complete, comprehensive, a guide to Truth and understanding, and timeless.

"The words of your Rabb are complete, perfect - manifesting truth, justice, and nothing shall ever abrogate them." 6:115 Interpretation of Meaning

To accept such things is to discover, learn, know and remember the Signs (Ayat) of Subhanahu wa Ta'ala; to discover, learn, know and remember our natural fitrah, our natural state of being, which is to be Muslim, to be 'Ibaad of Allah Subhanahu wa Ta'ala: to be humble before our Rabb, to place love for Allah Subhanahu wa Ta'ala and His Messenger

(salla Allahu 'alayhi wa sallam) before our love of the dunya, our love of ourselves and our love for the things of the dunya. Thus, from this discovery, learning, knowing, do we understand we have the opportunity of Jannah, of akhira, of the perfect life beyond the dunya, beyond our brief life of this mortal world.

Allah Subhanahu wa Ta'ala says:

"And to Him belongs everything that is both in the Heavens and upon the Earth, and even those who are near to Him have humility enough to obey. Thus do they, remembering, never cease to give their praise and thanks during both the night and the day." 21: 19-20 Interpretation of Meaning

Thus, Allah Subhanahu wa Ta'ala - Ar-Rasheed, Al-Aleem, Al-Hakeem - has gifted us with Aql that we may find and come to know and appreciate and remember His Signs. Thus, there is understanding, for as Allah Subhanahu wa Ta'ala says:

"The very change from Night to Day, the nourishment that Allah sends down to bring forth life from dry soil, the movement and changes of the wind, are Signs, for those who have Aql." 45: 5 Interpretation of Meaning

One such Sign is Al-Quran, and in the life of The Last Prophet (salla Allahu 'alayhi wa sallam) we have the perfect example we need in order to live as a 'Abd of Allah Subhanahu wa Ta'ala. Thus, we have been provided with everything we require to know the meaning and the purpose of our brief mortal lives. Hence, there is or there can be *al-ubudiyyah*, to Allah Subhanahu wa Ta'ala alone - for to be Muslim is to accept the truth, the reality, of Tawheed: the truth of the Oneness, The Unity, the Supremacy, of Allah Subhanahu wa Ta'ala, a total submission to Allah Subhanahu wa Ta'ala alone. Thus:

"You only do we obey and to You only do we turn for help." 1:5 Interpretation of Meaning

Everything that leads us away from obeying Allah Subhanahu wa Ta'ala, everything that conceals or covers-up Tawheed. everything that makes us forget remembrance of Allah Subhanahu wa Ta'ala, is wrong, an error: at best a move toward kufr and Shirk, and at worst, kufr and Shirk. Allah Subhanahu wa Ta'ala says:

"In truth We have sent Messengers to every people with a warning for them to submit only to Allah and so reject Tawagheet." 16:36 Interpretation of Meaning

"Say: 'You followers of that Book! Can we not agree that we serve and are slaves of Allah alone; that we ascribe no partners to Him, and do not elevate any from among ourselves as some Lord beside Him?' And if they turn away [from this] say: 'Bear witness that we are those who submit [to Him, alone].'" 3:64 Interpretation of Meaning

Thus does Allah Subhanahu wa Ta'ala command us to avoid the error of judging other than by the criteria which He has informed us we should judge by:

"And whosoever does not judge by what Allah has revealed, such are the Kaffiroon." 5:44 Interpretation of Meaning

'ilm al-yaqin:

However, what has increasingly happened in the last few decades is that many Muslims, it seems, have used and are

using the criteria of the kuffar. Thus there has been, by them, a rejection, knowingly or unknowingly, of the fundamental Muslim truth that only Allah Subhanahu wa Ta'ala is the provider of *ilm al-yaqin*: of that knowledge about which we can be certain.

Allah Subhanahu wa Ta'ala says:

"They had no knowledge of such things: only assumptions, and assumptions are no guide to Truth." 53:28
Interpretation of Meaning

Instead of the criteria of the reliance upon Allah Subhanahu wa Ta'ala, there has been a reliance upon the fallible concepts, categories and ideas which the kuffar have manufactured and to which they have assigned names and terms, which concepts, categories and ideas the kuffar, and those following them or imitating them, believe give them, or will lead them to, understanding, knowledge, and truth. However, all these manufactured concepts, categories and ideas are based upon certain conjectures and assumptions which the kuffar have made. One of the most important among these conjectures and assumptions - these errors of presumption - is that of causality, from whence the kuffar have derived such things as their manufactured concept of "progress" which they, and those influenced, following or imitating them have used and do use as a means, a criteria, of judgement.

The critical error of the arrogant presumption of the kuffar is to believe or insist that knowledge and understanding can be achieved cumulatively, causally, by means of their own efforts, through the concepts, categories and ideas which they have manufactured or which they believe they can or will manufacture, and that the only criteria which are valuable in judging the relevance, value and importance of both things and people drive from, or can be derived from, such human manufactured concepts, categories and ideas.

Thus, Islam - for them and their followers and imitators - is categorized as a "religion", which "religion" stands in contrast to "the secular". Some have gone further, believing that Islam is "an ideology" or a particular type of "ideology", and that the ethical, "correct interpretation", of Islam is one in which Muslims accommodate themselves to, or accept the supremacy and universality of, "Western ethics", Western "law" and Western concepts such as "democracy".

What such things amount to, for us as Muslims, are: (1) a division of, and/or a covering up of, Tawheed by such divisible fallible concepts, categories and ideas; (2) a mis-understanding of our fitrah, our true nature as human beings, and thus a mis-understanding of the purpose and meaning of our mortal lives and a loss of our true relationship with Allah Subhanahu wa Ta'ala; (3) that these concepts, categories and ideas of the kuffar are Tawagheet, manufactured or believed in by the kuffar; (4) the kuffar and their followers and imitators are associating these Tawagheet with Allah Subhanahu wa Ta'ala, or supplanting Allah Subhanahu wa Ta'ala with these manufactured Tawagheet; (5) using these Tawagheet as a, or as the, criteria of judgement and value. Allah Subhanahu wa Ta'ala says:

"Their way is to refer matters to a Taghut. " 4:60 Interpretation of Meaning

Instead of seeking to follow, to imitate, the kuffar we should return to the wisdom, the truth, that Allah Subhanahu wa Ta'ala has given to us. For Allah Subhanahu wa Ta'ala says:

"Those who join what Allah commands you join, who fear their Rabb, who dread that dreadful final reckoning, who are firm with sabr while seeking their Rabb, who undertake Salat, who give secretly and openly from what We bestow upon them, who counter evil with good, are they of that Final Abode." 13: 21-22 Interpretation of Meaning

The Error of Causality:

This fundamental error of the kuffar is attributing causality to that-which is not and never can be, causal - attempting

to reduce everything to causal cause-and-effect. Thus have they in their presumptive error not only sought to divide the indivisibility that is Tawheed, but also projected causality onto ourselves.

Thus are the Signs of Allah Subhanahu wa Ta'ala obscured or covered-up, and this error results in Tawagheet: in the manufacture and acceptance of those concepts, categories and ideas which are assumed to be representative of, or abstractions of, or "perfect" forms of, or the "median value" of, that particular aspect or aspects of "reality", the world and ourselves which can be "known" or discovered. The aspects are then often "categorized" or classified according to certain manufactured "types".

Hence, and for example and according the kuffar, we have an intellect, and the capacity of reason, whereby we can acquire for ourselves "wisdom" and knowledge and understanding. Here, the cause is what the kuffar signify by "reason" and "intellect", and the effect is "wisdom, knowledge and understanding". Thus, a knowing of - for example - some finite manufactured abstractions, and their categories, is considered knowledge and misunderstanding of them. (See Footnote 3)

In a similar way, "progress" for the kuffar is considered to be an aspect of cause-and-effect: the accumulation of, an improvement in, material "benefits", or luxuries, and/or understanding, with both "civilization" and "culture" understood as a certain way of living.

Hence, the kuffar of the West would compare - and have compared - for instance, their own societies with the communities that the Taliban established during the Islamic Emirate of Afghanistan, and judge those Muslim communities according to this kaffir "progress". The conclusions that they deduced were that those communities were "backward", needed to be "reformed" and "modernized", and that would involve the acceptance of certain kaffir values and concepts such as "democracy" (in place of an Emirate); of Western law (in place of Shariah); of reliance upon treaties with and obligations to the kuffar and their organizations, such as the so-called "United Nations". Here, the "cause" of "lack of progress" is seen to be a "lack" of certain kaffir concepts, categories, values and ideas, and with the acceptance and implementation of such things (such Tawagheet) the kuffar believe and assert that "progress" will be made and "civilization" (or something similar) will or can be achieved.

However, their measure, their criteria, their standard - of progress - is not ours. Ours relates to obedience and submission to Allah Subhanahu wa Ta'ala: to seeking to implement, and to live by, Deen Al-Islam; that is, according to Quran and Sunnah. Ours relates to The Unity: to the eternal, timeless, non-causal truths revealed to us by Allah Subhanahu wa Ta'ala in the Quran and Sunnah.

For the truth is that cause-and-effect, as posited by the kuffar, are not necessary to either understand matters or alter things. Allah Subhanahu wa Ta'ala is beyond such causal concepts:

"All that is in the Heavens and upon the Earth honours Allah: Authority is His, and to Him belongs all praise and all thanks, He Who can accomplish anything." 64:1 Interpretation of Meaning

"Do not manufacture comparisons for Allah, for assuredly Allah knows, while you do not." 16:74 Interpretation of Meaning

In respect of understanding matters such as "progress" and the meaning and purpose of our causal existence, it is Allah Subhanahu wa Ta'ala who has provided us with the answers we require, as it is Allah Subhanahu wa Ta'ala and Allah Subhanahu wa Ta'ala alone who can provide us with understanding and wisdom. In respect of altering, changing, things, it is Allah Subhanahu wa Ta'ala who does this:

"This [Al-Quran] is a message for all the Alamin: to whomsoever among you seeks the straight path. You cannot will except that Allah - Rabb of the Alamin - wills it [for you]." 81:27-29 Interpretation of Meaning

Thus, in relation to their judgement regarding the Islamic Emirate of Afghanistan, the kuffar were wrong, in error: for there was in that place at that time a striving to return to Deen Al-Islam; a desire to obey and please Allah Subhanahu wa Ta'ala alone; a desire to replace the Tawagheet of the kuffar with Tawheed; a desire to judge by and rule according to Quran, Sunnah, and Shariah. Those were, and are, the important things, the necessary things - for those who fear Allah Subhanahu wa Ta'ala; for those who know and have understood their correct relationship to Allah Subhanahu wa Ta'ala.

The Revival of Aql:

The return we need is a revival of Aql - which is a return to a simple reliance upon Allah Subhanahu wa Ta'ala and a return to being 'Ibaad of Ar-Rahman. Thus do we return to our natural fitrah, and thus do we manifest that which makes us human, for Aql is a gift to us, from Allah Subhanahu wa Ta'ala, so that we might recognize His Signs and thus reject the Tawagheet of Jahiliyyah for the purity of Tawheed and the beauty of Eeman.

This return means that we consciously - out of choice - reject the concepts, categories and ideas, the very terms, of the kuffar, and in their place humbly seek to rely only on Allah Subhanahu wa Ta'ala. In the practical sense, this means we move away from dwelling upon the dunya to dwelling upon akhira: we change our perspective, from the dunya, to that of Jannah, and thus embrace *al-qada wa al-qadar*. Allah Subhanahu wa Ta'ala says:

"Do you not understand that Allah knows all that is in the Heavens and upon the Earth: all recorded in Al-Lauh Al-Mahfuz? This, indeed, is easy, for Allah." 22:70 Interpretation of Meaning

We thus do not concern ourselves with what the kuffar think, believe, or say about us and about Deen Al-Islam. We stop imitating them or following them, and stop valuing their concepts, categories and ideas. We reject and indeed scorn the kaffir concept of causal "progress" - and its use as a criteria of worth and value - and remember what our Rabb says:

"And all that they devised will be removed from them" 10:30 Interpretation of Meaning

That is, we understand the true causal nature of all the concepts, categories and ideas of the kuffar: on The Last Day, they will be of no account, of no benefit, and Allah Subhanahu wa Ta'ala will judge those who followed and imitated the ways, the conjectures, of others:

"Thus will they say on that day they are cast into The Fire: 'If only we had obeyed Allah and His Messenger!' " 33: 66 Interpretation of Meaning

Hence, if we desire to understand Deen Al-Islam, we refer to the Quran, to the Sunnah, to al-Khulafaa al-Raashidoon, to As-Salaf as-Saalih - we do not turn to the fallible, manufactured concepts, categories, ideas, terms, of the ignorant kuffar.

Thus, we do not, should not, talk nor write about "moderate" or "extremist" Muslims - only about those who strive to follow the guidance of Quran and Sunnah, and of those do not. Thus, we do not talk nor write about whether Islam is "compatible with democracy", nor about "politics" - but only about Siyasah, which is the practical implementation of Quran and Sunnah: the striving to implement what Allah Subhanahu wa Ta'ala has commanded us to implement (the

complete perfect Way that is Deen Al-slam) and the striving, through Shariah, to forbid what Allah Subhanahu wa Ta'ala has said is or should be forbidden.

Thus, we do not talk nor write about or seek to manufacture some "the nation-State" - but only about the Khalifah:

"This Ayah [2:30] is evidence regarding the Imaam - Khalifah - to whom there is loyalty and obedience because there is unity through him to the word [kalam Allah], and because he makes real the laws [Ahkam] of the Khilafah. There is no difference [of opinion] in the Ummah regarding this obligation, nor any between the Imaams." Tafseer ul-Qurtubi (264,1)

Thus, we do not talk nor write about "human rights" but of our duties and obligations, our responsibilities, to Allah Subhanahu wa Ta'ala, for we accept that rights belong to Allah Subhanahu wa Ta'ala alone, as we accept that Allah Subhanahu wa Ta'ala has commanded us to behave in a certain ways toward others: to have Adab; to be kind, loving and generous toward our brothers and sisters, but stern toward the kuffar.

Thus, we do not talk nor write about "terrorism" - or even use that word - but instead talk and write about Jihad Fee Sabilillah, and what limits are imposed upon us by Allah Subhanahu wa Ta'ala and evident in Quran and Sunnah. For as Allah Subhanahu wa Ta'ala says:

"Observe the limits which Allah has set." 9:112 Interpretation of Meaning

Finally, we do not measure our success by worldly things - by the criteria, the values, the standards, of the kuffar - and neither do we seek to rely, like they, on any strength, any power, whether it be our own, or of others, or of some manufactured technology, or of some Taghut. Instead, we turn to Allah Subhanahu wa Ta'ala, with a simple love, a simple trust, and with a simple humility.

Thus, when we undertake Jihad Fee Sabilillah - to reclaim our Muslim lands from the kuffar, to establish Dar ul-Islam - we do not seek to attain some worldly glory or some fame, or even expect some success on some battlefield. Instead, we - relying on Allah Subhanahu wa Ta'ala alonne - say *La hawla wa la quwwata illa billah* and do what we do to bring us closer to Allah Subhanahu wa Ta'ala, to obey Allah Subhanahu wa Ta'ala: our eyes, our hearts, our minds, focused on Jannah. Thus does Aql live within us, and thus are we Ibaad of Ar-Rahman. As Allah Subhanahu wa Ta'ala says:

"Allah measures out, as He wills, what He provides to whomsoever He wills, and they are pleased with the dunya even though it is only brief, fleeting, compared to akhira." 13:26 Interpretation of Meaning

May Allah Subhanahu wa Ta'ala protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path.

Abdul-Aziz
30 Zhul al-Qidah 1428

Notes:

(1) See, for instance, *Tahafut-al-Falsafa* by Al-Ghazali.

(2) The term numinous is used here to refer to "the sacred" and to what is revered. A Sign of Allah Subhanahu wa Ta'ala is numinous. Thus, Al-Quran is numinous - both revered and regarded as a Sign of Allah Subhanahu wa Ta'ala:

"These are the Ayat of the Book [al-Kitab] of al-Hikmah." 31:2 Interpretation of Meaning

The numen of Al-Islam stands in contrast to - and in opposition to - the profanity of the modern materialistic Western way of life, and, in essence, what is numinous is that which manifests to us the beauty of Eeman, the Unity of Tawheed, and which thus predisposes us toward tawadu and honour. For, just as tawadu and honour are an expression of the 'Ibaad of Allah Subhanahu wa Ta'ala, so is the arrogance, dishonour and pride of the kuffar an expression of the allies of as-Shaitan.

Allah Subhanahu wa Ta'ala says:

"The believers are they who, hearing Allah's name, feel fear and dread, and whose Eeman is increased when they hear His Ayat recited: for these are they relying only on their Rabb." 8:2 Interpretation of Meaning

(3) The contrast between this Western, kaffir, type of knowing, and the knowing that arises from Aql, was evident in the difference between the Western type of education, and the Muslim one.

The traditional Muslim way of education rests upon the foundation that all true knowledge is numinous - that is, sacred: a path to dhikr, to awareness and remembrance of Allah Subhanahu wa Ta'ala.

The Muslim way strove to provide Muslims with the tools of learning - so that, once having these tools, an individual was capable of making reasoned judgements, and of finding and understanding the Signs of Allah Subhanahu wa Ta'ala. The Western way of education is causal reductionism, and to present and accumulate facts (and in case of the so-called social sciences, abstract ideas and theories) and completely ignore not only the underlying Unity behind the diverse academic subjects, but also ignore taqwa, tawadu, Adab in the individual. Thus the Western way becomes a way away from Unity, away from Allah Subhanahu wa Ta'ala, away from an awareness and remembering of what is numinous, just as there is no attempt to teach individuals to reason, to judge, to cultivate that human character which arises from tawadu, Adab and taqwa.

The Arrogance of Infidels

Foreign Devils, Infidels, and Al-Islam:

If we consider the actions of the kuffar of the West over the last three hundred or so years it is quite obvious that they possess the pride (kibr), the arrogance, the attitude, the character, of ash-Shaitaan. For hundreds of years the kuffar of the West have ravaged the world, invading lands, occupying them, installing puppet-regimes, and claiming for themselves the wealth and resources of those lands, all the while regarding themselves, and their "European" or Western culture, as superior.

In the course of these colonial conquests and rampages, these kuffar have slaughtered millions upon millions of people and, in addition - in their own territories such as Europe, or in their new annexed colonies such as America - they have fought wars among themselves during which at least a hundred million people have been killed. In fact, the slaughter which the kuffar of the West have brought to the world is unparalleled in human history - from the ravages of Alexander the Greek, to the Empire of Rome, to the wars of Napoleon, to the genocide of the native Americans, to the so-called First and Second World Wars, to the hundreds of colonial wars in Africa, Asia and elsewhere, on to the more recent wars in Afghanistan and Iraq. This slaughter includes some of the most barbaric killings in history - such as the slaughter, in two days, of over 200,000 people in Japan by the dropping of atomic bombs.

During all these conflicts - during all this slaughter - the kuffar of the West, the "European" or the "White man", has sought to change the way of life of the peoples of the world, believing, in their kaffir arrogance, that the ways of the "white man", that the culture of "Europe", that Western values, were and are superior to each and every other way of life, and these kuffar have used every means at their disposal - from war, invasion, occupation, economic blackmail, propaganda, lies, deceit, flattery, and bribery to torture and imprisonment - to get their own way.

No wonder, then, that the peoples of other cultures often considered people from the West to be "foreign devils" who could not be trusted: people who, like ash-Shaitaan, were clever, cunning, unprincipled, manipulative and ruthless.

Of course, now with more people aware of the true nature of these "foreign devils" and their true intent to dominate and impose their ways on others, some of the methods of the kuffar have changed, and they have attempted to shift their claims of being superior from themselves to their culture, their values and their way of life. Thus, they mostly no longer openly claim to be superior as a "race" (although many still hold this view) but instead claim and insist that their Western culture, their Western way of life, are superior and that their Western values are "universal" and should and must be embraced by all the peoples of the world. In addition, they have often adopted a more sophisticated and underhand approach, such as persuading people, often through their vast and now world-wide Media propaganda machine, that they, the kuffar of the West, represent all that is "civilized and good" and that their opponents - those who fight them, their values, and their schemes and their plan for domination and control - are extremists and "uncivilized terrorists". But, as always, if these kuffar fail to get their own way, they will resort to force - as in Afghanistan and Iraq - and to torture and murder (as in Iraq and Afghanistan) and to the tactics of the bully, all the while lying about what they have done and are doing and intend to do.

However, the truth is that these kuffar, in their ignorance, pride, disobedience and arrogance, have set themselves up to compete with Allah Subhanahu wa Ta'ala, and they have manufactured many idols (Tawagheet) which they worship and bow down to, or which they expect those that they dominate to bow down to and worship. For these kuffar - like all kuffar - have lost their true nature, as human beings; a nature evident in tawadu and in our gift of 'aql (see Note 1). As Allah Subhanahu wa Ta'ala says:

"The very change from Night to Day, the nourishment that Allah sends down to bring forth life from dry soil, the movement and changes of the wind, are Signs, for those who have Aql." 45: 5 Interpretation of Meaning

"You who believe [in Allah and The Last Day]: do not befriend nor rely upon those outside [your Deen] for they will lead you astray desiring as they do to harm you: and although hatred issues forth from their mouths what they conceal in their hearts is far worse. Here are Signs, for those who have Aql." 3: 118 Interpretation of Meaning

The kuffar of the West in their ignorant disobedience commit, and have committed, the error of hubris: of insolence; the error of Fir'aan. In fact, the kuffar of the West are now so arrogant, so full of pride and insolence - so lacking in Aql, in awareness of the numinous - that they demand that we Muslims abandon the purity, the perfection, the numinosity, of Deen Al-Islam for the Tawagheet that they, in their Iblis-like arrogance and cleverness, have manufactured, all the while preaching, in their hypocrisy, about "civilization" and morality while, in their own private lives, living decadent, corrupt, lives - just as, for example, the British did in India during the time of the Raj when, outwardly, they appeared to be very moral, "civilized" people, while their own private lives were often immoral, decadent or corrupt. One has only to contrast, for example, the life, the manner, the personality, of Bush the infidel with the life, the manner, the personality, of Mullah Umar (hafidhahullah) to see the difference: Bush, addicted to lies, to posturing and speaking like some tyrant, to a life of luxury and pleasure, arrogantly smiling, and Mullah Umar (hafidhahullah), who has spent most of his adult life living simply, among the Mujahideen, a devout and humble man, much given to remembering Allah Subhanahu wa Ta'ala, to undertaking his obligation of As-Salaat.

"Undertake As-Salaat, for As-Salaat diverts you away from all kinds of dishonourable deeds." 29:45 Interpretation of Meaning

The important distinction is between the arrogance of the kuffar - manifest in the foreign devils of the West - and the submission which is Al-Islam: between the concealment, the ignorance, that is kufr, and the knowing, the acceptance, which is *ubudiyyah* (see Note 2). The great, the serious, error of the kuffar is their forgetting of, their turning away from, Allah Subhanahu wa Ta'ala, and - in place of *ubudiyyah* - they have their Tawagheet (see Note 3), such as the nation-State, and democracy, and the materialism, pride, and the decadence of selfish indulgence, which forms the basis for their own materialistic way of life.

This acceptance of *ubudiyyah* by Muslims is a return to our true nature - our *fitrah* - and thus a living of our life in accord with Allah Subhanahu wa Ta'ala. In contrast, the kuffar have arrogantly, disobediently, or out of ignorance, turned away from *ubudiyyah* - and thus away from *tawadu* - to *ash-Shaitaan*. As Allah Subhanahu wa Ta'ala says:

"The 'Tbaad of Ar-Rahman [Allah] are those who walk on earth in humility." 25:63 Interpretation of Meaning (See Note 4)

"Therefore be honourable: let (this) Deen be your aim, the *fitrah* given by Allah. What Allah creates, nothing, and no-one, can change. And this is the correct, the perfect, Deen, although many remain in ignorance of this." 30:30 Interpretation of Meaning

Allah Subhanahu wa Ta'ala has given us 'Aql so that we might know His Signs, such as Al-Quran, and, so knowing - so discovering these Signs - we replace the Tawagheet of Jahiliyyah with Tawheed. Allah Subhanahu wa Ta'ala says:

"This present life is only like water which We send down from the clouds so that the luxuriant herbage sustaining man and beast may grow; until when the Earth puts on its lovely garment and becomes adorned, and its people believe that they are its masters - down then comes Our scourge upon it by night or in broad day, laying it waste as though it had not blossomed yesterday. Thus We provide clear Signs to those who are thoughtful." 10: 24-25 Interpretation of Meaning.

The fundamental battle - the war - is between the Muslim and the kaffir: between the truth of Deen Al-Islam and the Tawagheet which the arrogant, prideful, kuffar have manufactured.

As Allah Subhanahu wa Ta'ala says:

"The kuffar are your declared enemy." 4: 101 Interpretation of Meaning

"Allah is the Wali of those who believe: from darkness, He leads them into the light, while those do not believe have, as their Wali, their Taghut so that they are led from light into darkness. For them, there is the Fire, where they shall dwell forever." 2: 257 Interpretation of Meaning

Thus, as Sheikh Az-Zarqawi (Shaheed InshaAllah) said:

"We are not fighting for a handful of dirt, nor for some imaginary borders... just as we are not fighting here to replace a Western Taghut, with an Arab Taghut. Rather, our Jihad is noble and honourable and sacred. For we fight to make the Word of Allah, Tabarak wa'tala, supreme and to make the Way of Life entirely for Allah... Anyone who opposes this aim, or stands in the way of this goal is an enemy of ours."

The Taghut of the United Nations and the Taghut of the Nation-State:

We need to understand that the United Nations is itself a Taghut - manufactured by the arrogant kuffar, and maintained by the kuffar, for the sole purpose of propagating the Tawagheet of the West (such as the nation-State) and for the maintaining and expanding the cultural, military and economic domination of the West. It is an organization dedicated to the Tawagheet of the West, such as the nation-State and the enforcement of democracy: in the past sixty years, Amerika and its taghut the United Nations have interfered in the internal affairs of dozens upon dozens of peoples, using force, occupation and economic and financial sanctions - and the bribery of, or the withdrawal of, aid - in order to get their own kaffir way. From Japan to Egypt to Haiti to Somalia to South America to Afghanistan, Lebanon and Iraq the policy has been to manufacture and maintain a nation-State along the lines of those of the West (see Note 5). In many places, Amerika and its allies have installed puppet governments or supported puppet regimes where men in Western suits and ties do the bidding of their Amerikan and United Nations masters, and where there is either a pretence of democracy or some kind of implementation of the Western Taghut of democracy. The so-called "peace" that the United Nations, Amerika and its allies talk about having achieved in such places - or which they desire to achieve in such places, such as Iraq - is the "peace" of surrender to them and their Tawagheet, and their so-called "peace process" is basically a process of disarming and pacifying any and all resistance to their Taghut and to their political, cultural and economic domination, while allowing for them and their lackeys to be fully armed and able to put down any future resistance.

The kuffar of the West believe that they have been quite clever and cunning in creating and maintaining the United Nations in order to achieve their aim of global domination through the subservience of people to their idols, their Tawagheet, of the nation-State and democracy, and to the decadent, profane, materialistic Western way of life. But we Muslims who strive only to obey Allah Subhanahu wa Ta'ala have not been fooled, for as Allah Subhanahu wa Ta'ala says:

There is a sickness within which ails them and Allah has increased this sickness because they lie even to themselves: For this, they will grievously suffer. And when someone says to them: "Do not be so ignoble on this earth," They reply: "We are only bringing peace!" 2:10-11 Interpretation of Meaning

Thus do we strive to do as Allah Subhanahu wa Ta'ala commands:

"Fight against those who do not believe in Allah, or in The Last Day, and who do not forbid that which has been forbidden by Allah and His Messenger, as well as those among the people of the book who do not acknowledge the Deen of Truth, and fight them until they pay the Jizya with willing submission." 9:29 Interpretation of

Meaning

The Beauty of Deen Al-Islam:

Deen Al-Islam is the Way of Life given to us by Allah Subhanahu wa Ta'ala: revealed in the Quran and Sunnah, and thus in Shariah. It is the way, the means, for us to know, to discover, our fitrah - our natural nature and character as human beings. Knowing this nature, discovering this nature - living thus in accord with Allah Subhanahu wa Ta'ala - we fulfil the meaning, the purpose, of our existence as human beings, which is simply *to be* as the other creations of our Creator *are*. As Allah Subhanahu wa Ta'ala says:

"Do you not see how all beings that are in the heavens and on the Earth obey Allah - the sun, the moon, the stars; the hills, the trees, the animals, and even a great number of human beings?" 22:18 Interpretation of Meaning

"And to Him belongs everything that is both in the Heavens and upon the Earth, and even those who are near to Him have humility enough to obey. Thus do they, remembering, never cease to give their praise and thanks during both the night and the day." 21: 19-20 Interpretation of Meaning

If we are and remain Muslim, obeying only Allah Subhanahu wa Ta'ala, we have the opportunity of Jannah: of achieving the true and perfect and eternal peace of Paradise; a peace far, far beyond any "paradise" we may find on Earth; a reward far, far greater than any material reward we may find on Earth; and a far, far greater pleasure than any pleasure we can attain or even imagine in this our brief mortal life. As Allah Subhanahu wa Ta'ala says:

"Thus should you humbly give thanks to your Creator - the Giver of Life to those before you - Who sustains you so that you might do your duty: for He made this Earth a resting place for you and placed the sky upon it so that from this sky water might rain down and bring forth fruits to feed you." 2:21-22 Interpretation of Meaning

The beauty of Deen Al-Islam is its purity, its simplicity: to know, to feel, Tawheed, the Oneness of Allah Subhanahu wa Ta'ala, is to know, to feel al-ubudiyyah. It is to know, and love, the Prophet Muhammad (salla Allahu 'alayhi wa sallam) - to know, to feel, that he is the best example to follow: The Messenger of that message which contains the greatest wisdom of all, which is the simple but profound truth concerning our being, our fitrah. As it has been authentically narrated by Anas b. Malil, the Prophet (salla Allahu 'alayhi wa sallam) said:

"Jannah is surrounded by hardships but Hell-Fire is surrounded by temptations." (Muslim Book 40, Number 6778)

Whatever good that may have been written is from Allah Subhanahu wa Ta'ala, and whatever mistakes or errors have been made are from me. May Allah Subhanahu wa Ta'ala protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path.

Abdul-Aziz ibn Myatt
14 Jumaada al-Thaani 1428

Notes:

(1) 'Aql is often best left untranslated - it is gift, to us, from Allah Subhanahu wa Ta'ala, the basis for our humanity, and it implies both reason and intelligence, although not as these words are commonly understood in the West, according to the materialistic philosophy of the West. One possible interpretation of the meaning of al-'aql is "awareness of the numinous" where by numinous is meant "the sacred", the divine. An awareness of the numinous can dispose us toward what is good, and distance us from what is bad. Thus, a Sign of Allah Subhanahu wa Ta'ala is numinous - reminding us of Allah Subhanahu wa Ta'ala; reminding us of the beauty, the purity, of Emaan; reminding us of the truth of Islam itself.

(2) Refer to *Al-Ubudiyyah* by Sheikh ul-Islam Ibn Taimiyyah (Rahimullah) and to the Ayah:

"You only do we obey and to You only do we turn for help." 1:5 Interpretation of Meaning

(3) A Taghut (plural *Tawagheet*) is anything or anyone which or who is followed, obeyed or worshipped beside or in place of Allah Subhanahu wa Ta'ala. The word itself also suggests going beyond the due bounds, the proper limits (set by Allah Subhanahu wa Ta'ala). Allah Subhanahu wa Ta'ala says:

"Observe the limits which Allah has set." 9:112 Interpretation of Meaning

"In truth We have sent Messengers to every people with a warning for them to submit only to Allah and so reject Tawagheet." 16:36 Interpretation of Meaning

(4) The 'Tbaad are those who strive to live in accord with what Allah Subhanahu wa Ta'ala has revealed: those who obey Allah Subhanahu wa Ta'ala and who thus consider themselves as slaves of Allah Subhanahu wa Ta'ala.

(5) See, for example, the RAND reports *America's Role in Nation-Building* (2003 CE) and *The UN's Role in Nation-Building* (2005 CE). It should be noted that these reports are sponsored by the Amerikan Secretary of Defense, the CIA, and other Amerikan government agencies.

The Superiority of Islam and the Myth of Western Civilization

All Praise and All Thanks are for Allah (Subhanahu wa Ta'ala)

"You who believe! If anyone turns away from this Deen, then Allah will replace that person with many whom He loves, who love Him - those who are loyal to the Believers, stern toward the kuffar, who fight in the Way of Allah, and who do not heed the criticism of their critics. For this is the honour that He bestows upon whomsoever He wills - for Allah is The All-Knowing, The Infinite One.

In truth, your champions are Allah, His Messenger, and the Believers - those who undertake As-Salat, who give Zakat and who submit [in loyalty to Allah]. For whomsoever has Allah, His Messenger, and Believers as their Champion, are the ones who will achieve victory." 5: 54-56 Interpretation of Meaning

One of the lies which the kuffar believe in and which they repeat in the hope of getting Muslims to imitate the ways of the West is the lie that the West - what the kuffar call "Western civilization" - is more advanced, more "progressive", more "enlightened", more powerful, and more prosperous, than the Muslims.

The Arrogance of the Kuffar and the Superiority of Islam:

The kuffar not only view and interpret Islam through their own fallible, kaffir, concepts, but they also demand that we Muslims do the same. Furthermore, the kuffar seem incapable of suspending their arrogant belief that their concepts, their ideas, are what they call "universal".

Thus, the kuffar write and talk about "peace", "progress", "enlightenment", "humanity", "human rights" and other such ideas and abstractions, and believe that everyone, everywhere should and must accept these ideas and abstractions, and then use them as their own standards of judgement, as the criteria to determine what is "good" and what is "bad".

Let us consider the following quote, typical of the beliefs, the arrogance, the intention, of the kuffar: "Islam is an ideology... injunctions to establish a Political System. That political system is a theocracy, it is based on ancient morality, and would reverse several centuries of western enlightenment and progress..."

This clearly shows the kuffar viewing, and judging, Islam by their fallible, abstract criteria. The kuffar say: "Islam is an ideology..." We say: Islam is a Deen, given to us by Allah Subhanahu wa Ta'ala. It is a complete Way of Life, sufficient for us. An "ideology" is a Western concept, a kaffir abstraction, which abstraction they project onto the world, and people, and which they then believe they understand. The difference between Deen and ideology is fundamental and irreconcilable, although the kuffar, in their ignorance and arrogance, do not seem able to understand this.

The kuffar say: "their political system is a theocracy". We say: our system is obedience and loyalty to Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam) - and loyalty to an Ameer, through bayah, who strives to implement the word of Allah Subhanahu wa Ta'ala through Shariah and Jihad. "Politics" is a Western concept, as is theocracy. Yet again, the difference between the Western view, and the Muslim view, is fundamental, and irreconcilable, and yet again it seems the kuffar cannot understand this because they cannot see or think beyond their own concepts, their own abstractions and cannot comprehend that our way of thinking, our way of being, as

Muslims, is different from theirs.

The kuffar say: "Our political system is that of democracy..." We say: our system is obedience and loyalty to Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam) - and loyalty to an Ameer, through bayah.

The kuffar say: "Islam is based on an ancient morality..." We say: Islam is obedience and loyalty to Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam) and we derive our morality, our manners, our very Way of living, from Allah Subhanahu wa Ta'ala. Since this Way is a gift to us from Allah Subhanahu wa Ta'ala it is totally irrelevant how old, or "new", it is.

The kuffar say: "Islam would reverse several centuries of western enlightenment and progress..." We say: true knowledge lies in knowing and understanding the Signs of Allah Subhanahu wa Ta'ala, and enlightenment is in discovering our place in Creation; in finding the true perspective, the true meaning of life. We Muslims also say: "what is true progress?" And we would answer: moving toward the Eternal Life of Jannah, the attainment of which which we understand to be the true meaning of our life.

Such abstractions of the kuffar - their -isms, their -ologies, their -ists - are typical of the kaffir way of thinking, for such abstractions are Kufr: that is, they conceal the true nature of our life, of our existence, of our purpose. They divorce us from Tawheed - from that Unity which arises when we, knowing the Signs of Allah as Signs, humbly submit to what is beyond us, beyond our control, and beyond our power.

The kuffar conceal Tawheed; they distance themselves - often out of pride and arrogance - from their human nature. Their abstractions, their ideas, their concepts, are reductionist, and causal, so that rather than moving upward, toward the Unity, they lose awareness of the Unity, and so often follow their own hawaah, or some Taghut. In a simple but profound way, our acceptance of Tawheed - our submission, as Muslims - restores our fitrah, our true nature, as human beings. That is, we move upward, through Dihkr - through remembrance of Allah Subhanahu wa Ta'ala - toward the Unity, and so feel, know and understand what is sacred: a feeling, a knowing, an understanding which is so noticeably absent in the West, and it is Dihkr, this feeling, this knowing, this understanding of the sacred, of the Divine, of the Signs of Allah Subhanahu wa Ta'ala, which makes us civilized, which is the essence of what being civilized means.

In contrast, the arrogant, reductionist, West, defines "civilized" as meaning having various material comforts; or technological machines; or vast cities with roads and various means of communication and travel; or some such material things. Or maybe even being able to indulge themselves and follow their hawaah or some Taghut. Allah Allah Subhanahu wa Ta'ala says:

"Judge between them by what Allah has revealed: do not give in to your hawaah, and beware, for they will try to lead you astray, away from some of that which Allah has revealed. And if they turn away, there is the knowledge of their punishment by Allah for some transgression of theirs - and, indeed, there are many disobedient, rebellious ones [Fasiqun]. Do they seek to judge according to the ways of Jahiliyyah? The judgement of Allah is best - for those who sincerely believe." 5:49-50 Interpretation of Meaning

The Way of Al-Islam is the way of honour, manners, and order arising from Shariah, from rules fairly applied, and it is these things which, in truth, define what is civilized. Personal honour, and manners, mean and imply a certain self-restraint, and Muslims have a comprehensive guide to personal behaviour in such books as Bukhari's al-Adab al-Mufrad. Honour, and manners - just as much as law fairly implemented - require an awareness and acceptance of what is sacred: what is beyond us; what is far more powerful than us, and more wise than our own desires, our own ideas, our own feelings and our own limited, fallible, understanding.

"Honour is with, and from, Allah alone." 3: 139 Interpretation of Meaning

"Observe the limits which Allah has set." 9:112 Interpretation of Meaning

"Be loyal and do your duty to Allah; fear Him and always speak with honour. He will direct you to do honourable deeds..." 33:70 Interpretation of Meaning

To understand the practicality and civilized nature of Shariah, a good starting point is to understand qawa'id al-kulliyah al-fiqhiyyah - the basic principles contained in expressions or short phrases, as, for example, collected by early writers such as Abu al Hassan al-Karkhi (died c.340). An example of such an expression is Al-aslu bara'ah ad-dhimmah - "non-culpability is the (working) basis." That is, a person is not regarded as liable until evidence proves otherwise.

Many of these expressions are often derived from a particular Hadith, and the civilized, continuity of Shariah, is evident from Majallah el-Ahkam-i-Adilya - the Ottoman codification of Shariah based upon Hanafi fiqh which begins with these expressions. That is, there was - until the fall of the Ottoman Khilafah on Rajab 1321 - an unbroken tradition, of Shariah, of well over a thousand years.

Thus we can understand the importance, for the Muslim, of the Sunnah - of the standard set by the Prophet Muhammad (salla Allahu 'alayhi wa sallam) - which provides us not only with the best, the most civilized, guide to personal behaviour, but which is also one of the foundations of Shariah, and it is such a standard, and the judgments, examples and codifications of Shariah which span well over a thousand years, which provide us with a complete guide to civilized living and which identify the Way of Al-Islam as not only a civilized way of living but also as the most civilized way there has ever been. Compared to this, the kuffar are at best like squabbling, spoilt, children who follow their own desires, or some short-lived but trendy fashion, philosophy or idea, and, at worst, they are like arrogant, prideful, dishonourable, bullies who behave like barbarians and who believe, in their ignorance, that they know better than Allah Subhanahu wa Ta'ala.

"There is no believing servant [of Allah] who does not, from time to time, make a mistake, or who does not make some error which he repeats and does not abandon until he leaves this world. Indeed, the Believer was created as one who is frequently tried and tested, who often repents (then) forgets. When he is admonished he accepts the admonition." Reported by at-Tabaraanee in al-Mu'jamul Kabeer (no. 11,810); hasan.

Allah Subhanahu wa Ta'ala says:

"In truth, the most honourable of you in the sight of Allah is the one who has At-Taqua." 13:2 Interpretation of Meaning

For the kuffar, nothing is sacred - whereas we Muslims, if we obey and humbly submit to Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam) know and feel the sacred, everyday of our lives, and it is this fundamental difference between us which makes the ways of the West inferior to the Way of Al-Islam.

Poverty, "Backwardness" and the Superiority of Shariah:

One repeated refrain from the kuffar is: "Look how backward, how sunk in poverty, are the lands of the Muslims, and look how prosperous the West is..." We say: How has the West become prosperous? Through colonialism, exploitation, treachery, usury, and debt. Through inflicting suffering upon millions and millions of people, world-wide; through the slaughter of millions upon millions in two world-wide wars and centuries of colonial wars. In addition, we ask: "What is true wealth, true prosperity?" And we answer - achieving Jannah; Zuhd in Dunya, but they, in their

ignorance, do not understand this, or refuse in their arrogance and pride, to understand this.

Narrated by Abu Sa'id Al-Khudri. The Prophet (salla Allahu alayhi wa sallam) said: "The thing that concerns me the most for your sake is the worldly reward which Allah can bring forth to you." It was asked, "What is the reward of this world?" The Prophet replied, "The pleasures of this world."

The kuffar focus on this life; on its comforts; its rewards; its pleasures. We concentrate on the next life and we say again "Your perspective, the way of Kufr, is not ours." Allah Subhanahu wa Ta'ala says:

"That which you have is only transitory, but that which Allah has is enduring, timeless. And We shall reward the steadfast according to their noblest deeds." 16: 96 Interpretation of Meaning

Anas b. Malik reported: Jannah is surrounded by hardships but Hell-Fire is surrounded by temptations. (Muslim Book 40, Number 6778)

Furthermore, we say to the kuffar: "Where are the lands of the Muslims? How are they ruled now?" They are under the occupation of the kuffar, or they are ruled by apostates who are lackeys of the kuffar. We do not have - and have not had for nearly a century - a land of our own, ruled by an Ameer. We are a people without a land; without the Khilafah we need. So we say to you, the kuffar, that your comparisons, your bleating about your wealth, are in the end worthless, and meaningless.

The kuffar say: "Look at the barbaric punishments of the Shariah..." We say: Shariah is well over a thousand years old while your so-called laws are for the most part only decades old; at most a century or so. Shariah created communities of honourable and dignified people where true justice - the justice of human honour and sacred Allah-given law - prevailed: civilized communities and dignified people evident for example in Al-Andalus, to whence came many people, from the West, to learn. Do you, the kuffar, know how Mozart portrayed a Qadi? Do you know how your Frederick the so-called Great sought to emulate, in his portrait, a Muslim Ameer? But this was before your hatred and abuse of our beloved Prophet, Muhammad (salla Allahu 'alayhi wa sallam). This was before your arrogance began to turn you away from honour, dignity and humility, before you worshipped your Taghut of nation, and The State, and before your prejudice burst forth into open world-wide racism.

We say that Shariah is superior - we say this because it is effective; the punishments are a deterrent, and they work. They create an ordered, respectful, honourable - a truly civilized - community; that is, a Khilafah. What have the laws of the West achieved? A population of millions in prisons; a society of addicts; a society of robbery and burglary, of rape. A society of cheating husbands and wives; a society of cheating, lying, hypocritical politicians.

Let us compare any society, in the West, with the community established, under difficult circumstances and in the face of the economic sanctions of the kuffar, by the Taliban in Afghanistan. Applying Shariah, and striving to fulfil their duty and obligations to Allah Subhanahu wa Ta'ala - and fearing only Allah Subhanahu wa Ta'ala - the Taliban created, from chaos, and in a short space of time, a fairly stable, secure, community. But the kuffar did not like this modern example of Shariah - for it was beginning to show what obedience and loyalty to Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam) could do, just as it could InshaAllah have become a true Muslim land, a new Khilafah. So the kuffar began a propaganda campaign to discredit the Taliban while preparing to destroy their rule by military force. They found a dishonourable excuse for their invasion - but had they not found some excuse, they would have invented one, as they did more recently in relation to Iraq. As it was, the West acted like the bully it had become, demanding the Taliban obey them, and do what the kuffar wanted, and arrogantly assumed that the law of the kaffir took precedence over Shariah, over the law of Allah Subhanahu wa Ta'ala, arrogantly believing as the kuffar did that everyone, everywhere, had to bow down and accept the rule of the kuffar, could only be judged by the laws of the kuffar, and that only kaffir "justice" was true justice. We say: the only true justice is that of Allah Subhanahu wa Ta'ala.

"They [the kuffar] want to extinguish Allah's Light with their deceit, their lies, but Allah will never allow this - for His Light will be seen even though the kuffar hate (it). For it is He Who has sent His Messenger to reveal the Way of truth, to make it triumph over all other Ways even though they, the Mushrikun, hate (it)." 9: 32-33 Interpretation of Meaning

The Hypocrisy of the Kuffar:

The kuffar hypocritically preach what they call "tolerance" while at the same time demanding that we use their standards, their criteria, to judge Islam, and demanding that we abandon our rules, our ways, our unique perspective, our duty to establish a Khilafah, and if we insist on obeying Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam) and fight to regain our lands and establish a community where we can live according to Shariah only, with bayah to an Ameer, then the kuffar will invade our lands, imprison us for doing our duty of Jihad, torture us, humiliate us and try to "re-educate us" (that is, brainwash) us into imitating them and accepting their ways. They will not tolerate us establishing our own community, and will use propaganda, every lie, every means of deceit they can, all the military force they possess, to get their own way.

In effect, the kuffar are intent on changing Islam - on having us abandon our pure, simple, obedience and loyalty to Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam). They want us to imitate the kuffar and obey their idols, their Taghut. They want to replace our desire for Jannah, our standard, our love of the Prophet (salla Allahu 'alayhi wa sallam) with their love of this world, with their dishonourable standards, with their mockery of the sacred.

What can we do? We can obey only Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam). We can refuse to imitate the kuffar. We can reject Taghut. This means thinking like Muslims - rejecting the terms, the concepts, the abstractions, the perspective, of the kuffar. It means we believe in the superiority of our Deen. It means what Allah Subhanahu wa Ta'ala has said it means:

"We are rid of you and what you bow down before - and between you and us there will be hatred and fighting until you accept Allah and Allah alone." 6:4 Interpretation of Meaning

May Allah (Subhanahu wa Ta'ala) protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path.

Abdul-Aziz ibn Myatt
8 Rabi Awal 1427

Takfir, Ignorance, and Aiding the Kuffar

All Praise and All Thanks are for Allah Subhanahu wa Ta'ala to whom we shall all return to be judged on The Last Day.

"From each and every direction He has the power to deliver misfortune to you - to sow confusion and dissension among you. Thus do We reveal our Signs, that you might understand them." 6:65 Interpretation of Meaning

What is Takfir?

Takfir is declaring an individual, previously known to be or considered to be Muslim, to be a kaffir, an unbeliever. Takfir can also be declared upon a group. Thus, the individual or group are no longer part of the Ummah.

Caution Regarding Takfir:

Takfir is a serious issue, since it was authentically reported that the Prophet (salla Allahu 'alayhi wa sallam) said:

"If someone accuses someone of Fusuq or Kufr, such an accusation will be returned to be upon he [who so accused] if that accusation is false." Narrated Abu Dhar. Bukhari: Vol 8, Book 73, number 71

Thus, for such a declaration, there must be proof. According to Sheikh ul-Islam Ibn Taimiyyah (Rahimullah):

"The person will only be outside Islam when there is no doubt because there is proof against him."
[Majamu Al-Fatwa 12, 467.]

Furthermore, for a Muslim to become a kaffir, it is agreed that the person either commits one of the acts which expels the Muslim from the Ummah - such as mocking the Prophet (salla Allahu 'alayhi wa sallam) - or that the person must have chosen kufr (refer to al-Qurtubi: *al-Jamia li Ahkamul Quran*, 7/6128) in which case if a Muslim of little or no knowledge does something out of ignorance then that Muslim does not become a kaffir, for Allah Subhanahu wa Ta'ala says:

"There shall be the Mercy of Allah upon those who err from ignorance if they, and swiftly, regret such error." 4:17 Interpretation of Meaning

Thus, if a Muslim we know makes some mistake, or errs, then Adab Al-Islam requires us - gently and with humility (and if possible in private) - to draw the attention of that Muslim to such a mistake or error. It was reported that the Prophet (salla Allahu 'alayhi wa sallam) said:

"There is no Believer who does not make an error sometimes, or who does not make some mistake which they persist in and do not abandon until they leave this world. For, in truth, the Believer was created to be frequently tried and tested: someone who often regrets (then) forgets, again. But when corrected, they correct themselves." Reported by at-Tabarani in *al-Mujamul Kabir* (no. 11,810); hasan.

Issues Regarding Takfir - Aiding the Kuffar:

1) For takfir to be declared, the nullifiers of Islam must be known. Allah Subhanahu wa Ta'ala says:

"Allah does not lead a people astray after His guidance has been given until He makes clear to them wherein error lies." 9: 115 Interpretation of Meaning

Sheikh Muhammad ibn Abdul Wahab - Rahimahullah - gathered ten actions that negate one's Islam (Nawaqid ul-Ashr), the eighth one of which states: "Assisting the disbelievers (against the believers) (Mudhaharatul Mushrikeen) and supporting them against the believers is one of the actions that negates of one's Islam..." Thus, it is generally and widely known that one of these nullifiers of one's Islam is supporting, aiding or allying with the kuffar against the Muslims. Allah Subhanahu wa Ta'ala says:

"Obey, follow and give allegiance only to that brought to you from your Sustainer, and do not obey, nor follow nor give allegiance to those who are Awliya' besides Him." 7:3 Interpretation of Meaning

"You will not find any people who believe in Allah and the Last Day, making friendship with and loving those who oppose Allah and His Messenger (salla Allahu 'alayhi wa sallam), even if they are their fathers or their sons or their kindred..." 58:22 Interpretation of the meaning

In addition, as Sheikh Abdullah ibn Humaid said:

"Whoever expresses Tawalli towards the disbelievers (Tawalli Kuffar) and supports and helps them against the believers, then such constitutes apostasy by one's (proceeding) actions. It is obligatory to apply the rules of apostasy upon such a person as is proved by The Book, the Sunnah and the consensus of the scholars." Ad-Durrar 15/479

Furthermore, Sheikh Abdul Latif bin Abdur Rahman bin Hassan Aal-Sheikh said:

"Whomsoever helps the disbelievers or brings them to the country of Ahl Al-Islam, then that person is clearly an apostate." Ad-Durrar 8/326

Also, as Sheikh Safar bin 'Abdir-Rahmaan al-Hawaali said:

"Aiding the Non-Muslims over Muslims - no matter which form of aid or co-operation it be, even if it is merely in speech - this is clear Kufr and sheer hypocrisy. The one who does this has perpetrated one of the actions which negates Islam, as has been specifically stated by the Imams of the Dawah and others, and such a person is not a believer in the Aqeedah of al-Wala and al-Bara."

Thus, we should be in no doubt that if a Muslim chooses to aid, ally themselves with, the kuffar against the Muslims then they have negated their Islam.

2) Since we judge someone by what is apparent, it is apparent that if a Muslim joins the Armed Forces or the Police of the kuffar, and wears the uniform of the kuffar, then they have sworn allegiance to the kuffar and/or to some Taghut of the kuffar - such as a President, some nation-State, or some kaffir leader - since such allegiance is a necessary part of joining and belonging to such kaffir organizations. In addition, a Muslim pledges thereby to uphold the fallible manufactured laws of the kuffar and to obey the kuffar.

Thus, by doing such things the person in question has made a knowing and willing choice, for they know and accept that such kaffir organizations have aided and do aid the kuffar over and above Muslims; that they place and value kaffir manufactured laws above Shariah, and have imprisoned Muslims, invaded and occupied Muslim lands; killed and tortured and humiliated Muslims. Furthermore, for a Muslim, allegiance, submission and obedience can only be to Allah Subhanahu wa Ta'ala, for that is Eeman, which is manifest by:

"Those who believe in Allah and His Messenger, who are steadfast, and who strive with their wealth and their lives for the Way of Allah." 49:15 Interpretation of Meaning

However, instead of only striving for the Way of Allah, to raise the Word of Allah, those individuals who ally themselves with the kuffar are striving in the way of the kuffar, for the Taghut of the kuffar, in order to establish the Taghut of the kuffar - such as "democracy" and the nation-State and the implementation of manufactured kaffir laws in place of Shariah. Allah Subhanahu wa Ta'ala says:

"Allah is the Wali of those who believe: from darkness, He leads them into the light, while those do not believe have, as their Wali, their Taghut so that they are led from light into darkness. For them, there is the Fire, where they shall dwell forever." 2: 257 Interpretation of Meaning

"Those who believe, fight in the Cause of Allah, and those who disbelieve, fight in the cause of Taghut. So therefore fight against those friends of Shaitaan." 4: 76 Interpretation of Meaning

"Their way is to refer matters to a Taghut. " 4:60 Interpretation of Meaning

3) Thus, we can state that takfir can - and should - be made upon those who have given their allegiance to the organizations of the kuffar, for these organizations are based upon Tawagheet and are striving through force, or persuasion, or both, to have people submit to such Tawagheet, just as such organizations demand loyalty to such Tawagheet, judge by such Tawagheet, and just as they are striving against Deen Al-Islam and Muslims who, in obedience to Allah Subhanahu wa Ta'ala, refuse to bow down to and accept such Tawagheet.

"The words of your Rabb are complete, perfect - manifesting truth, justice, and nothing shall ever abrogate them." 6:115 Interpretation of Meaning

May Allah Subhanahu wa Ta'ala protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path.

Abdul-Aziz ibn Myatt
1 Safar 1428

The Revival of Islam

All Praise and All Thanks are for Allah Subhanahu wa Ta'ala to whom we shall all return to be judged on The Last Day.

"When someone is brought to the Truth, he will never be concerned about the numbers of those who follow the Truth, nor by the greater number of people who oppose those who follow the Truth - and this particularly in The Last Days... Indeed, if most people were upon the Way of Truth, then Islam would not be Gharib - and, most certainly, today Islam is - by Allah - something strange." Ad-Durar As-Saniyyah (400-401)

"We only created the heavens and this Earth, and everything in and around them, for a reason, and for a finite period. But the unbelievers turn away [in their arrogance] from the warnings given to them." 46:3 Interpretation of Meaning

"From each and every direction He has the power to deliver misfortune to you - to sow confusion and dissension among you. Thus do We reveal our Signs, that you might understand them." 6:65 Interpretation of Meaning

The war against Islam by the kuffar is a war which involves two basic strategies. The first strategy is the military and colonial war which involves practical occupation of Muslim lands by the kuffar - the destruction by force of any attempt to establish a genuine Islamic community - and the creation or support of pro-kaffir, pro-Western so-called governments in Muslim lands who bow down to the idols (Taghut) and laws of the West and whose rulers and lackeys imprison, kill or hand over to the kuffar those Muslims who are intent on establishing a genuine Islamic community, and/or who speak and write about authentic Islam: the authentic Islam of the revival. This first strategy is evident in the invasion, by the kuffar, of Afghanistan and Iraq, and in their support for the un-Islamic regimes in the Land of the Two Holy Places, in Egypt, in Pakistan, and elsewhere.

The second strategy involves the kuffar - and their apostate allies among the Muslims - in trying to get Muslims to accept the idols, the Taghut, of the West, and to view Islam in the terms, and by means of the concepts, the ideas, of the kuffar. Part of this second strategy is the campaign by the kuffar to convince Muslims that a so-called "war on terror" is being fought, and that the kuffar are not involved in a war against Islam, and that therefore, according to the kuffar, so-called "moderate Muslims" should inform on their fellow Muslims to the kaffir authorities, allow the kuffar to put Muslims on trial for dis-obeying the laws of the kuffar, and allow, and even applaud, the imprisonment of Muslims by the kuffar in the name of "democracy", and "freedom" or whatever term the kuffar want to use to justify their actions. In effect, the kuffar desire to change Islam - to pacify, to tame, Muslims, and to have Muslims imitate the ways, the ideas, the life-style, of the West.

In order to understand and effectively fight the war the kuffar are waging against us, we need to understand and accept three things. The first is to understand and accept that this is a war on Islam, by the kuffar. The second thing is to understand that the revival of Islam - which the kuffar hate and want to destroy - is Islam, pure and simple. The third thing we need to understand is that those who ally themselves with the kuffar against the Muslims, for whatever reason and from whatever motive - who aid the kuffar in their war on Islam - have negated their Islam and must be considered to be apostates, and the enemy of the Muslims.

"Anybody who supports the kuffar in their Kufr or against the Muslims, they are Kaffir." Ibn Taimiyyah: Majmou' Al Fattawa

"Whomsoever helps the disbelievers or brings them to the country of Ahl Al-Islam, then that person is clearly an apostate." Sheikh Abdul Latif bin Abdur Rahman bin Hassan Aal-Sheikh: *Ad-Durrar* 8/326

Al-wala wal-bara

Fundamentally, the kuffar fear the revival of Islam which is, and has been, taking place. They, in their arrogance and desire for power, do not want and will not tolerate a genuine Islamic community where Shariah is the only law, where there is bayah to an Ameer, and where Muslims can live, as Muslims, behave, as Muslims, and think as Muslims. The revival of Islam includes:

1) Practical Jihad to regain Muslim land and establish an Islamic community or communities. To participate in this Jihad, or to support such Jihad, is an obligation, a duty on all Muslims.

"Jihad is continuous with every group of the Muslims and a person can wage Jihad by himself or with an Ameer.... Jihad is an act of worship and an obligation that is legislated until the Day of Judgement. Nothing invalidates it." Sheikh Abu Muhammad al-Maqdisi

2) The striving to present the authentic Islam of the revival by Muslims thinking in Islamic terms - and so countering the distortion that the "moderates", the apostates, have and are introducing in their attempt to imitate the kuffar. Part of this means correcting the mis-understandings, the mis-interpretations, the errors, about Islam, about our Deen, which the so-called "moderates", with their imitation of the kuffar - and the kuffar themselves - desire us to accept. In many ways, the struggle to present authentic Islam and counter the imitation of the kuffar is part of the battles, the Jihad, to free our lands from the kuffar and the apostates, and the Jihad to create Islamic communities.

Some Errors of the Apostates:

"They [the kafiroom] want to extinguish Allah's Light with their deceit, their lies, but Allah will never allow this - for His Light will be seen even though they the Kafiroom hate (it). For it is He Who has sent His Messenger to reveal the Way of truth, to make it triumph over all other Ways even though they, the Mushrikun, hate (it)." 9: 32-33 Interpretation of Meaning

In order to return to the pure, simple, fundamental Islam of Quran and Sunnah - in order to do our duty as Muslims and obey only Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam) as we have been commanded to do - we need to counter the many misconceptions, the errors, about Islam which are rife among the apostates and which these apostates, and their kaffir allies, seek to inflict upon our brothers and sisters.

1) The error that Islam means "peace".

Many of the apostates - and those who mistakenly follow them - say and write that the very word Islam is derived from the word "peace". This is incorrect, for the word Islam derives from the word "submission" (*al-silm*). Islam means submission - to the Will of Allah Subhanahu wa Ta'ala as made manifest to us in the Quran and Sunnah, and

thence in Shari'ah.

In addition, when Allah Subhanahu wa Ta'ala talks about peace, what is meant is that peace which arises from submission - be this the eternal Peace which is Jannah, or whatever "peace" we may find in this short mortal life of ours, given to us by Allah Subhanahu wa Ta'ala.

"Allah guides toward peace those who seek His pleasure." 5:16 Interpretation of Meaning

"And this (Islam and the Quran) is the straight path of your Rabb. For those who take heed of Our clear revelations there shall be that dwelling which is peace (Jannah). 6:126-7 Interpretation of meaning

"It is through remembrance of Allah that the heart discovers rest." 13:28 Interpretation of Meaning

Allah Subhanahu wa Ta'ala also makes it quite clear that our brief mortal life is a means, a test - a gateway to Jannah, InshaAllah - and that this mortal life, our world, is a place of conflict, and fighting.

"He [Allah] created life and death that He might put you to the test and find out which of you acquitted himself best." 67: 1-2. Interpretation of meaning

"And there shall be conflict between you while you dwell, resting for a while, on Earth which shall provide for you." 2: 36 Interpretation of Meaning

"Fighting is prescribed for you, even though you may dislike it. But it is possible that you dislike that which is good for you, and that you love that which is bad for you. Yet although you may not know, Allah knows." (2:216 Interpretation of Meaning)

Thus, unlike the kuffar and the apostates who imitate the kuffar, we are taught - commanded - to view this life as a place of conflict, as a place where we can find the truth and follow it, as a place where we can and should submit to our Rabb, as a place where we can discover and know the Signs of our Rabb, and as but a means to attain that perfect, true, Peace which is Jannah, a Peace promised to us by our Rabb.

"The life of this world is nothing - only play and amusement. What is best is the dwelling in the Life-to-Come - for those who possess Taqwa." 6:32 Interpretation of Meaning

Hence our fundamental aim - our very perspective, our very view about life - differs completely from that of the kuffar. The kuffar and their apostate allies are concerned with some abstract, mythical, universal and personal "peace" and "happiness" in this, mortal, life - that is their aim; their desire. Our aim, our desire, as Muslims, is to please, to submit to, Allah Subhanahu wa Ta'ala. This is what being Muslim means. It means we submit, willingly. It means we strive to obey Allah Subhanahu wa Ta'ala. It means we see this life, our own lives, as brief, as a test, and accept that our life, our world, may be full of conflict. That is, we do not seek some sort of abstract universal or even personal "happiness" and "peace". Our perspective is the perspective of Jannah - of submission to Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam).

If our duty, as Muslims, is to undertake, or support Jihad - for example to reclaim our lands from the kuffar - then we should strive, InshaAllah, to do this, even though such Jihad can and will involve killing, destruction, suffering, violence, hatred, unhappiness, and conflict.

"Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the hearts of a believing people." 9:14 Interpretation of Meaning

Allah's Messenger (salla Allahu 'alayhi wa sallam) said, "If anyone meets Allah with no mark of Jihad he will meet Allah with a flaw in him." [Al-Tirmidhi, 3835, Narrated Abu Hurayrah]

"Fight those of the disbelievers who are close to you, and let them find in you a harshness." 9:123 Interpretation of Meaning

Islam is the way of *Al-wala wal-bara* - of love for the sake of Allah Subhanahu wa Ta'ala and of hatred for the sake of Allah Subhanahu wa Ta'ala. We, as Muslims, are not - should not be - interested in "peace" and "harmony" as the kuffar and their apostate allies understand and use these terms. We fight for Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam) in the name of Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam) against the enemies of Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam) to establish the Way of Life that Allah Subhanahu wa Ta'ala has given us, in order to do our duty to Allah Subhanahu wa Ta'ala.

2) The error that Islam does not condone "terrorism" and attacks on "innocent civilians".

Nowhere, in the Quran and Sunnah, is there any mention of, or use of, the terms "innocent" and "civilian". Let us be quite clear that these are kaffir terms, kaffir concepts, which the kuffar and their apostate allies project onto Islam in order to distort Islam and have Muslims imitate the kuffar.

Whoever uses such kaffir terms, in order to try and understand Islam or in order to in their ignorance obtain some kaffir-pleasing principle from Islam, is imitating the kuffar - for they are re-interpreting Islam to please themselves, or the kuffar, or they are so in love with the kaffir way of life, with kaffir ideas and concepts, that have lost or are losing their own Islam. The kaffir concepts of "innocent" and "civilian" have become Taghut - idols, principles, which the kaffir have created and which they make laws about, which laws they seek to impose on Muslims. These concepts are Taghut because they are created without reference to the Quran or Sunnah - *created, by fallible humans, without reference to the Will of Allah Subhanahu wa Ta'ala*. In many ways, it is right to think as these things as objects which the kuffar now worship, or which they put their trust in - which they make, as standards, for people to follow and obey.

"The one who judges without referring to the Quran is a Taghut." Sheikh ul-Islam Ibn Taimiyyah: Majmo' al-Fataawaa, Part 28, 201.

"Their way is to refer matters to a Taghut. " 4:60 Interpretation of Meaning

In respect of "terror" we are clearly commanded by Allah Subhanahu wa Ta'ala to strike great fear into our enemies:

"To counter them, use whatever force [quwah] you can, including steeds of combat, that you might strike great fear into the enemies of Allah who are your enemies." 8:60 Interpretation of Meaning

Here, "to strike fear into" can be interpreted to mean "terrorize". Therefore, does this mean that we are commanded to terrorize our enemies?

3) The error that Islam is a religion and that "democracy" is compatible with Islam.

Islam is a *Deen* given to us by Allah Subhanahu wa Ta'ala. That is, it is a complete, and perfect, Way of Life. Religion is a kaffir concept, a kaffir term. Our Deen is all-embracing, and does not divide things into "government", "politics", "State", "religion" and so on - for all of these things are artificial ideas, concepts, which the kuffar, in their arrogance, project onto the world and its peoples.

Our Deen is the Way of wholeness, of that Unity which arises when we submit, humbly, to Allah Subhanahu wa Ta'ala. This means that our Deen gives us everything we need - its gives us the laws we need; it informs us what is lawful and forbidden; it informs us of how to behave, in public and private; its sets out our aims, both as an Ummah and as individuals. Our Deen exists to guide us to Allah Subhanahu wa Ta'ala - to guide us InshaAllah to Jannah - and to fulfil the purpose that Allah Subhanahu wa Ta'ala has given it.

Thus, if we talk and write about such things as Islamic politics, as Islamic government - of Islam as one religion among many - we are in error because we are viewing Islam through the fallible terms, the fallible ideas, the fallible concepts, of the kuffar. There is only Islam, and the practical implementation of Islam in our personal lives, and in the

Ummah - in the community or communities of Muslims. Thus, there is no distinction in Islam between what the kuffar call "religion" and what they call "politics" - our aim is to manifest the divine, the sacred, in our Way of Life, so that everything, everyone, acknowledges their duty - and the thanks that are due - to Allah Subhanahu wa Ta'ala. In a very practical way, the Shari'ah is our way to draw closer to Allah Subhanahu wa Ta'ala, to implement His Will, in this mortal world.

Our Islamic way - the practical way to establish Shari'ah and an Islamic way of life for Muslims - is the way of Siyasaah, and to render, or mis-translate, Siyasaah by the kaffir term "politics" is to misunderstand Siyasaah and to imitate the kuffar. It is to distort the meaning, the truth, of Siyasaah - and thus to distort the meaning, the truth, of Islam itself. As I have written elsewhere:

"Siyasaah is defined as the application of the Quran and Sunnah in the world: the means whereby Muslims can live in a community according to the command of Allah Subhanahu wa Ta'ala. That is, it is the practical application of the knowledge of Islam. Siyasaah basically means commanding the good, and forbidding the bad, defined as these are by Quran and Sunnah alone: that is, it means a community ruled by an Ameer, or Khalifah, who rules according to Shari'ah, and who is thus the representative of Allah Subhanahu wa Ta'ala in this mortal world.

What is the aim of Siyasaah? To uphold, maintain and expand the Way of Al-Islam through such things as Shari'ah and Jihad. What are the fundamental principles of Siyasaah? Bay'ah and Shura... Khilafah does not refer to a type of "government" of some "State". It refers only to Khilafah - it is the application of Siyasaah."

Hence, we Muslims should talk and write about giving bay'ah to an Ameer - about giving a personal oath of loyalty, on our honour, to someone who is known to be a good Muslim and who has the qualities to guide us. We are loyal to this Ameer so long as he represents Islam - so long as we see his Islam and see his striving for Islam. We Muslims do not talk about - should not talk about - "voting" in some kaffir-style "election" for some "politician" or some "representative of the people". We admire, and are prepared to give our loyalty to, and to follow, someone who is Muslim and who is an example of Islam, an example of that complete, humble, simple submission to Allah Subhanahu wa Ta'ala which is Islam. al-Khulafaa' al-Raashidoon, As-Salaf as-Saalih and, of course, our beloved Prophet (salla Allahu 'alayhi wa sallam) are such examples. This loyalty, this oath, does not depend on some promises someone makes us during some election - or on some "political programme" or on some "political manifesto", just as it is not the so-called "will of the majority" that matters. It is loyalty to Islam, the desire to implement Islam in practical way, through, for example, Shari'ah, and Jihad, that matters. It is being Muslim that matters - being obedient to Allah Subhanahu wa Ta'ala.

"Because obedience is a form of worship, it is not allowed to obey anyone unless it conforms with obedience to Allah and His Messenger (salla Allahu 'alayhi wa sallam)." Sheikh Muhammad Abdul-Wahhaab: *Kitaab At-Tawheed*

The very principles of so-called "democracy" are un-Islamic - because in democracy it is, supposedly, the will, the desires, of the majority, or of a majority, which are important and which should be obeyed, and which, in theory at least, give political representatives their authority and their power to make fallible laws.

"One of the foremost principles of [Al-Jahiliyah] was that they were deceived by following the majority, using that majority as proof of the correctness of their view." Sheikh Muhammad Abdul-Wahhaab: *Masaail-ul-Jahiliyah*

Democracy is a Taghut - a system created by humans without reference to the Will of Allah Subhanahu wa Ta'ala as manifest in the Quran and Sunnah. The kuffar and their apostate allies honour this Taghut, and bow down before it, and obey it, and those "representatives" of it who make fallible laws in its name, as they demand that we abandon the true Islam of the revival, the Islam of Quran and Sunnah, and bow down before them and their idol of democracy.

"Be loyal and do your duty to Allah; fear Him and always speak with honour. He will direct you to do honourable deeds and will forgive your mis-deeds. And whosoever obeys Allah and His Messenger will

achieve the greatest achievement of all." 33:70-71 Interpretation of Meaning

Furthermore, we Muslims are not interested in the fallible, artificial, divisive kaffir concept of "nations" - of separate so-called States divided upon ethnic, religious, or cultural (or whatever) lines. For Islam, the only division is between Muslim and non-Muslim. Between the realms of Islam, and the realm of Kufr where abide those who are in ignorance of, or rebellion against, Allah Subhanahu wa Ta'ala. Our aim is to establish an Islamic Way of Life, a land or lands where Islam is the Way of Life - our so-called "culture", our so-called "race", our so-called "nationality" are all irrelevant. In fact, the Deen of Islam gives us the only identity we need, and it is true to say and write that Adhab Al-Islam creates a unique Islamic "culture".

The distinction we make is between those who live as Muslims, those who obey Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam) and those who do not. Nationalism, just like democracy, is a Taghut.

"Those who believe, fight in the Cause of Allah, and those who disbelieve, fight in the cause of Taghut. So therefore fight against those friends of Shaitaan." 4: 76 Interpretation of Meaning

4) The error that Islam is somehow "backward" and we should desire and imitate the "progress" of the West and thus obtain "wealth" and "prosperity".

First, it must be stated that a lot - if not most - of what the West has now obtained in terms of wealth, it has obtained by the colonialism of centuries, by theft, by deceit, by blackmail, by usury, and by direct force. The peoples of the West have plundered the world for centuries; subjugating and oppressing millions upon millions of peoples, just as in more recent times they have used the threat of force, or political blackmail, to make advantageous trade deals for themselves.

Second, we must define what is meant by "progress" and ask who or what defines "backwardness". The simple answer is that it is the kuffar - the kuffar of the West - who have defined these things, based on their own fallible ideas and concepts. Usually, they define these in terms of their ideas of "happiness" and personal wealth, or in terms of some material luxury or other.

But what is "progress", for a Muslim? What is true wealth, for a Muslim? Progress, and wealth, are to find, and stay upon, the Right Path - the Path of Islam. To achieve the perfect peace which is Jannah. The criteria of the kuffar are irrelevant for us. Judged by our own Islamic criteria - that of obedience to Allah Subhanahu wa Ta'ala; that of striving for Jannah; that of martyrdom in the path of Allah Subhanahu wa Ta'ala - we can say that, Alhamdulillah, many Muslims have, InshaAllah, achieved success and are achieving success.

Third, we must ask: has there been a true Islamic community, a genuine Khilafah, these past few hundred years? There certainly is no such community now, where Muslims can live, as Muslims, obedient to only the law of Allah Subhanahu wa Ta'ala, and where the kuffar and their apostate allies have no influence and no power. But more and more Muslims - Alhamdulillah - are striving to create such a community as they find, or return to, the authentic Islam of the revival.

"Do not think that those who are killed in the Way of Allah are dead. Rather, they are alive, fulfilled, and with their Rabb. They rejoice because of what Allah has bestowed upon them in His generosity. They rejoice because of those who have not yet joined them, but have been left behind - that no fear, no grieving should come to them. They rejoice because of the favour that Allah has shown them in His mercy: for no dishonour touched them and Allah always rewards the Believers. Thus for those who heard and answered (the Call of) Allah and His Messenger Muhammad after harm touched them - for those of them who did honourable deeds and feared Allah - there will be the best reward of all." 3: 169-172 Interpretation of Meaning

Narrated Anas ibn Malik: The Prophet (salla Allahu 'alayhi wa sallam) said: Use your property, your life and your words in striving against the Unbelievers. Abu Dawud 14, 2498

May Allah (Subhanahu wa Ta'ala) protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path.

Abdul-Aziz ibn Myatt

18 Safar 1427

Notes:

- 1) For further details regarding the Kufr of those who assist the kuffar, refer to *at-Tibyan fi kufr man a'an al Amrikan* by Sheikh Nasir al-Fahd
- 2) For further detail regarding Siyasah, refer to Sheikh ul-Islam Ibn Taimiyyah: *Siyasatush-Shar'iah*
- 3) For further details regarding democracy as a Taghut, refer to *Hukm Al-Islam Fi Ad-Dimuqratiyyah Wa At-Ta'dudiyyah Al-Hizbiyyah* by Sheikh Abu Basir Mustafa Halimah

Spying For, Aiding, and Imitating, the Kuffar

"Those who seek dignity and honour should know that they derive from Allah (alone)." 35:10 Interpretation of Meaning

All Praise and All Thanks are for Allah (Subhanahu wa Ta'ala) to whom we shall all return to be judged on The Last Day.

In the past few months, we have witnessed yet again the arrogance of the kuffar, and yet again seen their aim of dividing us in order to make it easier for them to achieve their stated goal of changing Deen Al-Islam. For, not long ago, a certain arrogant kaffir called John Reid asked Muslims residing in Britain to spy on their brothers and sisters on behalf of the kuffar.

Since the Jumaadi Al-Thaani attacks, the kuffar have made repeated attempts to recruit Muslims to spy on their brothers and sisters, as they often repeat their kaffir mantra that what the kuffar call "moderate Muslims" have a duty to report to the kaffir authorities any Muslim engaging in what the kuffar call "extremist activities", or expressing "extremist views".

Considering these on-going attempts, by the kuffar, to divide Muslim against Muslim and to get Muslims to aid the kuffar, it is important that we not only understand what the ruling is on spying for the kuffar. but also understand the ploys used by the kuffar to try and persuade Muslims to work for them and aid them.

The Ruling on Spying:

It is haram for a Muslim to aid the kuffar against the Muslims.

Sheikh Muhammad ibn Abdul Wahab - Rahimahullah - gathered ten actions that negate one's Islam (Nawaqid ul-'Ashr), the eighth one of which states: "Assisting the disbelievers (against the believers) (Mudhaharatul Mushrikeen) and supporting them against the believers is one of the actions that negates of one's Islam... "

"Whoever expresses Tawalli towards the disbelievers (Tawalli Kuffar) and supports and helps them against the believers, then such constitutes apostasy by one's (proceeding) actions. It is obligatory to apply the rules of apostasy upon such a person as is proved by The Book, the Sunnah and the consensus of the scholars." Sheikh Abdullah ibn Humaid: Ad-Durrar 15/479

Spying for the kuffar is aiding the kuffar, and is haram and any Muslim who does such a thing has negated their Islam. Allah Subhanahu wa Ta'ala says:

"Do not spy on each other, and do not complain about each other." 49:12 Interpretation of Meaning

Furthermore, it was narrated by Abu Huraira that the Prophet, Muhammad (salla Allahu 'alayhi wa sallam) said:

"Do not give in to suspicion, for suspicion is a dishonourable kind of speech, and do not seek to find faults in others. Do not spy on one another..." Bukhari, Vol 8, Book 73, 92 (See also Bukhari, Vol 7, Book 62, 74)

It was narrated from Yahya from Malik from Abu'z-Zinad from al-Araj from Abu Hurayra that the Prophet,

Muhammad (salla Allahu 'alayhi wa sallam) said, "Beware of suspicion. Suspicion is a most dishonourable kind of speech. Do not spy on each other... Do not turn away from each other - rather, as slaves of Allah, be brothers." Malik, Muwatta: Book 47, Number 47, 4.15

It was narrated by Abdullah Ibn Umar that the Prophet, Muhammad (salla Allahu 'alayhi wa sallam) said, "Because a Muslim is a brother to other Muslims, he should neither oppress them, nor hand them over to the enemies of the Muslims. Whoever helps his brother, then Allah will help him; whoever saves his brother from distress, Allah will save from distress, and whoever shields his brother, Allah will shield him." Bukhari: Vol 3, Book 43, 622

It should be understood that passing any information about a Muslim to the kuffar authorities, which may help the kuffar in any way, is haram. There are no exceptions whatsoever. Thus, even if a Muslim residing in Dar al-Harb knows some information about a brother or a sister, or has some suspicions about them, and disagrees with what that brother or sister is doing, or saying or planning, or is alleged to be saying, or doing or planning, then their duty, as a Muslim - their duty to Allah Subhanahu wa Ta'ala - is quite clear: it is to speak honourably about that brother or sister, or to remain silent. For it was narrated on the authority of Abu Hariara that the Prophet (salla Allahu 'alayhi wa sallam) said:

"He who believes in Allah and the Last Day should either speak honourably or be silent." Muslim, Book 1, 75

Allah Subhanahu wa Ta'ala says:

"It did not concern you when you repeated that about which you had no [personal] knowledge, even though Allah regards this as a dishonourable thing." 24:15 Interpretation of Meaning

Being Muslim means being loyal to our brothers and sisters; it means saving them from distress; it means defending and shielding them, even if this gets us into trouble with the kaffir authorities, and even if we do not ourselves agree, for whatever reason, with what a particular brother or sister has done or is alleged to have done. A Muslim is more treasured to us than any kaffir.

"You are the best of people among all peoples, for you command Al-Maruf and forbid Al-Munkar, and you submit [in belief] to Allah." 3: 110 Interpretation of Meaning

Being Muslim means being honourable, and doing our duty to Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam). Allah Subhanahu wa Ta'ala says:

"The believers are as one family." 49:10 Interpretation of Meaning

"Be loyal and do your duty to Allah; fear Him and always speak with honour. He will direct you to do honourable deeds and will forgive your mis-deeds. And whosoever obeys Allah and His Messenger will achieve the greatest achievement of all." 33:70-71 Interpretation of Meaning

What some Muslims seem to have forgotten is that our first duty is to obey Allah Subhanahu wa Ta'ala. Our duty is not to obey the kuffar if the doing of such a duty harms in any way any Muslim. [See Note 1] Furthermore, it must be remembered that Justice - like honour - resides with and derives from Allah Subhanahu wa Ta'ala. Justice does not reside in some kaffir law, or in some kaffir Court, and it cannot be obtained through some kaffir trial in such a kaffir Court of Law. On The Last Day we will all be judged by Allah Subhanahu wa Ta'ala - we cannot escape this Day, this judgement, and the final verdict of Allah Subhanahu wa Ta'ala. Allah Subhanahu wa Ta'ala knows all that we say and do.

It is this judgement, by Allah Subhanahu wa Ta'ala, which matters, not the so-called "justice" of the kuffar. When the kuffar talk about "justice", they mean their manufactured, fallible, justice. When we speak about justice we mean the perfect, infallible, inescapable justice of Allah Subhanahu wa Ta'ala. We do not look toward the rewards of this life - and certainly not to the reward or rewards which they kuffar may offer us to betray our brothers and sisters. Instead, as Muslims we look toward the reward of Jannah which Allah Subhanahu wa Ta'ala can bestow on us - for it is Jannah, and not the rewards and temptations of this world, which motivate us, or which should motivate us if we strive to obey only Allah Subhanahu wa Ta'ala.

"Allah is the Wali of those who believe: from darkness, He leads them into the light, while those do not believe have, as their Wali, their Taghut so that they are led from light into darkness. For them, there is the Fire, where they shall dwell forever." 2: 257 Interpretation of Meaning

The Kaffir Appeal to "Moderate Muslims":

One of the favourite ploys of the kuffar is to say that "moderate Muslims must tackle and confront extremism and extremists within their community..." - by which the kuffar mean that they want Muslims to place the aims, ways, agenda and values of the kuffar before their Muslim duty to aid, assist, defend and act honourably toward their brothers and sisters. We should remember what Allah Subhanahu wa Ta'ala says:

"When they [the deniers] seek compromise, they only desire you to compromise." 68: 9 Interpretation of Meaning

The kaffir plan to divide Muslims - his ploy, this trick, of the kuffar - is that of appealing to so-called "moderate Muslims". However, more and more Muslims - Alhamdulillah - are becoming aware of the kaffir plot to divide us by saying that they - the kuffar - are fighting, are at war with, "extremism" and not with Islam and the Muslims. That is, many Muslims are aware that the kuffar are striving to manufacture what they call "moderate Muslims" who adhere to a so-called "Islam" which the kuffar find acceptable.

This "moderate Islam" - which the kuffar find acceptable and which they have the arrogance to tell us represents "true Islam" - is the so-called "Islam" which accepts and condones the kaffir invasion and occupation of Muslim lands, and which finds it acceptable to have a kaffir puppet government in such lands. This so-called "Islam" is the Islam which denies the duty of practical Jihad against invaders and aggressors, and which tolerates and even allows Muslims to hand over their brothers and sisters to the kuffar to be imprisoned, tortured or killed. This "moderate Islam" is the so-called Islam of the moderate Muslims who find it acceptable to spy on their brothers and sisters and who give information to the kuffar about their brothers and sisters so that those brothers and sisters can suffer distress, humiliation and dishonour at the hands of the kuffar. This "moderate Islam" is the so-called Islam of the moderate Muslims who find the manufactured kaffir concepts of the nation-State, and democracy acceptable, and who see no harm in accepting the overlordship of the kaffir manufactured organization the United Nations, and who think that the laws and treaties and conventions of that kaffir manufactured organization represent "truth" and "justice" and can and should apply to Muslims. This "moderate Islam" is the so-called Islam of those who imitate the kuffar.

There is thus a very easy way to detect these imitators of the kuffar, these allies of the kuffar, these "moderate Muslims" who condone and encourage spying on their brothers and sisters, in defiance of Allah Subhanahu wa Ta'ala. This easy way to detect them is to consider the kaffir words and terms that they use. Thus, such imitators of the kuffar will use words and terms like "innocent", "civilian", "extremist", "terrorism", and "human rights" and apply them to Deen Al-Islam and to Muslims, writing and saying such things as "Islam condemns the killing of innocent civilians", and "Islam does not condone terrorism", and "we must root out the extremists".

That is, these imitators of the kuffar think like the kuffar and speak and write like the kuffar, using kaffir terminology. In this, they are in error because they have abandoned the perspective of Deen Al-Islam - the values of Deen Al-Islam

- for the perspective, the values, of the kuffar [See Note 2]. Allah Subhanahu wa Ta'ala says:

"Whomsoever seeks a Way of Life other than Islam, it shall not be accepted, for in the life to come they shall be the ones who have lost." 3:85 Interpretation of Meaning

The Kaffir Ploy of Renouncing Hatred and Violence:

Another ploy used by the kuffar in their plan to divide Muslims and so make it easier for the kuffar to implement their Zionist-Crusader so-called New World Order in the lands of the Muslims, is the appeal for us to "renounce hatred and violence".

As usual, the kuffar are being utterly hypocritical - for they are the ones using extreme violence against Muslims, as evident in the invasion and occupation of our lands; in their killing of Muslims. They are the ones who have a hatred, a contempt, of those Muslims who refuse to imitate the kuffar and who thus refuse abandon their duty of Jihad, who refuse to bow down to the kuffar and the idols of the kuffar, such as "democracy", and who refuse to accept that the manufactured, fallible, values and laws of the kuffar are "universal" and must be accepted by Muslims. This hatred, this contempt, of the kuffar for us is so evident in the treatment of Muslims by the kuffar in the Land of the Two Rivers, in Sheeshan, in Afghanistan and elsewhere - in the torture of Muslims; in the humiliation of Muslims; in the imprisonment of tens of thousands of Muslims, world-wide.

Therefore, before they talk to us about "peace", about tolerance, about renouncing violence and hatred, let the kuffar themselves renounce violence and hatred - let them totally cease to interfere in our affairs; let their invading and occupying armies leave our lands; let them cease install puppet governments in our lands; let them cease to keep the corrupt rulers of our land in power; let them cease to tell us how to behave; let them cease to dictate to us as to what Islam is; let them cease to imprison us, torture us. Let them cease trying to divide us by using their ploy of "extremism".

Furthermore, it was narrated by Abu Da'ud that the Prophet (salla Allahu 'alayhi wa sallam) said: "Whoever loves for Allah, hates for Allah, gives for Allah, and withholds for Allah, is correctly striving for the Deen." [Refer to Sheikh ul-Islam ibn Tamayyah (Rahimahullah): Al Furqan bayana Awliya ar Rahman wa awliya ash-Shaitan, ch. 2]

As Sheikh ul-Islam ibn Tamayyah (Rahimahullah) said:

"Shahadah - to declare there is no god but Allah - requires you to love only for the sake of Allah, to hate only for the sake of Allah, to ally yourself only for the sake of Allah, to declare hatred only for the sake of Allah; it requires you to love what Allah has said should be loved and to hate what Allah has said must be hated." (al-Ihtijaj bil-Qadar, 62)

That is, hating our enemies is part of our Islam, just as fighting our enemies - using force to remove them from our lands - is part of our Islam. The tame, kaffir-imitating so-called "moderate Muslims" may not like this - it might not fit in with their kaffir-derived vision of life - but that is how it is, for those who refuse to imitate the kuffar and for those who submit only to Allah Subhanahu wa Ta'ala. Allah Subhanahu wa Ta'ala says:

"Fighting is prescribed for you, even though you may dislike it. But it is possible that you dislike that which is good for you, and that you love that which is bad for you. Yet although you may not know, Allah knows." 2:216 Interpretation of Meaning

"And there shall be no blame for those who take revenge after they have suffered injustice. The way (of blame) is only for those rebellious ones who oppress others and who insolently walk on the earth: for these there will be a painful torment indeed." 42: 41-42 Interpretation of Meaning

"Let there rise among you a group Calling others to Islam, enjoining others to Al-Maruf and forbidding Al-Munkar: for these are the ones who will achieve success (Jannah)." 3:104 Interpretation of Meaning

May Allah (Subhanahu wa Ta'ala) protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path.

Abdul-Aziz
1428

Notes:

(1) For further details regarding spying being haram, refer to [*The Islamic Verdict on Those Who Perform Espionage Against the Muslims*](#) by Abu Mu'aadh al-Makki.

(2) For further details regarding such imitation of the kuffar by using the terms and concepts of the kuffar, refer to "[Some Errors Of the Apostates](#)", "[The Revival of Islam](#)", and also "[Thinking Like a Muslim](#)".

The War Against The Kuffar

All Thanks and All Praise are for Allah Subhanahu wa Ta'ala to Whom we shall all be returned to be judged on The Last Day.

“Allah does not forbid you from treating honourably those who do not act against you because of your Deen, or who have not driven you from your dwellings, for Allah loves those who act with honour. But Allah forbids you from treating with respect, or befriending, those who act against you because of your Deen, or have driven you from your dwellings or aided others to do this - for those of you who do this are without honour.” 60: 8-9 Interpretation of Meaning

According to Bush, the current figurehead of the Zionist-Crusader alliance, speaking on 7 Shaban 1427:

“The war we fight today is more than a military conflict, it is the decisive ideological struggle of the 21st century... They are successors to fascists, to Nazis, to communists and other totalitarians... The unifying feature of this movement... is the rigid conviction that free societies are a threat to their twisted view of Islam.”

This speech by the Zionist-lackey Bush is interesting for three reasons. First, it affirms what many Muslims have known for some years, which is that the kuffar, realizing that they can never defeat the Mujahideen on equal or even on unequal terms (as in Iraq and Afghanistan where the kuffar have military superiority) are determined to try and change Deen Al-Islam - to subvert Islam from within and set Muslim against Muslim by promoting their kaffir so-called “moderate” version of “Islam” where Muslims imitate the kuffar, accept the domination of the kuffar and abandon their duty of Jihad.

Second, it shows the complete and utter ignorance, and the arrogance, of the kuffar in respect of Deen Al-Islam - for they interpret Deen Al-Islam according to their own kaffir concepts such as “ideology” and “totalitarian”, and according to the ignorant constructs, such as Communism, which some of the kuffar have bowed down to, given their loyalty to and obeyed during the past hundred or so years.

Third, it reveals their arrogant racist-like assumption that the values they uphold are the correct ones which they have a right and a duty to enforce these upon the peoples of this world, against the wishes of those peoples, and if people object, the kuffar will invade their lands, imprison and torture them, overthrow their governments and rulers (regime-change) and impose upon them a Western-puppet government. That is, the kuffar in their arrogance regard the West as superior to any other culture and to any other Way of Life, and they will lie, and deceive, as in Iraq, in order to give themselves some excuse to dominate other peoples and impose their kaffir ways upon them, by force if necessary. They do all this - they have done all this - and then, in their utter contempt for honour and truth, arrogantly announce that they are bringing “freedom” to people and that they themselves represent “freedom” and “justice”.

This speech yet again affirms that the kuffar believe they have a right to tell us what is, and what is not, Islam.

“The kuffar are your declared enemy.” 4: 101 Interpretation of Meaning

Deen Al-Islam:

Given the war the kuffar have launched against us - part of which is their imperialist campaign to divide Muslim against Muslim - it is of great importance that we Muslims understand the need to uphold the pure, simple, authentic Islam of Ahlus Sunnah wa'l Jammah with its affirmation of the duty of Jihad and its affirmation that aiding, assisting, the kuffar in any way, or imitating them, is kufr and nullifies our Islam.

“There is a consensus amongst the scholars that whoever supports the disbelievers against the believers (Dhahar Al-Kuffar 'Ala Al-Muslimeen) and assists them by any means of assistance, is a disbeliever just like those kuffar.” Sheikh bin Baz: Al-Fatawa 1/274

“Anybody who supports the kuffar in their kufr, or (supports them) against Muslims, then they are a kaffir.” Sheikh Ibn Tamiyyah: Majamou Al-Fatawa

“Whosoever helps the disbelievers or draws them to the country of Ahl Al-Islam, then such a person is clearly an apostate, by consensus.” Sheikh Abdul Latif bin Abdur Rahman bin Hassan al-Sheikh: Ad-Durrar 8/326

“Whoever expresses Tawalli towards the disbelievers (Tawalli Kuffar) and supports and helps them against the believers, then such constitutes apostasy by one’s (proceeding) actions. It is obligatory to apply the rules of apostasy upon such a person as is proved by The Book, the Sunnah and the consensus of the scholars.” Sheikh Abdullah ibn Humaid: Ad-Durrar 15/479

On the practical level this affirmation of authentic Islam means two things. First, that we must aid and assist in whatever way we can - even if it is only through Dua and words of support - the Mujahideen who are engaged in fighting the kuffar and their lackeys in the lands the kuffar have invaded and occupied, and in the lands which are ruled by the apostate lackeys of the kuffar who have abandoned their obedience and duty to Allah and who instead bow down before the kuffar and the Taghut of the kuffar. Sheikh ul-Islam Ibn Tamiyyah (Rahimullah) said:

“It is agreed that it [Jihad] is obligatory to protect our Deen and what is sacred. The first obligation after Eeman is the repulsion of the enemy who demeans and insults our Way of Life and who interferes in our affairs.” (Refer to Al Ikhtiyarat Al Fuqaha, and Fatawa Kubra 4, 608)

Sheikh Azzam (May Allah Subhanahu wa Ta’ala accept him into the highest realms of Jannah) said:

“If the Kuffar enter a Muslim land [then] the pious predecessors, those who succeeded them, the Ulama of the four Mathhabs, the Muhadditheen, and the Tafseer commentators, are agreed that in all Islamic ages, Jihad under this condition becomes Fard Ayn upon the Muslims of the land which the Kuffar have attacked and upon the Muslims close by, where the children will march forth without the permission of the parents, the wife without the permission of her husband and the debtor without the permission of the creditor. And, if the Muslims of this land cannot expel the Kuffar because of lack of forces, because they slacken, are indolent or simply do not act, then the Fard Ayn obligation spreads in the shape of a circle from the nearest to the next nearest. If they too slacken or there is again a shortage of manpower, then it is upon the people behind them, and on the people behind them, to march forward. This process continues until it becomes Fard Ayn upon the whole world.” (In Defence of Muslim Lands, p.15)

Second, this affirmation of Deen Al-Islam means that we strive to dissociate ourselves from the ways, the ideas, the Taghut, of the kuffar - from the so-called “moderate Islam” - which the kuffar are promoting in order to divide Muslim against Muslim, for this so-called “moderate Islam” is based upon the ways, the ideas, the Taghut of the kuffar, so evident in the terms and slogans used by the proponents of this distortion, such as “Islamic politics”, and “democracy is compatible with Islam” and “there is no war against Islam” and “Islam condemns terrorism”. This so-called “moderate Islam” aids and encourages Tawalli toward the kuffar and so aids and encourages kufr.

“Let there rise among you a group Calling others to Islam, enjoining others to Al-Maruf and forbidding Al-Munkar: for these are the ones who will achieve success (Jannah).” 3:104 Interpretation of Meaning

By adhering to Ahlus Sunnah wa’l Jammah, we return to the perspective of Deen Al-Islam, which is Jannah, and abandon the perspective of the kuffar, which is the temptations and the pleasures of this temporary life. Thus, we Muslims seek the reward that arises from simple obedience to only Allah Subhanahu wa Ta’ala, and turn away from the rewards of this life, from the temptations of the ways of the kuffar.

“What your heart desires and your eyes delight in will be there in that Garden you can inherit through your deeds in your life in this world.” 43: 71-72 Interpretation of Meaning

“Let those who would trade the life of this world for the life Hereafter fight in the Cause of Allah. And those who do fight in the Cause of Allah - whether they be killed or are victorious - will have bestowed on them, by Us, the greatest reward of all.” 4: 74 Interpretation of Meaning

Furthermore, we affirm - we re-affirm - that our obedience is only to Allah Subhanahu wa Ta’ala and His Messenger

(salla Allahu ‘alayhi wa sallam). Thus do we refuse to accept and bow down to the Tawagheet of the kuffar, such as their “democracy” which they bow down and worship, and their division of the Unity of Tawheed according to the abstract ideas and concepts that have constructed, such as “politics” and “religion”.

Deen Al-Islam is a complete, and perfect, Way of Life, given to us by Allah Subhanahu wa Ta’ala. It does not need to be “updated”, or changed in any way, just as it is not a “religion”. We do not need the ideas, the concepts, the ways, of the kuffar - and to accept such things, is to imitate the kuffar, to set up partners with Allah Subhanahu wa Ta’ala, and to abandon the simple purity of our Deen.

“Allah never forgives those who ascribe anything as equal to Him - even though he can forgive other things. For whomsoever ascribes anything as equal to Allah has indeed established extreme dishonour.” 5:48 Interpretation of Meaning

“They long for you to disbelieve even as they disbelieve, so that you may be the same (as them). Therefore, do not choose them as friends, or allies, until they turn (to follow) the way of Allah.” 4:89 Interpretation of Meaning

Declaration of War:

The actions of the kuffar - in places like Al-Sham and Afghanistan - amount to practical war, invasion, of the lands of the Muslims. As Muslims, we are duty-bound to aid our brothers and sisters if they are attacked - their sorrow is our sorrow; their pain is our pain; their suffering is our suffering; their humiliation is our humiliation. We are one Ummah.

Narrated By Abdullah Ibn Umar: Allah Messenger (salla Allahu ‘alayhi wa sallam) said, “Because a Muslim is a brother to other Muslims, he should neither oppress them, nor hand them over to the enemies of the Muslims. Whoever helps his brother, then Allah will help him; whoever saves his brother from distress, Allah will save from distress, and whoever shields his brother, Allah will shield him.” Bukhari: Vol 3, Book 43, 622

“You who believe! What is wrong with you that you did not rush forth when called [to aid] the Way of Allah? Or is it that you love this Earth so much - that you crave its comforts so much - that you forget the next life where such earthly things are revealed for the insignificant comforts they are?” 9: 38

“And what is wrong with you that you do not fight in the Cause of Allah, and for the weak, ill treated and oppressed - (your) brothers, sisters, and the children (of these) - whose cry is: “You who are our Rabb! Rescue us from this place where we are oppressed; and raise for us from You one who will protect, and raise for us from You one who will help. For those who believe, there is fighting in the Cause of Allah...” 4: 75 - 76. Interpretation of Meaning

The actions of the kuffar against our brothers and sisters - their invasion of our lands, their persistent interference in our affairs - are acts of war. We must understand and affirm this, as we must not allow ourselves to be deceived by the lies of the kuffar and their apostate lackeys, for the kuffar and their lackeys keep repeating their lie that “there is no war on Islam”. Their attempt to change our Deen is an act of war. Their capture, arrest, torture, humiliation and imprisonment of our brothers and sisters is an act of war.

What, for instance, was the error according to Deen Al-Islam, of our brother Moazzam Begg who, striving for Hijra, went to live with his family in Afghanistan and who was captured and tortured by the kuffar and held in humiliating conditions for three years? There was no error, no blame. What, for instance, according to Deen Al-Islam, was the error of Babar Ahmad? There was no error, for he was only striving to aid his brothers and sisters - and yet he was arrested, brutally attacked, humiliated, and has been kept in the prisons of the kuffar for over two years. What, for instance, was the error, according to Deen Al-Islam, of our brother John Walker Lindh? There was no error, for he was only striving to do his duty of Jihad in obedience to Allah Subhanahu wa Ta’ala - and yet he was captured, by the kuffar, tortured, and sentenced to twenty years in a kaffir prison. What, for instance, was the error, according to Deen Al-Islam, of Yaser Esam Hamdi? There was no error, for he was also striving to do his duty to Allah Subhanahu wa Ta’ala - for which he was tortured and humiliated by the kuffar, and spent three years in kaffir prisons. There are hundreds - thousands, tens of thousands - of such examples of the treatment, by the kuffar, of our brothers and sisters. There is the destruction of Falluja. There is the bombing of Chowkar-Karez; the bombing of Khan Agaha; the bombing of Charikar. There is the torture of Muslims at Abu Gharib, and other places, such as Bagram.

Yet the kuffar and their apostate lackeys expect us to believe their lie, their treachery, their dishonesty, that there is no “war against Islam” - no war against the Muslims who refuse to accept and bow down before their Tagawheet; they tell us there is no war against the Muslims who refuse to accept the occupation of their lands by the kuffar and their allies; they tell us there is no war against the Muslims who refuse to abandon their duty of Jihad; they tell us there is no war against the Muslims who refuse to accept the so-called “moderate Islam” that the kuffar and their apostate lackeys are pedaling in their war-strategy to divide us, to set Muslim against Muslim.

“The Jews and Nazarenes will never be satisfied with you until they have changed your Way of Life.” 2: 120
Interpretation of Meaning

Let us be quite clear, therefore, that the deeds, the actions, of the kuffar amount to a declaration of war. For how many more Muslim lands must they invade and occupy before we accept this truth? How many more tens of thousands of Muslims must they capture, torture and imprison? How many more villages and towns, occupied by our brothers and sisters, must they bomb and destroy? How many more hundreds of thousands of Muslims must die, at the hands of the kuffar, before we accept this truth?

Al Aqd Al Amaan:

There are those who say that we must not rush forth to aid, by Jihad, our brothers and sisters, that we must not support the Mujahideen, that we must not undertake Jihad against the kuffar, and that instead we should abide peacefully in the lands of the kuffar - even though the kuffar are invading and occupying our land, killing, imprisoning and torturing Muslims, world-wide, and even though they have committed many acts of war upon us, which acts amount to a declaration of war.

They say this because they assume or believe that there exists a Covenant of Security, Aqd al-Amaan, between the kuffar and the Muslims who live in Dar al-Harb. While there may have been such a Covenant, due to Muslims entering the lands of the kuffar or dwelling in the lands of the kuffar, the kuffar themselves have broken this, by their acts of war, by their deceit, by their lies, by their treachery, their dishonesty, by their utterly dishonourable behaviour towards the Muslims. Allah Subhanahu wa Ta’ala says:

“If you expect dishonesty from any people, throw back their covenant at them, for Allah dislikes dishonesty.” 8: 58
Interpretation of Meaning

Furthermore, Sheikh ul-Islam Ibn Tamiyyah (Rahimullah) said:

“There is a difference between someone who only violated the covenant, and the one who (also) has harmed the Muslims. He (the Messenger of Allah, sallallahu ‘alayhi wa salaam) when he heard of anyone who harmed the Muslims, ordered his killing, and indeed incited this, and praised many of those who killed the ones who only broke their covenants.” (al-Saaram al Masul, 2: 503)

Therefore, it is possible to conclude that we are no longer bound by this covenant with the kuffar in Dar al-Harb - especially, if, like Sheikh ul-Mujahideen Usama Bin Muhammad Bin Ladin (hafidhahullah) we openly state that such a state of war exists by issuing a formal Declaration of War, following an invitation for them to accept Deen Al-Islam, which they declined.

“They thought that their towers would protect them from Allah, but Allah struck them from where they had not expected, causing great fear to enter their hearts.” 59:2

“[Know] that defensive Jihad is an individual obligation upon each Muslim until we liberate the land of Palestine, and that Jihad is an individual obligation upon all Muslims until we liberate Iraq, Afghanistan, Chechnya, the Philippines, Kashmeer [and] the other Muslim countries, and that this duty will only be completed once every single Muslim prisoner has been released from the hands of the kuffar.” Sheikh Yusuf al-Uyaari

“Those who say that Jihad is not obligatory must fear Allah in regard to their own selves, and they must say nothing

about Allah except the truth. For, in truth, the saying that it is not obligatory is baseless...” Ibn Qayyim (Rahimullah).

Narrated Imran ibn Husayn: The Prophet (salla Allahu ‘alayhi wa sallam) said: A section of my Ummah will continue to fight for what is honourable and overcome their opponents till the last of them fights against the Dajjal. (Abu Dawud, 14, 2478)

“Do not feel sorrow for the Fasiqun.” 5: 26 Interpretation of Meaning

“Do not feel sorrow for those who do not believe.” 5: 68 Interpretation of Meaning

Let us say, therefore, in reply to Bush, in reply to the Zionist-Crusader alliance, that we are fighting you out of loyalty and duty to Allah Subhanahu wa Ta’ala, in the Way of Allah Subhanahu wa Ta’ala, in order to establish the Deen of Allah Subhanahu wa Ta’ala, and that all your lies, all your deceit, all your arrogance, all your dishonesty, all your attempts to change and undermine our Deen will never succeed, for as Allah Subhanahu wa Ta’ala says:

“You who believe! If anyone turns away from this Deen, then Allah will replace that person with many whom He loves, who love Him - those who are loyal to the Believers, stern toward the kuffar, who fight in the Way of Allah, and who do not heed the criticism of their critics. For this is the honour that He bestows upon whomsoever He wills... In truth, your champions are Allah, His Messenger, and the Believers: those who undertake As-Salat, who give Zakat and who submit [in loyalty to Allah]. For whomsoever has Allah, His Messenger, and Believers as their Champion, are the ones who will achieve victory.” 5: 54-56 Interpretation of Meaning

“They [the kafiroom] want to extinguish Allah’s Light with their deceit, their lies, but Allah will never allow this - for His Light will be seen even though they the Kafiroom hate (it). For it is He Who has sent His Messenger to reveal the Way of truth, to make it triumph over all other Ways even though they, the Mushrikun, hate (it).” 9: 32-33
Interpretation of Meaning

May Allah Subhanahu wa Ta’ala protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path.

Abdul-Aziz ibn Myatt

circa [10 Dec 2007](#) or circa [7 Shaban 1427](#)

The Ignorance of Infidels: Myths, Prejudice and Propaganda About Islam and the West

"He [Allah] created life and death that He might put you to the test and find out which of you acquitted himself best." 67: 1-2 Interpretation of Meaning

All Praise and All Thanks are for Allah Subhanahu wa Ta'ala to whom we shall all return to be judged on The Last Day.

Part One: The Fundamental Myth

The most fundamental myth of the infidels (the kuffar) - and a mark, a sign, of their prejudice and arrogance - is that they believe and accept that their values, the values of the West, are "universal values"; that is, that these kaffir values are right, objective, and can and should be imposed upon everyone, everywhere.

Let us be quite clear, at the outset, that the values, the perspective, of Islam - of Deen Al-Islam - are not those of the West. They are fundamentally different. We do not share a set of "common values" with the kuffar, with the West, just as our perspective, our view of the world, is not that of the kuffar, of the West. In addition, Deen Al-Islam is not compatible in any way whatsoever with the ways of the West, with the perspective of the West, with the "life-style" of the kuffar.

We regard the values of the kuffar as subjective - as manufactured by them, and thus as fallible, whereas we regard our Muslim values, given to us by Allah Subhanahu wa Ta'ala as perfect, and right. The kuffar have fashioned their values themselves, according to some fallible ideas, or some manufactured criteria, or according to some theory, past, present or "trendy".

The kuffar, in their arrogance and in their prejudice, have invaded the lands of the Muslims in their attempt to impose these kaffir values - their own kaffir way of life - upon Muslims. Indeed, one of the leaders of this attempt, Blair, recently (Rajab 1427) said that the war was about "modernization within Islam" by which he meant Muslims accepting the "global values" of the West. That is, one of the aims of the West is to change Islam - to "modernize it" - by imposing the values of the West upon Muslims, and if Muslims do not accept this Western manufactured so-called "Islam" then these Muslims who reject it are, according to people like Bush and Blair, "terrorists, extremists, and full of intolerance and hate".

In order to understand the arrogance, the prejudice, the ignorance, of the kuffar we need to understand the errors on which they base their subjective values and how they subjectively select certain values, claiming them for the West, while ignoring the other values which the West has manufactured but which do not show the West in a good light.

The West claims the following values for itself:

- 1) democracy
- 2) human rights (or "individual rights")
- 3) the rule of law
- 4) the use of reason
- 5) peace

The West ignores the following which may be said to define the West, to represent the Western persona (if for the

moment we apply their own Western terms to the West) and thus these things can be said to represent Western values, what the West has brought to the world:

- 1) world-wide colonialism and imperialism, lasting for over five hundred years
- 2) totalitarianism (first manufactured in the West, and evident in Communism, Fascism and National Socialism, all of which were originally exclusively Western)
- 3) the nation-State
- 4) capitalism and the material consumerism that derives from it
- 5) Usury and debt, on which - together with exploitation and colonialism - most of the wealth of the West is based
- 6) hedonism as a goal
- 7) belief in cultural superiority, resulting in extermination and forceful pacification of "natives" as, for example, in America in respect of the native-American, and in the treatment, by the Spanish, of native South Americans and Indians
- 8) major wars involving massive loss of life, unparalleled in human history, evident, for example, in what the West calls the First World War, costing an estimated 37 million casualties, and in what the West calls the Second World War, costing an estimated 59 million casualties, with casualties of what the West would call "civilians" amounting to some 30 million. The number of deaths the West has caused in the last thousand or so years - through colonialism, through civil wars and conflicts in the West, and through its sanctions, blockades, and world wars - probably amounts to more than 160 million, at a conservative estimate. That is, over twice the population of the whole of the British Isles, or the whole of the population of what is now Pakistan
- 9) the wholesale slaughter of what the West would call "civilians" in atrocities such as the fire-bombing of Dresden, and the dropping of atomic bombs on Nagasaki and Hiroshima.

Let us consider the values which the West claims for itself, and let us consider how Deen Al-Islam views these values.

The Values of the West:

1) Democracy:

The democracy of which the West is so proud - and which it insists on forcing upon other people at the point of a gun - is, in theory, based upon the so-called sovereignty of the people. or, more correctly, on a majority of the people, who give a government its "authority" to govern, to manufacture laws, to go to war, by freely voting for them in some election. This government is then said to represent "the will of the people". In such an election, a particular political Party, or movement, or leader, is said to be elected - and given the power to form a government - by receiving the most votes.

However, even this kaffir theory is not entirely correct. It is not correct because first, many governments in the West are elected by a minority vote - that is, the combined votes received by other Parties, and candidates (the opposition) is often greater than the share of the votes received by the "elected" Party. Second, only a certain percentage of the population bother to vote, so that the successful Party or leader or whatever, represents only the votes they/he/she received which is almost always a minority vote so that they "represent", at best, only a minority of the people, not the majority.

Third, election campaigns in the West are dominated by the Media, by propaganda and promises, with the people being manipulated by politicians, and their lackeys - often this manipulation is by appealing to the lower instincts of the people, or appealing to some prejudice, or to the personal feelings of the electorate in an attempt to get people to vote in a certain way and for a certain person. Fourth, such election campaigns cost vast sums of money - and the people who donate large sums often do so in order to propagate their own, personal agenda, or their own views.

Fourth, vested interests such as big Corporations, and lobby groups, often persuade elected representatives to vote in certain ways on certain issues, and/or often persuade elected representatives to vote for, or to oppose, some manufactured law - and not on the basis of the interests of "the people" but on the basis of the vested interests of such

lobby groups, or Corporation. A classic example here is the pro-Zionist lobby in Amerika which has influenced and is influencing Amerikan foreign policy.

Fifth, the Media has a disproportionate influence, and can make or destroy the reputation of any person it chooses. Thus, if the vested interests behind some Media concern want to discredit a Politician or person or their cause or views, then they will do so.

Sixth, elected representatives - and especially leaders of governments - can be and often are liars, as they can and do use propaganda to advance their own agenda, irrespective of the "will of the people". A classic case here are the lies of Bush and Blair regarding Iraqi weapons of mass destruction, and using that as an excuse to invade Iraq when their hidden agenda, now revealed even by them, was regime change, to make the Zionist entity safe, and to impose Western values upon that part of Al-Sham. These liars will then use propaganda, and the power of the Media, to manipulate people and convince them that their cause is "just and right", all the while refusing to admit their lies and their errors.

Democracy is thus a fraud. It is not really government by the people for the people, but rather government by an oligarchy in the interests of that oligarchy or in the interest of some vested often hidden interest group. It is not even a fair and reasonable vote, since topics the oligarchy and the Media and the vested interests do not want to discuss are not discussed, and voters are shamelessly manipulated, lied to, and appeals made to their instincts, their prejudices, their fears, with the elected government seldom if ever being truly representative of the people it governs.

We Muslims do not need this fraud of democracy, this hypocrisy of democracy, this duty and obligation to obey the whims, the hawah, of some majority or minority or some vested interest. Furthermore, even in their idealistic theory, on which this idea of democracy is based, the kuffar make a fundamental error in accepting the principle that the views of the majority are somehow important and should be - in theory at least - the basis for government, and law and even (as in a Jury trial) a basis for "justice". Thus do the politicians, and magnates and the hidden manipulators of the West use propaganda, and lies, and Media persuasion, to mould the views, the opinions, the attitudes, of this "majority".

This acceptance of the value of some majority is a fundamental error, a sign of the Ages of Ignorance (Jahiliyah) because a majority is and can be wrong; because a majority is easily persuaded, by rhetoric; can be easily manipulated by vested interested, by propaganda, and so on. Thus the use of the so-called "judgement" of such majority as the basis, or even as one basis, for decisions, for government, for law - for anything - is fundamentally wrong.

As Sheikh Muhammad Abdul-Wahhaab (Rahimullah) said:

"One of the foremost principles of [Al-Jahiliyah] was that they were deceived by following the majority, using that majority as proof of the correctness of their view." Masaail-ul-Jahiliyah

As Muslims, we rely upon, we depend upon, we obey, the word, the judgement, of Allah Subhanahu wa Ta'ala. We do not rely upon, or depend upon, or seek to obey the word of some majority, or someone who claims to speak "on behalf of" this majority. We do this because we are Muslim, because we submit only to Allah Subhanahu wa Ta'ala: that is, we know that the judgement of Allah is perfect - and we turn to Quran and Sunnah, to al-Khulafaa' al-Raashidoon and As-Salaf as-Saalih, to know what this judgement is, what the word of Allah Subhanahu wa Ta'ala is. We thus accept that we are fallible, weak, prone to error, and in need of guidance.

Our strength, our belief, our values derive not from us, not from ourselves, as individuals, not from our own feelings or desires, not from our hawah - but from Allah Subhanahu wa Ta'ala. In contrast, the kuffar delude themselves that their strength, their beliefs, their values, derive from themselves - and that they have some kind of right to impose these, by force, and manipulation, and propaganda, upon others, just as they often worship and obey their hawah.

In addition, our Muslim way - the Way given to us by Allah Subhanahu wa Ta'ala - is the way of Siyasa. This means Baya, to an Ameer (or Khalifah); it means Shura. It means ruling according to Shariah alone. That is, it means Khilafah. The way of the Khilafah is the way of the Muslims (see Note 1).

2) Human Rights:

What the kuffar call "human rights" are a manifestation of their Ignorance and their arrogance, for the basis for this concept, this idea, is the belief that human beings have these "rights", by their very nature, and that manufactured laws, governments, agencies and organizations - or "our leaders" - can "give" us these rights, or embody them, or protect them. In addition, this kaffir concept implies that we, as individuals, have or should have a "duty" to "obey" such laws, such governments, organizations, and such leaders since they embody or protect these "rights". However, according to Deen Al-Islam, this amounts to kufr: to insolence, to overstepping the bounds which Allah Subhanahu wa Ta'ala has set for us. It is a denial of our Muslim nature and a denial of the truth of Tawheed.

For Islam, "human rights" - individual "rights" - do not exist. For Muslims, there is only obedience, or disobedience. Muslims know that we, as individuals, only have duties and responsibilities - toward Allah Subhanahu wa Ta'ala; toward those who are the representatives of Allah Subhanahu wa Ta'ala on Earth (such as a Khalifah); toward our brothers and sisters; toward upholding Adab Al-Islam in our relations with non-Muslims.

According to Deen Al-Islam, Nature, and the Cosmos - all beings, every-thing, whether living, or inert, inorganic matter - are Signs of Allah Subhanahu wa Ta'ala, and one of the aims of our mortal existence is to seek to discover, know and understand these Signs, for by doing this we will come to understand Tawheed: that is, how all beings derive from The One, depend upon The One, and change only in accordance with what Allah Subhanahu wa Ta'ala decrees. Allah Subhanahu wa Ta'ala has gifted us with the faculty of reason that we may know, discover, these Signs.

Tawheed is knowing that we not only depend on Allah Subhanahu wa Ta'ala for everything, but also that it is for Allah Subhanahu wa Ta'ala alone to determine our duties, our responsibilities, our goals, our very way of life. We were created, by Allah Subhanahu wa Ta'ala, as finite fallible beings, whose knowledge and understanding can never be complete or totally correct. Hence, we must rely on Allah, with this reliance being the essence of our very being: a manifestation of our true nature, as human beings.

That is, our natural state of being - that which expresses our purpose, our nature, that which is the meaning of our being - is to acknowledge and accept our reliance upon our Creator. This reliance is "submission to only Allah Subhanahu wa Ta'ala" and this is being Muslim, which is a return to our natural state, to our fitrah.

The quest for "human rights", the demand for "human rights" - for individual rights - negates, and covers-up, our true nature. It takes us away from our true, natural, relationship with our Creator, and this kaffir concept of "rights" is a Taghut, which they bow down to and expect others to bow down to.

3) The Rule of Law:

The kuffar extol this as one of their values, one of their virtues. However, the kuffar, in their ignorance, are in error in two ways. First, the rule of law is not something unique to the West. Indeed, it would be fair to say that this principle existed long before the West, and long before the societies of ancient Greece and Rome - which the West looks upon as its beginning. There was, for instance, the Code of Hammurabi which existed a thousand or so years before the West. Thus, the kuffar cannot rightly claim this as one of their values, one of their virtues.

Second, the kuffar are in error because they give to themselves the right, and the duty, to manufacture laws - to decide what is right, and what is wrong. This is a fundamental error, which amounts to hubris, insolence, because according to Deen Al-Islam only Allah Subhanahu wa Ta'ala has the right, the knowledge, the wisdom, to make laws: to

determine what our laws should be. The basis for our laws, as Muslims, are the Quran and Sunnah.

"The words of your Rabb are complete, perfect - manifesting truth, justice, and nothing shall ever abrogate them." 6:115 Interpretation of Meaning

Islam, in respect of law, shows its complete superiority, its humanity, its justice, in, for instance, the matter of Qisas, or retribution. This is the human, the honourable, cause of action in some matters of dispute. Furthermore, and most importantly, Qisas is individual and personal - that is, it is assigned to the individual who has been wronged, and not to some "State", or to some "authority" or some "officer" acting on behalf of some impersonal authority. There is a divine wisdom here, in this personal retribution, which the kuffar - with their tyrannical abstract laws and their tyrannical nation-States - overlook or are ignorant of. Furthermore, although Qisas is prescribed, so is mercy - that is, the individual can opt to show some mercy toward the offender. Here again, divine wisdom is evident.

4) The Use of Reason:

Some of the kuffar have even claimed that the use of reason is one of the most fundamental defining elements of what they call Western "civilization", and most of these kuffar trace its origins back to Ancient Greece, and in particular to Aristotle.

However, like the Rule of Law, reason is also not unique to the West, and pre-dates even the origins of the modern West, as evident, for example, in the works of Lao Tzu and Confucius, and in the life of Siddhartha Gautama.

For Deen Al-Islam, reason - understood as istidlaal - is not primary, as the ideal of reason seems to be or is alleged to be in the West (in truth, the reality of the West is quite different and does not live up to the idealism some of its champions espouse). What is primary for Deen Al-Islam is submission because the perspective is of Jannah. This is in complete contrast to the West, and especially to the West now and in the past hundred or so years, whose perspective, whose focus, whose raison d'etre is this mortal life of ours, and the materialism, the comfort, the luxuries, the personal happiness, the "peace" (peace as defined by the kuffar) that can be part of this mortal life. Furthermore, and as explained above, istidlaal is a means for us to find and understand the Signs of Allah Subhanahu wa Ta'ala:

"Allah (alone) has power over, and is the (sole) master of, all things. The creations in Heaven and Earth, the very change of Night to Day, are Signs for those gifted with reasoning, those who whether sitting, standing or reclining on their sides, give praise to Allah and who frequently recall these creations in Heaven and Earth, (saying): 'You who are our Rabb - You created all these things for a purpose; the achievement is Yours alone.' " 3:189-191 Interpretation of Meaning

The mistake of Western philosophers - and of some Muslims using such "philosophy" in order to explain or understand Deen Al-Islam - has been to posit an abstract reason and such things as revelation, or faith/religion, in opposition, as separate categories, whereas both, as defined and accepted by the kuffar, are subjective projections onto the Unity of Tawheed, a concealment of our fitrah, which is Muslim. This is a fundamental truth - of Deen Al-Islam - which the kuffar in their ignorance and arrogance cannot even understand and appreciate, let alone accept.

5) Peace:

For the kuffar, peace is the "happiness of the greatest number", personal happiness and contentment, or the tranquillity which can arise from lack of conflict

We Muslims do not view peace in the same way as the kuffar - or, rather, we should not view peace in the same way as them. For Muslims, peace is what Allah Subhanahu wa Ta'ala informs us it is. What others call peace, and how they define it, is therefore irrelevant for us. For us, peace is the peace of Jannah, and that state of being which arises from submission only to Allah Subhanahu wa Ta'ala.

Our goal is not to attain some state of "peace" on this Earth, or to strive for "peace" between nation-States; or to avoid conflict in the name of "peace". Our goal is obedience to Allah Subhanahu wa Ta'ala - to strive to do, and uphold and propagate, what is halal; to restrain from doing, to restrain others from doing, what is haram. Allah Subhanahu wa Ta'ala has said that there will be conflict, killing and violence:

"And there shall be conflict between you while you dwell, resting for a while, on Earth which shall provide for you." 2: 36 Interpretation of Meaning

"Let those who would trade the life of this world for the life Hereafter fight in the Cause of Allah. And those who do fight in the Cause of Allah - whether they be killed or are victorious - will have bestowed on them, by Us, a great reward." 4: 74 Interpretation of Meaning

"In exchange for their lives and their goods, Allah has given those who believe Paradise. Thus will they fight in Allah's cause, and thus will they kill, and be killed." 9: 111 Interpretation of Meaning

We are not striving for the same goal as the kuffar - our goal is obedience; the perfect, eternal, peace of Jannah. The so-called "happiness of the greatest number" is therefore irrelevant to us. The tranquillity which many of the kuffar, in their ignorance and delusion, seek is irrelevant to us. Our perspective is Jannah - not the illusions and the temptations of this world, not our personal happiness in this temporary mortal life, and not the "peace" of, or for, this world.

For Deen Al-Islam what distinguishes us as human beings, what defines us, is not reason, or the rule of human manufactured law - certainly not the fraud of democracy or the desire for personal happiness or "peace" - but rather our conscious, knowing, free and humble acceptance of Allah Subhanahu wa Ta'ala as our Creator and Rabb, and our acceptance of Muhammad (salla Allahu 'alayhi wa sallam) as the Messenger of Allah Subhanahu wa Ta'ala. Through Muhammad (salla Allahu 'alayhi wa sallam) we know our duties and obligations, just as, through the Prophet (salla Allahu 'alayhi wa sallam) we have the words of Allah Subhanahu wa Ta'ala and the Sunnah to guide us.

The kuffar may not like this - the moderate "Muslims" who support the kuffar may not like this - but that is how it is, in its beautiful simplicity, for Muslims who obey only Allah Subhanahu wa Ta'ala and who heed the words of their Rabb:

"Thus We have made you [Muslims], a Wasat (just and noble) people, that you be witnesses over all other peoples as the Messenger (Muhammad) is a witness over you." 2: 143 Interpretation of Meaning

Conclusion:

Deen Al-Islam is completely different from the West because Islam represents Truth, whereas the kuffar, being kuffar, represent Falsehood and Ignorance. There is only Haqq and Baatil, and as Allah Subhanahu wa Ta'ala says:

"Haqq has been distinguished from Baatil - and those who renounce and denounce Taghut and then believe in Allah have grasped that trustworthy hand-hold that never breaks." 2:256 Interpretation of Meaning

Our values, our perspective, are different from those of the kuffar because ours have been given to us by Allah Subhanahu wa Ta'ala, while theirs they have fashioned themselves, according to some fallible ideas, or according to some trendy theory. Thus we reject their values, based on their materialistic, worldly, perspective - on their hope for "peace", on their demand for "human rights" and their idealistic, or hypocritical, belief in the fraud they call democracy.

We reject their utter hypocrisy. For example, the West bleats about the killing, by Muslims, of some three or four thousand of what it calls "civilians" in a few incidents in the past few years - calling this "evil" and "barbaric" - while ignoring the wholesale slaughter of civilians that blight its own bloody history, which slaughter includes at least 40,000 killed in Dresden (some estimates go as high as 100,000) and 200,000 killed in Japan by the dropping of atomic bombs. This does not include the estimated half a million to a million Muslims the West killed, through starvation in Iraq, as a result of its sanctions, nor the thousands upon thousands of Muslims killed by the Western-supported and Western-armed Zionist entity these past decades. Nor does it include the thousand upon thousands of Muslim women and children killed by the West, through bombs and missiles and gun-fire in Iraq and Afghanistan and Sheesan. Nor does the West - in its complete and utter hypocrisy - mention the weapons it sells and has sold to other countries, for decades; nor do the hypocrites of the West mention their interference in the affairs of other lands, or their support for despots and tyrants who have killed, tortured and imprisoned thousands upon thousands of Muslims in places like Algeria.

Thus, when the West talks about Western values we know what these Western values are - the values of the bully; the values of the tyrant, of the war-lord; the values of the arms merchant; the values of the imperialist; the values of the exploiting capitalist. In short, the values of the hypocrite, the deceiver, the barbarian, the infidel. No wonder the Japanese and the Chinese, on encountering the infidels of the West for the first time, and on experiencing at first-hand their values and ways, called them "white devils".

As Muslims, we do not need the so-called values of the West. We have our own values, and these express what our Rabb has told us are good, right, honourable and just. Thus, if we obey Allah Subhanahu wa Ta'ala we are doing what is good, right, honourable and just, regardless of what the kuffar and their apostate lackeys call us and regardless of what their laws say about what we do.

An error made by some Muslims is to place their own feelings about certain things, their own reaction to certain things, the whisperings and words of the kuffar about these things, before their duty to obey Allah Subhanahu wa Ta'ala. Thus, if Allah Subhanahu wa Ta'ala says that the punishment for a certain deed is to cut off the hand of that person, or to lash them, or to stone them to death, then our duty is to obey Allah Subhanahu wa Ta'ala in such things, and to ignore our own feelings, our own desires, which more often than not will lead us astray. Allah Subhanahu wa Ta'ala says:

"And who is more astray than the one who follows his hawaah, lacking as they do the guidance of Allah?" 28:50 Interpretation of Meaning

"If you believe in Allah and The Last Day do not let pity deter you from administering the punishments which Allah has ordained, and let a group of those who believe witness such punishment." 24:2 Interpretation of Meaning

Further, some Muslims apply the criteria of the kuffar to such things, and thus judge according to the standards, the values, the ways, of the kuffar, having been deceived by the kuffar - by Shaitan - into accepting that what Allah Subhanahu wa Ta'ala says and commands is "out-dated", needs "updating" and thus is not perfect. However, as Allah Subhanahu wa Ta'ala says:

"This day I have perfected your Way of Life for you and completed My Favour upon you and have chosen for you as your Way of Life Al-Islam" 5:3 Interpretation of Meaning

Allah Subhanahu wa Ta'ala says that Deen Al-Islam is complete and perfect, and therefore it can never be "out of date". "Progress" - modernization - is a kaffir concept, a Taghut, and therefore cannot and should not be applied to Deen Al-Islam: it is applying something causal, something manufactured and limited, to what is a-causal, the oneness, the Unity, of Tawheed. For Muslims, true progress is drawing closer in obedience to Allah Subhanahu wa Ta'ala in the hope of achieving our ultimate goal which is Jannah.

Part 2: The Ignorance of the Infidels

For a Muslim, the ignorance of the infidels (the kuffar) arises from two things. First, it arises from a denial or ignorance of the truth of Tawheed, which is a denial or ignorance of the truth of La ilaha il Allah, Muhammad-ur-Rasool-Allah. Second, it arises from their arrogant presumption of interpreting, or viewing, or trying to understand, Deen Al-Islam according to their own values, ideas, concepts, categories and perspective. That is, they cannot apply the reason and objectivity they claim to believe in and uphold (and which they erroneously claim is a Western value) when considering Deen Al-Islam. Instead, they interpret Deen Al-Islam according to the subjective categories they have manufactured.

In brief, this means that they are indeed truly ignorant: unwilling, or unable, to consider and concede that Deen Al-Islam is totally different from each and every way of the West, and that therefore the concepts, or categories, or ideas, or abstractions, which the West has manufactured and which they project onto reality to try "understand" and "explain" the world, and people, cannot be applied to Deen Al-Islam. These kaffir categories, terms, concepts, ideas and abstractions include such things as "ideology", and the nation-State, and the division between "State" and "religion".

The Kaffir Myth of Moderate and Extremist Muslims:

This myth arises from the kuffar judging Muslims according to whether those Muslims accept or reject the West, and accept or reject the values and ways of the West. Those who accept the West, with all that this implies, the kuffar call "moderate Muslims". Those who do not accept the West - who refuse to accept the kaffir interpretation of Islam - the kuffar call "extremists", or "supporters of terrorism" or "terrorists", and the kuffar have manufactured laws which enable them to imprison these so-called "extremists" for their "intolerance and hate" and for their "glorification of terrorism".

In effect, the West, the kuffar, have set themselves up to define what is, and what is not, Islam, and what it is, or it is not, lawful for a Muslim to do, or speak, or write, anywhere in the world. They have manufactured, with the help of their tame and apostate Muslims, a so-called "moderate Islam" which basically views Islam as a religion, which

accepts that this "Islam" is compatible with democracy, which accepts the kaffir Taghut of the nation-State, and which accepts that the Shariah needs "updating" so that the laws of this nation-State, where Muslims dwell, can and should include laws deriving from the ways, the categories, of the West. In addition, this "moderate Islam" accepts the kaffir definition of "peace", ignores the duty of Jihad, of reclaiming Muslim lands, and accepts that Muslims can and should live in "peace" with the kuffar.

However, we should not use the terms "extreme" and "moderate" in reference to Deen Al-Islam. Rather, we should use "obedience" and "error". A Muslim falls into error when they reject the timeless perfection of Deen Al-Islam, when they reject ruling by Shariah alone, when they ally themselves with the kuffar, when they imitate the kuffar by applying the terms, the concepts, the ideas, the Taghut, of the kuffar to Deen Al-Islam. Thus, if we use the terminology of the kuffar for the moment, then according to the correct definition just outlined, what the kuffar call "moderate Muslims" are Muslims who are clearly in error (if not apostates) while what the kuffar call "extremist Muslims" or "fundamentalists" are those who are obedient to Allah Subhanahu wa Ta'ala and who thus are true representatives of Deen Al-Islam.

The Kaffir Myth of Ideology:

A recent myth, propagated by the kuffar and based upon their ignorance, is that Islam is some kind of "ideology". Or, rather, that those Muslims who do not accept or who do not adhere to the "moderate" so-called "Islam" that the kuffar find acceptable (and which they have in large part manufactured and propagated) instead adhere to some kind of "Islamist ideology", which "Islamist ideology" the kuffar then categorise and label according to their own ignorant, fallible, manufactured, terms and ideas.

Thus, according to the kuffar this so-called "Islamist ideology" is "totalitarian" in nature and has, according to them, similarities with "fascism" and even "National Socialism". The leaders of the kuffar, and their lackeys and followers, have gone even further and now use the term "Islamofascism" to describe that which they dislike, and fear, and that which they are fighting. This derives, in part, from their prejudice - their arrogant inability to see the world, and people as the world, and people, are. Instead of seeing and understanding the reality, the kuffar see the world and people in a distorted way, through their manufactured constructs, their fallible ideas and theories.

These labels which the kuffar direct at us - such categorization of us and of Deen Al-Islam - shows the utter failure, and the arrogance, of the kuffar yet again. For, despite their claims to be objective and rational, they are in thrall to their own subjective notions, concepts and ideas, which they project on Deen Al-Islam and Muslims, yet again failing to understand the simple fundamental and irreconcilable difference between Deen Al-Islam and the West. So, here it is again: Deen Al-Islam means simple humble honourable dignified obedience to only Allah Subhanahu wa Ta'ala and the perspective of Jannah, the liberation of Tawheed, whereas the West means slavery to one's hawah, the pursuit of unattainable illusive goals (such as personal happiness and "peace"); usury and debt and wage-slavery; hypocrisy; and the arrogant prejudice of believing that the West is superior.

In addition, the kuffar - and their tame moderate "Muslims" - write and talk about Islam as a "religion". Islam is a Deen - a complete and perfect Way of Life. Nowhere in the Quran does the word mazhab occur. Allah Subhanahu wa Ta'ala calls Islam a Deen, and therefore to be precise we should talk and write about Deen Al-Islam, and not about "Islam" as if Islam was a "thing" to be categorized according to the manufactured terms, ideas and concepts of the kuffar. There is no such thing, in Deen Al-Islam, as "religion" and "State" - there are only duties and obligations to Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam). There is only obedience to Allah Subhanahu wa Ta'ala.

Prejudice About Islam and Muslims:

The arrogance, ignorance and prejudice of the kuffar is further evident in their attempt to categorize Muslims who refuse to accept the ways, the values of the West. That is, the kuffar, in their ignorance and arrogance, try to understand the Muslims who refuse to bow down before them and their idols according to their kaffir manufactured, abstract, subjective, theories and ideas.

For instance, it is common for the arrogant kuffar to consider that those who revert to Deen Al-Islam Islam and who refuse to accept the tame, moderate manufactured "Islam" of the kuffar, are people who are "psychically marginal", or who seek "simple answers" because, according to the kuffar, they cannot "cope with life" - or some such psycho-babble. They then consider that such reverts - and those Muslims who refuse to accept the values of the West and who, for example, strive to do their duty of Jihad - are seeking some kind of "solace" in the "collective Ummah". In truth, as personal knowledge shows, those who actively fight the kuffar, those who refuse to obey the kuffar, are often the best among Muslims - the most honourable; the most humble; the most modest; the ones who adhere to Adab Al-Islam; the ones who are simply striving to obey Allah Subhanahu wa Ta'ala out of pure love for Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam).

"It was narrated on the authority of Abu Hariara that the Prophet (salla Allahu 'alayhi wa sallam) said: Imaan has over seventy branches, and modesty is a branch of Imaan." (Muslim, Book 1, 55)

The fact that so many of the kuffar can demean such honourable, modest, Muslims shows the true nature of the kuffar, just as the fact that the West cannot defeat the Mujahideen, even given the military superiority of the armies of the West and their lackey allies shows the true nature of the Muslims who refuse to bow down to the kuffar. Hundreds of thousands of Western troops - backed by the wealth of the West - cannot defeat tens of thousands of poorly-equipped Mujahideen, Alhamdulillah.

Therefore, the West is now relying on two things. On apostates, who rule as puppets in kaffir-made nation-States, and upon dividing Muslims through manufacturing and supporting a moderate so-called "Islam" which accommodate itself to the West, and which in truth, is based upon the perspective, the ideas, the concepts, of the West. This is a false "Islam" - it is not Deen Al-Islam. It is an acceptance of the Tawagheet of the kuffar. The West is spending billions upon billions of dollars propagating this falsehood; on supporting apostates and on trying to recruit Muslims to this false "Islam". However, more and more Muslims - Alhamdulillah - are rejecting the ways of the West, for they see the West for what it is.

The Truth About the West:

The West is proud of its traditions and sees itself as the heirs of the ancient classical world - the heirs of ancient Greece and Rome. It considers itself as carrying on the "civilization" of this ancient world. However, the truth is that West is responsible for the greatest suffering ever known in the whole history of the world. How many hundreds of millions of people has the West killed? How much suffering has it brought?

The peoples of the West have always assumed - whatever belief or idea or ideology or faith they adhered to - that they are superior, that their way is superior, that they are "civilized" and have a duty to impose themselves and their ways upon others; that these others need "educating" and need "civilizing". This is the legacy of ancient Greece and Rome - carried on through the Nazarene doctrine of "Christianity", in its many forms, including the early Crusades, missionaries, the Inquisition, and then carried on by Western colonialism and imperialism. It is now carried on by the new Crusade the West has launched, against those Muslims who refuse to accept the new imperialism of the West and who refuse to bow down before the values, the ways, the concepts, the authority, the laws, of the West.

Part of this new Western imperialism is the colonialism of capitalism, of economic protectionism, and of organizations such as The United Nations, which organization was created to enforce and impose Western values, and Western ways, and Western laws - and Western ideas such as the "nation-State" and democracy - upon the world. Part of this new imperialism is the blackmail of "carrot-and-stick" - of Western aid. For the West says: we shall give you aid (and "educate" you) if you change your ways and adopt our principles and values. To this end, Western so-called "non-government agencies" (NGO's) were created which, as many people in the non-Western know or have learnt, are often fronts for agencies such as the CIA and often used to spread Western propaganda. They appear to be neutral, but are just one more manifestation of Western interference and the Western desire to dominate and impose Western values and ways upon others. Even if in their origin some NGO's were neutral and had good intentions, most were/are infiltrated by Western governments anyway.

The truth is the West has grown wealthy - and achieved its success - through war, colonialism, exploitation, blackmail, protectionism. It has created a system - enforced by the United Nations and its own armies - whereby it allows itself to have any amount of weapons and any type of weapon, but insists that only it, and its trusted allies, can have such weapons. It has created a system whereby it can impose sanctions upon anyone who may be a threat, and a system whereby it can make resolutions in the so-called "United Nations" organization which it has manufactured and which it can and does then use to enforce those resolutions upon its enemies or those it wants to punish for disobeying its dictates or refusing to give in to its demands, as in Afghanistan. And if even its own lackey organization does not act quick enough or in the way it wants, the West - led by Amerika - will ignore it and do what it wants anyway, as in Iraq.

Furthermore, the West does all these things using deceit, lies and propaganda - it is the greatest hypocrite in the whole history of the world. Thus, in the name of "democracy" and "freedom" it invades the lands of others; it kills hundreds upon hundreds of thousands of people; it terrorizes them; it tortures them; it imprisons its opponents. It goes to war. It ignores its own laws when it suits it, or makes new ones, just as it can even ignore its puppet, the United Nations, as it did in the case of Iraq (suffering no consequences, of course, from doing so). Its leaders lie to their own people to get their way (as in the case of alleged weapons of mass destruction in Iraq) as these leaders, and those hidden manipulators behind them, use the Media and propaganda to persuade and brainwash the easily persuaded and easily brainwashed public of the West.

For example, the West kidnaps thousands of Muslims, humiliates them; tortures them; imprisons them without trial - all contrary to the laws it claims to uphold. Its leaders and lackeys then blatantly lie about doing all this, for year after year. Then, when they have achieved what it was they wanted (and not before) they make certain careful admissions, about, for instance secret CIA prisons. But no one is held accountable, no one - except for some low-ranking flunky - is ever tried in their Courts of Law, for there are the hundreds, thousands upon thousands, of flunkies, of shyster lawyers, of propagandists, to explain all this away, to make excuses.

In addition, the West bleats about "freedom" yet, like some totalitarian State, it spies on its own people far more than the old Communist nations spied on their people, and persecutes and imprisons its own people - including academically qualified historians and scientists - if they dare to challenge some of the accepted dogma which the West believes in, such as the assumptions surrounding the alleged "holocaust of the Jews" during the West's so-called Second World War.

In effect, the West acts and has acted like some tyrant, some arrogant bully. It swaggers around, invading here; invading there. Sending its troops to one country after another; sending its "Special Forces" units and its covert operatives to capture and kidnap, or assassinate, anyone it wants, anywhere in the world. It protects itself by trade barriers; it exploits the resources of other countries. It gives aid to despots, and dictators who suppress their own people, if those despots and dictators do or can do the West some favour or other, or if those despots and dictators support the West in its new imperialism. It ignores it when it allies - such as the Zionist entity which occupies Palestine - kill and oppress Palestinians, and assassinates the leaders of the Palestinians. It ignores the truth that this Zionist entity has weapons of mass destruction, because this entity is its ally, but insists that those it does not like cannot have such weapons, and threatens them, like the bully it is. And so on, and so on. And then it wonders why millions upon millions of people, world-wide, hate it and cheer when it suffers some misfortune, or has its arrogance blunted, as it did in the Jumaadi Al-Thaani attacks.

Yet this bully, with all its military might, with all its wealth, with all its hundreds of thousands of troops and its all of its allies, cannot even defeat a few thousand poorly-equipped Mujahideen in places like Afghanistan and Iraq. Thus, it has to resort to the old colonial tactic of divide-and-conquer - of installing puppet governments and getting the forces of such a puppet-government to do its dirty work.

The truth is that the way of the West is the way of the bully, the barbarian, the arrogant, ignorant infidel - the way of those who refuse to submit, in humility, to the truth revealed by Allah Subhanahu wa Ta'ala. The way of the West is the way of dishonour, lies, deceit and hedonism - a way so evident in the lies, the deceit, the dishonour, the arrogance, the hedonism of people like Bush and Blair, the cowards, who, safely surrounded by multitudes of bodyguards, partake in feasts and banquets while they order their people to die for them and while their troops are killing and injuring and humiliating Muslims, and while, during the course of one of their sumptuous banquets, dozens more people will have died somewhere in the world of starvation as the capitalist companies of the West continue their exploitation of peoples and this planet, and as the minions and lackeys of the governments of the West seek to impose Western "law" and Western "democracy" on the peoples of the world through military force and political and economic blackmail so that the West can continue its arrogant domination, and its peoples can enjoy their luxuries and their pleasures.

Is there any wonder, then, why so many millions of people, world-wide, hate the West and pray for its defeat?

Conclusion: The Truth About Islam

The truth about Islam is very simple - it is a Deen, a complete and perfect Way of Life, given to us by Allah Subhanahu wa Ta'ala. It is the way of honour, justice, true equality. It is the human way - a middle-way between the extreme of Nazarene-type piety and asceticism, and the extreme world-rejection of something like Buddhism.

It is the way of genuine civilization, which civilization only ever arises from an acceptance of submission: from humility, from that dignity and humanity which the perspective of Jannah, of Judgement on The Last Day, brings. Islam is the way of honour because honour depends on, derives from, the perspective of Jannah, from the knowledge of being judged by a supreme, just, Being.

Islam is the Way of Justice because true justice can only ever be the perfect judgement of Allah Subhanahu wa Ta'ala - not the imperfect, fallible, judgement of human beings, in thrall to their hawah, or manipulated by some manufactured idea or concept.

Islam is the Way of true equality because we are all mortal subjects of Allah Subhanahu wa Ta'ala - we shall all return to Him to be judged, and the only genuine distinction Islam makes between people is the distinction of obedience to Allah Subhanahu wa Ta'ala, the distinction of Taqwa.

"In truth, the most honourable of you in the sight of Allah is the one who has At-Taqua." 13:2
Interpretation of Meaning

Islam is the way of true peace because true peace is the peace of Jannah and the peace, in this life, which is a gift from Allah Subhanahu wa Ta'ala and which arises when we wholly, out of humility, submit to only Allah Subhanahu wa Ta'ala

Islam is the way of genuine freedom because it gives us the true understanding of freedom, in this life, and the next. Freedom, in this life, is freedom from Tawagheet, from the illusive divisions which we in our ignorance manufacture, and which we impose upon, and which thus conceal, the simple purity of Tawheed. Freedom is thus a knowledge of

our relation to Tawheed - a return to our natural being, a return to our natural relation to Allah Subhanahu wa Ta'ala , which is submission. Freedom is a knowing that this life is only a stage, a test - a path to Jannah - and that our real freedom begins there, in the Gardens of Paradise.

"Do not desire to go into battle hoping that Allah will save you. Rather, be calm when you face the enemy, knowing that Jannah is under the shade of swords." Bukhari, Vol 4, Book 52, 210

May Allah Subhanahu wa Ta'ala protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path.

Abdul-Aziz ibn Myatt
13 Shaban 1427

Notes:

1) For Siyasah, refer to Sheikh ul-Islam Ibn Taimiyyah (Rahimullah): *Siyasatush-Shariah*

The Jihadi Intifada

All Praise and All Thanks are for Allah (Subhanahu wa Ta'ala) to whom we shall all return to be judged on The Last Day.

"Do not think that those who are killed in the Way of Allah are dead. Rather, they are alive, fulfilled, and with their Rabb. They rejoice because of what Allah has bestowed upon them in His generosity. They rejoice because of those who have not yet joined them, but have been left behind - that no fear, no grieving should come to them. They rejoice because of the favour that Allah has shown them in His mercy: for no dishonour touched them and Allah always rewards the Believers. Thus for those who heard and answered (the Call of) Allah and His Messenger Muhammad after harm touched them - for those of them who did honourable deeds and feared Allah - there will be the best reward of all." 3: 169-172 Interpretation of Meaning

Resistance to Evil:

As Muslims, we are commanded by Allah Subhanahu wa Ta'ala to uphold what is honourable, and good (Al-Maruf) and to restrain from, and forbid and fight, what is dishonourable, and bad (Al-Munkar) defined as such things are by Allah Subhanahu wa Ta'ala. We know what is good, and what is wrong, because we have been given the guidelines we need in the Quran and Sunnah.

Furthermore, as Allah Subhanahu wa Ta'ala says:

"And there shall be no blame for those who take revenge after they have suffered injustice. The way (of blame) is only for those rebellious ones who oppress others and who insolently walk on the earth: for these there will be a painful torment indeed." 42: 41-42 Interpretation of Meaning

"Fight those of the disbelievers who are close to you, and let them find in you a harshness." 9:123 Interpretation of Meaning

"To counter them, use whatever force [quwah] you can, including steeds of combat, that you might strike great fear into the enemies of Allah who are your enemies." 8:60 Interpretation of Meaning

"If anyone attacks you, then retaliate and attack them in the way that they have attacked you." 2: 194 Interpretation of Meaning

That is, to use a colloquial English phrase, we give our enemies, who are the enemies of Allah Subhanahu wa Ta'ala, "a taste of their own medicine" - so we fight them, we are stern toward them, and do not take them as friends, allies, protectors or advisors, for Allah Subhanahu wa Ta'ala says:

"They long for you to disbelieve even as they disbelieve, so that you may be the same (as them). Therefore, do not choose them as friends, or allies, until they turn (to follow) the way of Allah." 4:89 Interpretation of Meaning

The Dishonour and Evil of the Kuffar:

One result, one lesson, of the Jumaada Al-Thaani attacks - of the Washington and New York expeditions - is that they

have revealed to more and more Muslims the true nature of the kuffar, the true nature of Amerika and its allies. This nature is that of a cowardly, arrogant, swaggering, lying, deceitful bully. Of men (and women) like those Americans who tortured our brothers and sisters at Abu Gharib; like those Americans who stripped naked our injured brother Hamza Walker Lindh after his capture and brutal interrogation, blindfolded him, strapped him so tightly to a stretcher that he could not move, and who in an act typical of bullies wrote an offensive obscene word on his blindfold and laughed and took photographs of him in his distress and pain, which photographs they circulated among themselves, just as the torturers at Abu Gharib did. These are the people who forced our brothers, held in cages in Guantanamo Bay, to kneel with their hands tied behind their backs and hoods over their head, and who paraded them to be photographed like that in the hope it would serve as "a warning" to other Muslims.

These are the people who, in just the first three months after their invasion of Afghanistan, killed thousands of women and children - our brothers and sisters - by dropping bombs and firing missiles at them. These are the people who, since then, have killed tens upon tens of thousands more of our brothers and sisters in Afghanistan and Iraq, and who have tortured and humiliated and imprisoned thousands upon thousands of our brothers and sisters. These are the people who have special secret interrogation centres around the world where - for over five years - they have ruthlessly tried to break and brainwash those thousands of our brothers and sisters whom they have singled out for "special treatment", for special torture, because these Muslims refuse to co-operate with these bullies, with these dishonourable cowards, these torturers.

These are the people who bombarded Fallujah for days, killing thousands of Muslims, and who now, in imitation of the Nazis, force every resident of that city to wear or carry a badge and who regularly "round-up" Muslim men - young and old - for interrogation, some of whom are taken away and never heard from again. These are the people who, in Haditha, massacred over a dozen Muslims and who then stormed into a house killing women and children and raping our sister who they then killed and whose body they burnt in the hope of avoiding detection. These are the people - with a character imitating Shaitan (see Note 1) - who in the last hundred years or so have killed well over one hundred million people, who have committed atrocity after atrocity all over the world, and whose societies, which they demand we admire and imitate, are full of violence, crime, addiction, inequality, vice, and corruption at every level.

These are the people who lied about Haditha, Fallujah, Abu Gharib and the killing of women and children by bombs and missiles in Afghanistan - who lied about the massacre at My Lai - until caught out, and who deceive and who lie by nature, even to themselves. As Allah Subhanahu wa Ta'ala says:

"There is a sickness within which ails them
And Allah has increased this sickness
Because they lie even to themselves:
For this, they will grievously suffer.
And when someone says to them:
"Do not be so ignoble on this earth,"
They reply: "We are only bringing peace!"
Although it is they who bring disorder
While so deceiving themselves."
(2: 10-12 Interpretation of Meaning)

These are the people - the bullies, the tyrants, the barbarians - who, in their arrogance, will continue to spread their lies, who will continue to spread their evil, who will continue to commit atrocities and do dishonourable deeds until they are stopped by a formidable foe. As Allah Subhanahu wa Ta'ala says:

"Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the hearts of a believing people." 9:14 Interpretation of Meaning

"Undertake combat in the Way of Allah, for you will be held responsible only for what you do. And inspire the believers. It may be that Allah will restrain the dishonourable deeds of the unbelievers. For Allah is the most powerful, in both strength and punishment." 4:84 Interpretation of Meaning

"Will you not fight? Or is it that you are afraid of them? Rather - fear Allah most of all, if you do indeed believe." 9: 13 Interpretation of Meaning

"You are the best of people among all peoples, for you command Al-Maruf and forbid Al-Munkar, and you submit [in belief] to Allah." 3: 110 Interpretation of Meaning

Lessons of the Intifada:

One important lesson of the Jihadi Intifada is that despite the military and economic superiority of the kuffar - despite their lies, their torture, their massive propaganda campaign, their imprisonment of captured Mujahideen, their campaign of terror against Muslims who resist their demands - they have not defeated the Mujahideen, Alhamdulillah. Thus, even when the Mujahideen are vastly outnumbered and subject to massive bombardment, even when they are low on ammunition and have only limited weapons, the kuffar do not achieve their objectives, as was the case, for example, in Fallujah (MashaAllah) during the operation the kuffar called *Vigilant Resolve* when their highly trained and well-equipped forces could not defeat the boys, and the young and elderly men, of the Muslim resistance. It was the case at Jenin (MashaAllah) when for nine days and nights a small group of Mujahideen armed only with hand held automatic weapons took on the might of the American supplied and financed Zionist occupation army, and held them back until the Mujahideen ran out of ammunition, resisting the Zionist onslaught for three days longer than the combined armies of Egypt, Syria and Jordan resisted during the misnamed "Six Day War" over three decades before. It was the case (MashaAllah) at Tora Bora, as described by Sheikh Usama Bin Muhammad Bin Ladin (hafidhahullah):

"I have mentioned this battle of Tora Bora, last year, in a previous statement. This great battle was one where the power of belief triumphed over the materialistic forces of the people of evil: where we adhered to our [honourable] principles, thanks to Almighty Allah. Thus, I will narrate for you part of that great battle to reveal just how cowardly our enemies are and how effective trenches are in a war of attrition.

We were about 300 Mujahideen and we dug about 100 trenches, spread over an area less than one square mile, with one trench for every three brothers, thus avoiding any great human losses that might result from bombardment.

From the very the first hour of the US campaign on 20 Rajab 1422, that is 7 October 2001, our sites were subject to a concerted, massive, bombardment with this bombardment continuing until the middle of Ramadan. On 17 Ramadan, an intense bombardment began, since the US leadership was certain that some of Al-Qaeda leaders were still in Tora Bora, including this humble servant of Allah and our brother Mujahid, Dr Aymin al-Zawahiri. This bombardment was continuous with the warplanes flying over us both day and night. The US Pentagon, together with its allies, worked without a break to blow up and destroy this one small area. War-planes poured their fire down upon us, intent on accomplishing their main mission in Afghanistan.

The US forces attacked us with smart bombs, with bombs that weighed thousands of pounds, with cluster bombs, with bunker-busting bombs. Bombers, such as the B-52, flew above us for more than two hours at a time, dropping 20 to 30 bombs each. Modified C-130 aircraft carpet-bombed us at night, using sophisticated bombs.

But the US forces dared not attack our positions, despite this massive bombing and despite an ignoble unprecedented propaganda campaign directed against us, and even though we were besieged in a such a small area. And this is without even mentioning the forces of hypocrites, whom they [the US] demanded must fight us continuously for 15 days. Every single time these forces attacked us, we forced them out of our area, carrying

their dead and wounded.

Is there any clearer proof of their cowardice, their fear, their lies concerning how their own power is superior?

In conclusion, that battle was a complete, total, failure for the international alliance of evil, for all its forces could not overcome a small number of Mujahideen - 300 Mujahideen, secreted in trenches spread over an area of less than one square mile when the temperature was 10 degrees below zero. The battle resulted in the deaths of only about six percent of our people - may Allah accept them as martyrs - and damaged only about two percent of the trenches, All Thanks and All Praise are for Allah.

If all the international forces of evil could not achieve their goals in an area less than one square mile, against a small number of Mujahideen who possessed only limited weapons, how can these evil forces triumph over the entire Muslim world?"

Thus have we been given many Signs, Alhamdulillah, for as Allah Subhanahu wa Ta'ala says:

"The believers are as one family." 49:10 Interpretation of Meaning

"You who believe! If anyone turns away from this Deen, then Allah will replace that person with many whom He loves, who love Him - those who are loyal to the Believers, stern toward the kuffar, who fight in the Way of Allah, and who do not heed the criticism of their critics. For this is the honour that He bestows upon whomsoever He wills - for Allah is The All-Knowing, The Infinite One. In truth, your champions are Allah, His Messenger, and the Believers - those who undertake As-Salat, who give Zakat and who submit [in loyalty to Allah]. For whomsoever has Allah, His Messenger, and Believers as their Champion, are the ones who will achieve victory." 5: 54-56 Interpretation of Meaning

"In exchange for their lives and their goods, Allah has given those who believe Paradise. Thus will they fight in Allah's cause, and thus will they kill, and be killed." 9: 111

Hence, there has been, and thus there is, a Muslim revival - a return to being Muslim; a return to Quran and Sunnah, a rejection of the Tawagheet of the kuffar, and a re-affirmation of what being Muslim means. For the truth is that we Muslims have something special which the kuffar lack: a simple belief and trust in Allah Subhanahu wa Ta'ala Who has offered us the eternal life of Jannah in return for our obedience to Allah Subhanahu wa Ta'ala and Allah Subhanahu wa Ta'ala alone.

Thus, we do not measure our success by the material, by the causal, by the abstract and fallible standards of the kuffar - by the Tawagheet which they obey and worship and which they judge by. Our success is not measured by some victory in some battle, nor by the admiration we might receive from other people for our deeds in combat or in life. Neither is our success measured by our material wealth, by our property, by satisfying our desires, or by gaining power and influence over others.

Rather, our success is measured by how well we please our Rabb, how well we obey Allah Subhanahu wa Ta'ala - how well we do our duty, as Muslims. And this duty means fighting the kuffar who have invaded and occupied our lands and who have killed, humiliated and tortured hundreds of thousands of our brothers and sisters. It means us refusing to cooperate with the kuffar and their apostate lackeys in any way whatsoever until they leave our lands, cease interfering in our affairs, free all Muslim captives, and cease to support in any way the tyrants, lackeys and apostates who now rule and govern every land where Muslims are the majority. This duty - this Muslim measure, this Muslim standard of success - means that we are not bothered nor concerned about our own death, in battle or elsewhere, for we place our trust solely in Allah Subhanahu wa Ta'ala, knowing that Allah Subhanahu wa Ta'ala will reward His trusting and obedient servants with Jannah, which reward is the goal of this brief mortal life of ours.

Thus, if we live as Muslims - stern, and fierce, toward the kuffar but honourable and gentle toward our brothers and sisters - and are prepared to die, as Muslims, fighting for what is right, what is honourable, what is Muslim, then we are a formidable foe: the most formidable foe the dishonourable kuffar face, have faced or ever will face: a determined foe, guided by a simple beautiful purity of sacred purpose which they, the allies of Shaitan, both fear and detest, which is why, of course, they, like the dishonourable cowards they are, take great delight in humiliating us, in torturing us, in trying to "break us" and have us embrace their own decadent, profane, dysfunctional way of life, and why they want, and demand, that we bow down in submission to their Tawagheet, to the idols that they in their arrogance and ignorance have manufactured.

But we say to them what our Rabb has said to us:

"They [the kafiroom] want to extinguish Allah's Light with their deceit, their lies, but Allah will never allow this - for His Light will be seen even though they the Kafiroom hate (it). For it is He Who has sent His Messenger to reveal the Way of truth, to make it triumph over all other Ways even though they, the Mushrikun, hate (it)." 9: 32-33 Interpretation of Meaning

Thus the Jihadi Intifada - the Muslim resistance to the profane dishonourable arrogant kuffar - will continue, for as Allah Subhanahu wa Ta'ala says:

"Fight against those who do not believe in Allah, or in The Last Day, and who do not forbid that which has been forbidden by Allah and His Messenger, as well as those among the people of the book who do not acknowledge the Deen of Truth, and fight them until they pay the Jizya with willing submission." 9:29 interpretation of Meaning

"When they [the deniers] seek compromise, they only desire you to compromise." 68: 9 Interpretation of Meaning

Thus do we know that our aim is not the manufactured worldly "peace" beloved by the kuffar, although in truth when they speak of "peace" what they mean is surrender to them. Rather, our aim, our victory, as Muslims, is the eternal, perfect and Muslim peace which is Jannah.

"And there shall be conflict between you while you dwell, resting for a while, on Earth which shall provide for you." (2: 36 Interpretation of Meaning)

"We only created the heavens and this Earth, and everything in and around them, for a reason, and for a finite period. But the unbelievers turn away [in their arrogance] from the warnings given to them." 46:3 Interpretation of Meaning

May Allah Subhanahu wa Ta'ala protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path. Wa Allahu Allam.

Abdul-Aziz ibn Myatt
27 Shaban 1428

Notes:

(1) Refer to Sheikh ul-Islam Ibn Taimiyyah (Rahimullah): *al-Firqa Bayna Awliya al-Rahman wa Awliya ash-Shaitan*

(The Criterion Between the Awliya of al-Rahman and the Awliya of Shaitan).

The Decadence and Deceit of the Kuffar

The kuffar often proudly speak and write about the societies of the West in glowing terms, and contrast their own societies with the lands of the Muslims, claiming all sorts of benefits for these kaffir societies, and claiming how "advanced" and "better" and "civilized" the West is compared to the lands of the Muslims. Thus, they argue, Muslims should "modernize" Islam - get rid of "the extremists" within their ranks - accept democracy, give up Jihad, and then they will enjoy the many benefits of Western society.

What these kuffar fail to tell us is the utter decadence, hypocrisy, dishonour, arrogance, and inequality, which lies at the heart of every single Western nation. That is, Muslims - and others - are being presented with a propagandistic image of the West, by Western politicians, by the Media. Thus, we have Amerika, in a secret report, saying:

"The Pentagon's doctrine for psychological operations specifically contemplates actions to convey and (or) deny selected information and indicators to foreign audiences to influence their emotions, motives, and objective reasoning. ... In various ways, perception management combines truth projection, operations security, cover, and deception, and psyops." (Taken from U.S. Defense Department's Information Operations Roadmap, a document approved by Donald Rumsfeld.)

The kuffar shamelessly seek to manipulate us, and seek to hide the reality of their own societies - which includes violent crime, increasing and sordid domestic violence and abuse, more and more people in prison; more and more people suffering from mental and psychological problems; and increasing addiction of ordinary people to drugs and alcohol.

They seek to hide the truth that there is a real and ever-increasing division, in the countries of the West, between the wealthy and those who are only just managing to survive, only just managing to feed and clothe themselves and their families.

The Problems of the West:

Let us consider some statistics that highlight some of the major problems of the West. First, Amerika has the highest number of people in Prison - over two million. That is over a million more than China, which has nearly four and a half times as many people as Amerika, and this number of prisoners in Amerika is quite startling if it compared to the number of people in Prison in Pakistan: some 90,000 out of a population of nearly 160 million. That is, in Amerika, there are over twelve times the number of prisoners incarcerated in jails compared to Pakistan, for Amerika has 738 prisoners per 100,000 people, while in Pakistan there are only 57 prisoners per 100,000 people.

In addition, in Amerika, every year nearly twenty million people use an illicit drug and nearly thirty million people receive treatment or counselling for mental health problems. How many people abuse alcohol is not known for sure, but some estimates go as high as fifty million people. This is a great number of unhappy or suffering people.

Furthermore, nearly 100,000 women per year seek treatment in the British city of London alone for violent injuries received in their own homes, and, on average, in Britain, two women per week are killed by a male partner or former partner - that is over 100 women a year. Also, in England and Wales alone, in one year, there are over 600,000 recorded incidents of domestic violence, and every minute of every day the British Police are called by a woman who has been subject to violent domestic abuse. In Russia, in one year, it was recorded that 14,000 women were killed by their partners or relatives.

What do such statistics show us? That something is seriously wrong with the West. That despite the material prosperity of such countries, there are millions upon millions of people who are addicted to drugs and alcohol, and that such material prosperity has not made people happy or solved fundamental social and personal problems, or led men to treat women with respect. Also, let us consider the utter hypocrisy of politicians in the West - like those in Italy where a recent test showed that 16 out of 50 elected representatives had taken cocaine or some other drug.

The simple fact is that the ways of the West do not work except in the minds - in the fantasies - of the kuffar.

How dare the West, in its utter hypocrisy, seek to export, by force of arms, by economic, political and financial blackmail, the ways and values of the West to other lands when it cannot even solve basic social and human problems in its own lands! How dare the politicians and Media lackeys and their supporters hold up the West as some shining example to be followed by Muslims when the societies of the West are full of drug addicts, alcoholics, anti-social behaviour, poverty, injustice, inequality? How dare the Western critics of Islam falsely claim that "Islam oppresses women" when in Britain nearly one hundred women a year are killed by their violent husbands or partners, and where every minute of every day a woman calls the Police because of violence against them by their husband or partner?

How dare the kuffar do this? Easy - for they are utter hypocrites who in their arrogance and ignorance refuse to accept the truth that the ways of the West do not work while Deen Al-Islam does indeed work. A women, for instance, is more safe on the streets of Cairo than she is on the streets of New York or London, even though Egypt is not any longer a land of Islam but only a land where there are many Muslims many of whom do strive to uphold Deen Al-Islam in their own lives.

What the hypocritical, what the arrogant, kuffar fear most of all is the establishment of Dar al-Islam: a land where Deen Al-Islam is implemented. For this land would put an end, once and for all, to the lies of the kuffar and reveal the kuffar to all the world for what they really are: arrogant hypocritical lying cowardly bullies.

These are the cowardly bullies who try to enforce their failed decadent way of life on others by invading and occupying other lands and by imprisoning and torturing their enemies - and who, despite their vastly superior military and financial resources, cannot defeat tens of thousands of poorly equipped and under-nourished Mujahideen. These are the cowardly bullies who, in their failure, cry out for more military hardware, for more troops, for more resources, for more help, to defeat the Mujahideen who they kill in their hundreds by their sophisticated bombs and missiles and tanks, but who refuse to give up - the Mujahideen that the cowardly, dishonourable, kaffir bullies imprison, and humiliate and torture when they are captured.

The Solution of Islam:

The simple truth which the kuffar try to conceal is that Islam, as a way of life, works: it produces an ordered, genuinely, civilized, and genuinely fair way of life.

"Do they seek honour from the kuffar? In truth, honour is with, and from, Allah alone." 3: 139
Interpretation of Meaning

This truth is shown by two recent examples. First, by the establishment of Islamic communities in Somalia. In that land, the Sharia Courts movement has brought fairness, and order, after decades of strife and injustice. They have begun to establish just communities led by fair, honourable men whom people trust and respect. They have done this

with little or no outside help - inspired and motivated simply by Deen Al-Islam. Left alone by the kuffar, this land would - InshaAllah - become an example of the truth of Islam and thus expose the lies of the kuffar.

But already the kuffar are beginning their war of lies and propaganda against the Muslims of Somalia, as already the kuffar are mobilizing their forces in preparation for an invasion. Across the border in neighbouring Djibouti there is an Amerikan Task Force of some 2,000 troops, and Amerika is arming and giving aid to neighbouring Ethiopia. Soon, we shall hear Amerika and its kaffir and apostate allies call for the intervention of the kaffir United Nations, and soon there will be calls for sanctions against a people who have dared to defy the kuffar and begun to establish an Islamic Way of Life.

Soon, the Media of the West will be full of stories about how bad life has become in Somalia; about how women are oppressed; about how the implementation of Shariah is taking people back "toward barbarism" - as the politicians of the West, and their flunkys, will give speeches about the need for Somalia to embrace democracy and "respect human rights."

We have seen all this before - with the Taliban. For the Taliban also began to establish, in Afghanistan, an Islamic Way of Life, and brought order and justice to a land where lawlessness and injustice had prevailed. Just like Somalia, Afghanistan was a poor country, a very poor country - but that did not stop the arrogant kuffar from imposing economic sanctions by means of the kaffir United Nations, sanctions which made one of the poorest countries in the world even poorer and which killed thousands upon thousands of Muslims.

What the kuffar did in respect of the Taliban was to conduct a massive, well-funded and years-long propaganda campaign - a campaign of hypocrisy, disinformation and lies. The Taliban were demonized, and tame journalists wrote story after story as tame politicians gave speech after speech condemning the Taliban and their "human rights record" and demanding the implementation of Western values, and the implementation of Western law and of "democracy": that idol, that taghut, of the West.

In the end, this campaign by the kuffar was successful in convincing most of the population of the West to support an invasion of Afghanistan by Amerika and its allies - as their similar campaign against Iraq was successful, for did not Iraq have "weapons of mass destruction" which could be launched against the West? Of course they did not, but that did not bother the dishonourable arrogant kuffar, who used every trick, every deceit, any lie, to get their own way.

For the West does not want to face the facts of their own failure - the fact about the decadence, the rottenness, of the West itself. It does not want people to know or discover the truth about Deen Al-Islam, a truth so evident in the beginning that the Islamic Emirate of Afghanistan was - a gift from Allah Subhanahu wa Ta'ala, as Pakistan might have become such an example of Deen Al-Islam had not Amerika in its fear invaded Afghanistan and forced Pakistan into an alliance by threatening to bomb it "back into the stone age" and by bribing and flattering and giving money to its leader, the apostate Musharraf.

The West cannot afford people to see the real truth about Islam - for the whole existence of the West depends upon lies and hypocrisy; upon the arrogance and bigotry of believing that the failed values of the West are "universal" and must be adopted by Muslims and others.

We Muslims who refuse to imitate the kuffar - who refuse to bow down to them - have Alhamdulillah seen through the lies, the deceit, the propaganda of the kuffar: knowing the kuffar for the hypocritical arrogant liars that they are; knowing the West for the failure it is, and knowing Deen Al-Islam for the perfect Way of Life it is, a gift from Allah Subhanahu wa Ta'ala. Allah Subhanahu wa Ta'ala says:

"In every hardship, there is gain; in truth, with every hardship there is gain." (94: 5-6 Interpretation of Meaning)

We do not covet the materialistic way of life of the decadent West - knowing that if we rely on Allah Subhanahu wa Ta'ala and Allah Subhanahu wa Ta'ala alone, then Deen Al-Islam, correctly implemented through Sharia and by bayah to an Ameer, can and will solve all our problems, and provide us with that balanced, noble and civilized way of living which we have begun to see in Somalia, which we but briefly witnessed in Afghanistan, which existed in Al-Andalus, and which our beloved Prophet (salla Allahu 'alayhi wa sallam) established in Madina. For it is Deen Al-Islam which alone can provide us with a civilized way of living - for civilization, despite the lies of the kuffar, is about Adab, about fairness, honour, and not about material prosperity or consumer goods or about "enjoying yourself" while people elsewhere starve, are oppressed, are exploited, or are killed by hypocritical cowardly bullies. Allah Subhanahu wa Ta'ala says:

"Therefore be honourable: let (this) Deen be your aim, the fitrah given by Allah. What Allah creates, nothing, and no-one, can change. And this is the correct, the perfect, Deen, although many remain in ignorance of this." 30:30 Interpretation of Meaning

"You who believe, be firm in being fair - as a witness for Allah - even though it is not to your own advantage, nor to the advantage of your kin, and whether the matter concerns the rich, or the poor. For Allah is the best protector (of all). Do not just follow your own desires, for you may deviate, and turn away, and Allah is always knowing of all that you do." 4:135 Interpretation of Meaning

The simple truth we must remember is that Allah Subhanahu wa Ta'ala is sufficient for us - we do not need the rampant materialism of the West which has caused so much suffering for millions upon millions of peoples in the West, and which has brought so much suffering to others, through the exploitation, the imperialism, the wars, which the West has for well over a hundred years inflicted upon the peoples of this world. The West became rich, wealthy, only because of this - only because of the suffering they have brought to others; only because of their exploitation of others and of the natural resources of this planet; only because of their arrogant interventionism, their wars; their lies; their economic and political blackmail.

In their arrogance and ignorance they have set themselves up to compete with Allah Subhanahu wa Ta'ala - and, like, Far'uan, they will assuredly be humbled by Allah Subhanahu wa Ta'ala.

"The help of Allah is near." 2:214 Interpretation of Meaning)

"Undertake combat in the Way of Allah, for you will be held responsible only for what you do. And inspire the believers. It may be that Allah will restrain the dishonourable deeds of the unbelievers. For Allah is the most powerful, in both strength and punishment." 4:84 Interpretation of Meaning

"The life of this world is nothing - only play and amusement. What is best is the dwelling in the Life-to-Come - for those who possess Taqwa." 6:32 Interpretation of Meaning

May Allah Subhanahu wa Ta'ala protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path.

Abdul-Aziz ibn Myatt
17 Ramadan 1427

A Never Ending War

All Praise and All Thanks are for Allah Subhanahu wa Ta'ala to whom we shall all return to be judged on The Last Day. We praise Him and ask Him for help and forgiveness; and ask His protection from the mischief of our souls and the bad results of our deeds; whomsoever Allah guides, none can misguide; and whom He declares misguided, none can guide to the right path; and I bear witness that there is none worthy of worship but Allah: He is Alone, without partner. And I bear witness that Muhammad (salla Allahu 'alayhi wa sallam) is the Messenger and Servant of Allah Subhanahu wa Ta'ala.

Anas b. Malik reported: "Paradise is surrounded by hardships and the Hell-Fire is surrounded by temptations". Bukhari, Book 40, Number 6778

The Basic Aims of the Kuffar:

Allah Subhanahu wa Ta'ala says:

"The Jews and Nazarenes will never be satisfied with you until they have changed your Deen." 2: 120
Interpretation of Meaning

"They long for you to disbelieve even as they disbelieve, so that you may be the same (as them) so do not choose friends from among them until they accept the way of Allah." 4:89 Interpretation of Meaning

In order for us to effectively fight in the war the kuffar - the Zionist-Crusader alliance - have launched against Deen Al-Islam, we have to understand the aims and all the methods of the kuffar. Their basic aim is to control, through military, economic, political and propagandistic means, the people and resources of this world, in order that their own system, and their own way of life, may continue, prosper and dominate.

To achieve their aim - basically, to get their own way - they have, in the last two hundred years exploited both the peoples and the resources of this world, through imperialism, colonialism, capitalism, and the manufacture of artificial nation-States which they have imposed upon people.

In respect of Islam, the early aim of the kuffar was to divide, conquer and dominate the lands of the Muslims. Thus they employed the colonial tactic of invading and occupying Muslim land, and then manufacturing puppet regimes or puppet governments, all the while maintaining some military presence in such lands and all the while maintaining real or clandestine control of those lands through, for example, economic blackmail and political pressure, and through the threat of the so-called "United Nations", which is basically a kaffir-manufactured organization, based upon the manufactured laws and Tawagheet of the kuffar, and which exists to enforce Western control upon the rest of the world using the illusion of being an "independent" organization who aim is to "benefit humanity".

Thus, in the past hundred and more years, the kuffar invaded Muslim lands, replacing Shariah with Tawagheet, as they helped the apostate Ataturk to overthrow the remains of the Turkish Khalifah, and as they carved-up Al-Shams according to their whims and their Tawagheet, manufacturing so-called "nation-States" such as Iraq, Jordan and Syria, and declaring that part of Palestine was to be given to the Zionists to create a Zionist-entity in the lands of the Muslims. More recently, in the past fifty or so years, the kuffar have supported the apostate rulers of Muslim lands in places like Egypt, Pakistan, Algeria, the Arabian Peninsula and elsewhere.

However, in the past decade or so, things have not gone entirely according to the plans of the kuffar, for many

Muslims - Alhamdulillah - have re-discovered Deen Al-Islam and in particular their duty of Jihad Fee Sabilillah. Thus, many Muslims have been turning to Ahlus Sunnah wal-Jamaah instead of to the decadent ways of the West, just as many Muslims have striven to undertake Jihad Fee Sabilillah in order to do their duty as Muslims and so establish the supremacy of the Word of Allah Subhanahu wa Ta'ala. That is, many Muslims seek to create - and desire to live in - a community of their brothers and sisters, governed according to Deen Al-Islam, where Shariah is the only law, where there is bayah to an Ameer, and where the Muslim virtues of honour, loyalty and duty are understood, known, and manifest, according to Adab Al-Islam.

Hence, there is a desire, among Muslims, for the restoration of the Khalifah - or at the very least for a land or lands where we can live, according to Deen Al-Islam, which means totally free from the influence and interference of the kuffar and the Tawagheet of the kuffar. In addition, more and more Muslims have come to understand and know the perfidy, the crimes, of the kuffar, against Muslims - which the kuffar have committed for over a hundred years and which have led to the deaths and killing of millions of Muslims, world-wide, and which has led to tens upon tens of thousands of Muslims being imprisoned by the kuffar and their apostate allies.

Such things have led to the Jihadi Intifada - to the struggle to free our lands from the kuffar and their apostate lackeys, and to the struggle to establish the Word of Allah Subhanahu wa Ta'ala. Thus, many Muslims understand the Jumaadi Al-Thaani attacks against Amerika as retribution for Amerikan interference in the affairs of the Muslims, an interference that dates back well over a hundred years, and includes - with the help of their kaffir ally Britain - the creation of the Zionist-entity in Palestine and the dispossession, killing, imprisonment and humiliation of Muslims there; the abhorrence that is Amerikan troops and bases in the Land of the Two Holy Places; the sanctions imposed upon the kaffir-manufactured nation of Iraq which led to the deaths of hundreds of thousands of Muslims children there. And so on, and so on.

Here - in the Jumaadi Al-Thaani attacks - we can see the fundamental difference between the Muslim perspective, and the kaffir one, represented as the kaffir perspective is by Amerika and its kaffir allies such as Britain. For the Muslims, the attacks (even if they disagree with them) are understandable, one act in a conflict that has a very long history. For the kuffar - for the West and its lackeys and apostates - the Jumaadi Al-Thaani attacks mark "point zero": the beginning of their self-declared "war on terror" and the beginning of their campaign to bring their so-called "freedom", "democracy" and "progress" to Muslims, whether these Muslims want these Tawagheet or not.

That is, the kuffar ignore - either willfully out of deceit, or out of ignorance - that they have been held accountable for the deeds they have committed against Muslims decade following decade: held accountable for the establishment of the perfidy which is the Zionist-entity; for the suffering and deaths of Palestinians; for bringing their Tawagheet to the lands of the Muslims; for their support of tyrants and apostate rulers in Egypt, Al-Shams, Algeria and elsewhere.

The Present Intent of the Kuffar Toward Deen Al-Islam

In essence, the Jihadi Intifada - the return of Muslims to Ahlus Sunnah wal-Jamaah - has Alhamdulillah exposed the kuffar for what they are: hypocrites, liars, bullies, and dishonourable cowards. Their true nature has been revealed: in their torture of Muslims at Abu Ghraib and Guantanamo Bay; in their invasion and occupation of Iraq and Afghanistan; in their lies whenever they try to cover up their killing of Muslims as in their bombing of Afghanistan and Iraq. Their true nature has been revealed in their complete and utter arrogance which rivals if not surpasses that of Fir'uan - in demanding we accept their Tawagheet of democracy, their fallible manufactured laws, and worship what they worship and be as decadent as they are or they will invade our lands, occupy them, establish puppet rulers over us, and imprison us, or kill us for opposing them by doing our duty of Jihad Fee Sabilillah. Allah Subhanahu wa Ta'ala says:

"You who believe! What is wrong with you that you did not rush forth when called [to aid] the Way of Allah? Or is it that you love this planet so much - that you crave its comforts so much - that you forget the

next life where such earthly things are revealed for the insignificant comforts they are?" 9: 38
Interpretation of Meaning

In addition, it was authentically reported that the Prophet (salla Allahu 'alayhi wa sallam) said:

"A section of my community will continue to fight for what is honourable and overcome their opponents till the last of them fights against the Dajjal." Abu Dawud, 14, 2478 Narrated Imran ibn Husayn

The Jihadi Intifada has also exposed the true aims, the true intent, of the kuffar toward Muslims. Their aim, their intent, is now to replace Deen Al-Islam with their own manufactured "moderate Islam" so that they can continue to dominate us, and continue to impose their ways, their Tawagheet, upon us. Allah Subhanahu wa Ta'ala says:

"Allah is the Wali of those who believe: from darkness, He leads them into the light, while those do not believe have, as their Wali, their Taghut so that they are led from light into darkness. For them, there is the Fire, where they shall dwell forever." 2: 257 Interpretation of Meaning

Of course, being deceitful hypocrites, the kuffar use every means and every medium at their disposal to deny that they are engaged in a "war against Islam" insisting that they are only engaged in a "war against terrorists and extremists" - conveniently forgetting, of course, that they themselves are the greatest terrorists in the whole history of this world, having killed millions upon millions of people, world-wide in the last few decades alone. Of course, being deceitful, they - using that inept cleverness and hypocrisy founded on arrogance which will InshaAllah be one reason for their downfall - have so defined "terrorism" that it applies only to groups and organizations and individuals they dislike or are opposed to - for, according to their deceitful definition of "terrorism" a nation-State, such as Amerika, and its representatives, servants and lackeys, cannot commit "terrorism" or be held responsible for committing "terrorist acts". [See Note 1, below.]

What the kuffar mean, of course, is that they are engaged in a war against those Muslims who refuse to bow down to the kuffar and who refuse to accept or worship the Tawagheet of the kuffar, such as "democracy" and the Ignorance, the kufr, that is the Taghut of the nation-State with borders defined by the kuffar and their lackey organization, the so-called United Nations.

As Muslims who seek to obey only Allah, we have to understand what the kuffar and their allies are doing - and good place to start are the words of the kuffar themselves, as given, for example, in the Rand reports about Islam. The first of these reports was entitled *Civil Democratic Islam: Partners, Resources, and Strategies* and it can be summarised as follows.

- 1) Support the modernists - spend billions of dollars aiding them, propagating their views, and creating organizations and groups for them. Give them public platforms and deny these platforms to "fundamentalists".
- 2) Encourage disagreements between modernists and "fundamentalists" and discredit "fundamentalists" in the Media, the Press, by for example encouraging journalists to circulate stories about their personal life, or calling into question their finances.
- 3) Encourage Sufism and the idea that Jihad means "inner struggle".
- 4) Challenge "fundamentalists" - on the Internet, through books, the Media.
- 5) Encourage divisions among "fundamentalists".
- 6) Support the idea that Religion and the State can be separate in Islam, and that Islam is compatible with democracy.

Here we can see the "dirty tricks" of the kuffar, as we can see how they intended, intend and do use the so-called "moderate" Muslims for their own, kaffir, ends - just as we can see the influence of the kuffar, the imitation of the kuffar, when we hear moderate "Muslims" speak or when we read their books or come across their effusions on the

Internet, or when they defer to the kuffar and do the bidding of the kuffar and accept the Tawagheet of the kuffar. Thus do these so-called "moderate" Muslims aid the kuffar, against their brothers and sisters, in clear defiance of Allah Subhanahu wa Ta'ala, Who says:

"If you obey the Kafiroon, they will turn you away from your Deen and thus your own life will be a failure." 3: 149 Interpretation of Meaning

"You who believe, do not take the Jews and Nazarenes as allies. They are allies of each other. If any of you takes them as allies, then he is one of them." 5:51 Interpretation of Meaning

"The kuffar are your declared enemy." ” 4: 101 Interpretation of Meaning

"Haqq has been distinguished from Baatil - and those who renounce and denounce Taghut and then believe in Allah have grasped that trustworthy hand-hold that never breaks." 2:256 Interpretation of Meaning

Naturally, these particular kaffir Reports - and the kuffar in general - conceive and try to "understand" Deen Al-Islam through the terms, concepts and ideas that they themselves have manufactured and which they impose upon Reality, thus committing, in their Ignorance, kufr: that is, concealing the Unity, the purity, the numinosity of Tawheed. For they have manufactured artificial divisions, and made these into Tawagheet, which they are in thrall to, and which they use to judge people, and Deen Al-Islam, by.

In addition, the Report states: "The United States has three goals in regard to politicized Islam. First, it wants to prevent the spread of extremism and violence. Second, in doing so, it needs to avoid the impression that the United States is opposed to Islam." Here again we see the manipulation, the lies, of the kuffar, and their apostate allies - pretending that they are not "at war with Islam". And the gullible, manipulated, "moderates" have believed them, of course.

According to the second Rand report, the kuffar need to "identify the key cleavages and fault lines among sectarian, ethnic, regional, and national lines and to assess how these cleavages generate challenges and opportunities for the United States." We can already see how, since this Report, the Amerikan government has exploited such divisions, in Iraq.

In effect, what such Reports provide us with is an insight into the workings of the kaffir mind. It is a devious mind, and the first principle of the kuffar is that their first priority is their own well-being, their own Western material prosperity and security. Their second principle is that everyone else - including, and especially, Muslims - are somehow inferior, a resource to be used and manipulated to ensure that the first principle is achieved. Thus, in the pursuit of their aims the kuffar are prepared to use - do use and have used - war, invasion, murder, killing, assassination, torture, "regime-change", blackmail, economic sanctions, and whatever else they have to, all the while pretending to be champions of "freedom, "human rights" and democracy.

The sheer profane arrogance of the kuffar is laid-bare for all to see. Their sheer hypocrisy, their sheer contempt for everyone else, is clear - they will connive, lie, manipulate, terrorize, bully, to get their own way. Of course, they will sometimes cover some of this in fine sounding words or jargon, such as: "The Pentagon's doctrine for psychological operations specifically contemplates actions to convey and (or) deny selected information and indicators to foreign audiences to influence their emotions, motives, and objective reasoning. ... In various ways, perception management combines truth projection, operations security, cover, and deception, and psyops." (Taken from U.S. Defense Department's Information Operations Roadmap, a document approved by Donald Rumsfeld.) In plain words - Amerika will suppress information, manufacture lies, manipulate people using stories in the newspaper and Media, discredit individuals, glorify and promote others, stage "show trials" (or have its lackeys and puppet governments stage these)

and generally act like some totalitarian regime, using propaganda to get its own way and to discredit its enemies.

Jihadi Intifada - A Never Ending War:

Given the aims, the intent of the kuffar - given their nature and character - what can we, as Muslims, do to resist their attempts to change our Deen, and to resist their demand that we bow down before them, accept their occupation of our lands, and become like them?

The answer is simple, and given to us by Allah Subhanahu wa Ta'ala, Who says:

"Will you not fight? Or is it that you are afraid of them? Rather - fear Allah most of all, if you do indeed believe." 9: 13 Interpretation of Meaning

"Let those who would trade the life of this world for the life Hereafter fight in the Cause of Allah. And those who do fight in the Cause of Allah - whether they be killed or are victorious - will have bestowed on them, by Us, a great reward." 4: 74 Interpretation of Meaning

In addition, as Sheikh ul-Islam ibn Taimiyyah (Rahimullah) said:

"It is agreed that it [Jihad] is obligatory to protect our Deen and what is sacred. The first obligation after Eeman is the repulsion of the enemy who demeans and insults our Way of Life and who interferes in our affairs." (Refer to *Al Ikhtiyarat Al Fuqaha* and *Fatawa Kubra* 4, 608)

Thus, we need to do the following:

1) Live according to Adab Al-Islam and follow the Sunnah of our beloved Prophet (salla Allahu 'alayhi wa sallam). This means, for example, that we know and feel that we are part of the Ummah: It also means that we strive to act with honour - that we do not, for instance, spread gossip or rumours about our brothers and sisters, for as Allah Subhanahu wa Ta'ala says:

"Those who seek dignity and honour should know that they derive from Allah (alone)." 35:10 Interpretation of Meaning

"You who believe, if a dishonourable person [fasiq] comes to you with any news, verify it lest you harm people unwittingly and afterwards regret what you have done." 49:6 Interpretation of Meaning

In addition, it was authentically reported that the Prophet (salla Allahu 'alayhi wa sallam) said:

"He who believes in Allah and the Last Day should either speak honourably or be silent." Muslim Book 1, 75

2) That we understand and know Deen Al-Islam - that we know the kuffar, and their tame apostates, and their "moderate" allies, for what they are. That we resist the attempt by the kuffar and their apostate lackeys to change Deen Al-Islam.

In practice, this means, for example, that we uphold *Al-wala wal-bara*. As Sheikh ul-Islam ibn Taimiyyah

(Rahimullah) says:

"The testimony of Shahadah, there is no god but Allah, requires you to love only for the sake of Allah, to hate only for the sake of Allah, to ally yourself only for the sake of Allah, to declare enmity only for the sake of Allah; it requires you to love what Allah loves and to hate what Allah hates." ibn Taimiyyah, *al-Ihtijaj bil-Qadar*, 6

In practice this also means that we do not view or strive to understand Deen Al-Islam through the Tawagheet of the kuffar - that is, that we do not use their kaffir terms, ideas or concepts to describe Deen Al-Islam. Thus we reject their terms such as "extremism", "moderate", "ideology", "terrorism" and "religion", and come to know Deen Al-Islam for the perfect, complete Way of Life that it is - a Way that thus rejects the Tawagheet of democracy, of "human rights", and refers everything, for judgement, to the Quran and Sunnah: to Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam).

Thus, we think as a Muslim - we think Muslim: we do not think as the kuffar think, in their flawed, ignorant, terms, concepts and ideas.

"This is My path which is straight, true. Therefore follow it, and do not follow other paths all of which will lead you astray you from this, His Way." 6:153 Interpretation of Meaning

"Judge between them by what Allah has revealed: do not give in to your own desires, and beware, for they will try to lead you astray, away from some of that which Allah has revealed. And if they turn away, there is the knowledge of their punishment by Allah for some transgression of theirs - and, indeed, there are many disobedient, rebellious ones [Fasiqun]. Do they seek to judge according to the ways of Jahiliyyah? The judgement of Allah is best - for those who sincerely believe." 5:49-50 Interpretation of Meaning

3) That we participate in, or at the very least support, the Jihadi Intifada, for, as Allah Subhanahu wa Ta'ala says:

"Say to those of the dwellers of the desert who held themselves back: You shall soon be invited (to fight) against a people who are extremely arrogant; you will fight against them until they submit. And if you obey (in this), Allah will grant you an excellent reward, while if you turn away (from this) as you turned away before, He will punish you with a painful punishment." 48: 16 Interpretation of Meaning

"And what is wrong with you that you do not fight in the Cause of Allah, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this place whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help. Those who believe, fight in the Cause of Allah, and those who disbelieve, fight in the cause of Taghut. So fight against the friends of Shaitaan." 4: 75 - 76. Interpretation of Meaning

"Fight against those who do not believe in Allah, or in The Last Day, and who do not forbid that which has been forbidden by Allah and His Messenger, as well as those among the people of the book who do not acknowledge the Deen of Truth, and fight them until they pay the Jizya with willing submission." 9:29 interpretation of Meaning

In addition, it was authentically reported that the Prophet (salla Allahu 'alayhi wa sallam) said:

"If anyone meets Allah with no mark of Jihad, he will meet Allah with a flaw in him." Al-Tirmidhi 3835,

Narrated Abu Hurayrah

Jihad will continue against the kuffar until we have removed them from our lands, freed all Muslim prisoners, and established the Word of Allah Subhanahu wa Ta'ala. Allah Subhanahu wa Ta'ala says:

"You who believe! If anyone turns away from this Deen, then Allah will replace that person with many whom He loves, who love Him - those who are loyal to the Believers, stern toward the kuffar, who fight in the Way of Allah, and who do not heed the criticism of their critics. For this is the honour that He bestows upon whomsoever He wills - for Allah is The All-Knowing, The Infinite One. In truth, your champions are Allah, His Messenger, and the Believers - those who undertake As-Salat, who give Zakat and who submit [in loyalty to Allah]. For whomsoever has Allah, His Messenger, and Believers as their Champion, are the ones who will achieve victory." 5: 54-56 Interpretation of Meaning

4) That we resist any and all attempts by the kuffar to divide us - that we do not listen to them; that we are skeptical about everything they say, write or do. That we reject their Taghut of nation-States, and reject the Ignorance of judging people by their race, by their culture, by their wealth (or lack of it), by their so-called status.

It was reported that the Prophet (salla Allahu 'alayhi wa sallam) said, "Fear Allah, and if a mutilated Abyssinian former slave is appointed as Ameer over you, listen to him and obey him, as long as he obeys, and applies to you, the Book of Allah." Al-Tirmidhi 1628

Narrated Abu Hurayrah: The Prophet (salla Allahu 'alayhi wa sallam) said: "Allah, Tabarak wa'tala, has removed from you the pride of Jahiliyyah and its boasting about ancestors. A person can be either an honourable believer or an ignoble sinner. You are sons of Adam, and Adam came from dust. Let the people cease to boast about their kin and kin-folk." Abu Dawud, Book 36, 5097

In practical terms, resisting the kuffar means that we place the criteria of being Muslim - of Deen Al-Islam - over and above everything else. For us, what is important is submission to Allah Subhanahu wa Ta'ala. What is important is Taqwa; Adab Al-Islam.

Let us therefore remember Adab al-Khayr - which is an important and fundamental part of Deen Al-Islam - of which this is one, as narrated by Anas Ibn Malik:

"La yuminu ahadukum hatta yuhibba li-akheehi ma yuhibbu li-nafsihi."

Furthermore, if there are disputes between us, we do not act like the dishonourable kuffar but instead like Muslims, and so apply Adab Al-Islam, and strive to remember what Sheikh ul-Islam ibn Taimiyyah (Rahimullah) wrote:

"Imam Ahmad Ibn Hanbal and Imam Abdallah Ibnul Mubarak said "In times of a dispute among the Ummah seek the opinion of the Mujahideen (on the battlefields) because the truth will be with them. Allah says 'As for those who do Jihad for us, We assuredly guide them to Our path.' " (29:69). ibn Taymiyyah: Majmoo' al-Fatawa, Volume 28, 442

Allah Subhanahu wa Ta'ala is sufficient for us - we turn to Him for help; we trust in Him. Deen Al-Islam is our culture; our Muslim brothers and sisters are our family; our land is wherever there is Shariah and Shariah only, and where there is bayah to an Ameer. Our loyalty, our duty, is to Allah Subhanahu wa Ta'ala and His Messenger,

Muhammad (salla Allahu 'alayhi wa sallam) and we fight for, live for, and are prepared to die for Allah Subhanahu wa Ta'ala and His Messenger, Muhammad (salla Allahu 'alayhi wa sallam) in the hope InshaAllah of achieving Jannah, the goal of this mortal life of ours.

"In exchange for their lives and their goods, Allah has given those who believe Paradise. Thus will they fight in Allah's cause, and thus will they kill, and be killed." 9: 111

May Allah Subhanahu wa Ta'ala protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path.

Abdul-Aziz

Notes:

1) A kaffir definition of terrorism: "The calculated use of violence or the threat of violence to inculcate fear; intended to coerce or to intimidate governments or societies in the pursuit of goals that are generally political, religious, or ideological." This most certainly applies to the actions of Amerika against the former Islamic Emirate of Afghanistan, as it does to their invasion and occupation of Iraq, and their threats to other Muslim lands: actions and threats which were and are nothing short of the tactics of the vicious, arrogant bully - "Do as we demand, or else we shall use lethal force to get our own way."

Another copy, dated:

A Never Ending War

All Praise and All Thanks are for Allah Subhanahu wa Ta'ala to whom we shall all return to be judged on The Last Day. We praise Him and ask Him for help and forgiveness; and ask His protection from the mischief of our souls and the bad results of our deeds; whomsoever Allah guides, none can misguide; and whom He declares misguided, none can guide to the right path; and I bear witness that there is none worthy of worship but Allah: He is Alone, without partner. And I bear witness that Muhammad (salla Allahu 'alayhi wa sallam) is the Messenger and Servant of Allah Subhanahu wa Ta'ala.

Anas b. Malik reported: "Paradise is surrounded by hardships and the Hell-Fire is surrounded by temptations".
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Al-Islam, we have to understand the aims and all the methods of the kuffar. Their basic aim is to control, through military, economic, political and propagandistic means, the people and resources of this world, in order that their own system, and their own way of life, may continue, prosper and dominate.

To achieve their aim - basically, to get their own way - they have, in the last two hundred years exploited both the peoples and the resources of this world, through imperialism, colonialism, capitalism, and the manufacture of artificial nation-States which they have imposed upon people.

In respect of Islam, the early aim of the kuffar was to divide, conquer and dominate the lands of the Muslims. Thus they employed the colonial tactic of invading and occupying Muslim land, and then manufacturing puppet regimes or puppet governments, all the while maintaining some military presence in such lands and all the while maintaining real or clandestine control of those lands through, for example, economic blackmail and political pressure, and through the threat of the so-called "United Nations", which is basically a kaffir-manufactured organization, based upon the manufactured laws and Tawagheet of the kuffar, and which exists to enforce Western control upon the rest of the world using the illusion of being an "independent" organization who aim is to "benefit humanity".

Thus, in the past hundred and more years, the kuffar invaded Muslim lands, replacing Shariah with Tawagheet, as they helped the apostate Ataturk to overthrow the remains of the Turkish Khalifah, and as they carved-up Al-Shams according to their whims and their Tawagheet, manufacturing so-called "nation-States" such as Iraq, Jordan and Syria, and declaring that part of Palestine was to be given to the Zionists to create a Zionist-entity in the lands of the Muslims. More recently, in the past fifty or so years, the kuffar have supported the apostate rulers of Muslim lands in places like Egypt, Pakistan, Algeria, the Arabian Peninsula and elsewhere.

However, in the past decade or so, things have not gone entirely according to the plans of the kuffar, for many Muslims - Alhamdulillah - have re-discovered Deen Al-Islam and in particular their duty of Jihad Fee Sabilillah. Thus, many Muslims have been turning to Ahlus Sunnah wal-Jamaah instead of to the decadent ways of the West, just as many Muslims have striven to undertake Jihad Fee Sabilillah in order to do their duty as Muslims and so establish the supremacy of the Word of Allah Subhanahu wa Ta'ala . That is, many Muslims seek to create - and desire to live in - a community of their brothers and sisters, governed according to Deen Al-Islam, where Shariah is the only law, where there is bayah to an Ameer, and where the Muslim virtues of honour, loyalty and duty are understood, known, and manifest, according to Adab Al-Islam.

Hence, there is a desire, among Muslims, for the restoration of the Khalifah - or at the very least for a land or lands where we can live, according to Deen Al-Islam, which means totally free from the influence and interference of the kuffar and the Tawagheet of the kuffar. In addition, more and more Muslims have come to understand and know the perfidy, the crimes, of the kuffar, against Muslims - which the kuffar have committed for over a hundred years and which have led to the deaths and killing of millions of Muslims, world-wide, and which has led to tens upon tens of thousands of Muslims being imprisoned by the kuffar and their apostate allies.

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That is, the kuffar ignore - either willfully out of deceit, or out of ignorance - that they have been held accountable for the deeds they have committed against Muslims decade following decade: held accountable for the establishment of the perfidy which is the Zionist-entity; for the suffering and deaths of Palestinians; for bringing their Tawagheet to the lands of the Muslims; for their support of tyrants and apostate rulers in Egypt, Al-Shams, Algeria and elsewhere.

The Present Intent of the Kuffar Toward Deen Al-Islam

In essence, the Jihadi Intifada - the return of Muslims to Ahlus Sunnah wal-Jamaah - has Alhamdulillah exposed the kuffar for what they are: hypocrites, liars, bullies, and dishonourable cowards. Their true nature has been revealed: in their torture of Muslims at Abu Ghraib and Guantanamo Bay; in their invasion and occupation of Iraq and Afghanistan; in their lies whenever they try to cover up their killing of Muslims as in their bombing of Afghanistan and Iraq. Their true nature has been revealed in their complete and utter arrogance which rivals if not surpasses that of Fir'uan - in demanding we accept their Tawagheet of democracy, their fallible manufactured laws, and worship what they worship and be as decadent as they are or they will invade our lands, occupy them, establish puppet rulers over us, and imprison us, or kill us for opposing them by doing our duty of Jihad Fee Sabilillah. Allah Subhanahu wa Ta'ala says:

“You who believe! What is wrong with you that you did not rush forth when called [to aid] the Way of Allah? Or is it that you love this planet so much - that you crave its comforts so much - that you forget the next life where such earthly things are revealed for the insignificant comforts they are?” 9: 38 Interpretation of Meaning

In addition, it was authentically reported that the Prophet (salla Allahu ‘alayhi wa sallam) said:

“A section of my community will continue to fight for what is honourable and overcome their opponents till the last of them fights against the Dajjal.” Abu Dawud, 14, 2478 Narrated Imran ibn Husayn

The Jihadi Intifada has also exposed the true aims, the true intent, of the kuffar toward Muslims. Their aim, their intent, is now to replace Deen Al-Islam with their own manufactured “moderate Islam” so that they can continue to dominate us, and continue to impose their ways, their Tawagheet, upon us. Allah Subhanahu wa Ta'ala says:

“Allah is the Wali of those who believe: from darkness, He leads them into the light, while those do not believe have, as their Wali, their Taghut so that they are led from light into darkness. For them, there is the Fire, where they shall dwell forever.” 2: 257 Interpretation of Meaning

Of course, being deceitful hypocrites, the kuffar use every means and every medium at their disposal to deny that they are engaged in a “war against Islam” insisting that they are only engaged in a “war against terrorists and extremists” - conveniently forgetting, of course, that they themselves are the greatest terrorists in the whole history of this world, having killed millions upon millions of people, world-wide in the last few decades alone. Of course, being deceitful, they - using that inept cleverness and hypocrisy founded on arrogance which will InshaAllah be one reason for their downfall - have so defined “terrorism” that it applies only to groups and organizations and individuals they dislike or are opposed to - for, according to their deceitful definition of “terrorism” a nation-State, such as Amerika, and its representatives, servants and lackeys, cannot commit “terrorism” or be held responsible for committing “terrorist acts”. [See Note 1, below.]

What the kuffar mean, of course, is that they are engaged in a war against those Muslims who refuse to bow down to the kuffar and who refuse to accept or worship the Tawagheet of the kuffar, such as “democracy” and the Ignorance, the kufr, that is the Taghut of the nation-State with borders defined by the kuffar and their lackey organization, the so-called United Nations.

As Muslims who seek to obey only Allah, we have to understand what the kuffar and their allies are doing - and good place to start are the words of the kuffar themselves, as given, for example, in the Rand reports about Islam. The first of these reports was entitled *Civil Democratic Islam: Partners, Resources, and Strategies* and it can be summarised as follows.

1) Support the modernists - spend billions of dollars aiding them, propagating their views, and creating organizations

and groups for them. Give them public platforms and deny these platforms to “fundamentalists”.

- 2) Encourage disagreements between modernists and “fundamentalists” and discredit “fundamentalists” in the Media, the Press, by for example encouraging journalists to circulate stories about their personal life, or calling into question their finances.
- 3) Encourage Sufism and the idea that Jihad means “inner struggle”.
- 4) Challenge “fundamentalists” - on the Internet, through books, the Media.
- 5) Encourage divisions among “fundamentalists”.
- 6) Support the idea that Religion and the State can be separate in Islam, and that Islam is compatible with democracy.

Here we can see the “dirty tricks” of the kuffar, as we can see how they intended, intend and do use the so-called “moderate” Muslims for their own, kaffir, ends - just as we can see the influence of the kuffar, the imitation of the kuffar, when we hear moderate “Muslims” speak or when we read their books or come across their effusions on the Internet, or when they defer to the kuffar and do the bidding of the kuffar and accept the Tawagheet of the kuffar. Thus do these so-called “moderate” Muslims aid the kuffar, against their brothers and sisters, in clear defiance of Allah Subhanahu wa Ta’ala, Who says:

“If you obey the Kafiroon, they will turn you away from your Deen and thus your own life will be a failure.” 3: 149 Interpretation of Meaning

“You who believe, do not take the Jews and Nazarenes as allies. They are allies of each other. If any of you takes them as allies, then he is one of them.” 5:51 Interpretation of Meaning

“The kuffar are your declared enemy.” ” 4: 101 Interpretation of Meaning

“Haqq has been distinguished from Baatil - and those who renounce and denounce Taghut and then believe in Allah have grasped that trustworthy hand-hold that never breaks.” 2:256 Interpretation of Meaning

Naturally, these particular kaffir Reports - and the kuffar in general - conceive and try to “understand” Deen Al-Islam through the terms, concepts and ideas that they themselves have manufactured and which they impose upon Reality, thus committing, in their Ignorance, kufr: that is, concealing the Unity, the purity, the numinosity of Tawheed. For they have manufactured artificial divisions, and made these into Tawagheet, which they are in thrall to, and which they use to judge people, and Deen Al-Islam, by.

In addition, the Report states: “The United States has three goals in regard to politicized Islam. First, it wants to prevent the spread of extremism and violence. Second, in doing so, it needs to avoid the impression that the United States is opposed to Islam.” Here again we see the manipulation, the lies, of the kuffar, and their apostate allies - pretending that they are not “at war with Islam”. And the gullible, manipulated, “moderates” have believed them, of course.

According to the second Rand report, the kuffar need to “identify the key cleavages and fault lines among sectarian, ethnic, regional, and national lines and to assess how these cleavages generate challenges and opportunities for the United States.” We can already see how, since this Report, the Amerikan government has exploited such divisions, in Iraq.

In effect, what such Reports provide us with is an insight into the workings of the kaffir mind. It is a devious mind, and the first principle of the kuffar is that their first priority is their own well-being, their own Western material prosperity and security. Their second principle is that everyone else - including, and especially, Muslims - are somehow inferior, a resource to be used and manipulated to ensure that the first principle is achieved. Thus, in the pursuit of their aims the kuffar are prepared to use - do use and have used - war, invasion, murder, killing, assassination, torture, “regime-change”, blackmail, economic sanctions, and whatever else they have to, all the while pretending to be champions of “freedom, “human rights” and democracy.

The sheer profane arrogance of the kuffar is laid-bare for all to see. Their sheer hypocrisy, their sheer contempt for everyone else, is clear - they will connive, lie, manipulate, terrorize, bully, to get their own way. Of course, they will sometimes cover some of this in fine sounding words or jargon, such as: “The Pentagon’s doctrine for psychological

operations specifically contemplates actions to convey and (or) deny selected information and indicators to foreign audiences to influence their emotions, motives, and objective reasoning. ... In various ways, perception management combines truth projection, operations security, cover, and deception, and psyops.” (Taken from U.S. Defense Department’s Information Operations Roadmap, a document approved by Donald Rumsfeld.) In plain words - Amerika will suppress information, manufacture lies, manipulate people using stories in the newspaper and Media, discredit individuals, glorify and promote others, stage “show trials” (or have its lackeys and puppet governments stage these) and generally act like some totalitarian regime, using propaganda to get its own way and to discredit its enemies.

Jihadi Intifada - A Never Ending War:

Given the aims, the intent of the kuffar - given their nature and character - what can we, as Muslims, do to resist their attempts to change our Deen, and to resist their demand that we bow down before them, accept their occupation of our lands, and become like them?

The answer is simple, and given to us by Allah Subhanahu wa Ta’ala, Who says:

“Will you not fight? Or is it that you are afraid of them? Rather - fear Allah most of all, if you do indeed believe.” 9: 13 Interpretation of Meaning

“Let those who would trade the life of this world for the life Hereafter fight in the Cause of Allah. And those who do fight in the Cause of Allah - whether they be killed or are victorious - will have bestowed on them, by Us, a great reward.” 4: 74 Interpretation of Meaning

In addition, as Sheikh ul-Islam ibn Taimiyyah (Rahimullah) said:

“It is agreed that it [Jihad] is obligatory to protect our Deen and what is sacred. The first obligation after Eeman is the repulsion of the enemy who demeans and insults our Way of Life and who interferes in our affairs.” (Refer to *Al Ikhtiyaraat Al Fuqaha* and *Fatawa Kubra* 4, 608)

Thus, we need to do the following:

1) Live according to Adab Al-Islam and follow the Sunnah of our beloved Prophet (salla Allahu ‘alayhi wa sallam). This means, for example, that we know and feel that we are part of the Ummah: It also means that we strive to act with honour - that we do not, for instance, spread gossip or rumours about our brothers and sisters, for as Allah Subhanahu wa Ta’ala says:

“Those who seek dignity and honour should know that they derive from Allah (alone).” 35:10 Interpretation of Meaning

“You who believe, if a dishonourable person [fasiq] comes to you with any news, verify it lest you harm people unwittingly and afterwards regret what you have done.” 49:6 Interpretation of Meaning

In addition, it was authentically reported that the Prophet (salla Allahu ‘alayhi wa sallam) said:

“He who believes in Allah and the Last Day should either speak honourably or be silent.” Muslim Book 1, 75

2) That we understand and know Deen Al-Islam - that we know the kuffar, and their tame apostates, and their “moderate” allies, for what they are. That we resist the attempt by the kuffar and their apostate lackeys to change Deen Al-Islam.

In practice, this means, for example, that we uphold *Al-wala wal-bara*. As Sheikh ul-Islam ibn Taimiyyah (Rahimullah) says:

“The testimony of Shahadah, there is no god but Allah, requires you to love only for the sake of Allah, to hate only for the sake of Allah, to ally yourself only for the sake of Allah, to declare enmity only for the sake of Allah; it requires you to love what Allah loves and to hate what Allah hates.” ibn Taimiyyah, *al-Ihtijaj bil-Qadar*, 6

In practice this also means that we do not view or strive to understand Deen Al-Islam through the Tawagheet of the kuffar - that is, that we do not use their kaffir terms, ideas or concepts to describe Deen Al-Islam. Thus we reject their terms such as “extremism”, “moderate”, “ideology”, “terrorism” and “religion”, and come to know Deen Al-Islam for the perfect, complete Way of Life that it is - a Way that thus rejects the Tawagheet of ddemocracy, of “human rights”, and refers everything, for judgement, to the Quran and Sunnah: to Allah Subhanahu wa Ta’ala and His Messenger (salla Allahu ‘alayhi wa sallam).

Thus, we think as a Muslim - we think Muslim: we do not think as the kuffar think, in their flawed, ignorant, terms, concepts and ideas.

“This is My path which is straight, true. Therefore follow it, and do not follow other paths all of which will lead you astray you from this, His Way.” 6:153 Interpretation of Meaning

“Judge between them by what Allah has revealed: do not give in to your own desires, and beware, for they will try to lead you astray, away from some of that which Allah has revealed. And if they turn away, there is the knowledge of their punishment by Allah for some transgression of theirs - and, indeed, there are many disobedient, rebellious ones [Fasiqun]. Do they seek to judge according to the ways of Jahiliyyah? The judgement of Allah is best - for those who sincerely believe.” 5:49-50 Interpretation of Meaning

3) That we participate in, or at the very least support, the Jihadi Intifada, for, as Allah Subhanahu wa Ta’ala says:

“Say to those of the dwellers of the desert who held themselves back: You shall soon be invited (to fight) against a people who are extremely arrogant; you will fight against them until they submit. And if you obey (in this), Allah will grant you an excellent reward, while if you turn away (from this) as you turned away before, He will punish you with a painful punishment.” 48: 16 Interpretation of Meaning

“And what is wrong with you that you do not fight in the Cause of Allah, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: “Our Lord! Rescue us from this place whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help. Those who believe, fight in the Cause of Allah, and those who disbelieve, fight in the cause of Taghut. So fight against the friends of Shaitaan.” 4: 75 - 76. Interpretation of Meaning

“Fight against those who do not believe in Allah, or in The Last Day, and who do not forbid that which has been forbidden by Allah and His Messenger, as well as those among the people of the book who do not acknowledge the Deen of Truth, and fight them until they pay the Jizya with willing submission.” 9:29 interpretation of Meaning

In addition, it was authentically reported that the Prophet (salla Allahu ‘alayhi wa sallam) said:

“If anyone meets Allah with no mark of Jihad, he will meet Allah with a flaw in him.” Al-Tirmidhi 3835, Narrated Abu Hurayrah

Jihad will continue against the kuffar until we have removed them from our lands, freed all Muslim prisoners, and established the Word of Allah Subhanahu wa Ta’ala. Allah Subhanahu wa Ta’ala says:

“You who believe! If anyone turns away from this Deen, then Allah will replace that person with many whom He loves, who love Him - those who are loyal to the Believers, stern toward the kuffar, who fight in the Way of Allah, and who do not heed the criticism of their critics. For this is the honour that He bestows upon whomsoever He wills - for Allah is The All-Knowing, The Infinite One. In truth, your champions are Allah, His Messenger, and the Believers - those who undertake As-Salat, who give Zakat and who submit [in loyalty to

Allah]. For whomsoever has Allah, His Messenger, and Believers as their Champion, are the ones who will achieve victory.” 5: 54-56 Interpretation of Meaning

4) That we resist any and all attempts by the kuffar to divide us - that we do not listen to them; that we are skeptical about everything they say, write or do. That we reject their Taghut of nation-States, and reject the Ignorance of judging people by their race, by their culture, by their wealth (or lack of it), by their so-called status.

It was reported that the Prophet (salla Allahu ‘alayhi wa sallam) said, “Fear Allah, and if a mutilated Abyssinian former slave is appointed as Ameer over you, listen to him and obey him, as long as he obeys, and applies to you, the Book of Allah.” Al-Tirmidhi 1628

Narrated Abu Hurayrah: The Prophet (salla Allahu ‘alayhi wa sallam) said: “Allah, Tabarak wa’tala, has removed from you the pride of Jahiliyyah and its boasting about ancestors. A person can be either an honourable believer or an ignoble sinner. You are sons of Adam, and Adam came from dust. Let the people cease to boast about their kin and kin-folk.” Abu Dawud, Book 36, 5097

In practical terms, resisting the kuffar means that we place the criteria of being Muslim - of Deen Al-Islam - over and above everything else. For us, what is important is submission to Allah Subhanahu wa Ta’ala. What is important is Taqwa; Adab Al-Islam.

Let us therefore remember Adab al-Khayr - which is an important and fundamental part of Deen Al-Islam - of which this is one, as narrated by Anas Ibn Malik:

“La yuminu ahadukum hatta yuhibba li-akheehi ma yuhibbu li-nafsihi.”

Furthermore, if there are disputes between us, we do not act like the dishonourable kuffar but instead like Muslims, and so apply Adab Al-Islam, and strive to remember what Sheikh ul-Islam ibn Taymiyyah (Rahimullah) wrote:

“Imam Ahmad Ibn Hanbal and Imam Abdallah Ibnul Mubarak said “In times of a dispute among the Ummah seek the opinion of the Mujahideen (on the battlefields) because the truth will be with them. Allah says ‘As for those who do Jihad for us, We assuredly guide them to Our path.’ ” (29:69). ibn Taymiyyah: Majmoo’ al-Fatawa, Volume 28, 442

Allah Subhanahu wa Ta’ala is sufficient for us - we turn to Him for help; we trust in Him. Deen Al-Islam is our culture; our Muslim brothers and sisters are our family; our land is wherever there is Shariah and Shariah only, and where there is bayah to an Ameer. Our loyalty, our duty, is to Allah Subhanahu wa Ta’ala and His Messenger, Muhammad (salla Allahu ‘alayhi wa sallam) and we fight for, live for, and are prepared to die for Allah Subhanahu wa Ta’ala and His Messenger, Muhammad (salla Allahu ‘alayhi wa sallam) in the hope InshaAllah of achieving Jannah, the goal of this mortal life of ours.

“In exchange for their lives and their goods, Allah has given those who believe Paradise. Thus will they fight in Allah’s cause, and thus will they kill, and be killed.” 9: 111

May Allah Subhanahu wa Ta’ala protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path.

28 Muharram 1428

Notes:

1) A kaffir definition of terrorism: “The calculated use of violence or the threat of violence to inculcate fear; intended to coerce or to intimidate governments or societies in the pursuit of goals that are generally political, religious, or ideological.” This most certainly applies to the actions of Amerika against the former Islamic Emirate of Afghanistan, as it does to their invasion and occupation of Iraq, and their threats to other Muslim lands: actions and threats which were and are nothing short of the tactics of the vicious, arrogant bully - “Do as we demand, or else we shall use lethal force to get our own way.”

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Myths and Lies of the Kuffar

Introduction:

All Praise and All Thanks are for Allah Subhanahu wa Ta'ala to whom we shall all return to be judged on The Last Day.

The following are brief comments and analysis of aspects of the ignorance of the kuffar, of some of their myths, lies and distortions in relation to Deen Al-Islam. Most of these comments have been taken (with the occasional slight addition) from various articles of mine, and more comments and analysis of other kaffir myths, lies and distortions will be added later, InshaAllah.

The Kaffir Myth of Moderate and Extremist Muslims:

This myth arises from the kuffar judging Muslims according to whether those Muslims accept or reject the West, and accept or reject the values and ways of the West. Those who accept the West, with all that this implies, the kuffar call "moderate Muslims". Those who do not accept the West - who refuse to accept the kaffir interpretation of Islam - the kuffar call "extremists", or "supporters of terrorism" or "terrorists", and the kuffar have manufactured laws which enable them to imprison these so-called "extremists" for their "intolerance and hate" and for their "glorification of terrorism".

In effect, the West, the kuffar, have set themselves up to define what is, and what is not, Islam, and what it is, or it is not, lawful for a Muslim to do, or speak, or write, anywhere in the world. They have manufactured, with the help of their tame and apostate Muslims, a so-called "moderate Islam" which basically views Islam as a religion, which accepts that this "Islam" is compatible with democracy, which accepts the kaffir Taghut of the nation-State, and which accepts that the Shariah needs "updating" so that the laws of this nation-State, where Muslims dwell, can and should include laws deriving from the ways, the categories, of the West. In addition, this "moderate Islam" accepts the kaffir definition of "peace", ignores the duty of Jihad, of reclaiming Muslim lands, and accepts that Muslims can and should live in "peace" with the kuffar.

However, we should not use the terms "extreme" and "moderate" in reference to Deen Al-Islam. Rather, we should use "obedience" and "error". A Muslim falls into error when they reject the timeless perfection of Deen Al-Islam, when they reject ruling by Shariah alone, when they ally themselves with the kuffar, when they imitate the kuffar by applying the terms, the concepts, the ideas, the Taghut, of the kuffar to Deen Al-Islam. Thus, if we use the terminology of the kuffar for the moment, then according to the correct definition just outlined, what the kuffar call "moderate Muslims" are Muslims who are clearly in error (if not apostates) while what the kuffar call "extremist Muslims" or "fundamentalists" are those who are obedient to Allah Subhanahu wa Ta'ala and who thus are true representatives of Deen Al-Islam.

The Kaffir Myth of Ideology and Islamo-Fascism:

A recent myth, propagated by the kuffar and based upon their ignorance, is that Islam is some kind of "ideology". Or, rather, that those Muslims who do not accept or who do not adhere to the "moderate" so-called "Islam" that the kuffar find acceptable (and which they have in large part manufactured and propagated) instead adhere to some kind of "Islamist ideology", which "Islamist ideology" the kuffar then categorise and label according to their own ignorant, fallible, manufactured, terms and ideas.

Thus, according to the kuffar this so-called "Islamist ideology" is "totalitarian" in nature and has, according to them,

similarities with "fascism" and even "National Socialism" and some of the more ignorant kuffar have gone so far as to describe this "Islamist ideology" by the term Islamo-fascism. The leaders of the kuffar, and their lackeys and followers, have gone even further and now use the term "Islamofascism" to describe that which they dislike, and fear, and that which they are fighting. This derives, in part, from their prejudice - their arrogant inability to see the world, and people as the world, and people, are. Instead of seeing and understanding the reality, the kuffar see the world and people in a distorted way, through their manufactured constructs, their fallible ideas and theories.

These labels which the kuffar direct at us - such categorization of us and of Deen Al-Islam - shows the utter failure, and the arrogance, of the kuffar yet again. For, despite their claims to be objective and rational, they are in thrall to their own subjective notions, concepts and ideas, which they project on Deen Al-Islam and Muslims, yet again failing to understand the simple fundamental and irreconcilable difference between Deen Al-Islam and the West. So, here it is again: Deen Al-Islam means simple humble honourable dignified obedience to only Allah Subhanahu wa Ta'ala and the perspective of Jannah, the liberation of Tawheed, whereas the West means slavery to one's hawah, the pursuit of unattainable illusive goals (such as personal happiness and "peace"); usury and debt and wage-slavery; hypocrisy; and the arrogant prejudice of believing that the West is superior.

In addition, the kuffar - and their tame moderate "Muslims" - write and talk about Islam as a "religion". Islam is a *Deen* - a complete and perfect Way of Life. Nowhere in the Quran does the word mazhab occur. Allah Subhanahu wa Ta'ala calls Islam a Deen, and therefore to be precise we should talk and write about Deen Al-Islam, and not about "Islam" as if Islam was a "thing" to be categorized according to the manufactured terms, ideas and concepts of the kuffar. There is no such thing, in Deen Al-Islam, as "religion" and "State" - there are only duties and obligations to Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam). There is only obedience to Allah Subhanahu wa Ta'ala. A "religion" is a manifestation of kufr, concealing as kufr does The Unity of Tawheed which lies beyond the ignorant division to which the kuffar have assigned and manufactured separate concepts such as "the State", "the nation", and "religion". Furthermore, the submission that is Deen Al-Islam is submission to Allah Subhanahu wa Ta'ala and His Messenger, Muhammad (salla Allahu 'alayhi wa sallam) - that is, it is not to "Islam" as if this "Islam" was some "thing" to be adhered to or identified with.

The Kaffir Myth of Human Rights:

What the kuffar call "human rights" are a manifestation of their Ignorance and their arrogance, for the basis for this concept, this idea, is the belief that human beings have these "rights", by their very nature, and that manufactured laws, governments, agencies and organizations - or "our leaders" - can "give" us these rights, or embody them, or protect them. In addition, this kaffir concept implies that we, as individuals, have or should have a "duty" to "obey" such laws, such governments, organizations, and such leaders since they embody or protect these "rights". However, according to Deen Al-Islam, this amounts to kufr: to insolence, to overstepping the bounds which Allah Subhanahu wa Ta'ala has set for us. It is a denial of our Muslim nature and a denial of the truth of Tawheed.

For Islam, "human rights" - individual "rights" - do not exist. For Muslims, there is only obedience, or disobedience. Muslims know that we, as individuals, only have duties and responsibilities - toward Allah Subhanahu wa Ta'ala; toward those who are the representatives of Allah Subhanahu wa Ta'ala on Earth (such as a Khalifah); toward our brothers and sisters; toward upholding Adab Al-Islam in our relations with non-Muslims.

According to Deen Al-Islam, Nature, and the Cosmos - all beings, every-thing, whether living, or inert, inorganic matter - are Signs of Allah Subhanahu wa Ta'ala, and one of the aims of our mortal existence is to seek to discover, know and understand these Signs, for by doing this we will come to understand Tawheed: that is, how all beings derive from The One, depend upon The One, and change only in accordance with what Allah Subhanahu wa Ta'ala decrees. Allah Subhanahu wa Ta'ala has gifted us with the faculty of reason that we may know, discover, these Signs.

Tawheed is knowing that we not only depend on Allah Subhanahu wa Ta'ala for everything, but also that it is for Allah Subhanahu wa Ta'ala alone to determine our duties, our responsibilities, our goals, our very way of life. We were

created, by Allah Subhanahu wa Ta'ala, as finite fallible beings, whose knowledge and understanding can never be complete or totally correct. Hence, we must rely on Allah, with this reliance being the essence of our very being: a manifestation of our true nature, as human beings.

That is, our natural state of being - that which expresses our purpose, our nature, that which is the meaning of our being - is to acknowledge and accept our reliance upon our Creator. This reliance is "submission to only Allah Subhanahu wa Ta'ala" and this is being Muslim, which is a return to our natural state, to our fitrah.

The quest for "human rights", the demand for "human rights" - for individual rights - negates, and covers-up, our true nature. It takes us away from our true, natural, relationship with our Creator, and this kaffir concept of "rights" is a Taghut, which they bow down to and expect others to bow down to. Allah Subhanahu wa Ta'ala says:

"Allah is the Wali of those who believe: from darkness, He leads them into the light, while those do not believe have, as their Wali, their Taghut so that they are led from light into darkness. For them, there is the Fire, where they shall dwell forever." 2: 257 Interpretation of Meaning

The Kaffir Lie of Peace:

For the kuffar, peace is the "happiness of the greatest number", personal happiness and contentment, or the tranquillity which can arise from lack of conflict

We Muslims do not view peace in the same way as the kuffar - or, rather, we should not view peace in the same way as them. For Muslims, peace is what Allah Subhanahu wa Ta'ala informs us it is. What others call peace, and how they define it, is therefore irrelevant for us. For us, peace is the peace of Jannah, and that state of being which arises from submission only to Allah Subhanahu wa Ta'ala.

Our goal is not to attain some state of "peace" on this Earth, or to strive for "peace" between nation-States; or to avoid conflict in the name of "peace". Our goal is obedience to Allah Subhanahu wa Ta'ala - to strive to do, and uphold and propagate, what is halal; to restrain from doing, to restrain others from doing, what is haram. Allah Subhanahu wa Ta'ala has said that there will be conflict, killing and violence:

"And there shall be conflict between you while you dwell, resting for a while, on Earth which shall provide for you." 2: 36 Interpretation of Meaning

"Let those who would trade the life of this world for the life Hereafter fight in the Cause of Allah. And those who do fight in the Cause of Allah - whether they be killed or are victorious - will have bestowed on them, by Us, a great reward." 4: 74 Interpretation of Meaning

"In exchange for their lives and their goods, Allah has given those who believe Paradise. Thus will they fight in Allah's cause, and thus will they kill, and be killed." 9: 111 Interpretation of Meaning

We are not striving for the same goal as the kuffar - our goal is obedience; the perfect, eternal, peace of Jannah. The so-called "happiness of the greatest number" is therefore irrelevant to us. The tranquillity which many of the kuffar, in their ignorance and delusion, seek is irrelevant to us. Our perspective is Jannah - not the illusions and the temptations of this world, not our personal happiness in this temporary mortal life, and not the "peace" of, or for, this world.

The Kaffir Myth of Progress:

Another of the fundamental errors of the kuffar - one more sign of their ignorance, their pride, their refusal to see the Unity of Tawheed behind the illusion of their manufactured divisions - is the error, the Taghut, of progress, and the "modernization" that is part of this.

The kuffar, in their ignorance, consider that we human beings, individually and collectively, should strive for "progress" and that this involves advancement, toward some abstract, or mythical - some manufactured - ideal or toward some state of being.

According to the kuffar, true progress primarily involves two things: (1) advancement toward their manufactured concept of "freedom" (see *Errors of the Kuffar, Part 1: The Kaffir Error of Freedom*) and (2) the acquisition of material wealth and material luxury. Some of the kuffar would add that progress also involves advancement toward, and the acquisition of, reason. Thus, according to the kuffar, people and their way of life can and should be judged by this kaffir criteria of progress - by the move from what they would call a more "primitive way of living" to what they would call a more "enlightened/civilized/material/prosperous" way of living. To achieve this, people must "modernize", as their ways of life must be "modernized".

The basis of this manufactured concept, this idea of the kuffar, is that life can, or should be, "better" - that there is, has been, should be, or could be, a movement, a change, toward this "better", defined as this "better" is by various assumptions concerning what is important about life, by assumptions about the meaning of human life itself.

The fundamental error here is the error regarding the meaning, the purpose, of our mortal life. For Muslims, the meaning of our life is to know, to submit to, to obey, our Rabb, Allah Subhanahu wa Ta'ala. The purpose of our lives is to strive for Jannah - to strive to attain the eternal life which can be ours in the Gardens of Paradise. Allah Subhanahu wa Ta'ala says:

"What your heart desires and your eyes delight in will be there in that Garden of Paradise you can inherit through your deeds in your life in this world." 43:71-72 Interpretation of Meaning

Unlike the kuffar, we do not view human existence in terms of "history" and "civilizations" (as defined by them) and thus as something causal, or linear, as some kind of struggle upward, or progress toward some idealized society, or struggle toward some ideal (such as "freedom") or toward some personal state of being. Rather, we view human existence in relation to Allah Subhanahu wa Ta'ala - in relation to Jannah.

This is a fundamental difference between us and the kuffar - and it is a difference which the kuffar do not understand, and which some Muslims, it seems, also do not understand, given their acceptance of the kaffir desire to "modernize Islam". For the kuffar desire us - even demand of us - that we adhere to their Taghut of progress; that we modernize Islam; that we accept their assumptions about life; that we accept their perspective, and use their terms, which use of such terms amounts to thinking like them, being like them, imitating them.

To be Muslim, is to reject the Taghut of "progress" - it is to reject the answers which the kuffar have manufactured in their attempts to explain the meaning and purpose of life. To be Muslim is to be concerned about Jannah - to be concerned about the Judgement of Allah Subhanahu wa Ta'ala. To be Muslim, is to obey only Allah Subhanahu wa Ta'ala. To be a kaffir is to be concerned about manufactured concepts, ideals, and ideas; to view people, and life, through the divisions which these create. To be kaffir is to reject Allah Subhanahu wa Ta'ala and to reject our true, Muslim, nature.

"Those who seek dignity and honour should know that they derive from Allah (alone)." 35:10
Interpretation of Meaning

In addition, as Allah Subhanahu wa Ta'ala says, all that is manufactured or devised or invented by us and of which we are so proud will pass away into nothing and be irrelevant when our soul (nafs) is brought before Allah Subhanahu wa Ta'ala to be judged and either rewarded with Jannah, or condemned to the Fire.

"And all that they devised will be removed from them" 10:30 Interpretation of Meaning

Thus, let the kuffar gloat about their "inventions" which have brought them "progress" and materialism and a wealth based on exploitation. In contrast, we look toward Jannah and concern ourselves with obeying Allah Subhanahu wa Ta'ala.

Whatever good that may have been written is from Allah Subhanahu wa Ta'ala, and whatever mistakes or errors have been made are from me. May Allah Subhanahu wa Ta'ala protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path, wa Allahu Alam.

Abdul-Aziz
20 Jumaada al-Thaani 1428

[Challenging the Kuffar](http://www.geocities.ws/abdulazizibnmyatt/Myths_and_Lies_of_the_Kuffar.html)

The War Against Islam

All Praise and All Thanks are for Allah Subhanahu wa Ta'ala to whom we shall all return to be judged on The Last Day.

The war which the kuffar have launched against our Deen is both a practical, armed, war involving the occupation of Muslim land and the creation of puppet regimes - as evident in places like Iraq, Afghanistan and Chechnya - and a war against our very Way of Life, evident in the desire of the kuffar to subvert and change our Deen, and have us accept their values, their perspective, their kaffir ways of living. According to that puppet of Zionism and Amerika, Blair: "This is war...We will not win the battle against this global extremism unless we win it at the level of values as much as force..." (Speech given to the World Affairs Council in Los Angeles, 1427 AH).

"The Jews and Nazarenes will never be satisfied with you until they have changed your way of life." 2:
120 Interpretation of Meaning

The Fundamental Lie:

The fundamental lie of the Zionist-Crusader alliance is that their values, their concepts, their ways of living, are superior to the values, concepts and ways of others, and that these so-called "Western" values, concepts, ideas, and ways are "universal". Thus spake Blair: "Ours are not Western values, they are the universal values..." (Speech of 23 Jumaada al-Awal 1424).

Thus, the West - its peoples just as much as its governments - seeks to impose these values, concepts, ideas, and ways upon others through force of arms, through occupation, through "education" and through spreading consumer-capitalism.

As Muslims, we know this lie for the lie that it is, as we know and understand the hubris, the arrogance, the dishonour, behind this lie, this innate Western prejudice. In essence, the kuffar have set themselves and their concepts, ideas, values and ways to compete with Allah Subhanahu wa Ta'ala - these kaffir things are idols, Taghut, which the kuffar bow down before and which they worship, or pretend to worship. What this amounts to in practical terms is their desire to replace the Way of Allah Subhanahu wa Ta'ala with the way of materialism, with man-made ideas, theories and concepts: it is an attempt to replace the sacred, the divine, the numinous.

Thus, everything that is part of Islam is compared by the kuffar to these Western Tawagheet, just as the kuffar interpret Islam, our Deen, from their kaffir perspective. Hence, the kuffar and their apostate lackeys and allies speak and write about the need for "democracy" within Islam; about the need for us to live divided according to the kaffir concept of the "nation-State"; about the need for us to live in "peace"; about the need to "modernize" Islam.

However, we Muslims know and accept that our Deen, that Islam, is complete and perfect, that it has been given to us by Allah Subhanahu wa Ta'ala, and that it is therefore superior to any and everything Western: that it is Islam, the divine Islam of Quran, Sunnah and Shariah, that represents what is right, just and universal, and that it is our duty to take this message of truth to others, to revert them to their true Muslim nature: to re-connect them with the simple beauty of Tawheed. When we cease to accept and act upon this fundamental truth, we nullify our Islam.

"This day I have perfected your Way of Life for you and completed My Favour upon you and have chosen for you as your Way of Life Al-Islam." 5:3 Interpretation of Meaning

"You will not find any people who believe in Allah and the Last Day, making friendship with and loving those who oppose Allah and His Messenger (salla Allahu 'alayhi wa sallam), even if they are their fathers or their sons or their kin-folk..." 58:22 Interpretation of Meaning

But the kuffar in their ignorant, bullying, dishonourable, arrogance want and demand that we abandon our pure, simple and perfect Way of Life. They want and demand that we abandon our simple honourable duty and loyalty to Allah Subhanahu wa Ta'ala and His Messenger and Prophet, Muhammad (salla Allahu 'alayhi wa sallam). They want and demand that we replace this loyalty and duty to Allah Subhanahu wa Ta'ala and His Messenger and Prophet, Muhammad (salla Allahu 'alayhi wa sallam) with loyalty and duty to their Tawagheet: loyalty and duty to their "democratic process"; to their "leaders"; to their "nation-States".

Thus, the kuffar demand that we accept the overlordship of the United Nations organization which they created and which uses kaffir concepts of law and so-called "justice", just as they demand that we accept their laws and this so-called "justice" of theirs. That is, the kuffar want the whole world to be ruled, to be governed, according to their ways, their system, their laws, as they want and demand that everyone, everywhere, submit to these things, on pain of invasion, war, sanctions, "regime-change", imprisonment, torture, and death.

Many, many Muslims have been deceived by the kuffar in such matters, and have accepted the supremacy of such entities as this "United Nations" and its alleged "peace-keeping role". However, what the kuffar mean by "peace" is not what we Muslims know is peace. Yet again, the kuffar are intent on subverting Islam - intent on imposing their concepts, their values, upon us. In practical terms, by "peace", the kuffar mean surrender to them, surrender to their ways, to their values, to their materialism. For the kuffar, their definition of "peace" is the one we should and must accept, and they regard their definition of it as "universal" - for them, peace is a concept, or ideal, which implies the possibility of diverse peoples with diverse ways of life living in some kind of pacifist harmony so that something akin to "the happiness of the greatest number" is possible.

However, for Muslims peace is submission to Allah Subhanahu wa Ta'ala, the safety which Allah Subhanahu wa Ta'ala alone can provide, and the peace of Jannah.

"And this (Islam and the Quran) is the straight path of your Rabb. For those who take heed of Our clear revelations there shall be that dwelling which is peace (Jannah). 6:126-7 Interpretation of meaning

The same applies to the notion of what is right, what is good. The kaffir definitions of such things are irrelevant, for us as Muslims. Good, in the context of Islam is what is right, according to Quran and Sunnah: it is what Allah Subhanahu wa Ta'ala commands us to do. Thus a "good" law is a Shariah law; a "good" punishment for particular bad deed is a Shariah one, such as cutting off the hand. A "good" deed is one which pleases Allah Subhanahu wa Ta'ala. For Muslims, this is beginning and the end of the argument. Islam, our Deen, is the answer.

"Whomsoever seeks a Way of Life other than Islam, it shall not be accepted, for in the life to come they shall be the ones who have lost." 3:85 Interpretation of meaning

"Do not follow anyone except he who adheres to your Way of Life." 3:73 Interpretation of Meaning

"Haqq has been distinguished from Baatil - and those who renounce and denounce Taghut and then believe in Allah have grasped that trustworthy hand-hold that never breaks." 2:256 Interpretation of Meaning

Furthermore, for us there is only Dar al-Harb and Dar al-Islam. There is only Kufr and Islam. There is only Tawheed and Ignorance. There is only the implementation of Quran and Sunnah in a Khilafah ruled by an Ameer according to Shariah and Bayah. We do not need, and should not accept, the kaffir division of the world into petty "nation-States" ruled according to their Taghut named "democracy".

"This Ayah [2:30] is evidence regarding the Imaam - Khaleefah - to whom there is loyalty and obedience because there is unity through him to the word [kalam Allah], and because he makes real the laws [Ahkam] of the Khilafah. There is no difference [of opinion] in the Ummah regarding this obligation, nor any between the Imaams." Tafseer ul-Qurtubi (264,1)

The truth is that we as Muslims do not accept that there should be a kaffir-type "peace" in the world: we do not, should not, strive for a world where this kaffir-type "peace" exists. We accept that this life of ours, on this world, is a gift, a test, from Allah Subhanahu wa Ta'ala - that it is only temporary, and a means whereby we can gain the eternal, genuine, peace that is Jannah. We accept that there will be conflict, on this Earth, for as Allah Subhanahu wa Ta'ala says:

"And there shall be conflict between you while you dwell, resting for a while, on Earth which shall provide for you." 2: 36 Interpretation of Meaning

"The life of this world is nothing - only play and amusement. What is best is the dwelling in the Life-to-Come - for those who possess Taqwa." 6:32 Interpretation of Meaning

"Let those who would trade the life of this world for the life Hereafter fight in the Cause of Allah. And those who do fight in the Cause of Allah - whether they be killed or are victorious - will have bestowed on them, by Us, a great reward." 4: 74 Interpretation of Meaning

"Every soul shall taste death. We shall try you in good and bad ordeals, and to the Unity you shall return." 21:35 Interpretation of Meaning

The Lie of Extremism:

It has become common for the kuffar - and their apostate allies and lackeys - to describe those Muslims who oppose their plans and their war against Islam as "extremists", and to describe as "moderate" those Muslims or apostates who are their allies or who support their plans to subvert Islam, or who are indifferent to these plans.

Thus, the kuffar - and their apostate lackeys - repeat the lie that their war is a war "on extremism" and not a war on Islam. This is a fundamental lie - which has deceived some Muslims - for two reasons. First, because what the kuffar define as "extremist" or as "moderate" is irrelevant to us, as Muslims, and, second, because the real intent of the kuffar is to dominate us and to change our values, our way of life: to have us bow down to what they worship, or pretend they worship, such as the Taghut of democracy, the Taghut of the "happiness and prosperity" of the greatest number, and the Taghut of "material progress". Allah Subhanahu wa Ta'ala says:

"In truth We have sent Messengers to every people with a warning for them to submit only to Allah and so reject the Taghut." 16:36 Interpretation of Meaning

"Allah does not forgive that partners should be set up with Him to be obeyed, even though - if He pleases - He forgives whom He pleases everything else, for whomsoever sets up partners with Allah in obedience, has most certainly manufactured a grievous error. " 4: 48 Interpretation of Meaning

This desire, by the kuffar, to change our Deen was admitted recently by Blair, that puppet of Bush, who said: " [This] is an elemental struggle about the values that will shape our future...We committed ourselves to supporting moderate, mainstream Islam... What is more, in doing this, we widened the definition of reactionary Islam."

Thus, the kuffar decide, in their profane arrogance, what is, and is not "extremist" and "moderate" and "reactionary" - using their values, their concepts - and strive to impose that upon us, and so divide Muslim against Muslims, and so try to subvert our Deen.

The truth is that such kaffir definitions have no meaning for us - or should have no meaning for us - because our criteria for what is right, for what is moderate, for what is extreme, is obedience to Allah, and a desire to judge only according to the Quran and Sunnah. Thus, a moderate Muslim, according to our Deen, is a Muslim who obeys only Allah Subhanahu wa Ta'ala, who submits only to Allah Subhanahu wa Ta'ala, who strives to depend upon only Allah Subhanahu wa Ta'ala, who relies only on Allah Subhanahu wa Ta'ala, who puts their trust only in Allah Subhanahu wa Ta'ala, and who strives to judge everything, and every person, according to Quran, Sunnah and Shariah and these alone. An extremist Muslim, according to our Deen, is someone who has deviated from the clear and simple guidance of Islam - someone who judges other than by Quran, Sunnah and Shariah, someone who relies upon something other than Allah Subhanahu wa Ta'ala, someone who betrays their brothers and sisters to the kuffar, someone who takes the kuffar as friends, allies and helpers, in clear defiance of Allah Subhanahu wa Ta'ala:

"You who believe, do not take the Jews and Nazarenes as allies. They are allies of each other. If any of you takes them as allies, then he is one of them." 5:51 Interpretation of Meaning

The Lie of Justice:

The kuffar demand that we submit to their imperfect, man-made laws, and accept their "justice" which derives from those laws and from the judgement of some kaffir judge or some kaffir Jury. They also believe that their laws, and their so-called "justice" is superior, right, "universal" - that these things should and must be applied to everyone, everywhere, and that the agents and officials of this kaffir law and this kaffir "justice" have the right to go anywhere and arrest, detain, imprison, torture, anyone, anywhere.

That is, these things are another example of the Tawagheet of the kuffar, which they demand and accept we obey and bow down before. This is insolence; ignorance. However, as Muslims we know and accept that the only justice that can exist on this Earth is the justice manifest in and through Shariah, for Shariah is a way to Allah Subhanahu wa Ta'ala. We also know and accept that the only true justice arises from the judgement of Allah Subhanahu wa Ta'ala, which we cannot escape from.

Thus, and for example, when the so-called leaders of the kuffar, some years ago, were demanding that the Taliban hand-over Sheikh Usama Bin Muhammad Bin Ladin (hafidhahullah) they

Sheikh Usama Bin Muhammad Bin Ladin

(hafidhahullah)

Sheikh Usama Bin Muhammad Bin Ladin

(hafidhahullah)

Sheikh Usama

Bin Muhammad Bin Ladin (hafidhahullah)

to define - *for the whole world, and especially the Muslim world* - what is lawful, and what is unlawful as they are using, and have used, their military force, and their economic power, to starve, kill, capture, humiliate or imprison anyone who defies them and their laws, as they have and will invade any land to get their own way, all the while trying to fool people, through lies, hypocrisy and propaganda, that they have a right and duty to do this because they represent the so-called "universal" values, which are enshrined in their Tawagheet.

The Lie of Terrorism:

Not content with striving to bully Muslims into accepting their values, their Tawagheet, into accepting the invasion and occupation of their lands, into accepting the killing, humiliation and torture of hundreds of thousands of Muslims, the kuffar have invented the lie of "terrorism" - accusing those who oppose them, those who refuse to bow down to their Tawagheet, of being "terrorists", even though, according to their own definition of that concept, they themselves are the biggest terrorists in the world. For they bomb people, killing men, women and children by the thousands; they bomb and destroy people's homes; they humiliate people, old and young alike; they torture them; they use violence in pursuit of their aims; they systematically strike fear and terror into people through their brutality and their weapons of war, and through their threats to use such things.

In truth, there is no war on "terror" by the West. There is only the kuffar of the West striving to impose their ways, their Tawagheet, upon Muslims - by war, by propaganda, by blackmail, by torture, by violence, by humiliating our brothers and sisters, by imprisoning our brothers and sisters for opposing this campaign.

Furthermore, this kaffir term, terrorism, is and should be irrelevant to us, as Muslims. We should not fear this term, this concept; we should not even care about it - for its use by the kuffar and their apostate allies is just one more kaffir tactic in their war against our Deen. We must be quite clear that to use this term, to judge by it, is to imitate the kuffar . What we must do in this respect - the only thing to do, the Muslim thing to do - is to judge according to the Quran and Sunnah, and these alone.

Allah Subhanahu wa Ta'ala says:

"To counter them, use whatever force you can, including steeds of combat, that you might strike fear into the enemies of Allah who are your enemies." 8:60 Interpretation of Meaning

"It is only the Shaitan who causes you to fear his awliyaa [supporters and friends]. Do not fear them; rather, fear Me, if you are indeed of the Believers." 3:175 Interpretation of Meaning

"Will you not fight? Or is it that you are afraid of them? Rather - fear Allah most of all, if you do indeed believe." 9: 13 Interpretation of Meaning

The Lie of the Jumaadi Al-Thaani Attacks:

One of the basic lies of the Zionist-Crusader alliance - repeated and used by their apostate lackeys - is that the current conflict began with the Jumaadi Al-Thaani 1422 attacks in Amerika. For instance, according to that Zionist-American puppet Blair: "The purpose of the provocation that began the conflict was clear..."

However, the truth is that the conflict began decades earlier - over a century ago - with Western colonialism and intervention in Muslim lands, and with the creation of puppet regimes in places like Egypt. Following the so-called First World War, the West created, in Al-Sham, petty "nation-States" thus imposing their Tawagheet upon the Muslims. Since then, the kuffar have consistently and often ruthlessly interfered in the affairs of the Muslims in that region and elsewhere - especially by creating the Zionist entity and thus displacing millions of Muslims and subjecting millions of Muslims to a brutal occupation, to daily humiliation.

This brutal interference in our affairs has cost the lives of millions upon millions of Muslims - from Al-Sham to Sheeshan; from North Africa to Afghanistan and beyond. How many tens of thousands - hundreds of thousands - of Muslims were and are languishing in prisons in kaffir lands, in the lands of the apostate lackeys of the kuffar because the kuffar and their apostate lackeys considered these Muslims a threat to the kaffir-created *status quo*?. How many hundreds of thousands of Muslims were starved to death - before the Jumaadi Al-Thaani Attacks - in the kaffir-created nation of Iraq through kaffir-imposed sanctions?

It was the policy and attitude of the West, over eighty to one hundred and more years, which gave rise to the Jumaadi Al-Thaani Attacks, as it is the continuation and expansion of this same policy of interference, the same desire to change and subvert, to "modernize", Islam, which makes the West a legitimate target in the eyes of many Muslims. Allah Subhanahu wa Ta'ala says:

"If anyone attacks you, then retaliate and attack them in the way that they have attacked you." 2: 194
Interpretation of Meaning

But the kuffar, in their arrogance, in their dishonour, continue to repeat their lies - as many of the kuffar themselves, in their ignorance, believe these lies. Now, the kuffar want and demand that we Muslims also accept, believe in, such lies. But we know the truth, even given the sustained, massively-funded, five-year long world-wide propaganda campaign which the kuffar have launched, for, as our Rabb says:

"We are rid of you and what you bow down before - and between you and us there will be hatred and fighting until you accept Allah and Allah alone." 6:4 Interpretation of Meaning

Our Muslim Duty:

Our Muslim duty derives from one simple thing: from a complete submission to Allah Subhanahu wa Ta'ala. We have a duty to obey Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam); a duty to encourage good and to forbid what is wrong, defined as these are by Islam alone, by the perfect Way of Life which Allah Subhanahu wa Ta'ala has revealed to us. We have a duty to undertake Jihad, in defence of our brothers and sisters, and to regain Muslim lands. We have a duty to reject the Tawagheet of the kuffar. We have a duty to do these things, however hard, difficult and dangerous it is for us, and whatever the consequences. Allah Subhanahu wa Ta'ala says:

"You who believe! What is wrong with you that you did not rush forth when called [to aid] the Way of Allah? Or is it that you love this earth so much - that you crave its comforts so much - that you forget the next life where such earthly things are revealed for the insignificant comforts they are?" 9: 38

"In exchange for their lives and their goods, Allah has given those who believe Paradise. Thus will they fight in Allah's cause, and thus will they kill, and be killed." 9: 111 Interpretation of Meaning

One of the fundamental, most basic, differences between us and the kuffar is that our perspective as Muslims is, or should be, Jannah. That is, that we see this brief life as but a test, a means - a path to Jannah. To achieve Jannah - the goal of our very life here on Earth - we must be prepared to sacrifice everything, and to reject everything that our Rabb says we should reject. This is our great strength, as Muslims, and it is strength which the kuffar fear, which is why they are striving so hard to change our Deen, to have us bow down to their Tawagheet - to have us reject the simple beauty, the simple purity, of Islam. They envy, fear and despise this purity of ours - and the dignity that arises from a simple and humble submission to Allah Subhanahu wa Ta'ala - which is why they delight in humiliating us, in torturing us, in invading our lands, in killing us, in trying to change us and our Deen. But as Allah Subhanahu wa Ta'ala says of the true believer:

"They never lost their belief despite all that happened to them in Allah's Way, and neither did they weaken nor dishonour themselves. And Allah loves as-Sabireen (the patient ones)." 3:146 Interpretation of Meaning

Our choice is a simple one: obey and submit to only Allah Subhanahu wa Ta'ala, or obey and submit to the kuffar, and bow down before their Tawagheet.

"Do not believe that those who are killed in the Way of Allah are dead. Rather, they are alive, fulfilled, and with their Rabb. They rejoice because of what Allah has bestowed upon them in His generosity. They rejoice because of those who have not yet joined them, but have been left behind - that no fear, no grieving should come to them. They rejoice because of the favour that Allah has shown them in His mercy: for no dishonour touched them and Allah always rewards the Believers. Thus for those who heard and answered (the Call of) Allah and His Messenger Muhammad after harm touched them - for those of them who did honourable deeds and feared Allah - there will be the best reward of all." 3: 169-172 Interpretation of Meaning

Narrated Abu Da'ud: The Prophet (salla Allahu 'alayhi wa sallam) said: "Whoever loves for Allah, hates for Allah, gives for Allah, and withholds for Allah, is correctly striving for the Deen." [Refer to Sheikh ul-Islam ibn Tamayyah: *Al Furqan bayana Awliya ar Rahman wa awliya ash-Shaitan*, ch. 2]

Abdul-Aziz ibn Myatt
19 Rajab 1427

Errors of the Kuffar:

Part 2 - The Kaffir Errors of Civilization and Progress

All Praise and All Thanks are for Allah Subhanahu wa Ta'ala to whom we shall all return to be judged on The Last Day.

Continuing our study of the errors of the kuffar, let us consider here "civilization", and progress, according to the understanding of the kuffar and according to Deen Al-Islam.

The Kaffir Error Regarding Civilization:

1) The View of the Kuffar

According to the current head of the infidels, civilization is "the way of life enjoyed by free nations". (Speech by Bush on the occasion of the fifth anniversary of the Jumaadi Al-Thaani attacks.) That is, the kuffar now define civilization so that "civilization" applies to them, but not to those they are currently fighting (the Muslims) because these Muslims, according to this particular kaffir and his lackeys such as Blair, "hate and despise and want to destroy" these so-called "free nations" and the so-called "freedom" which the kuffar insist they represent.

Furthermore, implicit in this kaffir definition of civilization is arrogance and bigotry - the assumption that the kuffar, and their civilization are superior, and have some kind of moral duty to "civilize" other people - to bring civilization and "freedom" to such people (such as the Muslims).

In addition, this kaffir definition implies the kaffir concept of "nation-State" which concept has been responsible for appalling death, suffering and conflict in the last one hundred and fifty years. In their arrogance and bigotry, the kuffar brought this concept to Muslim lands and imposed it upon Muslims by force, by war, by invasion, by economic blackmail. Now, the kuffar are fighting Muslims to keep the nation-States - such as Iraq - they have manufactured in places like Al-Sham. The death toll - caused by the West in the last hundred and fifty years or so - amounts to well over 160 million people.

In their arrogance and bigotry, the kuffar also decide what is, or is not, an acceptable nation-State; what is, or is not, a so-called "legitimate State". That is, the kuffar have given to themselves, and their manufactured organizations, the right to "recognize" a nation-State and reward it, or to not "recognize" it, and to threaten, like a bully, and impose sanctions upon, and starve the population of, or invade, any nation-State it does not recognize or does not like. Furthermore, they manufacture laws - and have their manufactured organizations, such as the so-called United Nations, manufacture laws - to give this arrogance and bigotry of theirs the appearance of law.

Thus, the kuffar - in their supreme arrogance and bigotry - decide what civilization is, as they impose, by force, blackmail, sanctions, and the kaffir-law of kaffir-organizations, the concept of the nation-State upon others, and then determine, in their effort to keep their dominance over such nation-States, when, if and on what terms such nation-States can be recognized. Should any new, or old, manufactured nation-State not "play the game" by the rules manufactured by the West - should they want freedom from Western domination and influence - then the West will invade that nation-State, impose sanctions upon it (or have its lackey-organizations impose sanctions on it), use political and economic blackmail (and "aid") to bring it back-into-line, or set about "regime-change" in that nation-State so that a ruler, or government, subservient to the West can take, or achieve, power. After invasion, after sanctions, after regime-change - after the devastation and destruction they cause and their lackeys and helpers cause - the West will begin "rebuilding and development projects" in an attempt to win over "the natives", in an attempt to win "hearts and minds".

In effect, the West behaves like a bully to get its own way, and to impose its values, its concepts, its "civilization", upon others, believing in its arrogance, insolence and bigotry that its way of life, its peoples, are superior. Allah Subhanahu wa Ta'ala says:

"Do not walk on the Earth with insolence." 17: 37 Interpretation of meaning

The utter hypocrisy and arrogance and bigotry of the kuffar is shown by the fact that it is they who also deem who is and who is not a soldier and who therefore gets the protection of their manufactured law if and when these enemy soldiers are captured. Those the kuffar deem are not soldiers, they call "enemy combatants" - or something - and treat them outside of their own law. That is, they basically get to decide what is and what is not legal, how people should be treated - as they can make terms up, and manufacture new laws to "legalise" their actions and their treatment of people.

Thus, they can kidnap, imprison, torture and keep detained for months and years thousands upon thousands of Muslims - according to some estimates detaining as many as 14,000 Muslims from places like Afghanistan and Iraq in a world-wide network of secret camps and prisons.

In effect, the kuffar - in their arrogance and bigotry - believe they are "above the law" just as they, in their utter hypocrisy, will manufacture some new law, or change some existing law of theirs, or have their lackey organizations manufacture some new law, to give their actions the appearance of legitimacy, at least in their eyes and in the eyes of their savants and lackeys.

This is the truth about Western "civilization" - the truth concerning its arrogance, bigotry and hypocrisy; the truth about the suffering and deaths it has caused, world-wide, for well over a hundred years, in its pursuit of imposing its manufactured nation-State, and its values, and its way of life, upon others

2) The Way of Life of the West

What is this "way of life of the West" that the kuffar are so proud of, which they enjoy, and which they insist on exporting to others? Basically, it is the way of materialism, of sexual license; of personal indulgence; of manufactured laws fashioned according to abstract political ideas; the way of the rule of corruption and the way of hypocrisy, arrogance, pride and bigotry. It is the way that regards nothing as sacred - except the pursuit of power, wealth and influence and the use of power and influence in pursuit of personal and/or manufactured goals.

It is the way of the bully, exemplified by Amerika whose government, armed forces and people strut about in their arrogance, pride and conceit. It is the way of an artificial, manufactured, "progress" which sets up abstract goals - such as "modernization" - and which uses its armed forces, its propaganda, and its wealth, to impose this "modernization" upon others. This is the bully that bleats about the "terror" of Muslims killing nearly three thousand people in the Jumaadi Al-Thaani attacks and yet which kills, in just three months of bombing, over four thousand civilians in Afghanistan in 1422 AH, which starved an estimated one hundred thousand children to death in Iraq due to its pre-invasion sanctions, and which is responsible for the killing of at least three thousand Muslims during the seize, bombardment and destruction of Falluja in 1425 AH. This is the bully that holds tearful operatic-type commemorations of the few thousand killed during the Jumaadi Al-Thaani attacks and which ignores the deaths of the hundreds of thousands of Muslims which it, in its arrogance and through its sanctions and invasions and occupations, has caused.

The way of the West is the way that trains its military personnel to be full of pride and arrogance - as was so evident in their brutal treatment of Muslim men, old and young, which they rounded up in Iraq and which they forced to their knees, or to lie on the ground with an Amerikan boot on their necks, and which Muslims they then hooded and took away for interrogation and which Muslims they often held, without trial for months or even years. A pride and arrogance so evident in the humiliation of Muslims by Amerikans in Bagram, in Guantanamo Bay, in Abu Gharib and

elsewhere.

The way of the West is the way that trains its military personnel to obey without question an abstract, manufactured "chain of command" - which trains them to kill some abstract enemy in an insensitive way, as when troops were filmed in Afghanistan shooting Muslims from a helicopter as if it was some video game. This is the way which trains its military personnel, and its people, to have pride in its military, economic and technological accomplishments, and which exalts the might of the individual, the achievements of the individual, the pride of the individual - the pride, the achievement, of the artificial nation it has manufactured through oppression, exploitation, injustice.

True, the West has material wealth and some superiority in terms of military hardware. But for all its wealth, arrogance, pride and military hardware it has not been able - Alhamdulillah - to defeat a few thousand Mujahideen in places like Iraq and Afghanistan. True, the West has technology and the power of global Media to spread its message, its propaganda and its lies - but for all this technology and for all its Media and for all its money it has not been able to persuade or manipulate or brainwash hundreds and hundreds of thousands of Muslims, world-wide, to support it or to renounce their belief in Jihad and in the authentic Islam of Ahlus Sunnah wal Jammah. Allah Subhanahu wa Ta'ala says:

"You who believe! If anyone turns away from this Deen, then Allah will replace that person with many whom He loves, who love Him - those who are loyal to the Believers, stern toward the kuffar, who fight in the Way of Allah, and who do not heed the criticism of their critics. For this is the honour that He bestows upon whomsoever He wills - for Allah is The All-Knowing, The Infinite One. In truth, your champions are Allah, His Messenger, and the Believers - those who undertake As-Salat, who give Zakat and who submit [in loyalty to Allah]. For whomsoever has Allah, His Messenger, and Believers as their Champion, are the ones who will achieve victory." 5: 54-56 Interpretation of Meaning

3) The View of Deen Al-Islam

What is the view of Deen Al-Islam in respect of civilization, as defined by the kaffir Bush, above, and in respect of the various, different and sometimes diverse, definitions of civilization given by other kuffar? First, we need to understand that the various and sometimes diverse definitions of civilization, given by the kuffar, are irrelevant for us because such definitions (see Note 1) represent their view, their perspective, based as these are upon their subjective and manufactured ideas, concepts and values. All such things are, for us, kufr - a concealment of the reality of the simple and perfect submission and obedience which is the essence of Unity, of Tawheed, and which express our true nature, our fitrah, as human beings, and which guide us toward the true purpose of our mortal lives, which is Jannah. Allah Subhanahu wa Ta'ala says:

"And this (Islam and the Quran) is the straight path of your Rabb. For those who take heed of Our clear revelations there shall be that dwelling which is peace (Jannah). 6:126-7 Interpretation of Meaning

The difference between us is that the kuffar manufacture subjective and abstract concepts, categories, theories and ideas which they use to understand or interpret things. That is, they create divisions, where none existed or should exist, and they project these manufactured divisions onto people and the categories they have invented. Thus, their manufacture of the idea of the nation-State - and of the division between State and what they call religion, as well as, of course, the manufactured concepts of "religion", and "philosophy". They then manufacture an idealized concept called "democracy" which they consider as the best, the superior, way for their nation-State.

In contrast, for Deen Al-Islam there is only Tawheed or Kufr. That is, only At-Talazum or division, for Deen Al-Islam

makes no distinction, for instance, between Shariah and Aqeedah; between what the kufr would call "the laws of the State" and what they would call "religion". For Muslims, Shariah and Aqeedah are both aspects of submission, of Islam: for they are joined, inseparable, and cannot be divorced from each other as the kuffar desire us to divorce them. To separate them, would be kufr, and nullify one's Islam.

"Allah does not forgive that partners should be set up with Him to be obeyed, even though - if He pleases - He forgives whom He pleases everything else, for whomsoever sets up partners with Allah in obedience, has most certainly manufactured a grievous error. " 4: 48 Interpretation of Meaning

The conflict between the arrogance, the pride, of the West, and between Muslims who submit in obedience to only Allah Subhanahu wa Ta'ala is a conflict between division and unity; between reverence of the sacred, and profanity; between pride and submission; between honour and arrogance. Thus, in contrast to the military personnel of the West - of the kuffar - the Mujahideen seek to humbly and simply do their duty to Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam), as they give their bayah, their allegiance, only to those who act according to the the Quran and Sunnah: who follow Adab Al-Islam. That is, who strive to be honourable, courageous, modest and humble - those who bow down in complete submission to Allah Subhanahu wa Ta'ala, as do the Mujahideen themselves. This contrast between the humble, devout - the pure - Mujahideen, acting out of love for Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam), is in stark contrast to the brutal, prideful, arrogance of Amerikan, and other kaffir, soldiers, and simply and beautifully shows the difference between the way of the West and Deen Al-Islam: between the true civilization which arises from and because of Deen Al-Islam, and the false civilization which the kuffar claim for themselves.

According to Islam what is civilized arises from obedience to Allah; from Adab Al-Islam; from Shariah; from observing the limits set by Allah Subhanahu wa Ta'ala. Allah Subhanahu wa Ta'ala says:

"And He [Allah] has set up the balance [of Justice and Honour] in order that you may not transgress this balance. So observe this balance with honour - do not stop short of this measure." 55: 7-9 Interpretation of Meaning

"Allah is with those who restrain themselves and those who do what is honourable." 16:128 Interpretation of Meaning

The kuffar know no limits; they have no honour. They respect no limits other than those which they manufacture in their own interest and which they can and do change when it suits them, and which they can and do ignore, when it suits them, and which they then lie about. The kuffar bleat about "freedom", and about the "freedom" they claim to uphold, yet lie again and again about what they do - as they lied about the bombing of Khanabad near Kunduz and as they lied about the bombing of Falluja and the use of white phosphorous in Falluja - and when caught out they amend their story, or use propaganda and Media manipulation or shyster-speak in an attempt to cover their tracks, or explain away their conduct, as they did about the killing of Zaid Imad Ghazal Ibrahim al-Ruba'i and Tamir Alber Kasira in al-Mansur, and the killing Muhammad Subhi Hassan al-Qubaisi in Hay al-Jihad, and the killing of many, many others in many other places. The kuffar bleat about this "freedom" of theirs, yet have to have tame, "embedded" journalists cover their invasions and their battles and their skirmishes, as they seek to shut down, or bomb, or severely restrict alternative sources, or even jail a person for daring to show television pictures they did not want shown, as they did in the case of Javed Iqbal. In truth, they act like the totalitarians they claim, in their double-speak, their shyster-speak, their kaffir-speak, to despise.

All this arises from their lack of humility, from a lack of morals - from a lack of Adab; from a failure to know, understand and respect the sacred, the divine. Instead of knowing their weakness, their fallibility, their fitrah, they consider themselves superior, right, just, and place their trust in their weapons, in the power and influence of their

Media; they place their trust in their wealth; in their armed forces, in the Taghut of their manufactured nation-States which they bow down to, which they obey, and to which they give their loyalty and their obedience. In brief, they are not only uncivilized; they are uncultured; uncouth, mere barbarians.

In contrast, Muslims who submit to only Allah Subhanahu wa Ta'ala represent civilization and culture because, as Muslims, they know their fallibility, their weakness, as they know that whatever they achieve is not due to their own individual prowess or ability - but due to Allah Subhanahu wa Ta'ala. For the simple truth about civilization is that it arises from manners, from Adab, from honour - from observing limits (hudood). It is about personal and social behaviour; about humility; about knowing that one day we will be judged and held accountable by a Supreme Being for what we do, and say, and for what we did not do or did not say. Civilization is not about the manufactured kaffir concept, the myth, of "freedom". It is not about progress, or wealth, or material luxury or personal indulgence. It is about the sacred, the numinous, about God - about Allah Subhanahu wa Ta'ala - and about having the humility, the wisdom, the honour, to know and acknowledge our true place, our fitrah. It is about respecting what is sacred.

Deen Al-Islam provides us with the best, the perfect, guides to how to behave - it sets limits for us, in public and in private, through Adab Al-Islam and Shariah. It restores us to our natural state, our natural being, to our fitrah - which is to know, to submit to, our Rabb. It enables us to dis-cover that which each and every Taghut conceals. It restores us to The Unity, and liberates us from the manufactured divisions of Jahiliyyah, of kufr.

In brief, Islam is civilized; the West is barbaric. But of course the kuffar in their delusion, in their ignorance, in their pride, cannot and will not accept this. But their actions these last hundred years - and especially since the Jumaadi Al-Thaani attacks - have revealed their true nature, despite their attempts to hide this by their lies, their deceit, their Media manipulation; despite their attempts to intimidate people; despite their attempts to gain lackeys and influence by throwing their money about; despite their attempts to silence their opponents by imprisoning them, killing them, and invading their lands.

The Kaffir Error of Progress:

Another of the fundamental errors of the kuffar - one more sign of their ignorance, their pride, their refusal to see the Unity of Tawheed behind the illusion of their manufactured divisions - is the error, the Taghut, of progress, and the "modernization" that is part of this.

The kuffar, in their ignorance, consider that we human beings, individually and collectively, should strive for "progress" and that this involves advancement, toward some abstract, or mythical - some manufactured - ideal or toward some state of being.

According to the kuffar, true progress primarily involves two things: (1) advancement toward their manufactured concept of "freedom" (see *Errors of the Kuffar, Part 1: The Kaffir Error of Freedom*) and (2) the acquisition of material wealth and material luxury. Some of the kuffar would add that progress also involves advancement toward, and the acquisition of, reason. Thus, according to the kuffar, people and their way of life can and should be judged by this kaffir criteria of progress - by the move from what they would call a more "primitive way of living" to what they would call a more "enlightened/civilized/material/prosperous" way of living. To achieve this, people must "modernize", as their ways of life must be "modernized".

The basis of this manufactured concept, this idea of the kuffar, is that life can, or should be, "better" - that there is, has been, should be, or could be, a movement, a change, toward this "better", defined as this "better" is by various assumptions concerning what is important about life, by assumptions about the meaning of human life itself.

The fundamental error here is the error regarding the meaning, the purpose, of our mortal life. For Muslims, the meaning of our life is to know, to submit to, to obey, our Rabb, Allah Subhanahu wa Ta'ala. The purpose of our lives is to strive for Jannah - to strive to attain the eternal life which can be ours in the Gardens of Paradise. Allah Subhanahu wa Ta'ala says:

"What your heart desires and your eyes delight in will be there in that Garden of Paradise you can inherit through your deeds in your life in this world." 43:71-72 Interpretation of Meaning

Unlike the kuffar, we do not view human existence in terms of "history" and "civilizations" (as defined by them) and thus as something causal, or linear, as some kind of struggle upward, or progress toward some idealized society, or struggle toward some ideal (such as "freedom") or toward some personal state of being. Rather, we view human existence in relation to Allah Subhanahu wa Ta'ala - in relation to Jannah.

This is a fundamental difference between us and the kuffar - and it is a difference which the kuffar do not understand, and which some Muslims, it seems, also do not understand, given their acceptance of the kaffir desire to "modernize Islam". For the kuffar desire us - even demand of us - that we adhere to their Taghut of progress; that we modernize Islam; that we accept their assumptions about life; that we accept their perspective, and use their terms, which use of such terms amounts to thinking like them, being like them, imitating them.

To be Muslim, is to reject the Taghut of "progress" - it is to reject the answers which the kuffar have manufactured in their attempts to explain the meaning and purpose of life. To be Muslim is to be concerned about Jannah - to be concerned about the Judgement of Allah Subhanahu wa Ta'ala. To be Muslim, is to obey only Allah Subhanahu wa Ta'ala. To be a kaffir is to be concerned about manufactured concepts, ideals, and ideas; to view people, and life, through the divisions which these create. To be kaffir is to reject Allah Subhanahu wa Ta'ala and to reject our true, Muslim, nature.

"Those who seek dignity and honour should know that they derive from Allah (alone)." 35:10
Interpretation of Meaning

May Allah Subhanahu wa Ta'ala protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path.

Abdul-Aziz ibn Myatt
25 Shaban 1427

Notes:

(1) These other definitions, by the kuffar, depend on notions, and concepts, such as "culture", social complexity, and division of labour.

Errors of the Kuffar:

Part 1 - The Kaffir Error of Freedom

All Praise and All Thanks are for Allah Subhanahu wa Ta'ala to whom we shall all return to be judged on The Last Day.

Yet again we have heard the ignorant chant - the pagan mantra - from the current leader of kufr, Bush the Amerikan, that he and the Zionist-Crusader alliance of which he is the figurehead are fighting a war "for freedom", which "freedom" the enemies of the Zionist-Crusader alliance allegedly hate and despise and want to destroy. (Speech by Bush on the occasion of the fifth anniversary of the Jumaadi Al-Thaani attacks.)

In addition, this figurehead has once again affirmed that the kuffar represent "civilization", that we who oppose them adhere to "a totalitarian ideology that hates freedom, rejects tolerance, and despises all dissent, and that "the war against this enemy is more than a military conflict. It is the decisive ideological struggle of the 21st century..."

Given this Crusader rhetoric, let us therefore consider here "freedom" according to the understanding of the kuffar and according to Deen Al-Islam.

The Taghut of Freedom:

What is this "freedom" that the kuffar write and talk about, and which they make an idol, a Taghut, which they worship and which they demand we Muslims worship, in disobedience of Allah Subhanahu wa Ta'ala?

According to their manufactured ideas, the kuffar regard freedom as one or more of the following: personal happiness; personal liberty; the possession of "human rights"; the absence of restraints; the ability to pursue one's own autonomy or dreams, according to the "law" which "law" the kuffar manufacture according to their hawah or some political idea.

The error of the kuffar here is the basic assumption that this condition, this state-of-being, they call "freedom" is or should be or can be the natural state of human beings, and that some manufactured thing or some person can provide or assure or protect this "freedom". That is, that some law can protect this freedom; or some nation-State can assure it; or some armed forces can protect it or bring it into being where it does not exist; or some leader or political organization or some piece of paper (constitution) can guarantee it.

Another error of the kuffar in this respect is the assumption that what is important in some way is the happiness, the contentment, of the individual, and that this "freedom" they speak and write about is necessary for this personal happiness, this contentment to, if not exist, then at least be fully attained.

Thus, in the past hundred or so years, the peoples of the West have fought many wars, among themselves, and with other peoples, in the name of "freedom" and "liberty". Indeed, this manufactured concept called freedom has resulted in the deaths of hundreds of millions of people, as the kuffar sought to attain freedom for themselves, and sought to "liberate" other peoples and bring this "freedom" to them. Now, they have embarked on a crusade to bring this "freedom" of theirs to the Muslims - so far at the cost of at least a million more lives.

The kuffar are in error regarding freedom because, according to Deen Al-Islam, there is no such thing - "freedom" is something which the kuffar have manufactured, in their ignorance, and imposed upon themselves and others. For is there no such thing because all there is, is the simple choice to obey or disobey Allah Subhanahu wa Ta'ala; to be Muslim or kaffir; to accept Truth, or Falsehood. To know the purity of Tawheed, or to have the ignorance of Jahiliyyah.

This is so because our natural condition, as human beings, is to know, to obey, to submit to, Allah Subhanahu wa Ta'ala. That is, our natural state, our being, has nothing whatsoever to do with "freedom", happiness, or "human rights". Rather, our natural state of being - our fitrah - is to know and obey Allah Subhanahu wa Ta'ala. Allah Subhanahu wa Ta'ala says:

"Do you not see how all beings that are in the heavens and on the Earth obey Allah - the sun, the moon, the stars; the hills, the trees, the animals, and even a great number of human beings?" 22:18 Interpretation of Meaning

"Therefore be honourable: let (this) Deen be your aim, the fitrah given by Allah. What Allah creates, nothing, and no-one, can change. And this is the correct, the perfect, Deen, although many remain in ignorance of this." 30:30 Interpretation of Meaning

As Muslims, our concern is not - should not be - this "freedom" which the kuffar have manufactured and which they go to war for and which they have made into an idol so that they are prepared to fight and die in the service of this idol, in the service of this abstract manufactured ideal of theirs.

Thus, when the kuffar say to us that they are bringing us "freedom", that they have come to "liberate" our lands, what they mean and what they are doing is imposing their ways, their Tawagheet, upon us - that is, they demand that we obey and bow down to what they, in their ignorance and arrogance, worship.

"In truth, the Deen, according to Allah, is Al-Islam." 3:19 Interpretation of Meaning

The Difference Between Islam and Kufr:

There is a simple and profound difference between Deen Al-Islam and the ways of the kuffar, a difference which, it seems, some Muslims have forgotten or may be in ignorance of. The difference is that we are Muslim - and the kuffar are not. We have pledged ourselves to obey only Allah Subhanahu wa Ta'ala - that is, we seek to return to our natural state of being: to the purity, the unity, of Tawheed. This is very simple, in both theory and practice.

It means we accept that the Quran is Kallamu Allah. It means we acknowledge Muhammad (salla Allahu 'alayhi wa sallam) as the Messenger and Prophet of Allah Subhanahu wa Ta'ala. It means we accept that there is no god but Allah Subhanahu wa Ta'ala and that we should obey, and submit to, only Allah Subhanahu wa Ta'ala - rejecting each and every Taghut which the kuffar manufacture and which the kuffar obey or worship and which they give their loyalty to.

It means we concern ourselves with what Allah Subhanahu wa Ta'ala has said is the purpose of our mortal lives on this Earth - which is Jannah. Thus, we do not, primarily, strive for some abstract personal happiness, or pursue our own desires, or seek to be "autonomous".

This simple but profound difference between Islam and kufr means we are not fighting for "freedom" and "liberty" - but for Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam) and in obedience to Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam) in order to do our duty to Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam). That is, we are striving in the name of Allah Subhanahu wa Ta'ala to establish Deen Al-Islam - to draw closer to Allah Subhanahu wa Ta'ala in the hope of attaining Jannah, the purpose of this mortal life of ours.

This simple but profound difference between Islam and kufr means that we Muslims do not want this "freedom" and "liberty". Rather, we want - and are striving for - Deen Al-Islam: to implement Deen Al-Islam in our lives, among the Muslims, and to bring the truth of Islam to those in ignorance of their relation to Allah Subhanahu wa Ta'ala. Allah Subhanahu wa Ta'ala says:

"In truth We have sent Messengers to every people with a warning for them to submit only to Allah and so reject the Taghut." 16:36 Interpretation of Meaning

Each and every Taghut takes us away from Deen Al-Islam, from our natural state of being, away from fitrah - and distances us from Allah Subhanahu wa Ta'ala, just as Kalimaah Tayyibah returns us to our natural state of being, which is Muslim.

In addition, the kuffar in their ignorance assume that it is their manufactured things - or their own assumed power or might or wealth - which can protect the Taghut of freedom they believe in, or by which it can be attained. That is, they believe that they have, or can have the power, through their own efforts, their own manufactured things - such as some nation-State or some law or some army - to achieve what it is they want or desire or demand. This is sheer arrogance; outright insolence - for they set themselves, and their "things", to compete with Allah Subhanahu wa Ta'ala, and have faith and belief in these "things". In contrast, we Muslims know that it is Allah Subhanahu wa Ta'ala alone who has the power to grant victory or defeat; that it is Allah Subhanahu wa Ta'ala alone we can rely on, and Allah Subhanahu wa Ta'ala alone who can protect us - that whatever we believe we may achieve, is achieved only because of Allah Subhanahu wa Ta'ala.

Furthermore, we should not be afraid to challenge the kuffar about this manufactured "freedom" of theirs. We should not be afraid of opposing this Taghut of theirs. We should not be afraid of speaking and acting as Muslims for whom obedience to Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam) is the most important thing. And we should not be afraid of openly challenging the ignorance and arrogance of the kuffar who are seeking to impose their ways upon us - we should invite them to re-discover their true nature by inviting them to Islam, and if they reject this, and insist on interfering in our affairs and continue with their Crusade to impose their Tawagheet upon us, then we have no option but to defend our lands, our brothers and sisters, and do our duty to Allah Subhanahu wa Ta'ala by openly affirming Deen Al-Islam and by Jihad Fee Sabilillah

"One who believes in his heart but does not give voice his belief is not considered as a believer either in this life or the Next... For such outward affirmation is a part of Eeman, and the Muslims in general and the scholars are agreed that anyone who does not make such a confession of belief, although they have the ability to do so, is a disbeliever." [Sheikh Ibn Taymiyyah (Rahimullah): *Kitaab al-Eeman*, 126]

"Will you not fight? Or is it that you are afraid of them? Rather - fear Allah most of all, if you do indeed believe." 9: 13 Interpretation of Meaning

May Allah Subhanahu wa Ta'ala protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path.

Abdul-Aziz ibn Myatt

18 Shaban 1427

In Part 2 of *Errors of the Kuffar* we shall InshaAllah consider "civilization", tolerance and hate according to the understanding of the kuffar and according to Deen Al-Islam.

Some Errors Of the Apostates

"There is no believing servant [of Allah] who does not, from time to time, make a mistake, or who does not make some error which he repeats and does not abandon until he leaves this world. Indeed, the Believer was created as one who is frequently tried and tested, who often repents (then) forgets. When he is reminded [of his duty] he is pleased to be reminded." Reported by at-Tabaraanee, al-Mu'jamul Kabeer (number 11,810); hasan.

All praise and all thanks are for Allah Subhanahu wa Ta'ala.

It should be quite clear to Muslims by now that the West - led by Amerika and Britain - is determined to enforce its materialistic way of life, its kaffir concepts, its kaffir values, upon Muslims. As the British Prime Minister made clear recently, that, in his words "Iraq and Afghanistan are decisive battlegrounds for the values the West believes in...The struggle in our world today therefore, is not just about security - it is a struggle about values and about modernity...If we want to secure our way of life, there's no alternative but to fight for it. That means standing up for our values not just in our own country but the world over...We need to construct a global alliance for these global values..."

What this means in practical terms is that the West is determined - by force if necessary, as in Iraq and Afghanistan - to change our Muslim Way of Life, given to us by Allah Subhanahu wa Ta'ala. The West want - and in fact, demand - that we imitate the kuffar. That we accept their system of law; their system of government (which they call democracy), and their so-called ethical values. To this end, the governments of the West, and the people and politicians who support the aims, the values, of the West, have enlisted the help and support of many so-called moderate Muslims just as they are promoting what they have called "moderate Islam" - that is, a religion which accepts, and which compromises with, the values, the laws, the ethics, the way of life, of the modern West, and which denies our duty, our obligation, of Jihad.

However, we Muslims have to reject the very concepts - the very way of thinking - of the West, of the kuffar. To understand why this is so, let us consider two of the fundamental errors which the modernist Muslims, the so-called moderate Muslims, commit.

The Error Concerning Freedom:

Every time a Muslim uses the word freedom they are imitating the kuffar, whether they are aware of this or not. Why? Because "freedom" is a kaffir word, a kaffir concept. Freedom, as defined by the kuffar is: "The power of choice... A right or the power to engage in certain actions without control or interference..."

As Muslims, we do not have a choice: we do not have what the kuffar call "freedom" for we are duty bound to accept the word of Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam):

"Judge between them by what Allah has revealed: do not give in to your own desires, and beware, for they will try to lead you astray, away from some of that which Allah has revealed. And if they turn away, there is the knowledge of their punishment by Allah for some transgression of theirs - and, indeed, there are many disobedient, rebellious ones [Fasiqun]. Do they seek to judge according to the ways of Jahiliyyah? The judgement of Allah is best - for those who sincerely believe." 5:49-50 Interpretation of Meaning

"It is not for the believer - man or woman - when Allah and His Messenger have decreed a matter, that they

should have any option in their decision. For whoever disobeys Allah and His Messenger has indeed strayed into plain error." 33:36 Interpretation of Meaning

Moreover, as Muslims, we do not want what the kuffar call "freedom of choice"; we do not want the power to "engage in certain actions without control or interference". Why not? Because it is not part of our Islam - because we accept that the only choice that matters is to be Muslim or not to be Muslim - to bow down, to submit to, to obey, only Allah Subhanahu wa Ta'ala. In addition, we know, we accept, that it is Allah Subhanahu wa Ta'ala alone who has control over all things:

"Everything in the heavens, and everything on Earth, belongs to Allah." 4: 126 Interpretation of Meaning

"Allah (alone) has power over, and is the (sole) master of, all things. The creations in Heaven and Earth, the very change of Night to Day, are Signs for those gifted with intelligence, those who whether sitting, standing or reclining on their sides, give praise to Allah and who frequently recall these creations in Heaven and Earth, (saying): 'You who are our Rabb - You created all these things for a purpose; the achievement is Yours alone.' " 3:189-191 Interpretation of Meaning

This acceptance, this obedience, is in stark contrast to the arrogance of the kuffar who believe in their ignorance that it is themselves, or their armies, or their leaders, or their governments, or some philosophy or political idea or law which can give them this thing they call "freedom" - just as the kuffar, in their delusion, believe that they have some kind of right, and duty, to force, or bully, others into accepting this thing they have called "freedom". In truth, what they call "freedom" is a Taghut which they place alongside Allah Subhanahu wa Ta'ala or above Allah Subhanahu wa Ta'ala and which they in their unbelief, in their rebellion against Allah Subhanahu wa Ta'ala demand that we bow down before and accept.

Allah Subhanahu wa Ta'ala says:

"There should be no coercion concerning a Way of Life." 2:256 Interpretation of Meaning

This often quoted Ayah is often mis-understood. Allah Subhanahu wa Ta'ala is saying that we should not use coercion in get others to embrace Islam, and that we, as individuals, do indeed have a choice, in this matter - which is to accept, or reject, Islam. That is, to accept, or reject, Allah Subhanahu wa Ta'ala as our Rabb - as our sole authority, our only guide. Once we have accepted, we have no further choice, only duty and obligations.

In practical terms this means we do not have freedom to accept or reject Shariah, or Hudood, or Khilafah, or Jihad. As Muslims, we are obliged to accept them - whatever the peoples, the governments, the laws, the ethics, the propaganda, of the West may say, and whatever we may personally feel about these things due to lack of knowledge about them. If we do not accept them, we are imitating the kuffar and turning away from that simple obedience to Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam) which is Islam. As Muslims, we must place obedience to Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam) before our own hawaah, our own desires.

"And who is more astray than the one who follows his hawaah, lacking as they do the guidance of Allah?" 28:50 Interpretation of Meaning

We have to accept that Islam is simple - it is the doubters, the apostates, the hypocrites, who make it seem

complicated; who find problems with it, and it is the kuffar who aid these people. It does not matter what the kuffar say or write about our simple obedience, about our duty to Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam). It does not matter what the kuffar or the apostates say and write about our rejection of their so-called "freedom" - about our refusal to bow down to their Taghut. Our reply is what our Rabb has said to us:

"Allah will punish those who turn away in their disbelief - punishing them with the worst punishment of all. For to Us they shall return, just as they will be judged, by Us." 88:23-26 Interpretation of Meaning

The Error Concerning Jihad and Co-operating with the Kuffar:

It has become common for the apostates, for those Muslims who imitate the kuffar, denounce our obligation of Jihad - our duty to regain our lands from the kuffar and our duty to establish a Khilafah, a community of Muslims whose Tashrii are from the Shariah and the Shariah alone, and who avoid and forbid all that Allah Subhanahu wa Ta'ala has made haram, and who accept and embrace all that Allah Subhanahu wa Ta'ala has made halal.

These apostates, these imitations of the kuffar, these allies of the kuffar, have become so blatant, so arrogant, in their disregard of Allah Subhanahu wa Ta'ala, that they co-operate with the kuffar and betray their Muslim brothers and sisters to the kuffar, and hand-over their brothers and sisters to the kuffar, in clear and open defiance of Allah Subhanahu wa Ta'ala:

Narrated By Abdullah Ibn Umar: Allah Messenger (salla Allahu 'alayhi wa sallam) said, "Because a Muslim is a brother to other Muslims, he should neither oppress them, nor hand them over to the enemies of the Muslims. Whoever helps his brother, then Allah will help him; whoever saves his brother from distress, Allah will save from distress, and whoever shields his brother, Allah will shield him." Bukhari: Vol 3, Book 43, 622

Rather than helping their Muslim brothers, rather than shielding them from the kuffar, these apostates, these imitators of the kuffar, let the kuffar imprison them, torture them, humiliate them and kill them.

Sheikh Muhammad ibn Abdul Wahab - alayhi rahmatullah - gathered ten actions that negate one's Islam (Nawaqid ul-'Ashr), the eighth one of which states: "Assisting the disbelievers (against the believers) (Mudhaharatul Mushrikeen) and supporting them against the believers is one of the actions that negates of one's Islam...

Sheikh Abdul Latif bin Abdur Rahman bin Hassan Aal-Sheikh stated (Ad-Durrar 8/326): "Whosoever helps the disbelievers or draws them to the country of Ahl Al-Islam, then such a person is clearly apostate, by consensus."

Sheikh Abdullah ibn Humaid stated (Ad-Durrar 15/479): "Whoever expresses Tawalli towards the disbelievers (Tawalli Kuffar) and supports and helps them against the believers, then such constitutes apostasy by one's (proceeding) actions. It is obligatory to apply the rules of apostasy upon such a person as is proved by The Book, the Sunnah and the consensus of the scholars."

Our obligation - our duty - of Jihad is clear, today. We must fight the kuffar who have invaded our lands. Do the

apostates, the imitators of the kuffar, not understand the clear and valid Fatawa of Sheikh Abdullah Azzam - a Fatwa endorsed by Sheikh Abdullah Nassah al Waan, by Sheikh Umar Sayyaf and Sheikh Mohammed Najeeb al Mu'ti? As Sheikh Abdullah Azzam stated:

"If the Kuffar enter a Muslim land [then] the pious predecessors, those who succeeded them, the Ulama of the four Mathhabs (Maliki, Hanafi, Shaffie and Hanbali), the Muhadditheen, and the Tafseer commentators, are agreed that in all Islamic ages, Jihad under this condition becomes Fard Ayn upon the Muslims of the land which the Kuffar have attacked and upon the Muslims close by, where the children will march forth without the permission of the parents, the wife without the permission of her husband and the debtor without the permission of the creditor. And, if the Muslims of this land cannot expel the Kuffar because of lack of forces, because they slacken, are indolent or simply do not act, then the Fard Ayn obligation spreads in the shape of a circle from the nearest to the next nearest. If they too slacken or there is again a shortage of manpower, then it is upon the people behind them, and on the people behind them, to march forward. This process continues until it becomes Fard Ayn upon the whole world." *In Defence of Muslim Lands*, p.15

Do these apostates, these lackeys of the kuffar, not understand the words of Sheikh ul-Islam Ibn Taimiyyah:

"It is agreed that it [Jihad] is obligatory to protect our Deen and what is sacred. The first obligation after Eeman is the repulsion of the enemy who demeans and insults our Way of Life and who interferes in our affairs." (Refer to Al Ikhtiyaraat Al Fuqaha and Fatawa Kubra 4, 608)

Do these people disagree with Allah Subhanahu wa Ta'ala:

"If anyone attacks you, then retaliate and attack them in the way that they have attacked you." 2: 194
Interpretation of Meaning

"Let those who would trade the life of this world for the life Hereafter fight in the Cause of Allah. And those who do fight in the Cause of Allah - whether they be killed or are victorious - will have bestowed on them, by Us, a great reward." 4: 74 Interpretation of Meaning

"You who believe! What is wrong with you that you did not rush forth when called [to aid] the Way of Allah? Or is it that you love this earth so much - that you crave its comforts so much - that you forget the next life where such earthly things are revealed for the insignificant comforts they are?" 9: 38 Interpretation of Meaning

Let us therefore do our duty to Allah Subhanahu wa Ta'ala, be Muslims, reject the kuffar and their ways, and accept our duty of Jihad. Indeed, we should rejoice in this duty:

"Do not desire to go into battle hoping that Allah will save you. Rather, be calm when you face the enemy, knowing that Jannah is under the shade of swords." Bukhari, Vol 4, Book 52, 210

The Fundamental Error of Those Who Imitate the Kuffar:

The fundamental errors of the apostates, of those who imitate the kuffar - of the moderates, the modernists - is that they have forgotten, or rejected, the true perspective of Islam, and have replaced it with the perspective of the kuffar.

The perspective of Islam is Jannah. The perspective of the kuffar is this mortal life - their own desires, their own happiness, their own so-called freedom; or some fallible idea which they believe in and which they, in their ignorance, have invented. We as Muslims see this life as but a means - as but a test, a gift, from Allah Subhanahu wa Ta'ala. If we do our duty as Muslims, if we submit, we may - InshaAllah - be granted the reward of Jannah. That is, we can attain the very purpose of this brief mortal life, which is Jannah. Everything else is fundamentally irrelevant.

Thus, we are prepared to give up our own lives, through such things as Jihad, to do our duty, as Muslims, whereas the apostates, those who imitate the kuffar, and the kuffar themselves, cling to this life and its rewards and pleasures.

Narrated Abu Sa'id Al-Khudri: The Prophet (salla Allahu 'alayhi wa sallam) said: "The thing that most concerns me for your sake is the worldly reward which Allah can bring forth to you." It was said, "What is the reward of this world?" The Prophet replied, "The pleasures of this world." (Shahih Bukhari)

"In exchange for their lives and their goods, Allah has given those who believe Jannah. Thus will they fight in Allah's cause, and thus will they kill, and be killed." 9: 111 Interpretation of Meaning

"That which you have is only transitory, but that which Allah has is enduring, timeless. And We shall reward the steadfast according to their noblest deeds." 16: 96 Interpretation of Meaning

Thus we know, we feel, the beauty of the words spoken by our beloved Prophet, Muhammad (salla Allahu 'alayhi wa sallam) that *"Jannah is under the shade of swords..."*

May Allah (Subhanahu wa Ta'ala) protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path.

Abdul-Aziz ibn Myatt
3 Rabi Awal 1427

An Open Letter to Martin Amis

"Help one another in Al-Birr and At-taqwa; but do not help one another in error nor in over-stepping the limits." 5:2
Interpretation of Meaning

All Praise and All Thanks are for Allah (Subhanahu wa Ta'ala) to whom we shall all return to be judged on The Last Day.

We praise Him and ask Him for help and forgiveness; and ask His protection from the mischief of our souls and the bad results of our deeds; whomsoever Allah guides, none can misguide; and whom He declares misguided, none can guide to the right path; and I bear witness that there is none worthy of worship but Allah: He is Alone, without partner. And I bear witness that Muhammad (salla Allahu 'alayhi wa sallam) is the Messenger and Servant of Allah (Subhanahu wa Ta'ala).

Mr. Amis:

Since you have mentioned me by name in both a recent [article \('No, I Am Not A Racist'\)](#) and a television interview, it seems rather fitting that I, a Muslim, should reply to some of the statements you have made in such articles and interviews regarding Islam, especially since your statements seem to reveal that sense of innate Western superiority and that prejudice which are some of the fundamental causes of the current conflict between the West and those many, many Muslims, worldwide, who strive to follow Ahlus Sunnah wal Jammah - the way of Jihad Fee Sabilillah and *Al-wala wal-bara* - and who thus take exception to the invasion and occupation of our lands and who are actively prepared to fight, who fight or who support those fighting, both the Western forces of occupation and Western lackeys and allies.

You write that Muslims who actively oppose the invasion, by the West, of their land, who oppose the hegemony of the West - who seek to establish a land or lands where the West, the kuffar, the infidels, have no power and no influence - are "rejecting reason" (which you state is the idea of cause and effect) and transcending "the confines of moral law." Thus, you are judging according to certain Western abstractions that you accept without ever pausing to consider whether or not such abstractions are "universal" and can and should, and must, be applied to Deen Al-Islam and Muslims.

For example, when you speak and write of "reason" what do you mean? Do you mean reason as defined by Western philosophy? When you speak and write of "morals", what do you mean? Morals as defined by a theory of Western ethics? When you speak and write of "law", what do you mean? Law as defined by Western jurisprudence? The answer to these questions is, of course, yes.

But have you ever considered that what the West calls reason, Muslims understand as '*aql*' and that '*aql*' is or may be different from the "reason" defined by Western philosophy? Have you ever considered that, for Muslims, *knowing* is what arises from '*aql*' and that this knowing is or may be different from the "knowing" that is pursued and accepted in the West, which Western "knowing" arises from projecting abstractions (such as categories) onto "things" and individuals and then interpreting those things and individuals according to such abstractions, such Tawagheet?

Have you ever considered that, for Muslims, what is moral is what is defined by the Quran and Sunnah - not what is moral according to a Western theory of ethics? Have you ever considered that, for Muslims, what is lawful is what is established by Muslim (or "Islamic") jurisprudence and not what considered lawful according to Western jurisprudence? I somehow doubt that you have considered such things, and that - if you have - you have assumed or you believe that what is "good Islam" (as opposed to "deviant" or "extremist Islam") is what accords with the Western ideas, theories and abstractions which you have accepted. This is, surely, a kind of intellectual and moral imperialism, a prejudice, a bigotry, that you seem unaware of - or, if you are aware of it, that you accept without question and which you do seem afraid to be honest and open about.

The essence that you do not seem to comprehend is that we are not the same as you and we do not desire to be the same as you: we do not view life, existence, this world, in the same way as you do. Our perspective, our very thinking, is different. Our goal, our aims in life, are not the same as yours, not the same as those of kuffar in general.

Of course, you may well retort that we are not the same "because we have rejected reason" and have immersed ourselves in a religion, and, according to you, "opposition to religion already occupies the high ground, intellectually and morally". Thus we are returned yet again to the assumptions, the prejudices, on which your views are based - to your rather bigoted affirmation, known or unknown by you, of the "superiority" and "universality" of Western morals, of what the West defines as reason, and of what the West defines as "civilization", culture and law, with the additional bigoted affirmation that we Muslims must accept such things and use them as our own standards, our own criteria.

You write that, once, centuries ago, Muslim "societies" were - according to the Western standards you accept - quite "civilized" and cultured, but that they are now far behind the West, and that this has bred, in some Muslims, anger and resentment. Thus, in your own mind, you see a causal "cause and effect" - the cause being our lack of development, our lack of "progress" and achievement, in Muslim lands (compared to the West) and the "effect" being the anger and resentment we are alleged to feel.

Here, we are entitled to ask such questions as "what is enlightenment"? What is "progress"? What is culture and civilization? The answers, of course, depend on what assumptions, what axioms, we use, we posit - what abstractions we manufacture to understand such things, and, more fundamentally, what perspective we view such things from: the Western one, or that of Deen Al-Islam. The two are not the same.

But let us consider, for the moment, the "achievements" of the West. You and others of your ilk seem mighty proud of the "achievements" of the West, of its progress - but these so-called achievements, and this so-called progress, derives from the greed of the West, from its lust for conquest, from its pursuit of materialism, from its exploitation, from its colonialism, and have resulted in the killing of hundreds of millions of people in the last hundred years alone. They have also brought about climate change, which will assuredly cause great suffering, great conflict, in the future, for both human beings and the other life on this planet.

Furthermore, such are the achievements of the West that every major Western city is infested with drugs: places so "enlightened" that even the leaders of the West never, ever, venture alone by themselves into certain areas of the cities and towns of their lands, especially at night. Can you envisage Bush walking alone, unprotected, unarmed, around certain neighbourhoods in St. Louis, or Newark, New Jersey, at night? Around parts of Detroit? Can you envisage the un-elected British Prime Minister, Brown, walking alone, unprotected, around some of the streets of London, of Salford, of Nottingham, of many others places? No? Can you imagine them doing this not just once, but many times - walking alone by themselves in dark places among their own people in cities and towns that they, in theory at least, are responsible for and are considered to "govern"? What does their failure in this respect say about them, about their "politics", about their fine-sounding promises, about the "achievements", the hypocrisy, of the West?

Such are the achievements of the West, that in Britain nearly 100,000 women per year seek treatment in the British city of London alone for violent injuries received in their own homes, and, on average, in Britain, two women per week are killed by a male partner or former partner - that is over one hundred women a year. Also, in England and Wales alone, in one year, there are over 600,000 recorded incidents of domestic violence, and every minute of every day the British Police are called by a woman who has been subject to violent domestic abuse.

Such are the achievements of the West that Amerika has over seven million people locked up in prisons, on Parole or on Probation, and Amerika is such an "enlightened place" that, every year, nearly twenty million people use an illicit drug and nearly thirty million people receive treatment or counselling for mental health problems. Such are the achievements of the West that Britain has an estimated two million alcoholics. Such are the achievements of the West

that there are vast bleak housing estates in Britain where gangs of youths have made the lives of ordinary folk a living hell; where crime is a way of life for many, many people, and where violence, drugs, gang-culture and alcohol are often seen as the only escape from a dreary life which offers no prospects and little hope.

Are these achievements worth the deaths and suffering that the West has caused for so many centuries, in the lands of the West, in what were the new colonies of the West, and in the rest of the world? The almost wholesale extermination, for instance, of the native American peoples. The treatment of the indigenous peoples in Australia and the Philippines. The hundreds of invasions and colonial wars in Africa, Asia, and elsewhere, leading to millions of deaths. The hubris-like exploitation of the resources of the world. The extermination of hundreds of thousands of Japanese men, women and children by means of two atomic bombs; the systematic killing of millions of people in Vietnam by American bombs. The forceful repatriation, and starvation, of millions of Germans after what the West calls the Second World War. The liquidation of hundreds upon hundreds of thousands of people during and after the Russian revolution and in the following years of Stalinist rule.

Now, Amerika struts around like some cowardly bully, determined to bring "enlightenment", and spread its "achievements" - the achievements of the West - to the rest of the world, invading here; invading there; undertaking "regime change" here, and "regime change" there. Arresting, torturing, and detaining without trial thousands upon thousands of Muslims world-wide. Bombing this village, then that village; killing thousands upon thousands of people, year after year after year, letting its troops rampage through cities, towns and villages, kicking down the doors of people's homes, forcing people to lie down while an American boot is on their neck, and soldiers shackle and hood men and boys and take them away for days, weeks, months of interrogation.

Now, Amerika and its allies hypocritically lie to get their own way, as they did before their invasion of Iraq, with their lie, their deception, of Iraqi "weapons of mass destruction". Now, they hypocritically forget their own problems, their many many failures in their own lands, and seek to export their failed way of life to others.

Are you surprised, then, that there is resentment, even anger, among the Muslims who are the victims of such hypocrisy, such bullying tactics? Here is the simple cause-and-effect you want.

Have you forgotten how - before the Washington and New York expeditions - Amerika imposed sanctions on Iraq, causing the death by starvation of tens upon tens of thousands of children? Have you forgotten how - long before the Washington and New York expeditions - Amerika supported the creation of a Zionist State in a Muslim land, and how it supported the occupation of that Muslim land for decades? Have you forgotten the suffering the Muslims in occupied Palestine have endured for decades? Have you forgotten how Amerika and its ally, Britain, in their own interests, carved up Muslim lands in the Middle East after what the West called the First World War, manufacturing artificial entities like Iraq?

You wail and bemoan the few thousands deaths that the Washington and New York expeditions caused, while we remember the tens of thousands of our brothers and sisters killed directly and indirectly by Amerika, as we remember American support for the brutal Zionist occupation of Palestine where our brothers and sisters have suffered for decades and where tens upon tens of thousands of them have been killed and maimed. We remember American support for the tyrants and corrupt rulers of Algeria, of Egypt, of the Land of the Two Holy Places, of elsewhere, places where tyrants and corrupt rulers do the bidding of the American masters and torture and imprison tens upon tens of thousands of Muslims, of our brothers and sisters, years after year after year.

So it was that many Muslims considered the Washington and New York expeditions as revenge, as a just retribution, for the suffering, the killing, that Amerika has brought to the Muslims, decade after decade after decade.

The cause of those expeditions, those attacks, was not as you and your ilk delude yourself into believing as due to the "evil" of some Muslims who adhered to or who believed in some "irrational religion" - rather, the cause was the interference of the West in our affairs, an interference that has lasted well over one hundred years. Here is a simple cause and effect you seem to want. Here is the reason.

You, the West, Amerika and its allies, are not blameless as you like to believe. What is to blame is your arrogance, your hubris, your prejudice, your belief in your superiority, your delusion that you have some sort of moral right to export your ways, by force of arms, by indoctrination, by propaganda, by deceit, to other lands, to other peoples. Are you then surprised that there is resentment, even anger, among Muslims?

As I wrote elsewhere:

"In the Jumaadi Al-Thaani attacks we can see the fundamental difference between the Muslim perspective, and the kaffir one, represented as the kaffir perspective is by Amerika and its kaffir allies such as Britain. For the Muslims, the attacks (even if they disagree with them) are understandable, one act in a conflict that has a very long history. For the kuffar - for the West and its lackeys and apostates - the Jumaadi Al-Thaani attacks mark "point zero": the beginning of their self-declared "war on terror" and the beginning of their campaign to bring their so-called "freedom", "democracy" and "progress" to Muslims, whether these Muslims want these Tawagheet or not."

You go into paroxysms of anger about the three thousand or so people killed in the Washington and New York expeditions (the Jumaadi Al-Thaani attacks) and yet do not seem to care about the continued killing, oppression and suffering of Muslims in occupied Palestine, in Chechnia, or the hundreds of thousands of Muslims killed by the West and their apostate allies in Iraq and Afghanistan, or the torture of thousands upon thousands of Muslims by Amerika and its allies.

You write that you do admire Islam, with the unstated - and possibly to you, unacknowledged - condition that this Islam conforms to and accepts certain Western abstractions, ideas.

That is, what you are comfortable with - what you can accept, within certain limits - is an "Islam" which does not threaten nor frighten you, and which does not threaten the hegemony of the West, and which conforms to the norms established by the West, and which uses the criteria of the West to judge by. An Islam, in brief, of Muslims who have abandoned Jihad Fee Sabilillah and *Al-wala wal-bara*.

But what you do not seem to understand - what is possibly incomprehensible to you and to kuffar in general - is that the authentic Islam of Ahlus Sunnah wal Jammah, the Islam of Jihad Fee Sabilillah and *Al-wala wal-bara*, is totally distinct from the way of the West, and that Muslims view life, our purpose, in a quite different way from you.

In summary, your arrogant, hubris-like, assumption - the foundation of Western prejudice, the basis of Western notions of superiority - is that your values, your abstractions, your ideas, your assumptions, are universal; correct. Thus, we Muslims must accept these so-called "universal values" and reinterpret Deen Al-Islam in accord with them.

Thus, you have projected your abstractions onto Deen Al-Islam, and judged what is acceptable, and what is not acceptable, according to these abstractions. What is not acceptable, by these standards, according to these criteria, is "extremist", or "deviant Islam" and must, according to you and Western governments, be systematically, even ruthlessly, rooted out.

Let us consider just two examples. First, what you mean by "peace" is not what we mean by peace. As I wrote in *The Ignorance of Infidels: Myths, Prejudice and Propaganda About Islam and the West*:

For the kuffar, peace is the "happiness of the greatest number", personal happiness and contentment, or the tranquillity which can arise from lack of conflict

We Muslims do not view peace in the same way as the kuffar - or, rather, we should not view peace in the same way as them. For Muslims, peace is what Allah Subhanahu wa Ta'ala informs us it is. What others call peace, and how they

define it, is therefore irrelevant for us. For us, peace is the peace of Jannah, and that state of being which arises from submission only to Allah Subhanahu wa Ta'ala.

Our goal is not to attain some state of "peace" on this Earth, or to strive for "peace" between nation-States; or to avoid conflict in the name of "peace". Our goal is obedience to Allah Subhanahu wa Ta'ala - to strive to do, and uphold and propagate, what is halal; to restrain from doing, to restrain others from doing, what is haram

Thus, by striving for these things we, as Muslims, hope for Jannah, InshaAllah. That is, our primary focus is on the next life.

Second, the question of so-called "innocent civilians". As I have written elsewhere:

It should be understood that there is no concept of civilian (or "non-combatant") in Deen Al-Islam. Instead, it is generally accepted, according to Ulaama, that Deen Al-Islam makes a distinction between those people who have *hurma* - protection (*ismah al-nafs*) under Shariah - and those who do not. Those who are protected are Muslims, and those of the kuffar who have a treaty, or covenant, with the Muslims, either general, as in case of Dhimmah, or particular, as in the case of *Aqd Al Amaan*. Those who have the benefit of protection can only be killed if they transgress a limit, or limits, which Allah Subhanahu wa Ta'ala has set, defined as these are by Shariah. Thus, a Muslim who, for instance, was found guilty in a Sharia Court of zina could be killed.

The asl (rule) is that the kuffar have no protection - and it is not forbidden to harm or kill them - unless they are covered by an exemption, such as *Aqd Al Amaan*, or unless they become Muslim, or unless they seek sanctuary, for as Allah Subhanahu wa Ta'ala says:

"And if anyone of the Mushrikeen seek your protection then grant him protection, so that he may hear the Word of Allah, and then escort him to where he can be secure..." 9:6 Interpretation of Meaning

Sheikh ul-Islam ibn Taymiyyah (Rahimullah) - in one of his writings regarding the Tartars - wrote that one of the primary aims of a Muslim is to defend the Deen against our enemies, and, citing a Hadith [See Footnote 1], he wrote that Jihad against the kuffar would continue until The Last day. He also wrote, in the *Jihad al-Kuffar: Al-Qital al-Fasil* part of his *Siyasatush-Shariah*, about the "glory of Jihad and those who participate in it" stating that it is the best of voluntary deeds: better than Hajj, than Umrah, than voluntary Salah and voluntary shawm. As narrated by Mu'ath Ibn Jabal [2], it was authentically recorded that the Prophet, Muhammad (salla Allahu 'alayhi wa sallam) said:

"The head of this matter is Islam; the central pillar is Salah; and summit is Jihad."

Furthermore, in *Jihad al-Kuffar: Al-Qital al-Fasil* ibn Taymiyyah (Rahimullah) mentioned those among the kuffar who, according to the majority opinion, should not be targeted when Jihad is undertaken. These are women, children, the elderly, the blind, and those who are incapable of physically fighting, *provided* such persons as these do not assist or aid, through words, or deeds, or by giving assistance or encouragement to, those who are physically fighting the Muslims. Note there is no mention of "innocent people" or of "civilians", and note the important words here: "*provided such persons as these do not assist or aid, or give encouragement to...*"

Hence, if such people as are mentioned do in some way assist or aid, or give encouragement to our enemies, then they may be targeted. Thus, if they - for instance, a woman, or an elderly person - aid or assist or give encouragement to our enemies, then the protection afforded them by the exemption mentioned by Sheikh ul-Islam ibn Taymiyyah (Rahimullah) and other Ulaamah no longer applies.

In this respect, let us consider the example of the two servants of Abdullah ibn Khatal (ibn Taymiyyah in *Al-Saarim al-Maslool* names them) who were commanded to be killed by order of the Prophet (salla Allahu 'alayhi wa sallam) and the example of the killing of Duraid ibn Al-Simma. What do these tell us? In respect of Duraid ibn Al-Simma, that those who support, in any way, our enemies, may be killed. In respect of the two servants, that those who incite or encourage or support those who fight against the Muslims can be killed, in the same way that those who insult or

demean the Prophet (salla Allahu 'alayhi wa sallam) can be killed. These are relevant examples because Duraid ibn Al-Simma was an old man, and no direct physical threat to Muslims forces, and because the servants were women.

Thus, the relevant question we should ask is: "What constitutes aid, assistance and encouragement, in words and deeds?" This way of reasoning, this type of question, is in accord with Deen Al-Islam: for example, Imam al-Shafi in *Kitaab al-Umm* writes only about those whom it is not correct to kill, without attributing to them any specific term, and without applying to them an specific concept (such as the kaffir concept of "civilian" and "innocent"). [3]

The question we need not ask, we should not ask - because it is irrelevant, according to Deen Al-Islam, and reveals the influence of the kuffar - is: "Is it haram to target civilians?"

In addition, some evidences - such as Shahih Muslim 19, 4294 and 19, 4456 - 4457 - are often used by moderates and modernists opposed to, for example, Martyrdom Operations, and these moderates and modernists take such evidences in the general sense, to apply unreservedly, without restriction, or exemption. This, however, is an error, because they do not consider the specific situations, and other evidences, which do or which might restrict these.

In respect of one such Hadith, ibn Qudamah (Rahimullah) pointed out:

"He (Ahmad ibn Hanbal) said, 'The Hadith of As-Sa'b came after the forbiddance of killing the women and children, because his forbiddance of killing the women was when he sent (men) to ibn Abi Al-Huqayq.'" Al-Mughni Wash-Sharh Al-Kabir (10: 503)

Hence, we return to asking the important and relevant question as to what, exactly, is the aid, assistance or encouragement, which removes the particular exception made - in the case, for example, of women and the elderly - to the general rule of the kuffar having no protection.

Notes:

1) See Muslim Book 20 (Kitab Al-Imaara) Chapter 53, and also Bukhari 9, Book 93, Number 552 and 9, Book 92, Number 414.

2) Refer to Hadith 29 in An-Nawawi's Forty Ahadith.

3) Refer to Kitaab al-Umm, 4:253, 274

Do you not see the difference, here? Do you not understand, for example, that, for Muslims it is only correct to talk and write about the limits imposed by Shariah, with these limits being determined according to adillah from Quran and Sunnah? Do you not understand that this is the right, the correct, Muslim way?

Do you not understand that instead of us thinking like a Muslim, instead of us being Muslim, that you want - even demand - that we think like you, using your terms, your terminology: that we re-interpret Deen Al-Islam via the abstractions, the Tawagheet, you have manufactured?

No, I am reasonably confident that you do not understand this, that you cannot see this difference. Why not? Because of an innate prejudice; an inability to free yourself from the often unstated assumptions and axioms that underlie the Western weltanschauung you have accepted, giving rise to an inability to use the faculty of pure reason.

The distinction I have briefly outlined is crucial to correctly understanding the Deen that is Islam. Thus it is that the classical Muslim scholars did not talk or write about whether it is morally right or wrong to target "civilians" or "non-combatants" or *some general abstract category* which may be or has been manufactured by us in an attempt to "understand" - but only about those it is unlawful, according to Quran and Sunnah, to kill.

You write that Islam is a "totality" - and thus, by extension, inclines towards or even is "totalitarian in nature", which is a typical Western, kaffir, mis-apprehension, based on manufactured abstractions, on division into categories. For Islam, correctly understood, restores us, as human beings, to our natural nature - our fitrah - which is to be *Tbaad* of Allah Subhanahu wa Ta'ala. That is, it is an expression of harmony, a means whereby we restore our natural connexion to our own nature, to other human beings, to Nature, to the Cosmos, and, of course, to Allah Subhanahu wa Ta'ala, Who - Muslims believe - created human beings so they might discover and know their true nature. Thus, Deen Al-Islam is the Way of natural balance, of awareness and appreciation of the sacred, something which the West has lost, which is why, of course, there is so much hubris, so much arrogance, so much dishonour, so much hypocrisy, in the West. It is such divisions, such abstractions - which are or which become Tawagheet - which obscure, which cover-up, the simple truth of the unity of Tawheed. Thus, they are kufr, and thus do such things conceal our true nature, as human beings.

This error, of concealment, of division, is also what you and others do when, in stories or other writings, you ascribe certain motives to individual Muslims, describing such motives according to some psychological term or other, or some such abstraction manufactured according to some Western theory. It does not seem to occur to you, or others, that such Muslims may have done what they have done purely out of a humble desire to obey Allah Subhanahu wa Ta'ala, to do what they sincerely believed was correct according to Quran and Sunnah. Thus, yet again, there is a certain prejudice, a certain arrogance, and a certain hubris-like profanity: an inability, wilful or otherwise, to perceive and appreciate and respect what many regard as the sacred.

What we desire is very simple, InshaAllah. We want the West to stop interfering in our affairs. To leave our lands. To stop supporting the tyrants, the corrupt leaders, who rule and who govern lands where Muslims are in the majority. We desire to live, as Muslims, according to Quran and Sunnah alone, with Shariah our only guide to what is lawful, and what is unlawful. That is, we desire a land or lands where the West has no influence, no power, whatsoever; a place where Muslims from other lands can migrate to, if they so wish; a place where we can make the Word of Allah Subhanahu wa Ta'ala supreme. We do not want your "peace", nor your "democracy", nor your Taghut of the nation-State.

Why will the West not leave us alone? Why does the West insist that we abandon our perspective, our Way, for yours? Why does the West resist - by force, by terror - any and all attempts by us to live in a land where we are rid of you and of the Tawagheet that you bow down before and which, whether you like it or not, whether you know it or not, you have made into a new religion?

Thus, and in conclusion, I invite you to consider the assumptions upon which your views are based. I invite you to investigate Deen Al-Islam as it is, not as you seem now to view it, through the abstractions, the perspective, of the West. Thus, I invite you to Islam: to the Way of true humility and true honour, where we feel and know the limits imposed upon us, which limits are the genesis of both humility and honour, and thus the foundation of genuine civilization, of that way of living which arises from having Adab, and which thus makes real for us what is numinous, what is sacred. We know these limits because of the Prophet, Muhammad (salla Allahu 'alayhi wa sallam) who revealed them to us in the Quran and Sunnah. Thus do we feel and know our true relationship to other human beings, to other life, and to our Rabb, Who says:

"Be loyal and do your duty to Allah; fear Him and always speak with honour. He will direct you to do honourable deeds and will forgive your mis-deeds. And whosoever obeys Allah and His Messenger will achieve the greatest achievement of all." 33:70-71 Interpretation of Meaning

This greatest achievement is the attainment of Jannah, the eternal life beyond our fleeting life here, in the Dunya, and it is the perspective of Jannah which is the essence of Islam: of that simple, humble, submission which makes us, and which marks us as, Muslim.

May Allah Subhanahu wa Ta'ala protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path. Whatever good that may have been written is from Allah Subhanahu wa Ta'ala, and whatever mistakes or errors have been made are from me, wa Allahu Allam.

Abdul-Aziz ibn Myatt
18 Muharram 1429

Islam, The Numinous Way, and Zionist Rumours

The following replies are extracts from e-mails sent by me in response to questions submitted by e-mail. The first four questions were from a non-Muslim, living in Germany, who enquired about my earlier philosophy called The Numinous Way. The last question reproduced here was from a Muslim brother, in England, enquiring about rumours of me posting on non-Islamic Internet forums.

Felix: I can not understand why the islam and folk culture is opposed to each other because both are combatting the "modern west" and in the quest of helping to restore a - in lack of a term which refelcts islam and folk culture - "better world" both are nessesary

Abdul-Aziz: In respect of Islam and The Numinous Way of Folk Culture, there are many differences and incompatibilities. For instance, and in particular, the concept of "race"; that of nationalism, and that of racial separation. For Muslims, such things are Tawagheet - idols, fallible human-manufactured abstractions, which remove us from, and/or which cover-up, our true nature [fitrah] as human beings and which thus distance us from our knowing of, and our true relationship with, God: Allah (Subhanahu wa Ta'ala). Such idols, such abstractions - and the attitudes, judgements and behaviour which they give rise - have no place in Islam.

Another difference is that I have found Deen Al-Islam not only to be the true representation of the numinous, but also a guide to how we human beings can be honourable and civilized. Indeed, I would go so far as to say that it is Deen Al-Islam which defines what is numinous, honourable and civilized, and this civilized, honourable and numinous Way of Life - Al-Islam - stands in stark contrast to the profane materialistic decadence of the modern world, and in particular in contrast to the hubris of the modern West.

Thus, my advice to you would be to investigate Islam: to learn about it; to talk with some honourable Muslims about it - and by "honourable Muslims" I mean those who strive, in their own lives, to follow the most perfect example of the Prophet, Muhammad (salla Allahu 'alayhi wa sallam); who submit only to Allah Subhanahu wa Ta'ala, and who thus possess dignity, humility, an awareness of the numinous (the sacred) and also the character of a true warrior.

For some years after my reversion to Deen Al-Islam I sought co-operation between Muslims and some adherents of National-Socialism and of nationalism - in order to fight our common enemies of Zionism, international finance, and the mis-named "New World Order" with its tyranny, its profane hubris. However, as I wrote in the second part of my brief *Autobiographical Notes*:

"I gradually came to understand two things. Firstly, that the majority of people involved today with the idea of racial separation, however they described themselves politically, were entrenched with their prejudiced attitudes, with their dislike, even hatred, of Islam and Muslims, but above all with an innate sense of superiority regarding what they called "Western civilization, culture, and values" which many if not most of them regarded as the creation of their own "superior" (or more "intelligent") White race. Thus did many of them support the invasion of Iraq and Afghanistan by the Zionist-Crusader alliance, and thus did many of them say and write offensive things about Islam, about Muslims and about our beloved Prophet (salla Allahu 'alayhi wa sallam). Hence, the more I pursued this strategy of co-operation, the more I became aware of the wide gulf, the difference, between us: the more acutely I felt, knew and understood, the nobility, the honour, of Muslims (and especially of the Mujahideen) who strove to obey only Allah Subhanahu wa Ta'ala, and the hypocrisy, the dishonour, the arrogance, the hubris, the decadence, of the kuffar of the modern West. Perhaps, I thought - remembering what a loyal Comrade of Adolf Hitler once said to me - honourable National-Socialism had indeed died among the ruins of the Third Reich and with the defeat of the SS.

Secondly, I came to understand - as a result of my own deepening understanding of Deen Al-Islam aided by Muslims far more knowledgeable than I - that there really was no need for such co-operation: that my duty, as a Muslim, lay in

presenting Islam, as it was, to the Unbelievers, and in personally striving to uphold, defend, and make the Word of Allah Subhanahu wa Ta'ala supreme."

I also came to understand that there was never going to be an uprising, a revolution, in any country of the West by the "radical Right" - because such people lacked a genuine faith (which would place their own lives in perspective); lacked a genuine love of their own people; and mostly lacked honour.

Thus, I abandoned striving for such co-operation, stating that:

"In respect of the so-called "extreme Right", this means we want them to revert to Deen Al-Islam - to reject the Taghut of "race and nation" - to thus discover their true nature, their fitrah, as Muslims who bow down to only Allah Subhanahu wa Ta'ala and who are thus prepared to undertake Jihad as Muslims."

"I regard my earlier philosophy, which I first called "Folk Culture" and then The Numinous Way, as kufr - a concealment of the reality, the truth, of Tawheed, and thus as a manifestation of Jahiliyyah."

Abdul-Aziz ibn Myatt
28 Zhul al-Qidah 1428

Thus it is not the vision of adolf hitler which contradicts the islam and the numinous but the now existing "extreme right" and i thought that you pushed that vision forward in an ideal which is nowadays practical and is wating to be made real.

Bismillah.

This is certainly true in many respects, but, as I wrote:

Perhaps, I thought - remembering what a loyal Comrade of Adolf Hitler once said to me - honourable National-Socialism had indeed died among the ruins of the Third Reich and with the defeat of the SS.

The problem here was, and is, the real scarcity of honourable National-Socialists. Many who call themselves "National Socialists" today often talk and write about honour, but hardly any of them are honourable in their own personal lives, behave honourably or even know what true honour means. Thus, they lack dignity, manners, respect, self-awareness and self-control.

In respect of this i sill can not see the contradiction of islam and a self suifficent folk culture which is devoided to experiencing the numinous and which rejects abstract concepts.

You are correct: there is, in terms of actual communities, no such contradiction. That is, if there existed a Khilafah where Deen Al-Islam was implemented, and if there existed an honourable NS or folkish community, or society, which respected Muslims and Deen Al-Islam. Then there might and could and perhaps InshaAllah should be a mutual co-operation, to the advantage of both. This is what I envisaged when I sought such co-operation, and what Adolf Hitler, and others like him, envisaged.

But that does not mean to say that Deen Al-Islam and NS (or The Numinous Way) are compatible, or that a person could be both a Muslim and uphold either NS or The Numinous Way. In truth, they are incompatible, as I mentioned in the previous reply. No one can be both a Muslim and a National-Socialist; nor can someone be a Muslim and uphold the Numinous Way of Folk Culture. As for myself, I am a Muslim, and regard Deen Al-Islam as the most perfect expression of the numinous, here on this planet.

In respect of dealing with others, Muslims are called upon to act in an honourable way toward them, if such people act in an honourable way toward Muslims and Deen Al-Islam. As Allah Subhanahu wa Ta'ala says:

"Allah does not forbid you from treating honourably those who do not act against you because of your Deen, or who have not driven you from your dwellings, for Allah loves those who act with honour. But Allah forbids you from

treating with respect, or befriending, those who act against you because of your Deen, or have driven you from your dwellings or aided others to do this - for those of you who do this are without honour." Quran 60: 8-9 Interpretation of Meaning

Also:
"There should be no coercion concerning a Way of Life." 2:256 Interpretation of Meaning
Like Sheikh Usama Bin Muhammad Bin Ladin (hafidhahullah) said:

We tell the Americans as a people, and we tell the mothers of soldiers - and American mothers in general - if they value their lives and those of their children, find a nationalistic government that will look after their interests, and not the interests of the Jews." Taken from an interview given on May 28 1998 CE

The problem is that those on the so-called "radical Right" - and this includes most who today call themselves NS - are disrespectful toward Muslims and Deen Al-Islam, and seem to take great delight (like Griffin of the BNP) in lambasting Deen Al-Islam and regarding "Islam" as "an enemy" or even as "the enemy". Thus it was and is pointless trying to strive for some sort of co-operation with such people and their organizations.

Thus have such people become, to all intents and purposes, lackeys of the Zionists. Just as National-Socialism was the heresy of the 1930's, and its adherents subject to a then unprecedented propaganda campaign by the Zionists and their lackeys, which resulted in the First Zionist War (and the creation of the Zionist entity in Palestine) so now is Deen Al-Islam (the Islam of Jihad and Khilafah) the modern heresy, and the subject of an unprecedented propaganda campaign by the Zionists and their lackeys. Already, there has been an invasion of two Muslim lands, and the Zionists and their lackeys are now intent on trying to manufacture a tame, "moderate" Islamic religion which they expect, even demand, that we Muslims adhere to, on pain of imprisonment, torture, "re-education", or death. Just look how far the Zionists and their lackeys have now gone in their quest to control the minds, the behaviour, of the peoples of the West; just consider the double-speak of the Zionists and their lackeys, and the tyrannical laws they have introduced, and the Police-State surveillance, in the name of "fighting terror". As a Muslim said a few years ago:
"Today the Jews rule this world by proxy. They get others to fight and die for them." (Mahathir ibn Muhammad, Prime Minister of Malaysia, 19 Shaban 1424 / 16 October 2003 CE)

Abdul-Aziz ibn Myatt
4 Zhul al-Hijjah 1428

There have been persistent rumours - for example, on the VNN forum - that you are posting on some "White nationalist" and racist forums using an assumed name. Are these rumours correct?

All Praise and All Thanks are for Allah Subhanahu wa Ta'ala.

No, the rumours are not correct. I have no interest whatsoever in posting on such forums - or even reading them - since I am Muslim and so reject the Tawagheet of nationalism, racism, racialism and racial separation.

Allah Subhanahu wa Ta'ala says:
"Their way is to refer matters to a Taghut. " 4:60 Interpretation of Meaning
"Allah is the Wali of those who believe: from darkness, He leads them into the light, while those do not believe have, as their Wali, their Taghut so that they are led from light into darkness. For them, there is the Fire, where they shall dwell forever." 2: 257 Interpretation of Meaning

Furthermore, the majority of people on such forums consider Islam, and the Muslims, as their enemies. Allah Subhanahu wa Ta'ala says:

"You will not find any people who believe in Allah and the Last Day, making friendship with or even being kind toward those who oppose Allah and His Messenger (salla Allahu 'alayhi wa sallam), even if they are their fathers or their sons or their kindred..." 58:22 Interpretation of the Meaning

Since my reversion to Islam over nine years ago, I have only ever posted items on Muslim newsgroups - such as soc.religion.islam - or on Muslim Internet forums, such as Islamic Awakening and the now closed MuslimCreed site, and in these instances I have only ever used my Muslim name, either in full (Abdul-Aziz ibn Myatt) or abbreviated (Abdul-Aziz).

Why then do the rumours persist?

You might as well ask why do some people believe silly things and why do some persist in such a belief or beliefs when their error has been pointed out to them. To be honest, I do not know why they persist, although my assumption is that there are some individuals who, from whatever motive or motives, seek to cause trouble for me and thus persist in spreading lies, rumours and disinformation about me.

Are you referring to a certain individual who seems to be obsessed with you and who regularly pops-up on the Islamic Awakening forum whenever you post there?

Yes, him, among others. That particular individual is a Zionist zealot who supports the occupation of our lands, including Filistine, who has been stalking me for over seven years, and who has, on several occasions, insulted our beloved Prophet (salla Allahu 'alayhi wa sallam). He has also sent me personally abusive e-mails (containing vulgar language) and then lied, in public, about sending those e-mails. I cordially invited him to Islam - an invitation he declined - and asked him several times to apologize for insulting the Prophet (salla Allahu 'alayhi wa sallam) which he arrogantly refused to do. Since then, I have refused to engage in debate with him until he does apologize in public for insulting the Prophet (salla Allahu 'alayhi wa sallam) as I consider it my duty, as a Muslim, to treat him in accord with *Al-wala wal-bara*.

As Allah Subhanahu wa Ta'ala says:

"There is a sickness within which ails them and Allah has increased this sickness because they lie even to themselves: For this, they will grievously suffer. And when someone says to them: "Do not be so ignoble on this earth," they reply: "We are only bringing peace!" although it is they who bring disorder while so deceiving themselves." 2: 10-12
Interpretation of Meaning

"We are rid of you and what you bow down before - and between you and us there will be hatred and fighting until you accept Allah and Allah alone." 6:4 Interpretation of Meaning

Narrated Abu Da'ud: The Prophet (salla Allahu 'alayhi wa sallam) said: "Whoever loves for Allah, hates for Allah, gives for Allah, and withholds for Allah, is correctly striving for the Deen." [Refer to Sheikh ul-Islam ibn Tamiyyah (Rahimullah): *Al Furqan bayana Awliya ar Rahman wa awliya ash-Shaitan*, ch. 2]

Before my reversion to Islam, it used to surprise - and sadden - me just how many people believed, or dishonourably repeated, malicious rumours, or slanderous gossip, or what some journalist wrote, without bothering to make enquiries for themselves, or without doing the honourable, the civilized thing: which is to contact the person who is the subject of such, rumours, gossip or article, in order to obtain their side of the story. Such dishonourable behaviour was also prevalent among those I regarded as "Comrades" in the struggle against Zionist hegemony, so I am not surprised that individuals on a forum such as you mention are making such accusations or repeating such rumours as have been

made against me by Zionists and their lackeys.

The Deen of Islam - given to us by Allah Subhanahu wa Ta'ala - provides honourable guidelines for dealing with such matters, and, yet again, these reveal the ethical, moral, superiority of Deen Al-Islam over each and every way of the West, of the kuffar. Thus, a Muslim is enjoined to abide by the principle of *husn udh-dhan* and is commanded to refrain from gossip and to be wary of those spreading rumours. Sheikh Muhammad Abdul-Wahaab (Rahimullah) wrote in *Kitaab At-Tawheed* (Chapter 23)

"It is reported on the authority of Ibn Mas'ood (radiallahu anhu) that the Messenger of Allah (salla Allahu 'alayhi wa sallam) said: Shall I tell you what al-adhdhah is? It is an-nameemah." (Narrated by Muslim)..... The benefits derived from this Hadith are that an-nameemah is prohibited - and that it is a major error."

Thus, yet again, I am reminded, Alhamdulillah, of how Islam is a guide - *the* guide - to honourable, civilized, personal behaviour, in stark contrast to the decadence, the dishonour, of the modern West.

May Allah (Subhanahu wa Ta'ala) protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path.

Abdul-Aziz ibn Myatt
(David Myatt)
26 Zhul al-Hijjah 1428

Live Dialogue

Included here are my actual replies to questions submitted by viewers of the *Live Dialogue*, conducted on the Islam-Online website (see note 1) on 13 Safar 1427 (13 March 2006 CE). To all those who helped: Jazakallahu khayran.

"And this (Islam and the Quran) is the straight path of your Rabb. For those who take heed of Our clear revelations there shall be that dwelling which is peace (Jannah)." 6:126-7 Interpretation of Meaning

"We only created the heavens and this Earth, and everything in and around them, for a reason, and for a finite period. But the unbelievers turn away [in their arrogance] from the warnings given to them." 46:3 Interpretation of Meaning

yahye yusuf - United States

Asalamu aleykum my brother in Islam. I'am very happy to hear you finally find the path of Allah. My question is: what will you contribute this path of Allah as former politician?

Walaikum Salaam Wa Rahmatullahi Wa Barakatu

"And remember Allah's blessing upon you when you were enemies, and He brought your hearts together, so that by His blessing you became brothers. 3:103 (Interpretation of Meaning)

Akhi,

I don't really know what I can contribute - only trust in Allah (Subhanahu wa Ta'ala) and strive, InshaAllah, to live, behave and think as a Muslim should, according to the best guides in the world, the Quran and Sunnah.

Maybe I have some insights into the many problems of the West - its arrogance; its prejudice and so on - and how Islam is the only answer to them. I have tried to explain some of these problems in a few articles I have written, Alhamdulillah.

mohd - Malaysia

Assalalmualaikum. Where can I find source about Islamic State in the Internet?

Walaikum Salaam Wa Rahmatullahi Wa Barakatu

According to what little I have learnt since my reversion, I believe the best source for understanding the Islamic way of governing is Ibn Taimiyyah in his "Siyasatush-Shariah" - although I don't believe there is a copy, or even a translation, of this, or part of this, on the Internet.

Siyasah is basically the practical implementation of the Quran and Sunnah in the world: the means whereby Muslims can live in a community according to the command of Allah (Subhanahu wa Ta'ala) and I do believe we Muslims

should use this term for our unique system of ruling, and that we should not use Western terms such as "government" or even "State" and politics, as all these terms derive from Western ideas and Western philosophy. If we use them, then it does seem to me that we are viewing Islam somewhat in these terms, and so distorting Islam in some way.

As for the practical details of Siyasah - they are evident in bayah to an Ameer who rules according to Quran and Sunnah and these alone. This is basically the Khilafah, and an Internet search using that term would be a good place to start.

Begum Shofiq - Bangladesh

what kind of problems revert face & What's the solutions? Do born Muslims welcome reverts in the society ?

Walaikum Salaam Wa Rahmatullahi Wa Barakatu

From my own experience over the last eight years or so, I can say that I have never once experienced any problems with Muslims following my reversion.

I have been welcomed everywhere - and have often felt the true brotherhood of the Ummah, Alhamdulillah. Often, I have been the only "White" person in some Mosque. It never mattered, and one of the great joys of Islam, for me, is doing Salat (praying) in a Mosque among my brothers where we all are equal in the sight of Allah (Subhanahu wa Ta'ala).

I have had a few problems from some of my former political associates, and some problems from some "British" people. Some of my former political associates have called me a traitor, while some "British" people think I have betrayed my "culture" and have been prejudiced against me.

What I have noticed, is the rather prejudiced view many Western people have of Islam. This may change, InshaAllah, as more people in the West revert to Islam - as more people come to understand the beauty, the wisdom, of Islam.

"Those who have experienced the beauty that is Al-Eeman are those who are content with Allah as their Rabb, with Al-Islam as their Way of Life, and with Muhammad (salla Allahu 'alayhi wa sallam) as their Messenger and Prophet." Narrated Al-'Abbaas bin 'Abd Al-Muttalib (Shahih Muslim)

Sameh

What is one piece of advice that you have learned over the many years of your life that if shared with me, might make a difference in my life?

Bismillah.

To humbly submit, in our hearts and minds, to Allah (Subhanahu wa Ta'ala) and to love Allah's Prophet and Messenger, Muhammad (salla Allahu 'alayhi wa sallam).

One of the great beauties of Islam, for me, is that it places us where we truly belong - it gives us the right perspective. This is that we are but small creations of Allah (Subhanahu wa Ta'ala) Who has gifted us, in His Mercy and Compassion, with all the guidance that we need to live as we should.

This perspective gives us a genuine reverence; true honour. It makes us truly human.

Years ago, before my reversion, I was rather arrogant - and had a very high opinion of myself, of my intellect and abilities. Now, when I do my Salat (prayer) I am aware of two things - how thankful I am for being guided to the Right Path, and how I am but one humble servant of Allah (Subhanahu wa Ta'ala).

"Allah (alone) has power over, and is the (sole) master of, all things. The creations in Heaven and Earth, the very change of Night to Day, are Signs for those gifted with intelligence, those who whether sitting, standing or reclining on their sides, give praise to Allah and who frequently recall these creations in Heaven and Earth, (saying): 'You who are our Rabb - You created all these things for a purpose; the achievement is Yours alone.' " (3:189-191 Interpretation of Meaning)

Saahir - United States

Salaam brother. Do you still support Neo-Nazi groups and Nazi ideology?

Walaikum Salaam Wa Rahmatullahi Wa Barakatu

No, certainly not. I neither support such groups nor National Socialist ideology. I am a Muslim, and, as I wrote and said shortly after my conversion:

"As for my own political views and opinions now, I have none. For I am a Muslim, and so view this world, and its peoples, in an Islamic way, striving to think in Islamic terms and striving to live according to the laws and customs of Islam, as revealed in the Quran and through the words, deeds and example of the noble Prophet Muhammad (salla Allahu 'alayhi wa sallam)."

It is my understanding that nationalism, racism - and all such things - are asabiyyah.

As a Muslim I believe that racism and racialism, and nationalism, are Taghut; idols which are obeyed and believed in over and above Allah Subhanahu wa Ta'ala. The people who follow such things, who believe in such things, are in Ignorance. They in their ignorance use these things to judge people; to judge themselves; to construct laws, and systems to govern people, as they fight for these things, and thus do they contradict Islam.

"Those who believe, fight in the Cause of Allah, and those who disbelieve, fight in the cause of Taghut. So therefore fight against those friends of Shaitaan." [4: 76 Interpretation of Meaning.]

Saajid - United States

Salaam. Do you think the west will ever accept Islaam?

Walaikum Salaam

Brother,

Yes, I do, InshaAllah! Morally, the West is bankrupt. Many of the peoples of the West have lost an awareness of, an appreciation for, the sacred, the divine. As a result, many of them are in thrall to their own, lower, nature - their desires - and/or they are arrogant.

A visit to and a stay in any Western city or town reveals the truth that Western politicians ignore or try to hide. The decadence; the addiction; the violence; the poverty; the inequality; the injustices.

Islam is the perfect answer - it provides all the answers we need. It can lead us to live moral, honourable, civilized, human lives.

I have studied the philosophies of the West, the religions of the world, for over three decades, and when I came to study Islam - when I was guided by Allah (Subhanahu wa Ta'ala) - I became aware of just how noble, how perfect, Islam is. How it shows up all philosophies, all religions, all other ways of life, for what they are - imperfect, human, creations. Imperfect answers to our problems.

In the Quran and Sunnah we have the best, the perfect, guides we need.

We need to strive, InshaAllah, to show the peoples of the West the nobility, the beauty, of Islam. To cut through their prejudice - and re-acquaint them with Allah (Subhanahu wa Ta'ala).

"And this (Islam and the Quran) is the straight path of your Rabb. For those who take heed of Our clear revelations there shall be that dwelling which is peace (Jannah). (6:126-7 Interpretation of meaning)

"This day I have perfected your Way of Life for you and completed My Favour upon you and have chosen for you as your Way of Life Al-Islam" (5:3 Interpretation of Meaning)

"This present life is only like water which We send down from the clouds so that the luxuriant herbage sustaining man and beast may grow; until when the Earth puts on its lovely garment and becomes adorned, and its people believe that they are its masters - down then comes Our scourge upon it by night or in broad day, laying it waste as though it had not blossomed yesterday. Thus do We reveal Our Signs to thoughtful men." 10: 24-25 (Interpretation of meaning.)

Mayila Waqar - United Arab Emirates

Salam Alaikum. Being well aware of nazi policies and political agendas, do find the current attitude towards Muslims and Islam reminiscent of the whole culture of nazisim (save the victims are new)?

Walaikum Salaam Wa Rahmatullahi Wa Barakatu

Yes, most certainly. It does seem for example that the Americans, in places like Iraq, in their ignorance, do regard Muslims as "backward" and inferior.

This arises from the prejudice against Islam that is now dominant in the West and from the arrogant assumption among many people in the West, that the West, its ways and ideas, are right and better than Islam, and that we Muslims should adjust, and accept the ways, the ideas of the West. That we Muslims must change; that our Islam must change.

However, the exact opposite is true - Islam is the superior Way, and we must never be afraid or ashamed to say and write this. We must believe it in our hearts.

It does seem that there is a new Western colonialism - both a cultural colonialism, and an actual, military, one.

"From each and every direction He has the power to deliver misfortune to you - to sow confusion and dissension among you. Thus do We reveal our Signs, that you might understand them." {6:65 Interpretation of Meaning)

"Indeed in the Messenger of Allah you have a perfect example to follow." [33:2 Interpretation of Meaning]

Mohammed - Ethiopia

From your experience would you just mention a key point that you wish that ordinary Muslims should have known to win the heart and the minds of the other side. It might be also the the other way that some common acts which hurting their efforts.

Jazaakallaah

Walaikum Salaam Wa Rahmatullahi Wa Barakatu

Brother,

That Islam is complete and perfect, and that it is the best way, the complete answer to all the problems we face, in this world. That Islam is a guide to how we can live as our Rabb, Allah (Subhanahu wa Ta'ala) has said we should live.

We need to be examples for others - especially to the peoples of the West. When I was discovering Islam, before my reversion, I found that the more Muslims I met, the more I admired them. They had manners; they had a simple, beautiful, quiet, reverence. They were noble. And yet they could be passionate, defiant and proud in their love, for example, of our beloved Prophet (salla Allahu 'alayhi wa sallam).

The more I discovered about Islam, the more I realized that these Muslims I met were like that because they really did revere the Prophet (salla Allahu 'alayhi wa sallam) and saw him as the perfect example to follow - and because they did humbly submit, or strive to humbly submit, to Allah (Subhanahu wa Ta'ala).

"It was narrated on the authority of Abu Hariara that the Prophet (salla Allahu 'alayhi wa sallam) said: Iman has over seventy branches, and modesty is a branch of Iman." (Muslim, Book1, 55)

Thus did I realize that here, in Islam, was nobility; reverence; valour. Everything that was good about us. I also realized just how human Islam was, how accepting of our own weakness, as beings.

"There is no believing servant except that he has a sin which he commits from time to time, or a sin in which he persists in and does not abandon until he leaves this world. Indeed the Believer was created as one who is frequently tried and tested, who often repents (then) forgets. When he is admonished he accepts the admonition." Reported by at-Tabaraanee in al-Mu'jamul Kabeer (no. 11,810); hasan.

Tami - United Kingdom

I am thinking of converting to Islam, but I'm still not convinced of certain issues like believing in Muhammad. Is he really a prophet? How to believe in him?

One thing which inspired me toward my reversion was the life of the Prophet, (salla Allahu 'alayhi wa sallam).

I found something which was truly remarkable. Prior to my reversion, I had studied all the major religions of the world in great detail, and had studied philosophy both ancient and modern, from Loa Tzu to people like Heidegger. Never had I come across a human being like Muhammad (salla Allahu 'alayhi wa sallam). The more I read about him, about his life, the more I realized how unique he was.

Why? Because he was a simple, humble, man who transformed those around him, and who, for nearly one and half thousand years, has transformed the lives of millions upon millions of people in a good, a noble, way. Someone who revealed the most noble, the most perfect, way of living I have ever come across. Someone who still inspires a great love.

As I wrote, shortly after my own conversion to Islam:

"I was impressed that what he taught - the very words of prayer, of the Quran itself - were the same now, as then. How could this be?"

I was forced to conclude that Muhammad was either: (1) the most remarkable, accomplished, human being who had ever lived whose achievements, whose philosophy, whose teachings, whose personal character, far surpassed those of all other teachers, philosophers and reformers; or (2) in truth someone who was inspired by something "not of this Earth" (that is, God).

The conclusion I finally accepted was that Muhammad was both of these: that his sublime, numinous, civilized teachings were and must be divinely inspired. There was simply no other explanation. For me, the life, the achievements, of Muhammad himself were a miracle."

chino - Greece

After your conversion, it is clear that you have rejected all other political ideologies rather than Islam. However, how do you think 'Islamic' countries could fill the political gap between the West and the East

Are the countries where the majority of people are Muslim truly Islamic?

That is, do they implement the Shariah (Islamic laws) and do they use only the Quran and Sunnah as their guides, as their source of inspiration?

"Haqq has been distinguished from Baatil - and those who renounce and denounce Taghut and then believe in Allah have grasped that trustworthy hand-hold that never breaks." [2:256 Interpretation of Meaning]

Muslim lands need Islam - the practical implementation of Islam. They need to accept that Islam is complete and perfect, and that the ways of the West are kufr, that is, a concealment of the reality of Islam itself.

The practical implementation of Islam is Shariah; bayah to an Ameer. In brief, a Khilafah. Through these things we, as Muslims, come closer to Allah (Subhanahu wa Ta'ala).

"One of the foremost principles of [Al-Jahiliyah] was that they were deceived by following the majority, using that majority as proof of the correctness of their view." Sheikh Muhammad Abdul-Wahhaab: Masaail-ul-Jahiliyah

What is the thought process behind such blatant racism such as nazism? Is it a deep rooted issue in British culture (a post colonial rule hangover perhaps)?

Walaikum Salaam Wa Rahmatullahi Wa Barakatu

I do believe that such things are deeply rooted in the peoples of the West - that they believe that they themselves, and their ways of life, their ideas, are inherently superior to others.

This is evident, today, for example, by the actions of America in the Muslim world - a new type of colonialism, a new cultural arrogance.

It is one of our tasks, as Muslims, to show them, by our deeds, our life, that Islam is a better alternative; the perfect Way of Life. That Islam alone can bring true equality, an equality which only arises from a complete submission to Allah (Subhanahu wa Ta'ala).

Umm Mustafa

As-Salamu `alaykum. I am curious about those two years you spent as a monk. How or why did you go from political activism to monasticism? And why did you leave the monastery? Did that experience help you to Islam in any way?

Walaikum Salaam Wa Rahmatullahi Wa Barakatu

I was brought up as a Catholic, and my sister spent some years as a Nun. When I was in Prison for the second time, I had time to think about my political views, and came to some conclusions - I wanted more time to think, and so I went on a "retreat" for a few weeks in a monastery.

I liked it so much I thought I might stay a bit longer. In the end I just drifted into becoming a monk, and stayed for nearly two years.

I left because I felt I was shirking what I then regarded as my duty - to change the world, by politics. To make it conform to my own ideas of what was right, and wrong.

No, that experience did not really help me toward Islam. It was meeting Muslims, in Egypt and elsewhere, reading about the life of our beloved Prophet (salla Allahu 'alayhi wa sallam), and reading parts of the Quran, which began to move me toward Islam, Alhamdulillah!

S -

Could you please point out the differences between your old ideology (neo-nazism) and your new belief/ideology (Islam)?

They are so very different!

One of the most important things is that, in Islam, the only distinction is between Muslims and non-Muslims. All Muslims are our brothers and sisters, wherever they live; whatever their so-called "race"; whatever "culture" they are said to belong to.

"The most honourable of you in the sight of Allah is the one who has At-Taqla." [49:13 Interpretation of Meaning]

Furthermore, Islam is a Way of Life - complete and perfect. It is not an "ideology". Ideologies are fallible, human, constructs. Islam has been given to us by Allah (Subhanahu wa Ta'ala).

Nazism, and other ideologies or ways of living, are Taghut - idols which people obey, or give their loyalty to, and which they strive for and which they obey. They create artificial divisions within us, and so conceal the simple beauty of Islam.

It is narrated by Abu Dawud that the Messenger of Allah (salla Allahu 'alayhi wa sallam) said, "He is not one of us who calls for 'asabiyyah, or who fights for 'asabiyyah or who dies for 'asabiyyah." (Hadith 4456)

Asabiyyah is the division of people according to boundaries, or standards, which are not Islamic, because such boundaries or standards do not derive from Allah (Subhanahu wa Ta'ala).

Immanuel - United Kingdom

Hi. I want to know what did you find in Islam that convinced you that this is the True Religion? Thanks.

I found beauty, nobility, dignity, reverence; a very human and above all numinous way of life.

By numinous I mean - sacred. The West has mostly forgotten the sacred, the divine. In fact, it tramples upon it.

In the life of Muhammad (salla Allahu 'alayhi wa sallam) I found the perfect human being; the perfect example to follow.

In the Quran I found wisdom, true wisdom; true guidance. More wisdom than I had found in any philosophers, ancient and modern, and in any other religion or way of life.

Fatma - Belgium

As a convert, how do you think new Du'ah should change in their topics, speeches...etc in order to preach more people?

I believe we must look to the Quran and Sunnah, and these alone, for guidance. That we take inspiration from the

Prophet (salla Allahu 'alayhi wa sallam) and from al-Khulafaa' al-Raashidoon and As-Salaf as-Saalih.

Islam is complete and perfect, and we have all the examples, all the inspiration we need, given to us by Allah (Subhanahu wa Ta'ala).

"And this (Islam and the Quran) is the straight path of your Rabb. For those who take heed of Our clear revelations there shall be that dwelling which is peace (Jannah). (6:126-7 Interpretation of meaning)

"This day I have perfected your Way of Life for you and completed My Favour upon you and have chosen for you as your Way of Life Al-Islam" (5:3 Interpretation of Meaning)

"Be loyal and do your duty to Allah; fear Him and always speak with honour. He will direct you to do honourable deeds and will forgive your mis-deeds. And whosoever obeys Allah and His Messenger will achieve the greatest achievement of all." (33:70-71 Interpretation of Meaning)

Yousef - United Kingdom

I have read somewhere that people say your conversion is insincere and "may be just a political ploy to advance your own failing anti-establishment agenda". Is this true?

Bismillah.

I can only repeat what I have said, and written, many times since my reversion, which is that I made my Shahadah at a mosque, in front of several Muslim witnesses, and that - while I lived in that area - I regularly went to Namaz there, for over a year. I also have a document testifying my acceptance of Islam, signed by a Qadi and the Imam of a Mosque.

In addition, when interviewed by the BBC's Panorama programme some 18 months after my reversion, I made another public declaration that I was a Muslim, Alhamdulillah. But that bit was cut, and not broadcast. Since then, I have made several more such public declarations of my Islam, including one in a letter I sent to a newspaper which repeated such allegations. The newspaper did not publish the letter- so I posted it on an Islamic internet forum.

This live dialogue is another public declaration of my Islam, Alhamdulillah.

Danny - United Kingdom

How should the relationship between the convert and his family be after converting to Islam? I'm a new convert, and I'm afraid of this point in particular, I'm afraid of the severe reaction of my parents.

Assalam Alaikum,

Alhamdulillah that you have been guided toward Islam!

May I suggest you contact the New Muslims Project, in the UK? They have great experience dealing with recent reverts to Islam, and I am sure they could offer some Islamic guidance in this matter.

<http://www.newmuslimsproject.net/>

May Allah (Subhanahu wa Ta'ala) protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us our mistakes and guide us to and keep us upon the Right Path.

Abdul-Aziz ibn Myatt

13 Safar 1427

Notes:

(1) It should be noted that the Administrators at the Islam On-Line website - in accordance with their policies - edited my text, changing some words, and inserting "translations" for some of the Islamic terms I used which I deliberately left un-translated. For example, placing the kaffir term "politics" after Siyasah as if to indicate that Siyasah implied or meant the kaffir concept of politics, even though I had tried to explain what the Islamic term Siyasah meant and that we, as Muslims, should not use kaffir terms because they can and often do distort Islam.

The main change made by them was to substitute "Peace be upon him" for "salla Allahu 'alayhi wa sallam", even though, correctly understood, the Arabic salutation on the Prophet (salla Allahu 'alayhi wa sallam) means "May that Peace which Allah (alone) brings - and His blessings - be upon him." As I have tried to explain elsewhere, the Peace which Allah Subhanahu wa Ta'ala brings and confers is the Peace that arises from obedience to Him, and this includes the eternal peace of Jannah. This Peace is not the same as what the kuffar mean by "peace".

In Reply to Nick Griffin of the BNP

All Praise and All Thanks are for Allah (Subhanahu wa Ta'ala) to whom we shall all return to be judged on The Last Day.

We praise Him and ask Him for help and forgiveness; and ask His protection from the mischief of our souls and the bad results of our deeds; whomsoever Allah guides, none can misguide; and whom He declares misguided, none can guide to the right path; and I bear witness that there is none worthy of worship but Allah: He is Alone, without partner. And I bear witness that Muhammad (salla Allahu 'alayhi wa sallam) is the Messenger and Servant of Allah (Subhanahu wa Ta'ala).

This article is in response to [an article written by Nick Griffin](#), currently the leader of the avowedly anti-Muslim, nationalist BNP (British National Party). In his article, Griffin repeats his belief that Islam - in his own words - is "a vicious, wicked faith", and makes various accusations against Islam and Muslims.

Readers might like to know that I reverted/converted to Islam eight years ago, Alhamdulillah, following over 25 years of activism on behalf of organizations such as the BNP.

"And remember Allah's blessing upon you when you were enemies, and He brought your hearts together, so that by His blessing you became brothers." 3:103 (Interpretation of Meaning)

Griffin: What is it about the Koran or Muhammad that makes Islam evil? Where should we start? How about the Koran's advocacy of world conquest

Muslims seem to be divided upon this issue of the domination of Islam. Some - mainly what the West call "moderate Muslims" - deny that Islam means or even implies the world-wide triumph of Islam. Some other Muslims believe that this may be meant, or is meant, but that it will not occur until The Last Days - the end of this world. Still others - what many in the West now call, in the pejorative way of the West, "extremists" or "fundamentalists" - would say and write that yes, indeed, Allah Subhanahu wa Ta'ala has promised that Islam will be triumphant in the world, or at the very least the Ummah will stretch from the East to the West, including both (as related by Thawban in a Hadith recorded by Muslim). If this is so, it will be so - and Muslims should accept it as part of their Islam: as part of their submission to the one and only God, Allah Subhanahu wa Ta'ala. What the West, the apostates, the infidels, may say or write about this promise is irrelevant, insofar as Muslims are concerned.

"And there shall be conflict between you while you dwell, resting for a while, on Earth which shall provide for you." 2: 36 Interpretation of Meaning

"Thus We have made you [Muslims], a Wasat (just and noble) people, that you be witnesses over all other peoples as the Messenger (Muhammad) is a witness over you." 2: 143 Interpretation of Meaning

But we might ask: just where has Griffin found the advocacy of "world conquest" in the Quran? I, and millions upon millions of Muslims, century upon century, must have missed the Ayah. Perhaps he might point it out to us, or admit his mistake, a mistake born no doubt from the tempest of his hatred.

Griffin: and the subjugation or murder of non-Muslims?

As often, Griffin bounds off into Crusader-type, anti-Islamic, rhetoric. Murder? How and by whom is this defined? Islam sanctions the penalty, the punishment, of death for certain offences - this is not "murder", but rather the Islamic judgement upon those who have over-stepped the limits of honourable behaviour. Certain penalties for certain dishonourable behaviour have been ordained by Allah Subhanahu wa Ta'ala, and, as Muslims, we are duty-bound to accept and strive to implement these. It is interesting to note - and Griffin please take note - that the term Hudood, which is used for these ordained punishments, literally means "the limits (of honour)", so that those who are subject to these punishments are those who have gone beyond the limits, the bounds, of honourable behaviour.

"Do they seek honour from the kuffar? In truth, honour is with, and from, Allah alone." 3: 139
Interpretation of Meaning

Subjugation? Where, and when? It does seem as if Griffin knows little or nothing of the history of the Muslims.

If, in his pejorative use of the term "murder", Griffin means the death, the killing, that occur during Jihad, then indeed Muslims do kill non-Muslims during such Jihad, for such deaths are part of the nature of battle, of combat, of war. So the question then is - what was, or is, his point, here? Or is there no point - just hateful rhetoric designed to appeal to his supporters?

Griffin: Or how about the mass beheadings of POW

How about the fact that those who have been executed, recently, have been executed following a Shariah verdict passed upon them according to Islamic law? That is, they have been correctly judged - according to Islamic law and correctly punished with the Islamic punishment, with a written verdict, by Islamic scholars, often being given. Griffin and his cohorts may not like Islamic law, and Hudood, but their dislike of such things is irrelevant to us, as Muslims.

Has Griffin forgotten - or does he even know - how the Taliban (now demonized in the West) treated their prisoner, Yvonne Ridley? With courtesy, and indeed, with honour. In fact, their treatment of her started her upon a new journey which led to her converting to Islam, Alhamdulillah.

Griffin: the rape of their wives and the enslavement of their children

If Griffin can supply any facts from the present era for this typical Crusader statement I would be surprised. If he refers to events in the distant past, then he obviously is in ignorance of the many Ahadith in relation to the treatment of prisoners, and how the Prophet Muhammad (salla Allahu 'alayhi wa sallam) advised that women and children were to be treated.

I refer him and his cohorts to, for example, Shahih Muslim, Book 19 (The Book of Jihad).

In fact, Islam was the very first Way of Life to lay down detailed honourable instructions on how captives were to be treated, and the first to establish what can only be described as honourable rules for the conduct of war, in stark contrast to the West, especially the Ancient Greeks and Romans, who - judged by the examples of Islamic conduct - were dishonourable barbarians. It is interesting how people like Griffin seem to revere these ancient Greeks and Romans.

One has only to contrast the conduct of Salah Al-Din with his Crusader counterparts to understand how Islam - correctly implemented by devout Muslims - made for civilized, honourable, leaders, as one has only to compare Andalusia under Islam - or Baghdad at the time of Bayt-ul-Hikma, or Jundishapur at the time of the School of Medicine - to see the civilized, honourable conduct between individuals that Islam creates.

Indeed, if Griffin could be bothered to travel and spend time in a land where the majority of people are Muslim, and mix with them, he might be surprised by their civilized attitude, an attitude which - as I know from my own personal experience - is in stark and complete contrast to the lack of manners, the arrogance, displayed by many people in the West, and especially by Western Armies of conquest and occupation.

The manners, the honour, of Muslims - of those who do indeed submit in their hearts and in their lives to Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam) - evident for nearly one and half thousand years, is not surprising given such guidelines as those contained in such books as Al-Adhab al-Mufrad al-Bukhari, and given how we Muslims are enjoined to follow the perfect example of the Prophet, Muhammad (salla Allahu 'alayhi wa sallam) whose life, if studied objectively, reveals him as a man of humility, courage, reason, and honour. Perhaps Griffin should read Zaad al-Ma'ad by Ibn al-Qayyim, or the Seerah of Ibn Ishaq, or even Haykal's Hayat Muhammad. Or refer to the Hadith of Bukhari (Book 1, Number 6):

Narrated 'Abdullah bin 'Abbas:

Abu Sufyan bin Harb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraish. They were merchants doing business in Sham [Syria, Palestine, Lebanon and Jordan] at the time when Allah's Messenger had a truce with Abu Sufyan and the Quraish. So Abu Sufyan and his companions went to Heraclius at Ilya [Jerusalem]. Heraclius called them in the court and he had all the senior Roman dignitaries around him. He called for his translator who, translating Heraclius's question said to them, "Who amongst you is closely related to that man who claims to be a Prophet?" Abu Sufyan replied, "I am the nearest relative to him (amongst this group)."

Heraclius said, "Bring him (Abu Sufyan) close to me and make his companions stand behind him." Abu Sufyan added, Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding that man (The Prophet) and that if I told a lie then they (my companions) should contradict me." Abu Sufyan added, "By Allah! Had I not been afraid of my companions labelling me a liar, I would not have spoken the truth about the Prophet. The first question he asked me about him was: 'What is his family status amongst you?'

I replied, 'He belongs to a good and noble family amongst us.'

Heraclius further asked, 'Has anybody amongst you ever claimed the same (to be a Prophet) before him?'

I replied, 'No.'

He said, 'Was anybody amongst his ancestors a king?'

I replied, 'No.'

He said, 'Are his followers increasing or decreasing (day by day)?'

I replied, 'They are increasing.'

He then asked, 'Does anybody amongst those who embrace his way of life become displeased and renounce this way of life afterwards?'

I replied, 'No.'

Heraclius said, 'Have you ever accused him of telling lies before his claim (to be a Prophet)?'

I replied, 'No. '

Heraclius said, 'Does he break his promises?'

I replied, 'No. We are at truce with him but we do not know what he will do during this truce.' I could not find anything to say against him except that.

Heraclius asked, 'Have you ever had a war with him?'

I replied, 'Yes.'

Then he said, 'What was the outcome of the battles?'

I replied, 'Sometimes he was victorious and sometimes we were.'

Heraclius said, 'What does he order you to do?'

I said, 'He tells us to worship Allah and Allah alone and not to worship anything along with Him... He orders us to pray, to speak the truth, to be modest and to keep good relations with our family.'

In truth, it was historically the fine, noble, example of Muslims - and especially of the Mujahideen - which led many people, sometimes whole cities and towns, to convert to Islam.

Griffin: What's evil about Islam? Go ask the Serbs, go ask the Sikhs, go ask the remnants of once vibrant Christian communities in Pakistan or Egypt, come ask the mothers of Keighley.

Perhaps we should ask instead: What is evil about the West? Go ask the millions upon millions of people, world-wide, who - for centuries, have been oppressed, humiliated, subjugated, and enslaved by the various Empires and governments of the West who have plundered, and are still plundering, their lands. Go ask the relatives of those millions upon millions killed in the two European world wars, less than a hundred years ago - or the hundreds of thousands killed when the Americans dropped their atomic bombs on Japanese cities.

Go ask the people of Iraq, Palestine, Afghanistan and Chechnya today. Go ask the thousands of Muslims tortured in places like Bagram, Guantanamo Bay, Abu Gharib and the dozens of secret places where Muslims are "rendered" for interrogation.

Perhaps we should ask - what is civilized about the conduct of the peoples of the West, today and in the past? One has

only to go into a city or a large town in Britain on a Friday or Saturday night to find examples of how many young people in the West behave. What is civilized about the conduct of the armies of the West? What is civilized, honourable, about the politicians of the West who in their dishonour brazenly lie in order to get their way or to fulfil some hidden agenda (the invasion of Iraq comes to mind here) - and yet who are somehow re-elected into power by the people of the West? What is civilized about the utter hypocrisy of these so-called leaders of the West - and the people who support and elect them - when they can deny their officially-sanctioned torture and humiliation of Muslims in places such as Bagram, Guantanamo Bay, Abu Gharib and the dozens of secret places where Muslims are "rendered" for interrogation?

Perhaps we should ask Griffin and his cohorts to go and read the many Ahadith about how other people who uphold a way of life different from Islam are to be treated with respect. Perhaps we should ask him to study how the Muslims behaved towards the Jews and the Nazarenes in Palestine during the times of the first Crusades - how the Crusaders desecrated Jewish temples, and Mosques, and how the Muslims respected Nazarene Churches and Jewish temples. Perhaps we should point out to him the fact that the Nazarenes and the Jews looked to the Muslims for protection because they thought the Crusaders were barbarians.

Perhaps we should ask Nick Griffin about the Copts in Egypt who have survived in a Muslim land for over a thousand years - one might mention here how they, for instance, flourished during the Abbasid Dynasties.

But will he - would he - listen? Probably not, for he seems to have his own political agenda for which his prejudice against Islam and Muslims is necessary.

Griffin: the Koran, which all Muslims are obliged - on pain of death for apostasy - to follow as the literal word of Allah

Yes, we do regard the Quran as kalamu Allah - as the literal word of Allah Subhanahu wa Ta'ala. This is one of the fundamentals of Islam, of our Islam: of our complete, simple, honourable, submission to Allah Subhanahu wa Ta'ala. To me, and many Muslims, this is one of the beauties of Al-Islam. As for death for apostasy, as I recently wrote:

"When we undertake Shahadah - testifying to and declaring our acceptance of Islam before witnesses - we are making a binding oath of loyalty, bayah, on our honour, to Allah Subhanahu wa Ta'ala and His Messenger, Muhammad (salla Allahu 'alayhi wa sallam). This is a life-long oath, loyalty unto death to Allah Subhanahu wa Ta'ala and to His Messenger, Muhammad (salla Allahu 'alayhi wa sallam). If we break this oath - if we abandon the duty we have sworn to do - we are being dishonourable, and it is right that those who break such a sacred oath as this are killed."

Furthermore, as Allah Subhanahu wa Ta'ala says:

"For those who openly defy Allah and His Messenger and who are public in this dishonour, the punishment shall be execution or crucifixion or the cutting of their hands and feet on alternate sides or their exile, and while this will show their dishonour in this world, a greater agony awaits them in the life to come. Except if they repent before your authority touches them - for remember that Allah is The Most Merciful, He Who Often Forgives." 5:33-4 Interpretation of Meaning

"If you believe in Allah and The Last Day do not let pity deter you from administering the punishments

which Allah has ordained, and let a group of those who believe witness such punishment." 24:2
Interpretation of Meaning

I shall end on a personal note. For me, Islam is the supreme, practical, example of honour made manifest in this world. It is also the supreme, practical, example of the numinous - of the sacred, the divine. Why is this? Because Muslims strive to humbly submit to, and to obey, Allah Subhanahu wa Ta'ala. This produces a genuine reverence, a genuine awareness of the divine, so evident in Salah. But Islam is also practical in a quite simple way - our weaknesses, our strengths, are laid bare, in the Quran, in Ahadith. What all this means in reality is that Islam produces, can produce, and has produced noble, honourable, human beings. It is a simple and practical guide to how we should live - indeed, I would go so far as to say that it is Islam which defines what is civilized. One has only to compare the simple, honest, devout belief of a Mujahid on one of the many modern battlefields with the arrogance of a Western soldier to understand this - to feel this. The practical implementation of Islam, via Shariah and a community of Muslims led by an Ameer or Khalifah, can produce, and has produced in the past, a civilized way of life for thousands - indeed millions - of people, just as we have, in the modern West, the practical implementation of arrogance, of that dishonourable bullying, of that deceit, of that hedonism, that lust for pleasure and so-called "glory", that plunder, which is the mark of the barbarian.

May Allah (Subhanahu wa Ta'ala) protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path.

Abdul-Aziz ibn Myatt
(David Myatt)

23 Safar 1427

Note: The quotes from Nick Griffin about Islam are from an article published on 21 March 2006 CE entitled [*"By their fruits \(or lack of them\) shall you know them"*](#) which article made its appearance on the BNP website, and which article a brother forwarded to me for my comments.

Are Martyrdom Operations Lawful (According to Quran and Sunnah)?

All Praise and All Thanks are for Allah (Subhanahu wa Ta'ala) to whom we shall all return to be judged on The Last Day.

We praise Him and ask Him for help and forgiveness; and ask His protection from the mischief of our souls and the bad results of our deeds; whomsoever Allah guides, none can misguide; and whom He declares misguided, none can guide to the right path; and I bear witness that there is none worthy of worship but Allah: He is Alone, without partner. And I bear witness that Muhammad (salla Allahu 'alayhi wa sallam) is the Messenger and Servant of Allah (Subhanahu wa Ta'ala)

“We emphasize the great importance of martyrdom operations against the enemy - operations that have inflicted great damage on the United States and Israel, which damage is unprecedented in their history, thanks to Almighty Allah.”
Sheikh ul-Mujahideen Usama bin Laden (hafidhahullah).

What Are Martyrdom Operations?

Martyrdom Operations - sometimes called Fidayee attacks (see Note 1) - are those where a Muslim, a Mujahid, attacks the enemy in such a way that the death of that Muslim is (should Allah (Subhanahu wa Ta'ala) so will it) highly likely. The history of Islam is replete with heroes who have sacrificed their own life for the Way of Life which is Al-Islam.

In modern times, many Martyrdom Operations involve the Mujahid detonating an explosive device (attached to themselves or in a vehicle they are driving) when close to, or among, the enemy.

Not surprisingly, such attacks are feared by the enemies of Islam, and especially by those infidels who are waging war against Islam, those who are oppressing Muslims, and those who are invading Muslim lands. Such attacks are often incorrectly called “suicide attacks” in the hope of discrediting them. In addition, some Muslims, and some Islamic scholars, have claimed that such “suicide attacks” are forbidden according to the Quran and Sunnah.

Are Martyrdom Operations Lawful?

To understand and answer this question, three things need to be understood:

(1) The criteria used to determine whether such operations are lawful and justified must and can only a Muslim one. That is, the judgment must be made according to Quran and Sunnah, and them alone. All other criteria or standards of judgment must be rejected. To do otherwise is incorrect, according to Deen Al-Islam. Allah Subhanahu wa Ta'ala says:

“And whosoever does not judge by what Allah has revealed, such are the Kafiroom.” [5:44 Interpretation of meaning]

(2) The intentions of the Mujahid who undertakes the attack is important, as is the fact that there is a likelihood of the attack harming or killing enemies.

(3) In a discussion of Islamic sources - Quran and Ahadith - it is important to refer to the meaning of the Arabic, and not to rely on interpretations of meaning which use modern, and often biased, terms and words such as the English word “suicide”.

The Unlawful Nature of Killing Oneself:

There is no dispute, among scholars or among the Muslims, that it is forbidden for a person to take their own life, for personal reasons. That is, because one is overwhelmed with grief, or sorrow, or has abandoned all hope when faced with difficulties.

There are many Hadith and Quranic Ayat which make it clear that the Muslim who does such a deed will not enter Paradise because such a deed involves the abandonment of Islam: the belief that one should never totally despair; never be totally overwhelmed with misery, and never abandon trust in Allah (Subhanahu wa Ta'ala).

The Islamic Judgment:

Those - Muslim and non-Muslim - who declare martyrdom operations unlawful, and un-Islamic, consider them to be acts of what they call "suicide", and justify such a declaration by quoting Quranic verses and Ahadith which refer to a person killing themselves.

Quite often, those who denounce martyrdom operations use translations of Hadith, or interpretations of the Holy Quran which use the word "suicide". For instance, Ahadith similar to the following are often cited:

The Prophet (salla Allahu 'alayhi wa sallam) said, "He who commits suicide by throttling shall keep on throttling himself in the Hell-Fire (forever) and he who commits suicide by stabbing himself shall keep on stabbing himself in the Hell-Fire." (Sahih Bukhari)

However, as mentioned above, the use of English words such as "suicide" in such translations is often incorrect, for such modern English words often mean and imply different things than are meant and implied by the Arabic, even though, in the West, the term "suicide" is sometimes understood as an "act, malicious or otherwise, of self-murder". That is, as a basically selfish act done for personal reasons. (In origin the word suicide itself derives from a term for "self".)

Perhaps a better interpretation of the above Hadith would be along the following lines:

"The person who commits Intihar by hanging themselves shall keep hanging themselves in the Hell-Fire, just as those who commit Intihar by stabbing themselves will keep stabbing themselves in the Hell-Fire."

We shall consider three Quranic Ayat often cited by those who oppose Martyrdom Operations.

1) One Quranic Ayah which is often cited (see Note 2) is: *laa taqtuluu anfusakum* (4:29). This is often interpreted as meaning: "Do not kill yourselves..." However, considered in context, a more correct interpretation would be along the following lines:

"You who believe: do not unfairly squander your wealth on one another, save it be for some purpose mutually agreed upon among yourselves. Do not ruin yourself, or one another, for Allah is most Merciful toward you."

2) Another Ayah which is cited is 4:93 which is often interpreted to mean: "Whomsoever kills a believer intentionally, their punishment is hell..." The argument used here by the opponents of Martyrdom Operations is that the Mujahid involved in a Fidayee attack is a believer, who - by their Fidayee attack - intends to and does kill themselves. However, this argument is invalid because the context clearly refers to a believer intentionally killing another believer - for instance in 4:92 Allah (Subhanahu wa Ta'ala) says that if a believer kills a believer by mistake, then compensation must be paid.

3) Another Ayah often cited by those who imitate the kuffar or who are apostates allied with the kuffar is 5:32 which they interpret to mean: "If anyone kills an innocent person it would as if they had killed all of mankind." However, such an interpretation not only takes the Ayat out of context and refers to the kaffir Taghut of an "innocent person", it also incorrectly renders the meaning.

In respect of the term "innocent", Sheikh Hammoud Al-Uqlaa Ash-Shuaybi said:

"What many are babbling about and repeating when they talk about "innocent victims", is nothing but the effect of the West and its media, to the extent that many an unwary person repeats the words and expressions of our

enemies, which are in direct contradiction with the expressions of Shari'ah."

What should be understood by Muslims is that nowhere, in the Quran, Sunnah or Shariah is there any mention of what the kaffir term "innocent" and "civilian". It must be made quite clear that these are kaffir terms, kaffir concepts, which the kuffar and their apostate allies project onto Islam in order to distort Islam and have Muslims imitate the kuffar. Whoever uses such kaffir terms, in order to try and understand Islam or in order to in their ignorance obtain some kaffir-pleasing principle from Islam, is imitating the kuffar - for they are re-interpreting Islam to please themselves, or the kuffar, or they are so in love with the kaffir way of life, with kaffir ideas and concepts, that have lost or are losing their own Islam. The kaffir concepts of "innocent" and "civilian" have become Taghut - idols, principles, which the kaffir have created and which they make laws about, which laws they seek to impose on Muslims. These concepts are Taghut because they are created without reference to the Quran or Sunnah - *created, by fallible humans, without reference to the Will of Allah Subhanahu wa Ta'ala*. In many ways, it is right to think as these things as objects which the kuffar now worship, or which they put their trust in - which they make, as standards, for people to follow and obey. Allah (Subhanahu wa Ta'ala) says:

"Their way is to refer matters to a Taghut. " 4:60 Interpretation of Meaning

Some Muslims, however, quote the following Hadith in an effort to show that there is such a thing as the concept of "innocent" in Islam:

Narrated 'Aa'ishah who said that the Nabi (salla Allahu 'alayhi wa sallam) said, "The pen has been lifted from three; from the sleeping until they awake, from the child until they mature, and from the one who is crazy until he is sane."

In this Hadith we have a beautiful expression - "The pen has been lifted..." The question we must ask is - Do we take the context to mean that the three are "innocent" as the kuffar understand innocent? That is, do we project a kaffir meaning into this Hadith? Or do we refer it, for explanation, to what Allah (Subhanahu wa Ta'ala) has told us, and thus take it in the literal sense to mean that what they are doing, have done, has not been recorded? If we refer to what our Rabb says:

"And over you are Watchers - just, honourable - who know and record [write down] all that you do. Thus shall those who do what is commanded be in bliss while the disobedient will be in the blazing Fire. " [82: 10-14 Interpretation of Meaning]

Thus, understood in the context of the words of Allah (Subhanahu wa Ta'ala) this Hadith refers not to some kaffir concept such as "innocent" but to the recoding of our deeds. As for the Ayat itself, referred to above and quoted by the opponents of Martyrdom Operations, a better interpretation would be along the following lines:

"We prescribed for the children of Israel that whoever killed someone not in retaliation [for a killing] nor for spreading dishonour, it will be as if he had killed of all the people, and that whoever saved one of them, it will be as if he had saved all of them."

Thus, even if one interprets this Ayat in general so as to refer to other than a past command to the children of Israel, then it is lawful to kill someone in retribution or for spreading dishonour, defined as such retribution and dishonour are by Quran, Sunnah and Shariah.

Thus, not only are the oft-quoted Ahadith and Quranic verses quoted, and translated or interpreted, incorrectly and out of context, but they are in fact not relevant. For what it is important to understand is that killing oneself because of some personal reason - what is often called committing suicide - is quite different and distinct from martyrdom operations. That is, there is a clear distinction between Istishad (martyrdom) and Intihar ("suicide") - in both the intention of the individual, and what results from their act.

The person who commits suicide acts out of despair, or for some personal reason, whereas the Mujahid acts out of love for Allah (Subhanahu wa Ta'ala) and a desire to please Allah (Subhanahu wa Ta'ala): to do what Allah (Subhanahu wa Ta'ala) has commanded, which in the specific instance of martyrdom operations is confronting and attacking the enemies of Islam, even if this means, InshaAllah, one's own death.

The intention of the Mujahid is - or rather should be - a pure intention, and if this is indeed the case then Allah (Subhanahu wa Ta'ala) may well accept their martyrdom and so admit them into Paradise. A pure intention in this instance is to: (1) harm, humiliate or kill the enemy; (2) to give strength and encouragement to Muslims; (3) to weaken the resolve of the enemy; (4) to seek the reward of martyrdom, which is Paradise.

In terms of results in Dunya, the Mujahid - if their attack is successful - harms, humiliates, or kills the enemies of the Muslims; or weakens their resolve; or gives encouragement to others Muslims to resist oppression, fight injustice, or undertake Jihad Fee Sabillah. That is, the act or actions of the Mujahid benefits Islam. In terms of results, the person who kills themselves (Intihar) does none of these things - their death does not benefit Islam at all. As Sheikh ul-Mujahideen Usama bin Laden (hafidhahullah) said: "We emphasize the great importance of martyrdom operations against the enemy - operations that have inflicted great damage on the United States and Israel, which damage is unprecedented in their history, thanks to Almighty Allah."

It was narrated by Abu Baker Bin Abi Musa, who said: I heard Abu Huraira saying while facing the enemies: "The Prophet (salla Allahu 'alayhi wa sallam) said: 'The doors of Heaven are opened through Jihad'. A poor man asked: 'you heard the Prophet (salla Allahu 'alayhi wa sallam) saying that?' Abu Huraira said: 'yes'. The man went to his companions, and saying: peace be upon you, broke the sheath of his sword and fought to death". [Muslim]

As Abu Hamid Al-Ghazali wrote in *Ahya-ul-Uloom ud Din*:

"There is no dispute that it is permissible for a single Muslim to launch an attack on a whole battalion of the enemy and fight with them even though he may be certain of his death in the attempt."

Many other scholars - such as Ibn Taimiyyah, Ibn Khuwaiz Mindad and Al-Qurtubi - have sanctioned those who, alone, take onn the enemy even though they know they might die.

Al-Shawkani wrote in Nayl Al Awtar:

"When ten Muslims under the leadership of Asem Bin Thabet were sent by the Prophet (salla Allahu 'alayhi wa sallam) to a tribe to invite them to Islam, they were surrounded on the road by a hundred of the Unbelievers. They fought well and hard, and seven of them were killed, and one of the three captive survivors, sensing the deception [of the Unbelievers], said: "By Allah, I will not guide you to the Muslims: here, I have wonderful examples in front of me [meaning his martyred brothers]", and so they tried to force him to guide them, and when they failed, they killed him."

Furthermore, and of especial importance, is that the Mujahid who undertakes a Martyrdom Operation puts their trust entirely in Allah (Subhanahu wa Ta'ala), for such attacks are not - as opponents of Martyrdom Operations assume - guaranteed to result in the death of that Mujahid. That is, their death is not certain: they may be captured before the attack; they may be injured; their device may fail for one reason or another. The Mujahid is relying on Allah (Subhanahu wa Ta'ala) alone because the Mujahid accepts that only Allah (Subhanahu wa Ta'ala) can know when and where their own death occur, just as only Allah (Subhanahu wa Ta'ala) will decide on how a person will die, and when. The intention of the Mujahid is to harm the enemies of Islam, to obey Allah's commands and so seek Paradise. Thus, the intentions of the Mujahid are pure, unselfish, and Muslim.

The Perspective of Deen Al-Islam:

The perspective of Deen Al-Islam (the true perspective) - the basis for the Muslim way of life, the basis for Jihad and the essence of martyrdom operations - is the belief that this mortal life of ours, on this Earth, is but a stage, a test, and that our true life begins after death. According to Deen Al Islam, if we as individuals follow the path of Allah - that is, live according to the Quran and Sunnah - then we have a chance InshaAllah of attaining eternal life in Jannah (Paradise). However, if we do not follow this path, we will be deprived of this eternal life in Paradise. Furthermore,

according to Islam, we will all be judged by Allah (Subhanahu wa Ta'ala) when we die, and will be rewarded with either Jannah, or the torment of the Fire (Hell). Allah (Subhanahu wa Ta'ala) says:

“He [Allah] created life and death that He might put you to the test and find out which of you acquitted himself best.” [67: 1-2]

“Every soul shall taste death. We shall try you in good and bad ordeals.” [21:35]

Thus, honourable Muslims - those striving to live according to the Quran and Sunnah - consider this life, and such things as personal happiness, as only of secondary importance.

Therefore, if during a martyrdom operation some non-combatants are killed, the belief of honourable Muslims is that those killed will be judged by Allah and may be rewarded with Jannah. Thus, they will have an opportunity which may otherwise be denied to them and thus may achieve the aim of life: be rewarded by Allah (Subhanahu wa Ta'ala) with the supreme gift of Jannah.

For Muslims, what is important is the judgment of Allah (Subhanahu wa Ta'ala) - and the life in Jannah that Allah (Subhanahu wa Ta'ala) may gift us with. What is not important - except as a way to Jannah, a means to earn the favour of, and a good judgement from, Allah (Subhanahu wa Ta'ala) - is this brief mortal life of ours.

This Islamic perspective is in contrast to the materialism which holds sway in the West. For the modern West, the purpose of life is to attain happiness now, or in the future, and there is no thought given to life-after-death and being judged by God (or Allah), and no belief in this life as a test.

For the West, the death of what they regard as “innocent civilians” in such attacks is a “crime”, an “act of terrorism” - that is, they apply Western concepts and a Western materialistic perspective, to such attacks, as they demand that Muslims also apply these Western concepts and this Western, materialistic, perspective. This demand - led by countries such as America - that Muslims abandon their Islamic perspective, their Islamic way of thinking, the very basis of Islam, for the ways, the concepts, the perspective, of the modern materialistic West, is an arrogant demand: the hubris, the insolence, of the tyrant.

Such martyrdom operations only take place because Muslim land is occupied - as in Palestine - with Muslims being oppressed, killed, tortured and humiliated. The solution is not for Muslims to submit to the demands of America or the Zionists, but for the occupiers to leave Muslim lands and allow Muslims to live, in peace, according to the Way of Islam.

In addition, as Allah (Subhanahu wa Ta'ala) says:

“Muhammad is the Messenger of Allah, and those who are with him are severe and harsh with the kuffar, but merciful amongst themselves.” (48: 29 Interpretation of Meaning)

“Do not feel sorrow for the Fasiqun.” 5: 26 Interpretation of Meaning

“Do not feel sorrow for those who do not believe.” 5: 68 Interpretation of Meaning

Furthermore, if martyrdom operations are lawful according to Quran and Sunnah, and thus part of Jihad Fee Sabilillah, then when and if they are undertaken by a Mujahid, they are undertaken on the basis of obeying Allah (Subhanahu wa Ta'ala). That is, the criteria here is of obedience to Allah (Subhanahu wa Ta'ala) - being Muslim - and not the criteria of the kuffar or the kaffir way of thinking, which criteria derive from the dunya and the manufactured Taghut of the kuffar, and which are more often than not concerned with “success” or “achievement” or popularity or some such thing measured according to worldly standards, standards which are, or which should be, irrelevant to us, as Muslims.

“You who believe! What is wrong with you that you did not rush forth when called [to aid] the Way of Allah? Or is it that you love this earth so much - that you crave its comforts so much - that you forget the next life where such earthly things are revealed for the insignificant comforts they are?” (9: 38 Interpretation of Meaning)

Conclusion:

It is important to understand that the intention of the Mujahid who undertakes a Martyrdom Operation is an Islamic one - that is, to please Allah (Subhanahu wa Ta'ala), to do what Allah (Subhanahu wa Ta'ala) has commanded we do, which is to fight, through Jihad Fee Sabillah, our enemies: to harm them, kill them, humiliate them. By doing this, they can InshaAllah attain the goal of this mortal life which is Jannah. This pure, honourable, Islamic, intention, of a Mujahid is quite different from the selfish despair of the person who commits "suicide".

The adillah cited in fataawa by scholars who oppose Martyrdom Operations refer to Intihar not Istishad.

Thus, despite the attempts to discredit Martyrdom Operations by the modernists, by those who seek to pacify and tame Islam, and by those who ally themselves with the kuffar, it is clear that martyrdom operations are justified and lawful, according to Islam. Allah Subhanahu wa Ta'ala says:

“And what is wrong with you that you do not fight in the Cause of Allah, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: “Our Lord! Rescue us from this place whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help. Those who believe, fight in the Cause of Allaah, and those who disbelieve, fight in the cause of Taghut (Shaitaan). So fight against the friends and allies of Shaitaan. ” [An-Nisa’ 75 - 76. Interpretation of Meaning.]

“In exchange for their lives and their goods, Allah has given those who believe Paradise. Thus will they fight in Allah’s cause, and thus will they kill, and be killed.” [9: 111 Interpretation of Meaning]

Whatever good that may have been written is from Allah Subhanahu wa Ta'ala, and whatever mistakes or errors have been made are from me, wa Allahu Alam.

16 Jumaada Al-Thaani 1424

(Revised Yaumul Arbi’a 3 Rajab 1428)

Notes:

(1) Fidayeen derives from fida’i which has acquired several meanings. One is “warrior” (or fighter) - as in qalb fida’i, warrior with a heart (see Quran 26:89), that is, a warrior with a purity of purpose, devoted to Allah (Subhanahu wa Ta'ala). Another is “sacrifice”, or rather Istishad (martyrdom), in contrast to Intihar (suicide). The term fidayeen has been used by groups such as Lashker-e-Toiba, and several others. Fida’i was also used to refer to some of those who followed the doctrines of al-Hasan ibn-al-Sabbah.

(2) For example, by Sheikh Ibn ‘Uthaymeen in *Kayfa Nu’aaliJ Waaqi’unaa al-Aleem*.

On Translation and Interpretation: Siyasah and Politics

Before my reversion to Islam, I spent many years engaged in the task of translating some of the works of Aeschylus, Sophocles, Homer and Sappho from the Ancient Greek - indeed, I laboured for nearly a year to translate just one work, The Agamemnon of Aeschylus. Two decades or so before that I had spent many happy hours - in the peaceful confines of a Nazarene monastery - discussing the works of Homer in particular, and translation in general, with a Greek scholar who would later publish his own translation of an Ancient Greek text.

Thus, I have a certain familiarity with the difficulties and problems which translators face. Since my reversion to Islam, I have become increasingly aware of how certain key Arabic words or terms - important for a understanding of Al-Islam - have been translated in such a way that they seem to be re-interpretations, rather than accurate translations. That is, there is a projection of Western ideas and concepts into these terms so that the original meaning becomes either obscured or misunderstood. A classic example here is the Arabic word Siyasah which it has become common to mis-translate as "politics". Even many well-intentioned Muslim scholars seem to make this fundamental error. Thus, there has arisen, in this particular instance, an identification of the subject Siyasah with the "politics" of the West so that a classic work such as Siyasatush-Shar'iah by Sheikh ul-Islam Ibn Taimiyyah are referred to as a treatise dealing with "Islamic politics". Siyasah is siyasah - and refers to the application of Quran and Sunnah: that is, commanding the good, and forbidding the bad, defined as these are by Quran and Sunnah. One means of Siyasah is Shariah. Another is bayah. This is not "politics" - and to use the term politics in relation to Siyasah is, in my view, mistaken and leads to a mis-understanding of Siyasah, and a mis-understanding of Al-Islam itself. It can also lead to - and often is - an imitation of the kuffar.

What I believe it is important to understand is that we Muslims should use the Arabic term whenever possible so that, for example, we talk and write about Siyasah and not about "Islamic politics". For the term "Islamic politics" is a mistake compounded upon a mistake, since (1) Islam correctly is obedience and loyalty to Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam) rather than some "entity" or "thing" or idea or abstraction, as, for example, nationalism is an entity, a thing, an idea (in Western terms); and (2) the term politics refers to a Western idea, a concept, an abstraction, which has no place in relation to obedience and loyalty to Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam). If we use the term politics, we are projecting onto Al-Islam what the kaffir term politics means and implies.

An example from Ancient Greek will illustrate the problems here. I quote from the Introduction to my translation of The Agamemnon (written many years before my reversion):

"Aeschylus, along with many other ancient classical authors, has suffered at the hands of those who have tried to translate Greek into English. Perhaps the greatest disservice done to him - and the others - is the rendering of certain concepts, mostly described by a particular Greek word, in what is fundamentally an un-Hellenic, abstract and moral way - albeit that this seems to be mostly unconsciously done. What results from this thoughtlessness is more often than not a sort of 'Christianizing' of Greek culture in retrospect - and thus a lack of insight into and understanding of the Hellenic way of living.

One thinks here of verses like 1654-1656 from the 'Agamemnon'. This is always mis-translated to give something like: "No more violence. Here is a monstrous harvest and a bitter reaping time. There is pain enough already. Let us not be bloody now." The effect of such a 'translation' - not withstanding the abstract and modern concepts like "time" - is a moral one: the speaker (here, Clytaemnestra) apparently says, after killing Agamemnon and Cassandra, that she does not want any more "violence" and describes her killings as "monstrous".

However, what Aeschylus actually has Clytaemnestra say is: "Let us not do any more harm for to reap these many would make it an unlucky harvest: injure them just enough, but do not stain us with their blood." The whole tone is different - she is being practical and does not want to bring misfortune upon herself (or Aegisthus) by killing to excess. The killings she has done are quite acceptable to her - she has vigorously defended them claiming it was her duty to avenge her daughter and the insult done to her by Agamemnon bringing his mistress, Cassandra, into her home. Clytaemnestra shows no pity for the Elders whom Aegisthus wishes to kill: "if you must", she says, "you can injure them. But do not kill them - that would be unlucky for us."

Another example will make clear how moral abstractions are projected onto the text by the mistranslation of certain words. Consider lines 369-373 from the 'Agamemnon'. Conventionally: "A man thought the gods deigned not to punish mortals who trampled down the delicacy of things inviolable. That man was wicked."

A correct rendering would be along the following lines: "Someone denied that the gods deem it worthy to concern themselves with mortals who trample upon what, being untouchable, brings delight. But such persons have [or 'show'] no proper respect."

The difference here is startling and obvious..."

In the same way, if we use modern, Western terms - often deriving from Western philosophy - to try and understand our obedience and loyalty to Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam) and how this obedience should be manifest in the world in practical ways, then we are allowing the West, the kuffar, their philosophy, their Taghut, to re-interpret and often distort Al-Islam. That is, we are allowing our very way of thinking to be influenced by the kuffar. That this is not, it seems, widely understood among Muslims today does tend to indicate that the kuffar have had some success with the plan to alter how Al-Islam is perceived and how Muslims perceive and understand Al-Islam.

Let us be quite clear about what this involves; let us understand the error and the danger here. The kuffar have the intention, the aim, of changing our Way of Life - changing Al-Islam. Part of their intention is that they want us to understand Al-Islam, to perceive it, as a "religion", as just one "religion" among many - as an entity, a thing, which can be fitted into their kaffir scheme, their kaffir way of living and which thus becomes for them, and for us (may Allah Subhanahu wa Ta'ala forbid it) an "-ology" among other Western "-ologies" to be studied academically, and accepted, or rejected, according to one's hawaah. That is, they want to take the sacredness, the divine, out of Al-Islam.

Is this important? Is this merely some minor, some pedantic, quibble about words? Yes, I believe this is very important for Muslims, just as it is not some minor quibble about words. It is fundamental for us, for it is about thinking as a Muslim - referring everything back to Quran and Sunnah - rather than thinking like a kaffir, and referring everything back to some kaffir idea, some kaffir philosophy, some kaffir concept.

Let us be honest - we do not need kaffir ideas, kaffir terms, kaffir concepts. Al-Islam is complete; perfect, and superior to the kaffir way of life, past and present.

"The Jews and Nazarenes will never be satisfied with you until they have changed your way of life." 2: 120
Interpretation of Meaning

May Allah (Subhanahu wa Ta'ala) protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path.

Abdul-Aziz ibn Myatt

10 Rabi Awal 1427

Questions Regarding Martyrdom Operations, Jannah and Jizya

Given some recent events, it seems pertinent to ask you about the nature of the Muslim resistance. Is the deliberate targeting of innocent bystanders by suicide bombers something that Islam should allow, or encourage?

All Praise and All Thanks are for Allah Subhanahu wa Ta'ala.

Firstly, I, and many Muslims, object to the incorrect and pejorative terms "suicide bombers" and "suicide attacks". The correct term to describe such attacks - from the perspective of Deen Al-Islam - is Martyrdom Operations, for there is a distinction between Intihar and Istishad. Istishad is martyrdom and Intihar is what in the West is called suicide.

Secondly, who is "innocent"? That is, what criteria are used to decide if someone is "innocent"? The criteria of the West - or the criteria of Deen Al-Islam? Nowhere in the Quran and Sunnah is there any word such as "innocent". As Sheikh Hammoud Al-Uqlaa Ash-Shuaybi said:

"What many are babbling about and repeating when they talk about "innocent victims", is nothing but the effect of the West and its media, to the extent that many an unwary person repeats the words and expressions of our enemies, which are in direct contradiction with the expressions of Shariah."

What needs be understood by both Muslims and the peoples of the West is that terms "innocent" and "civilian" have no meaning in Shariah, and that these are kaffir terms, kaffir concepts, which the kuffar and their apostate allies project onto Islam in order to distort Islam and have Muslims imitate the kuffar. To paraphrase what I have written elsewhere: whenever a Muslim uses such kaffir terms, in order to try and understand Islam or in order to in their ignorance obtain some kaffir-pleasing principle from Islam, they are imitating the kuffar - for they are re-interpreting Islam to please themselves, or the kuffar, or they are so in love with the kaffir way of life, with kaffir ideas and concepts, that have lost or are losing their own Islam. The kaffir concepts of "innocent" and "civilian" have become Taghut - idols, principles, which the kaffir have created and which they make laws about, which laws they seek to impose on Muslims. These concepts are Taghut because they are created without reference to the Quran or Sunnah - created, by fallible humans, without reference to the Will of Allah Subhanahu wa Ta'ala. In many ways, it is right to think as these things as objects which the kuffar now worship, or which they put their trust in - which they make, as standards, for people to follow and obey. Allah Subhanahu wa Ta'ala says:

"Their way is to refer matters to a Taghut. " 4:60 Interpretation of Meaning

Some Muslims, however, quote the following Hadith in an effort to show that there is such a thing as the concept of "innocent" in Islam:

Narrated 'Aa'ishah who said that the Nabi (salla Allahu 'alayhi wa sallam) said, "The pen has been lifted from three; from the sleeping until they awake, from the child until they mature, and from the one who is crazy until he is sane."

In this Hadith we have a beautiful expression - "The pen has been lifted..." The question we must ask is - Do we take the context to mean that the three are "innocent" as the kuffar understand innocent? That is, do we project a kaffir meaning into this Hadith? Or do we refer it, for explanation, to what Allah (Subhanahu wa Ta'ala) has told us, and thus take it in the literal sense to mean that what they are doing, have done, has not been recorded? If we refer to what our Rabb says:

"And over you are Watchers - just, honourable - who know and record [write down] all that you do. Thus shall those who do what is commanded be in bliss while the disobedient will be in the blazing Fire. " 82:

10-14 Interpretation of Meaning

Thus, understood in the context of the words of Allah Subhanahu wa Ta'ala this Hadith refers not to some kaffir concept such as "innocent" but to the recoding of our deeds.

Once such things as this are understood - that is, once the correct view of Deen Al-Islam is known in such matters - then we can move on to consider the matter in a correct way, which centres around two important questions: are Martyrdom Operations Lawful according to Quran and Sunnah, and is it lawful (according to Quran and Sunnah) to intentionally and/or unintentionally target those who are not directly engaged in combat with Muslims?

The view that I and many other Muslims, world-wide, incline toward is that Martyrdom Operations are lawful, according to the Quran and Sunnah. Some other Muslims incline toward the opposite view. Thus, there is some disagreement among Muslims. [I shall return to the question of Martyrdom Operations later, InshaAllah.]

In respect of targeting those not directly engaged in combat with Muslims, there are also some differences among the Muslims, with some asserting that it is lawful (according to Quran and Sunnah, and thus according to Shariah) to - under certain conditions - target, intentionally or otherwise, those who might not be directly engaged in practical combat with Muslims. [See Note 1]

As for whether, as your write, "Islam should allow, or encourage" such things, I would first like to mention that it would be more correct to write (or say): "Should Muslims encourage or permit such things..." For Islam, correctly understood, is not some "thing" to to be adhered to or identified with like some Taghut is adhered to or to be identified with, but rather Islam is only, and only means, obedience to Allah Subhanahu wa Ta'ala: for it is that Deen, that Way of Life, by which such perfect and such simple submission and obedience to only Allah Subhanahu wa Ta'ala is possible.

Thus, the answer to the rephrased question is that yes, Muslims should encourage and permit such things as Martyrdom Operations if they are lawful according to Quran and Sunnah and thus according to Shariah, for by permitting and encouraging such things Muslims would be obeying Allah Subhanahu wa Ta'ala. Furthermore, what the kuffar, what the West and its apostate lackeys, think about such Muslims striving to obey Allah Subhanahu wa Ta'ala, what names or terms they use to describe such Muslims, and what judgement they may pass upon such Muslims, are all irrelevant.

Do you not agree that by deliberately choosing civilians there is a degree of dishonour here? The deliberate targeting of civilians seems at odds with the warrior ethos, and is exactly the type of behaviour you abhor in the Zionists and others.

The central question here is: what is honour? Who, or what, defines this? The Muslim answer is that it is Allah Subhanahu wa Ta'ala who defines this, Who has defined this, and that this Muslim answer can be found in the Quran, the Sunnah, and Shariah. The answer of the West, of the kuffar, is that honour is defined according to some manufactured, human, concept, or according to some ethics which some person has manufactured or constructed. Thus, The Numinous Way, for instance, postulates a theory of ethics based on a particular interpretation, or definition, of honour, and according to this particular fallible human manufactured definition such things are or might be or may be "dishonourable".

As Allah Subhanahu wa Ta'ala says:

"Honour is with, and from, Allah alone." 3: 139 Interpretation of Meaning

"Those who seek dignity and honour should know that they derive from Allah (alone)." 35:10 Interpretation of Meaning

"In truth, the most honourable of you in the sight of Allah is the one who has At-Taqla." 13:2 Interpretation of Meaning [See Note 2]

"In truth, the Deen, according to Allah, is Al-Islam." 3:19 Interpretation of Meaning

In addition, the West - the kuffar - assume and believe that their definitions, that their perspective, that their ethics, are correct and universal and must apply to Muslims, and expect Muslims to engage in debate, and view Deen Al-Islam, according to the Western perspective. Some Muslims already do this, and thus may be said to be imitating the kuffar, for according to Deen Al-Islam, Muslims should use only the criteria established by Quran, Sunnah and Shariah to judge anyone or anything.

Allah Subhanahu wa Ta'ala says:

"Judge between them by what Allah has revealed: do not give in to your own desires, and beware, for they will try to lead you astray, away from some of that which Allah has revealed. And if they turn away, there is the knowledge of their punishment by Allah for some transgression of theirs - and, indeed, there are many disobedient, rebellious ones [Fasiqun]. Do they seek to judge according to the ways of Jahiliyyah? The judgement of Allah is best - for those who sincerely believe." 5:49-50 Interpretation of Meaning

Hence, if you view honour according to Deen Al-Islam then the judgement will be a Muslim one, but if you view honour according to the perspective, the ways, of the West, then the judgement will be a Western one.

For a Muslim, what is honourable is what Allah Subhanahu wa Ta'ala has said is honourable: what it is we are encouraged to do or are commanded to do. In this, our guides are Quran and Sunnah (and thus Shariah) and that is all. If Allah Subhanahu wa Ta'ala says something is right, then it is right, whatever we might personally feel about the matter or whatever the ethics of the West may say about the matter. That is, our personal feelings, our personal judgement, are either irrelevant or not important, and, instead, as Muslims we seek to find what it is lawful for us to do, what it is forbidden for us to do, what it is recommended that we do, and then we strive (InshaAllah) to follow the guidance we have been given or which we have found. This is, in many ways, the essence of being Muslim.

Allah Subhanahu wa Ta'ala says:

"It is not for the believer - man or woman - when Allah and His Messenger have decreed a matter, that they should have any option in their decision. For whoever disobeys Allah and His Messenger has indeed strayed into plain error." 33:36 Interpretation of Meaning

As for "deliberately choosing civilians", the question more correctly, as I mentioned above, is about targeting, unintentionally or otherwise, those who might not be directly engaged in practical combat with Muslims. We might add to this, "and who are or may be considered to be in support of the actions of their government and their armies."

In this respect, let us consider the invasion of Iraq by the kuffar. This invasion, and the subsequent occupation, led to the killing of tens of thousands of Muslims - probably hundreds of thousands of Muslims if many accounts are correct. It led to the torture of thousands upon thousands of Muslims; to the imprisonment of tens of thousands of Muslims; to the humiliation of tens upon tens of thousands of Muslims. Who, in the West, bears responsibility for this? The governments, and/or the people in whose name such a government allegedly acts and from whom it allegedly derives

its authority? After the invasion, there was an election in Britain, and Blair and his cronies were re-elected. Did the British people thus give their assent, by such a re-election, to this invasion, this occupation, and the killings, torture, humiliation, imprisonment of Muslims in Iraq, Afghanistan and elsewhere? They clearly had a choice: they could have elected someone, or some political Party, opposed to such things. But they did not. Many of the electorate probably did not care about such things, and were perhaps more concerned about their own lives than the fate of Muslims in Iraq, Afghanistan, occupied Palestine and elsewhere. Furthermore, is such a care-less attitude approval of such things by default?

It has been argued, by some Muslims, that, since Deen Al-Islam allows revenge and retribution for a wrong, a dishonour, done to a Muslim or Muslims, such Martyrdom Operations as have been undertaken in Dar al-Harb [see Note 3] amount to such revenge and retribution against those who have given their assent to the actions of the kuffar against Muslims in places like Iraq, and Afghanistan and elsewhere, and who thus have condoned, or not done anything about, the brutal interference by the governments of the kuffar in Muslim affairs the world over for more than a hundred years. This interference includes manufacturing artificial nations, according to the Tawagheet of the kuffar such as the nation-State, like Iraq; the occupation of Palestine; the sanctions imposed - before invasion - upon Afghanistan and Iraq (which sanctions cost the life of hundreds of thousands of Muslims); the support for apostate tyrants in Muslim lands; the plan to replace Deen Al-Islam with a manufactured moderate so-called "Islam" which accepts the universality of Western values and which accepts the idols, the Tawagheet of the West, such as the nation-State, democracy, liberalism; the imprisonment of Muslims, in places like the Guantanamo Bay concentration camp, for doing their duty of Jihad; and so on and so on.

In respect of retribution, Allah Subhanahu wa Ta'ala says:

"If anyone attacks you, then retaliate and attack them in the way that they have attacked you." 2: 194
Interpretation of Meaning

"The retribution for a wrong is to inflict the like (upon the wrong-doer)." 42:40 Interpretation of Meaning

"If an injury has been inflicted on you, make certain that a similar injury has been inflicted, by you, on the disbelievers: there are good days, and bad days, which We give to each side in turn for thereby We know those who believe and choose from among them witnesses (to the Truth)." 3:140 Interpretation of Meaning

"And when you punish them (your enemy) then do so with the like of that with which you were afflicted by them" 16:126 Interpretation of Meaning

"And there shall be no blame for those who take revenge after they have suffered injustice. The way (of blame) is only for those rebellious ones who oppress others and who insolently walk on the earth: for these there will be a painful torment indeed." 42: 41-42 Interpretation of Meaning

"To counter them, use whatever force [quwah] you can, including steeds of combat, that you might strike great fear into the enemies of Allah who are your enemies." 8:60 Interpretation of Meaning

Furthermore, and importantly, what must also be considered is that the perspective of Muslims is, or should be, the perspective of Jannah and the judgement of Allah Subhanahu wa Ta'ala. That is, this mortal life of ours is considered as but a means, a test, an opportunity to attain Jannah. Thus, the importance of our life does not lie in our personal happiness, our security, our well-being, or in the happiness and security and well-being of our friends or relatives or loved ones. When we die - in whatever way - we will be judged by Allah Subhanahu wa Ta'ala and may be rewarded with Jannah, or condemned to The Fire. Thus, it is - or should be, for a Muslim - when someone dies, a question of this judgement by Allah Subhanahu wa Ta'ala: that is, of the possibility of attaining Jannah. The criteria of a Muslim in respect of such matters is different from that of the kuffar - for the kuffar say and write things like "they have deprived this innocent person of life," while the Muslim would (or should) say and write things like "they will be judged by Allah Subhanahu wa Ta'ala and may be rewarded with Jannah and may thus attain the goal of life, for it is only Allah Subhanahu wa Ta'ala who can truly judge, for He is The Most Merciful, He Who Often Forgives." Thus, such a life

has not "been wasted" - to view in that way is to view it solely from the perspective of the kuffar. In addition, in such attacks by Muslims, which may cause deaths, those Muslims know that they will be judged by Allah Subhanahu wa Ta'ala for their actions, their intentions.

In this particular matter of such attacks, Muslims have a choice - they can, having considered the evidences according to Quran and Sunnah (and thus according to Shariah, derived as Shariah is from these sources) either support such operations, or not support them; engage in them, or not engage in them. However, even if a Muslim is in error in this matter, and acts upon that error, having made the wrong choice, he should not be openly attacked or condemned in front of the kuffar, and he most certainly should not be betrayed to the kuffar, to be imprisoned, humiliated or killed by the kuffar. As it was narrated by Abdullah Ibn Umar, the Prophet (salla Allahu 'alayhi wa sallam) said, "Because a Muslim is a brother to other Muslims, he should neither oppress them, nor hand them over to the enemies of the Muslims. Whoever helps his brother, then Allah will help him; whoever saves his brother from distress, Allah will save from distress, and whoever shields his brother, Allah will shield him." (Bukhari: Vol 3, Book 43, 622)

Further, as Sheikh Safar bin 'Abdir-Rahmaan al-Hawaali said:

This Muslim - supposing that he erred in taking revenge against the enemy or that he erred in considering someone to be an enemy who is not an enemy - this Muslim is no more sinful, no more in error, than the perpetrators of major errors like adultery, theft, and impiety towards the parents. The position of Ahlus Sunnah wa Jamaah with respect to the perpetrators of such major errors is well known. They still perform the prayer on him (if he dies) and seek forgiveness for him. They neither defame him nor do they make the People of Kufr pleased over the shortcoming of their brothers by mentioning their defects and sins. As long as the characteristic of Islam is present in them they are as the Prophet (salla Allahu 'alayhi wa sallam) said, 'Every Muslim is forbidden for Muslim - his blood, wealth, honour.'

Ibn Abbaas narrated that the Prophet, Muhammad (salla Allahu 'alayhi wa sallam) said:

"There is no believing servant who does not make a mistake from time to time, or some error which he persists in and does not abandon until he leaves this world. Indeed, the Believer was created as one who is frequently tried and tested, who often repents (then) forgets (again). But when he is corrected, he [strives to] correct himself." Reported by at-Tabarani in *al-Mu'jam al Kabir* (number 11,810)

In respect of how we might find correct guidance in such matters, Sheikh ul-Islam ibn Taimiyyah (Rahimullah) wrote:

"Imam Ahmad Ibn Hanbal and Imam Abdallah Ibnul Mubarak said "In times of a dispute among the Ummah seek the opinion of the Mujahideen (on the battlefields) because the truth will be with them. Allah says 'As for those who do Jihad for us, We assuredly guide them to Our path.' " (29:69). ibn Taymiyyah: *Majmoo' al-Fatawa*, Volume 28, 442

What also needs to be understood is that such actions and such operations that may be taken by Muslims are only undertaken according to guidelines established by Shariah, after consultation with Ulaamah and, in many cases, after consultation with an Ameer, a respected Mujahid from among the Mujahideen.

Furthermore, what I and many, many Muslims find hypocritical and unacceptable is for the West, for the kuffar to lament, often in some operative way, for their dead - such as the few thousand killed in the Jumaada Al-Thaani attacks in Amerika - but to remain silent about the tens of thousands of Muslims, including many, many women and children and the elderly, who have been killed by kaffir missiles and kaffir bombs, in Afghanistan, Iraq and elsewhere, including in occupied Palestine where their Zionist allies regularly, almost every week, kill Muslim women and

children. To many of the kuffar, these dead Muslims are "collateral damage" while the Westerners killed by Muslims are "the innocent victims of evil terrorists". The issue is one of the kaffir invasion and occupation of our lands; of their continued and brutal and arrogant and century-long interference in our affairs; of their killing, torture, humiliation, and imprisonment of our brothers and sisters; of their demand that we abandon our Way of Life for their ignoble, profane, decadent, dysfunctional way of life; of their shameless hypocrisy which holds up for us as some kind of model the life of the peoples of the West: of societies where millions upon millions are addicted to drugs and alcohol, and where, in Britain alone, every minute of every day the Police are called by a woman who has been subject to violent domestic abuse.

The problem is the kaffir, not the Muslim, and the solution is for the kuffar to stop interfering in our affairs; to stop supporting tyrant rulers in Muslim lands; to free the Muslims they have imprisoned; to leave our lands; and to cease trying to impose their ways, their Tawagheet - such as the nation-State, and democracy and liberalism - upon us. Until they do such things, the Jihadi Intifada will continue.

And, by their actions, are such suicide bombers not guilty of elevating an abstract sense of ideology (or religion) above their actual experiences?

With respect, your question is an example of the logical fallacy al-musaadarah 'ala la-matlub al-awwaal.

For the Western perspective is inherent in such a question which question, it seems to me, requires an answer in such terms, and which answer would or might imply an acceptance of such a perspective. Such a question also exemplifies the very real clash of cultures which is taking place, and many if not most of the peoples of the West cannot think objectively and rationally about other cultures (or even about their own) despite their often arrogant claims to be able to do so, and thus cannot grasp that Deen Al-Islam, correctly understood, is fundamentally, irretrievably, different from the way of the West. Thus, the kuffar project their concepts and values and abstractions upon Deen Al-Islam and Muslims, and believe they have "understood" Deen Al-Islam and Muslims, whereas in fact all they have done is maintain their own prejudices, and ignorance, and manifested their arrogance.

The question, for Muslims, really is: are those Muslims who undertake Martyrdom Operations obeying Allah Subhanahu wa Ta'ala? It is as simple as that - no talk or mention of such Tawagheet as "ideology", "religion", "actual experience", "extremism", "innocent civilians", "terrorism", "guilty of", or whatever. To be Muslim is to submit to only Allah Subhanahu wa Ta'ala; to seek to obey Allah Subhanahu wa Ta'ala; to be focused upon Jannah rather than upon the rewards, the pleasures, of dunya, of this mortal world. Thus, the perspective of the Muslim is the perspective of Tawheed, of Jannah.

As I mentioned earlier, the view that I and many other Muslims, world-wide, incline toward is that Martyrdom Operations are lawful, according to the Quran and Sunnah. Some other Muslims incline toward the opposite view. Thus, as often, there is some disagreement between the Muslims - but there are also, now, many Muslims who are judging such things according to the Tawagheet of the kuffar, which is incorrect, according to Deen Al-Islam, and it is these arguments, based on judging according to the Tawagheet of the kuffar, that most people in the West hear or read about. What does seem clear is that the arguments of those Muslims who argue against Martyrdom Operations from a Muslim perspective have been shown to be incorrect, although it does seem that many Muslims in the West remain in ignorance of this. [See Note 4]

I found one of your previous replies very interesting: "we offer the Unbelievers, the kuffar, a choice - accept Deen Al-Islam, or pay the Jizya. In practical terms, we say to them: take an oath of loyalty to Allah Subhanahu wa Ta'ala and to His Prophet (salla Allahu 'alayhi wa sallam) and thus become Muslim or take an oath of loyalty (make a binding contract between us and you) that you will not interfere in our affairs, that you will not offend Muslims or seek to

change our Deen, that you will go peaceably about your own business (which includes worshipping in your own way) and that you will pay the Jizya, in which case we will honourably protect you."

As a point of principle, why should English folk be expected to respond to such an ultimatum? Are those nationalists (or even conservatives) who warn that Muslims want to take over Britain actually correct? (Your answer, albeit in a rather different context, seems to imply that Muslims wish to be tolerant towards minorities, rather than being a tolerant minority-if you see what I mean?)

There is a context to what I wrote. The question, according to Deen Al-Islam, is to be Muslim, or to remain a kaffir; to know and strive to follow, the Haqq, manifest as this is in Quran, Sunnah and Shariah, or to follow one's hawah (desires) or the concepts, abstractions, ideas, idols - the Tawagheet - that have been manufactured in error, ignorance, arrogance and in pride. That is, it is a matter of Tawheed or Kufr; of accepting our Muslim nature, or not accepting it.

There is no compulsion to accept Deen Al-Islam, no "ultimatum" - except the "ultimatum" to stop interfering in our affairs, to get out of our lands, to free Muslim captives, for we will fight until we establish Dar al-Islam again and until these conditions are met. Then, we may establish treaties between you and us, of which one clause will be for any Muslim anywhere to be able to undertake Hijrah, emigration to the land of Islam. If there are any non-Muslims in the land or lands of Islam, they will pay the Jizya, and be protected.

Furthermore, as Allah Subhanahu wa Ta'ala says:

"And if anyone of the Mushrikeen seek your protection then grant him protection, so that he may hear the Word of Allah, and then escort him to where he can be secure..." (9:6 Interpretation of Meaning)

After the re-establishment of Dar al-Islam, and after the above conditions are met, there are some Muslims who incline toward the view that Jihad Fee Sabilillah will continue until Deen Al-Islam is established world-wide with Dar al-Islam, the Khilafah, encompassing the world. Other Muslims - probably the majority - incline toward the view that this would not be the case, with many of these inclining toward the view that the aim would be just for a restoration of former Muslim lands, in Al-Shams and elsewhere.

So, yes some Muslims might well say that one aim would be for Muslims "to be tolerant towards minorities, rather than being a tolerant minority..."

In light of some of your past writings/activities/beliefs, what do you think of English/British people who have a tolerant or benign attitude towards Muslim immigrants to their country? Are such people, with their anti-racist views, to be admired/praised? Are they the type of people who "pay the Jizya"?

The attitude toward such people, as Allah Subhanahu wa Ta'ala says, is to be honourable and if necessary co-operative toward those who treat Muslims well and who respect Deen Al-Islam, but not to accept them as allies or close friends or as protectors:

"You will not find any people who believe in Allah and the Last Day, making friendship with and loving those who oppose Allah and His Messenger (salla Allahu 'alayhi wa sallam), even if they are their fathers or their sons or their kindred..." 58:22 Interpretation of the meaning]

"They long for you to disbelieve even as they disbelieve, so that you may be the same (as them) so do not choose friends from among them until they accept the way of Allah." 4:89 Interpretation of Meaning

"Do not follow anyone except he who adheres to your Way of Life." 3:73 Interpretation of Meaning

"You who believe, do not take the Jews and Nazarenes as allies. They are allies of each other. If any of you takes them as allies, then he is one of them." 5:51 Interpretation of Meaning

In addition, we should always invite them to Islam. If they accept - Alhamdulillah; if they reject - wa Allahu Alam. But we should not respect nor admire them, for we should seek to respect and admire only those Muslims who only obey and who only rely on Allah Subhanahu wa Ta'ala; who love the Prophet, Muhammad (salla Allahu 'alayhi wa sallam); who strive to follow his perfect example, and who are thus much given to remembering Allah Subhanahu wa Ta'ala and who thus possess the character, the manners, the virtues, the Adab, of the true Muslim: those who, in the words of Allah Subhanahu wa Ta'ala,

"Are loyal to the Believers, stern toward the kuffar, who fight in the Way of Allah, and who do not heed the criticism of their critics. For this is the honour that He bestows upon whomsoever He wills - for Allah is The All-Knowing, The Infinite One. In truth, your champions are Allah, His Messenger, and the Believers - those who undertake As-Salat, who give Zakat and who submit [in loyalty to Allah]. For whomsoever has Allah, His Messenger, and Believers as their Champion, are the ones who will achieve (the) victory (of Jannah)." 5: 54-56 Interpretation of Meaning

Whatever good that may have been written is from Allah Subhanahu wa Ta'ala, and whatever mistakes or errors have been made are from me, wa Allahu Alam.

Abdul-Aziz ibn Myatt
4 Rajab 1428

(The replies above were given recently to various questions submitted to me, via e-mail, by a non-Muslim living in England, and continue the three part questions and answers in the first three sections of [Questions for David Myatt.](#))

Notes:

(1) Sheikh ul-Islam ibn Taimiyyah (Rahimullah) gives a good summary in the chapter on Jihad in his short book *Siyasatush-Shariah* of who, according to the majority opinion, among the kuffar may not be targeted. According to him, those who should not be killed are women, children, the elderly, the blind, and those who are incapable of physically fighting, *provided* such persons as these do not assist or aid, through words, or deeds, or by giving assistance or encouragement to, those who are fighting.

Thus, the Shariah argument centres around what constitutes aid, assistance and encouragement, in words and deeds.

(2) Taqwa may be interpreted to mean "awareness and remembrance of Allah Subhanahu wa Ta'ala". It can also be interpreted as awareness of, and respect for, the numinous, the sacred, the divine, manifest as the numinous is in Tawheed and those things, such as honour and Adab which, as gifts from Allah Subhanahu wa Ta'ala, express Deen Al-Islam and thus our true nature as Muslims.

(3) Dar al-Harb is the land or lands of war. According to Deen al-Islam, there is only Dar al-Islam, the lands of the

Muslims living according to Deen Al-Islam, and Dar al-kuffar, the places of the kuffar who reside in Dar al-kufr, the lands of Ignorance. It should be understood that Dar al-Islam is not just a country, a land, where Muslims are in the majority - rather, it is a place where Muslims are secure and free of the influence of the kuffar and free to live as Muslim obedient to an Ameer who rules only by Shariah and who is thus a representative of Allah Subhanahu wa Ta'ala. That is, it is a Khilafah. As for a Khalifah:

It was reported that the Prophet (salla Allahu 'alayhi wa sallam) said, "Fear Allah, and if a mutilated Abyssinian former slave is appointed as Ameer over you, listen to him and obey him, as long as he obeys, and applies to you, the Book of Allah." Al-Tirmidhi 1628

It was reported that the Prophet (salla Allahu 'alayhi wa sallam) said: "Allah, Tabarak wa'tala, has removed from you the pride of Jahiliyyah and its boasting about ancestors. A person can be either an honourable believer or an ignoble sinner. You are sons of Adam, and Adam came from dust. Let the people cease to boast about their kin and kin-folk." Abu Dawud, Book 36, 5097

Since the kuffar have invaded and occupied many Muslim lands - and have been ruthlessly interfering in the affairs of Muslims for well over a hundred years - and since no Dar al-Islam now exists, it is often considered that all lands now are the lands of war, of Jihad Fee Sabilillah: until Dar al-Islam exists again and until there has been a treaty or treaties between the Muslims, led by an Ameer or Khalifah, and the kuffar, which basically means until the kuffar stop interfering in our affairs, get out of our lands, free all Muslim captives, for otherwise we fight them until they do this.

(4) Thus, some have argued that the Quranic Ayah 5:32 means: "If anyone kills an innocent person it would as if they had killed all of mankind." However, such an interpretation not only takes the Ayah out of context and refers to the kaffir Taghut of an "innocent person", it also incorrectly renders the meaning and omits an important part of the Ayah. A more correct interpretation is:

"We prescribed for the children of Israel that whoever killed someone not in retaliation [for a killing] nor for spreading dishonour, it will be as if he had killed of all the people, and that whoever saved one of them, it will be as if he had saved all of them."

Thus, even if one interprets this Ayah in general so as to refer to other than a past command to the children of Israel, then it is lawful to kill someone in retribution or for spreading dishonour, defined as such retribution and dishonour are by Quran, Sunnah and Shariah.

Some Muslims have also argued that Ayah 4:29 - *laa taqtuluu anfusakum* - means "Do not kill yourselves..." although considered in context, a more correct interpretation would be along the following lines:

"You who believe: do not unfairly squander your wealth on one another, save it be for some purpose mutually agreed upon among yourselves. Do not ruin yourself, or one another, for Allah is most Merciful toward you."

In addition, some have quoted the Hadith:

The Prophet (salla Allahu 'alayhi wa sallam) said, "He who commits suicide by throttling shall keep on throttling himself in the Hell-Fire (forever) and he who commits suicide by stabbing himself shall keep on stabbing himself in the Hell-Fire." (Sahih Bukhari)

as a prohibition of Martyrdom Operations, although it is clear they have confused Istishad with Intihar, for (1) a correct interpretation of the above Hadith would be along the following lines:

"The person who commits Intihar by hanging themselves shall keep hanging themselves in the Hell-Fire, just as those who commit Intihar by stabbing themselves will keep stabbing themselves in the Hell-Fire."

and (2) the intent of those seeking Intihar is a desire for their personal suffering to end, while the intent of the Mujahid

seeking Istishad is to obey Allah Subhanahu wa Ta'ala and so, InshaAllah, gain the reward of Jannah. That is, those seeking Intihar have abandoned their trust and hope in Allah Subhanahu wa Ta'ala, while those seeking Istishad are relying only on, and trusting only in, Allah Subhanahu wa Ta'ala.

Lal Masjid, Musharaff and The Dishonour of al-Junud

With the killing of Abdul Rashid Ghazi (May Allah Subhanahu wa Ta'ala accept him into the highest realms of Jannah) and other Muslims at Lal Masjid, that dishonourable arrogant agent of the kuffar, Musharaff, has yet again, in his quest to please Amerikan Fir'aun, overstepped the limits which Allah Subhanahu wa Ta'ala has prescribed for us.

Musharaff, it will be remembered, proudly announced not long ago in his book *In The Line of Fire* that, "We have earned bounties totalling millions of dollars...Ask the CIA how much prize money it has paid to the Government of Pakistan." Yes: prize money for handing our brothers and sisters over to the kuffar to be tortured, humiliated and imprisoned. He even boasted that there were "obvious economic advantages" to aiding the kuffar in their war against Muslims: "Self-interest and self-preservation were the basis of this decision... Pakistan always comes first."

That is, he valued money, the Tawagheet of the kuffar (such as the Taghut of the nation-State) over and above the clear commands of Allah Subhanahu wa Ta'ala. This lackey of the kuffar has, it seems, sold his chance of Jannah for the sake of Amerikan dollars, and out of fear of the kuffar: "The benefits of supporting the United States were many. First, we would be able to eliminate extremism from our society and flush out the foreign terrorists in our midst. We could not do this alone; we needed the technical and financial support of the United States to be able to find and defeat these terrorists..." If we remove the kaffir-speak - which apostates like Musharaff clearly accept and by which they clearly imitate the kuffar - we can understand what this lackey of the kuffar has done and is still doing: "The benefits of supporting the United States were many. First, we would be able to eliminate Muslims who submitted only to Allah, and who refused to imitate the kuffar, from our society, and flush out from our midst those Muslims who wanted to do their duty of Jihad against the Amerikan aggressor and who wanted to forbid the bad and encourage the good, defined as these are according to Quran, Sunnah and Shariah. We could not do this alone; we needed to support and propagate the idols, the Tawagheet, of the kuffar; we needed the technical and financial support of the United States to be able to find and defeat these Muslims...In addition, the United States would give us money - millions upon millions of dollars..."

Is there any Muslim, anywhere, who now doubts that Musharaff through his words and deeds has nullified his Islam? Is there any Muslim, anywhere, who is not saddened and angered by the soldiers, al-Junud, of Musharaff killing Muslims, attacking a Mosque, and dragging our brothers and sisters away for torture, humiliation and imprisonment - and all because that is what the kuffar want them to do and because they are obedient to an apostate tyrant of the kuffar? Where was - where is - the Islam of the many Muslims in Pakistan who aided and who aid this tyrant, this lackey of the kuffar? Where is their understanding of the Hadith: "*La yuminu ahadukum hatta yuhibba li-akheehi ma yuhibbu li-nafsihi*"?

The scenes at Lal Masjid are almost a repeat of the scenes of the soldiers of the Lebanese army attacking the Muslims of Fatah Al-Islam - because that is what the kuffar wanted them to do, there; because that is what the Amerikan Fir'aun and his Hamaans and the Zionists wanted. Thus did the Americans supply the Lebanese army with weapons to kill our brothers and sisters, as they supplied weapons to the army of Pakistan, to al-Junud.

What was the so-called "crime" of Abdul Rashid Ghazi (May Allah Subhanahu wa Ta'ala accept him into the highest realms of Jannah)? Why, it was the kaffir "crime" of wanting to forbid the bad and encourage the good, defined as these are according to Quran, Sunnah and Shariah. It was the kaffir "crime" of wanting the Muslims of Pakistan to obey only Allah Subhanahu wa Ta'ala and to establish Deen Al-Islam so that they could be secure, as Muslims, and dwell, as Allah Subhanahu wa Ta'ala desires us to dwell, according to Shariah and Shariah alone. As Allah Subhanahu wa Ta'ala says:

"Be loyal and do your duty to Allah; fear Him and always speak with honour. He will direct you to do honourable deeds and will forgive your mis-deeds. And whosoever obeys Allah and His Messenger will achieve the greatest achievement of all." (33:70-71 Interpretation of Meaning)

Is there any Muslim, anywhere, who now does not understand that the only way for us to be secure, as Muslims, to live, as Muslims obedient only to Allah Subhanahu wa Ta'ala - free from the influence and interference of the kuffar, and free from the Tawagheet of the kuffar - is for us to undertake Jihad Fee Sabilillah to establish Deen Al-Islam? Is Pakistan itself - as so many once hoped - the land of Allah-given purity, of honour? No, for such purity, such honour, has been sold, traded, by people like Musharaff and al-Junud, for Amerikan dollars, or for some transient pleasure of the dunya. As Allah Subhanahu wa Ta'ala says:

"Those who seek dignity and honour should know that they derive from Allah (alone)." 35:10
Interpretation of Meaning

"And who is more astray than the one who follows his hawaah, lacking as they do the guidance of Allah?"
28:50 Interpretation of Meaning

Is there any Muslim, anywhere, who does not understand that our aim should be Jannah and not the ultimately worthless rewards and delights of this world? Is there any Muslim, anywhere, who does not now understand the words of Allah Subhanahu wa Ta'ala:

"From each and every direction He has the power to deliver misfortune to you - to sow confusion and dissension among you. Thus do We reveal our Signs, that you might understand them." 6:65 Interpretation of Meaning

"But they never lost their belief despite all that happened to them in Allah's Way, and neither did they weaken nor dishonour themselves. And Allah loves as-Sabireen." 3:146 Interpretation of Meaning

"You who believe! What is wrong with you that you did not rush forth when called [to aid] the Way of Allah? Or is it that you love this earth so much - that you crave its comforts so much - that you forget the next life where such earthly things are revealed for the insignificant comforts they are?" (9: 38
Interpretation of Meaning)

As it was authentically narrated by Salim Abu An-Nadr, the Prophet (salla Allahu 'alayhi wa sallam) said: "Do not desire to go into battle hoping that Allah will save you. Rather, be calm when you face the enemy, knowing that Jannah is under the shade of swords." Bukhari, Vol 4, Book 52, 210

Whatever good that may have been written is from Allah Subhanahu wa Ta'ala, and whatever mistakes or errors have been made are from me.

Abdul-Aziz
26 Jumaada al-Thaani 1428

In Reply to Sheikh Salman b. Fahd al-Oadah

All Praise and All Thanks are for Allah to whom we shall all return to be judged on The Last Day.

"And you will see how those in whose hearts is a disease will run toward them saying: "We are afraid we will be defeated." But it is Allah who will bring them victory - or some punishment - and so, one day, they may awaken from their sleep remorseful about that which they concealed concerning themselves." (5:52 Interpretation of meaning)

At the beginning of this Blessed Month of Ramadan, Sheikh Salman b. Fahd al-Oadah composed and circulated an open letter to Sheikh Usama Bin Muhammad Bin Ladin (hafidhahullah) in which he made several criticisms of our Mujahid brother, Sheikh Usama Bin Muhammad Bin Ladin (hafidhahullah).

Sheikh Salman b. Fahd al-Oadah wrote: *How much blood has been spilled? How many innocent children, women, and old people have been killed, maimed, and expelled from their homes in the name of "al-Qaeda"?*

In reply, we say two important things:

(1) How much Muslim blood have the kuffar and their allies spilled in their invasions and occupations of our lands, in their support for apostate regimes and rulers, in their bid to have us accept and bow down before their Tawagheet, and in their support for the Zionist entity which has occupied Filistine? How many Muslims have the kuffar and their allies killed in the last six years, in the last sixty years, in the last hundred years? In the last six years alone tens of thousands of Muslims have been killed in Afghanistan; tens upon tens of thousands in Seeshan, and in the place the kuffar call Iraq; while every week - for the past sixty years - Muslims have been killed in Filistine. Who is lamenting for our dead brothers and sisters? Who is being held to account?

Furthermore, how many Muslim children, women and old people have been injured by the kuffar and their allies? How many expelled from their homes? Millions. Who is lamenting for these, our brothers and sisters? Who is being held to account?

Who has tortured thousands upon thousands of our brothers and sisters in places such as Bagram and Abu Gharib, and who has imprisoned tens upon tens of thousands of our brothers and sisters? Who is lamenting for these, our brothers and sisters? Who is being held to account?

Who has invaded and occupied our lands? Who is oppressing our brothers and sisters? Who is fighting the invaders, the occupiers and their apostate allies and their puppet armed forces? Who are defending their brothers and sisters?

Allah says:

"Allah does not forbid you from treating honourably those who do not act against you because of your Deen, or who have not driven you from your dwellings, for Allah loves those who act with honour. But Allah forbids you from treating with respect, or befriending, those who act against you because of your Deen, or have driven you from your dwellings or aided others to do this - for those of you who do this are without honour." 60: 8-9
Interpretation of Meaning

"It is not you who kills them: rather, it is Allah who kills them. You did not shoot (anything) when you aimed

and let go: rather, it was Allah who shot as a test for the believers, a fair test from the One Who Hears all, Who understands all. This, in truth, is how things are: for it is Allah alone who can nullify the plots of the disbelievers."8: 15-18 Interpretation of Meaning

(2) Who is "innocent" and who defines this term? According to Sheikh Hammoud Al-Uqlaa Ash-Shuaybi (May Allah have mercy on him): "What many are babbling about and repeating when they talk about "innocent victims", is nothing but the effect of the West and its media, to the extent that many an unwary person repeats the words and expressions of our enemies, which are in direct contradiction with the expressions of Shariah."

As I have written elsewhere:

What needs be understood by both Muslims and the peoples of the West is that terms "innocent" and "civilian" have no meaning in Shariah, and that these are kaffir terms, kaffir concepts, which the kuffar and their apostate allies project onto Islam in order to distort Islam and have Muslims imitate the kuffar... The kaffir concepts of "innocent" and "civilian" have become Taghut - idols, principles, which the kaffir have created and which they make laws about, which laws they seek to impose on Muslims. These concepts are Taghut because they are created without reference to the Quran or Sunnah - created, by fallible humans, without reference to the Will of Allah . In many ways, it is right to think as these things as objects which the kuffar now worship, or which they put their trust in - which they make, as standards, for people to follow and obey. Allah

"Their way is to refer matters to a Taghut. " 4:60 Interpretation of Meaning

Some Muslims, however, quote the following Hadith in an effort to show that there is such a thing as the concept of "innocent" in Islam:

Narrated 'Aa'ishah who said that the Nabi said, "The pen has been lifted from three; from the sleeping until they awake, from the child until they mature, and from the one who is crazy until he is sane."

In this Hadith we have a beautiful expression - "The pen has been lifted..." The question we must ask is - Do we take the context to mean that the three are "innocent" as the kuffar understand innocent? That is, do we project a kaffir meaning into this Hadith? Or do we refer it, for explanation, to what Allah () has told us, and thus take it in the literal sense to mean that what they are doing, have done, has not been recorded? If we refer to what our Rabb says:

"And over you are Watchers - just, honourable - who know and record [write down] all that you do. Thus shall those who do what is commanded be in bliss while the disobedient will be in the blazing Fire. " 82: 10-14 Interpretation of Meaning

Thus, understood in the context of the words of Allah this Hadith refers not to some kaffir concept such as "innocent" but to the recoding of our deeds.

Therefore, we should consider the matter of such deaths in the correct context - which is of seeking to use only the criteria of Quran and Sunnah; which is of defending our brothers and sisters and our Muslims lands; which is of

seeking to defend our Deen; which is of the invasion and occupation of our lands by the kuffar; which is of the interference in our affairs by the kuffar for well over a hundred years; which is of their manufacture, in once Muslim lands, of their Taghut of the nation-State and of the nationalism which goes with it; which is of the determined campaign, by the kuffar, to change our Deen and have us accept their Tawagheet (such as democracy and the so-called United Nations); which is of the support, by the kuffar, for apostate rulers and corrupt regimes in Muslim lands; and so on, and so on.

As Allah says:

"Judge between them by what Allah has revealed: do not give in to your own desires, and beware, for they will try to lead you astray, away from some of that which Allah has revealed. And if they turn away, there is the knowledge of their punishment by Allah for some transgression of theirs - and, indeed, there are many disobedient, rebellious ones [Fasiqun]. Do they seek to judge according to the ways of Jahiliyyah? The judgement of Allah is best - for those who sincerely believe." 5:49-50 Interpretation of Meaning

"Do not believe that those who are killed in the Way of Allah are dead. Rather, they are alive, fulfilled, and with their Rabb. They rejoice because of what Allah has bestowed upon them in His generosity. They rejoice because of those who have not yet joined them, but have been left behind - that no fear, no grieving should come to them. They rejoice because of the favour that Allah has shown them in His mercy: for no dishonour touched them and Allah always rewards the Believers. Thus for those who heard and answered (the Call of) Allah and His Messenger Muhammad after harm touched them - for those of them who did honourable deeds and feared Allah - there will be the best reward of all." 3: 169-172 Interpretation of Meaning

Sheikh Salman b. Fahd al-Oadah wrote, quoting a Hadith: *"Whoever as much as kills a sparrow in vain will find it crying before Allah on the Day of Judgment: My Lord! That person killed me in vain. He did not kill me for needful sustenance..."*

In respect of this Hadith, it was reported that Abdullah Ibn Amr narrated that the Prophet said:

"When someone kills [even] a sparrow, *without just cause*, Allah will ask him about it on the Day of Judgement." Then someone asked: "Prophet of Allah! What is a just cause?" and he replied: "To slaughter it for food..." (Narrated by Al-Nasa'i, 7/ 207)

Thus, the question we must ask, in relation to this particular criticism of Sheikh Usama Bin Muhammad Bin Ladin (hafidhahullah) is: is it just for us, according to Quran and Sunnah, to fight and to kill the kuffar and their allies who have invaded and occupied our lands, who have interfered in our affairs for over a hundred years, and who have killed hundreds of thousands - if not millions - of our brothers and sisters, and tortured and imprisoned tens upon tens of thousands of our brothers and sisters, and who demand that we abandon Deen Al-Islam for their Tawagheet?

Allah says:

"If anyone attacks you, then retaliate and attack them in the way that they have attacked you." 2: 194 Interpretation of Meaning

"The retribution for a wrong is to inflict the like (upon the wrong-doer)." 42:40 Interpretation of Meaning

"If an injury has been inflicted on you, make certain that a similar injury has been inflicted, by you, on the

disbelievers: there are good days, and bad days, which We give to each side in turn for thereby We know those who believe and choose from among them witnesses (to the Truth)." 3:140 Interpretation of Meaning

"You who believe! What is wrong with you that you did not rush forth when called [to aid] the Way of Allah? Or is it that you love this earth so much - that you crave its comforts so much - that you forget the next life where such earthly things are revealed for the insignificant comforts they are?" 9: 38 Interpretation of Meaning

We should also ask: if it is just for us to do this, then what are the limits, according to Shariah? Sheikh ul-Islam ibn Taimiyyah (Rahimullah) gives an excellent summary in *Siyasatush-Shariah* of who, according to the majority opinion, among the kuffar may not be targeted. According to him, those who should not be killed are women, children, the elderly, the blind, and those who are incapable of physically fighting, *provided* such persons as these do not assist or aid, through words, or deeds, or by giving assistance or encouragement to, those who are fighting.

Thus, the Shariah argument centres around what constitutes aid, assistance and encouragement, in words and deeds. In addition, it has to be asked and has been asked: who, among the kuffar, are responsible for, or to be held accountable, for the invasion of our lands, for the killing, torture and imprisonment of our brothers and sisters? Is it just the figureheads, such as Bush, Brown and people like Busharraf? Or are - in so-called democratic lands where such figureheads and leaders are said to be acting "in the name of the people" and who derive their authority to govern and to act from the people who elected them - the people themselves accountable?

Sheikh Usama Bin Muhammad Bin Ladin (hafidhahullah) and those in Al-Qaeda, and many others among the Mujahideen and elsewhere, have sought to answer such questions, according to the only criteria which matters, which is of Quran and Sunnah, and they have - after consulting with the Ahl adh-Dhikr among them - have answers which have explained the limits.

Furthermore, we say in further reply that Sheikh Usama Bin Muhammad Bin Ladin (hafidhahullah) in particular and the Mujahideen in general have been fighting only in accordance to such limits: that they are well aware of our Rabb, of The Judgement of our Rabb from which neither they nor we can escape, and that their very lives are evidence of this truth, as is their love of Allah and His Prophet and their desire to obey only Allah. Indeed, we would go further and say that it is such brothers - and such sisters as aid and support them - who are Muslim examples to us in these dire times when many Muslims have abandoned the way of Ahlus Sunnah wal Jammah and Jihad Fee Sabilillah and instead imitate the kuffar and take as their examples in life some kaffir so-called "celebrity" or "entertainer" or some so-called "sportsman" or some other such example of the decadence and ignorance of the kuffar. Allah says:

"Turn away from those who, turning away from Our reminders, seek only the life of the dunya." 53:29
Interpretation of Meaning

Of course, Sheikh Usama Bin Muhammad Bin Ladin (hafidhahullah) and those in Al-Qaeda, and the many others, who have accepted such answers may be in error, and there are many Muslims who believe they are or may be in error (May Allah guide them and us) just as there are many other Muslims who not only admire him but who believe he is not in error in such matters. But it needs to be made known again that even if he and they are in error in respect of such matters we do not - we should not - aid the kuffar against them. According to Sheikh Safar bin 'Abdir-Rahmaan al-Hawaali:

" This Muslim - supposing that he erred in taking revenge against the enemy or that he erred in considering someone to be an enemy who is not an enemy - this Muslim is no more sinful, no more in error, than the perpetrators of major errors like adultery, theft, and impiety towards the parents. The position of Ahlus Sunnah wa Jamaah with respect to the perpetrators of such major errors is well known. They still perform the prayer on him (if he dies) and seek forgiveness for him. They neither defame him nor do they make the People of Kufr

pleased over the shortcoming of their brothers by mentioning their defects and sins. As long as the characteristic of Islam is present in them they are as the Prophet said, 'Every Muslim is forbidden for Muslim - his blood, wealth, honour.'

The important issue here, in respect of Sheikh Salman b. Fahd al-Oadah criticisms of our brother, is that Sheikh Usama Bin Muhammad Bin Ladin (hafidhahullah) does live and act - according to all those who know him or who have known him - as a Muslim, with a genuine humility, and is much given to remembering Allah and is seeking only to do what is right and just according to the criteria of Quran and Sunnah. Thus, we do not under any circumstances betray this brother to the kuffar, nor join forces with the kuffar to fight against him, nor join in the kaffir chorus of condemnation against him, nor allow the kuffar to dictate to us how we should view him and those in Al-Qaeda and those elsewhere, for if we use the criteria of the ignorant kuffar (such as the Tawagheet of "innocent" and "terrorism") in our words, thoughts and speech, then we are surely imitating the kuffar, whether we are aware of this or not. Allah says:

"From each and every direction He has the power to deliver misfortune to you - to sow confusion and dissension among you. Thus do We reveal our Signs, that you might understand them." 6:65 Interpretation of Meaning

Sheikh Salman b. Fahd al-Oadah wrote: *Didn't you read where the Prophet said: "One of the prophets once sat under a tree and was bitten by an ant. Because of this, he burnt the ant's nest. Thereupon, Allah inspired to him: "Why not only the one ant?"*

This and similar narrations has been recorded by Bukhari (4, Book 54, Number 536) and Muslim (Kitab As-Salaam, 5567, 5568, 5569) and Sheikh Salman b. Fahd al-Oadah, after quoting the Hadith, says: "If this is the case for a nest of ants, consider how much worse it must be to visit harm upon human beings." However, the correct context would be: how much worse might it be *if there were no just cause*; if you did not act in accord with the due limits, for as Allah says:

"And there shall be no blame for those who take revenge after they have suffered injustice. The way (of blame) is only for those rebellious ones who oppress others and who insolently walk on the earth: for these there will be a painful torment indeed." 42: 41-42 Interpretation of Meaning

Sheikh Salman b. Fahd al-Oadah wrote: *Our Rabb tells us: "Whosoever kills a human being for other than manslaughter or corruption in the Earth, it shall be as if he had killed all mankind, and whoso saves the life of one, it shall be as if he had saved the lives of all mankind."*

In context, this Ayah (5:32) is:

"We prescribed for the children of Israel that whoever killed someone not in retaliation [for a killing] nor for spreading dishonour, it will be as if he had killed all the people, and that whoever saved one of them, it will be as if he had saved all of them." Interpretation of Meaning

Thus, even if one interprets this Ayah in general so as to refer to other than a past command to the people of Israel, then it is lawful to kill someone in retribution or for spreading dishonour, defined as such retribution and dishonour are by Quran, Sunnah and thus Shariah.

Sheikh Salman b. Fahd al-Oadah wrote: *what is to be gained from the destruction of entire nations - which is what we are witnessing in Afghanistan and Iraq - seeing them torn them with plague and famine?*

What is to be gained from accepting the invasions and the occupations of the kuffar - in Afghanistan and Iraq - which invasions and which occupations have led to the current state of affairs. *The fault lies with the kuffar* - not with Sheikh Usama Bin Muhammad Bin Ladin (hafidhahullah) and Al-Qaeda. It was the kuffar who decided, decades ago after their so-called First World War, to manufacture the artificial nation called Iraq according to their Taghut of the nation-State. It was the kuffar who decided that this artificial nation must be ruled according to their Taghut of democracy - and to achieve this they have now invaded and occupied that land and installed a puppet government, and have killed hundreds of thousands of Muslims; tortured thousands upon thousands of Muslims there and imprisoned many more. Now, they are determined to "re-educate" our brothers and sisters there and are expecting them to admire and follow the nations of the West with the rampant addiction to drugs, alcohol, vice, profanity, violence, oppression, inequality, crime and decadence that is such a feature of Western societies. It is same in Afghanistan. It is the same in Sheeshan; in Algeria; in Egypt; in Somalia; in the Arabian Peninsula.

What is the correct solution? The Taghut of the nation-State? Accepting the *diktat* of the kuffar and their manufactured laws, and the overlordship of the kaffir United Nations and the division of the world into nation-States? The Taghut of democracy? Or, is the correct solution Islam, and accepting the guidance of Quran and Sunnah, of living in a land ruled only according to Shariah? We are seeking to return to Quran and Sunnah; to Shariah; to living as Muslims in lands free from the influence, the corruption, the decadence, the Tawagheet, of the kuffar. As Allah says:

"Fight against those who do not believe in Allah, or in The Last Day, and who do not forbid that which has been forbidden by Allah and His Messenger, as well as those among the people of the book who do not acknowledge the Deen of Truth, and fight them until they pay the Jizya with willing submission." 9:29
interpretation of Meaning

Furthermore, it is a lie, a myth, to believe as the masters of the kuffar want us to believe in their perfidy, that the New York and Washington expeditions - the Jumaadi Al-Thaani attacks - and the so-called "war on terrorism" are the reason behind the recent invasion and occupation of Iraq and Afghanistan, and behind the killing of hundreds of thousands of Muslims by the kuffar. Rather, the truth is that those attacks were but one part of a chain of events which goes back over a hundred years, and which events include the occupation of Muslim lands by the kuffar, the ending of the Khilafah by that lackey and imitator of the kuffar Ataturk, the occupation of Palestine by the Zionists, and the creation of puppet regimes and lackey governments in lands such as Egypt, Algeria, the Arabian Peninsula and elsewhere. *The fault lies with the kuffar* - with their persistent and deadly interference in our affairs for well over a hundred years and in their arrogant insistence that they have a right, a duty, a so-called "destiny", to bring the so-called benefits of Western so-called civilization to the rest of the world, and particularly to the Muslims. The kuffar have not let us alone, and they will not leave us alone, such is their arrogance and insolence and their lust for power.

Allah says:

"They long for you to disbelieve even as they disbelieve, so that you may be the same (as them) so do not choose friends from among them until they accept the way of Allah." 4:89 Interpretation of Meaning

"You who believe [in Allah and The Last Day]: do not befriend nor rely upon those outside [your Deen] for they will lead you astray desiring as they do to harm you: and although hatred issues forth from their mouths what they conceal in their hearts is far worse. Here are Signs, for those who have Aql." 3: 118 Interpretation of Meaning

"The Jews and Nazarenes will never be satisfied with you until they have changed your way of life." 2: 120

Interpretation of Meaning

Sheikh Salman b. Fahd al-Oadah wrote: *War is something hateful that must only be resorted to under the most dire and compelling of circumstances when no other way is found.*

We are at war because of the kuffar - because of their plans, their machinations, their desire to have us accept their mastery, their laws, their capitalism, their desire to have us bow down to their Tawagheet of the nation-State, of democracy, of the so-called United Nations.

It is they who have invaded and occupied our lands. They who have interfered in our affairs. We are resisting their invasion, their occupation, their interference. There is no other way than Jihad Fee Sabilillah. As Allah says:

"We are rid of you and what you bow down before - and between you and us there will be hatred and fighting until you accept Allah and Allah alone." 6:4 Interpretation of Meaning

It was narrated by Abu Da'ud that the Prophet said: "Whoever loves for Allah, hates for Allah, gives for Allah, and withholds for Allah, is correctly striving for the Deen." [Refer to Sheikh ul-Islam ibn Tamayyah (Rahimullah): *Al Furqan bayana Awliya ar Rahman wa awliya ash-Shaitan*, ch. 2]

Sheikh Salman b. Fahd al-Oadah wrote: *Is Islam only about guns and ammunition? Have your means become the ends themselves?*

Islam is about submitting to, about obeying, Allah . It is the perspective of Jannah, not of the dunya - the way of viewing the dunya as a means, a test, an opportunity, given to us by Allah .

We fight to protect our brothers and sisters; to resist the kuffar and the Tawagheet of the kuffar; to implement Quran and Sunnah in the dunya; to raise the Word of Allah . To do our duty, as Muslims, Bi'ithnillahi Ta'ala.

As Allah says:

"Let those who would trade the life of this world for the life Hereafter fight in the Cause of Allah. And those who do fight in the Cause of Allah - whether they be killed or are victorious - will have bestowed on them, by Us, a great reward." 4: 74 Interpretation of Meaning

Sheikh Salman b. Fahd al-Oadah wrote: *My heart pains me when I think of the number of young people who had so much potential - who would have made such great and original contributions to society, who had so much to offer that was constructive and positive - who have been turned into living bombs.*

Our hearts pain us when we see, when we hear of, our brothers and sisters killed by the thousand by the kuffar and their apostate allies. Our hearts pain us when we see, when we hear of, our brothers and sisters, tortured and humiliated by the kuffar and by the allies and apostate lackeys of the kuffar. Our hearts pain us when we see, when we hear of, our brothers and sisters in Filistine suffer under the brutal occupation of the Zionists. Our hearts pain us when we see, when we hear of, our brothers and sisters suffer and go hungry in what once were the lands of the Muslims.

As Allah says:

"The believers are as one family." 49:10 Interpretation of Meaning

Surely, what matters is striving to obey Allah - the perspective of Jannah; what does not matter is dwelling on the dunya and what "success" (according to kaffir standards) we might achieve or could achieve in the dunya and what "contributions we might make to society". Whose "society" anyway? That of the kuffar, or that of the Muslims? If of the Muslims, we have no Muslim "society" now where the kuffar and their apostate lackeys have no influence or power and where we can live, as Muslims, ruled by an Ameer according to Shariah alone. As Allah says:

"What your heart desires and your eyes delight in will be there in that Garden of Paradise you can inherit through your deeds in your life in this world." 43:71-72 Interpretation of Meaning

Sheikh Salman b. Fahd al-Oadah wrote: *Here is the vital question that you need to ask yourself and that others have the right to demand and answer for: What have all these long years of suffering, tragedy, tears, and sacrifice actually achieved?*

Here is the essential answer: There has been a striving to submit to, and to obey, only Allah . Our victory, our success, is Jannah, InshaAllah. Wa la hawla wa la quwwata illa billah.

In conclusion, let us strive to be, as Allah says:

"Loyal to the Believers, stern toward the kuffar, who fight in the Way of Allah, and who do not heed the criticism of their critics. For this is the honour that He bestows upon whomsoever He wills - for Allah is The All-Knowing, The Infinite One. In truth, your champions are Allah, His Messenger, and the Believers - those who undertake As-Salat, who give Zakat and who submit [in loyalty to Allah]. For whomsoever has Allah, His Messenger, and Believers as their Champion, are the ones who will achieve (the) victory (of Jannah)." 5: 54-56 Interpretation of Meaning

May Allah protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path.

Abdul-Aziz
16 Ramadan 1428

The Evil That The Kuffar Do

Over forty years ago, a certain Doctor called Ewen Cameron experimented on over a hundred human beings - injecting them with hallucinogenic drugs, and subjecting them over long periods of time to total sensory deprivation. These were not willing, voluntary subjects, but individuals who were already suffering from mental health problems, and these unethical experiments - among many similar ones by other Doctors - were funded by the Amerikan CIA with the results of these experiments forming the basis of a CIA Interrogation Manual.

It was an up-dated version of this kaffir manual which was among those used by Amerikan interrogators at places like Guantanamo Bay, Bagram, and at the many secret interrogation centres where our brothers and sisters have been taken, by “extraordinary rendition”, to be humiliated and tortured by the kuffar and their apostate allies. In fact, there is a whole compound at Guantanamo Bay, named Delta Block, where Muslims who have been subjected to long-term total sensory deprivation, who have been injected with hallucinogenic and other drugs - often for years - are kept.

How many Muslims have been physically tortured by the kuffar and their allies? How many Muslims have been subjected to “extraordinary rendition”? How many have been humiliated, by the kuffar, and subjected to sensory deprivation? How many have been forcibly injected with drugs? How many have been experimented upon? Thousands upon thousands - tens of thousands, over a period of many years.

Were we to make a movie - a dramatisation - about the treatment of some Muslims at the hands of the agents of kaffir governments what would an un-biased viewer think and feel? What would they think and feel about a scene where a Muslim man is forcibly and brutally restrained by over seven Amerikan soldiers, his beard is shaved off, while those soldiers taunt him, laugh and say: “Where is your God now!” and he is then shackled, a hood placed over his head, and then injected with drugs, and lashed to the seat of an aircraft to be flown to an interrogation centre to be held for months in a small cell with no natural light, to be allowed out only briefly and then shackled, blindfolded, his ears covered with sound-blocking headphones, to be then taken at irregular intervals for intensive interrogation where sometimes loud music is played and where he and Deen Al-Islam and all that he loves is mocked? What would they think and feel about such a scene?

What would they think and feel about a scene where a group of heavily-armed Amerikan soldiers smash their way into a private house in the Land of the Two Rivers and drag everyone out, pushing them down onto the ground, with grinning Amerikan soldiers placing their boots on the necks of Muslim men and boys, and then hauling them up to place hoods over their heads and bind their hands behind their backs and take them away for days, weeks, months, of interrogation?

What would they think and feel about a scene where a group of CIA agents in broad-daylight kidnap a Muslim from the streets of a European city, restrain him, hood him inject him with drugs, transport him by secret flights to various interrogation centres where he is brutally interrogated and held in a dark cell for month after month after month and where he is told again and again that he has ceased to exist, that he is as good as dead?

What would they think and feel about a scene where Amerikan planes drop bombs and missiles on a village in Afghanistan, killing dozens of men, women and children, and then some Amerikan military officer lies at some Press Conference, claiming that the houses were occupied by “terrorists” - and then, at a later Press Conference, when confronted with graphic photographs of corpses and written statements by eye-witnesses, just announces that the deaths were “collateral damage”?

What would they think and feel about a scene where a group of Amerikan soldiers manning a checkpoint in the Land of the Two Rivers open fire on a car carrying a family - father, mother, children - killing them all, when the soldiers at first claim they only fired “warning shots”, then later claim they did shoot at the car but claimed it contained “terrorists”, and these stories of theirs are all backed-up by other Amerikan officials?

What would they think and feel about a scene where a group of Amerikan soldiers burst into a house, shoot some women dead, and drag a teenage girl into a room where she is repeatedly raped, then shot dead and her body set on fire?

What would they think and feel about a scene where a group of Amerikan soldiers guarding a Prison of Muslims consistently for months at time humiliate and abuse those Muslims, and laugh about such abuse and such humiliation, and take photographs which they share among themselves, and then officials of the Amerikan government say again and again that such abuse was not official policy even as their interrogation, their humiliation, their abuse and drugging of Muslims continues at places like Bagram and Guantanamo Bay, and even though their secret programme of “extraordinary rendition” continues?

What would they think and feel about a scene where a Muslim who has spoken in public in defence of his Muslim brothers and sisters is subject to a “dawn-raid” by dozens of Police Officers, arrested and thrown into a prison cell and then later asked to spy on his brothers and sisters or face spending years in prison?

Would the viewers of such a movie - such a dramatisation - not conclude that here is an unprincipled, unethical, hypocritical, arrogant, barbaric people behaving like a bully? Would the viewers of such a movie - such a dramatisation - not conclude that there is something seriously wrong with governments which condone and allow such things and who repeatedly, year after year, even deny such things are occurring and who instead spend billions upon billions of dollars on propaganda to persuade their own people that its leaders are “fine, upstanding people” and that when the brutalities of its soldiers and agents are discovered and made known these are only ever “isolated incidents”?

Would the viewers of such a movie - such a dramatisation - not conclude that here is real tyranny, real evil, at work in the world? And would they not wish to do something about this evil - about the evil the kuffar do and have done, year after year, decade after decade, century after century?

Allah Subhanahu wa Ta’ala says:

“You shall soon be invited (to fight) against a people who are extremely arrogant; you will fight against them until they submit. And if you obey (in this), Allah will grant you an excellent reward, while if you turn away (from this) as you turned away before, He will punish you with a painful punishment.” 48: 16 Interpretation of Meaning

“Those who believe in Allah and the Last Day would not ask for permission to be exempted from fighting with their wealth and their lives, since they know that Allah knows all who are Al-Muttaqun. It is only those who do not believe in Allah and the Last Day, and in whose hearts is doubt, that would ask for such an exemption. For they in their doubt waver.” 9: 44-45 Interpretation of Meaning

“They [the kafiroom] want to extinguish Allah’s Light with their deceit, their lies, but Allah will never allow this - for His Light will be seen even though they the Kafiroom hate (it). For it is He Who has sent His Messenger to reveal the Way of truth, to make it triumph over all other Ways even though they, the Mushrikun, hate (it).” 9: 32-33 Interpretation of Meaning

“Haqq has been distinguished from Baatil - and those who renounce and denounce Taghut and then believe in Allah have grasped that trustworthy hand-hold that never breaks.” 2:256 Interpretation of Meaning

May Allah Subhanahu wa Ta’ala protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path.

5 Safar 1428

Deen Al-Islam and the Question of Civilians

“They thought that their towers would protect them from Allah, but Allah struck them from where they had not expected, causing great fear to enter their hearts.” 59:2 Interpretation of Meaning

All Praise and All Thanks are for Allah Subhanahu wa Ta’ala to whom we shall all return to be judged on The Last Day.

Part 1

The Kaffir Concept of Civilians and Deen Al-Islam:

It should be understood that there is no concept of civilian (or “non-combatant”) in Deen Al-Islam. Instead, it is generally accepted, according to Ulaama, that Deen Al-Islam makes a distinction between those people who have *hurma* - protection (*ismah al-nafs*) under Shariah - and those who do not. Those who are protected are Muslims, and those of the kuffar who have a treaty, or covenant, with the Muslims, either general, as in case of Dhimmah, or particular, as in the case of *Aqd Al Amaan*. Those who have the benefit of protection can only be killed if they transgress a limit, or limits, which Allah Subhanahu wa Ta’ala has set, defined as these are by Shariah. Thus, a Muslim who, for instance, was found guilty in a Sharia Court of zina could be killed.

The rule is that the kuffar have no protection - and it is not forbidden to harm or kill them - unless they are covered by an exemption, such as *Aqd Al Amaan*, or unless they become Muslim, or unless they seek sanctuary, for as Allah Subhanahu wa Ta’ala says:

“And if anyone of the Mushrikeen seek your protection then grant him protection, so that he may hear the Word of Allah, and then escort him to where he can be secure...” 9:6 Interpretation of Meaning

Sheikh ul-Islam ibn Taymiyyah (Rahimullah) - in one of his writings regarding the Tartars - wrote that one of the primary aims of a Muslim is to defend the Deen against our enemies, and, citing a Hadith [See Footnote 1], he wrote that Jihad against the kuffar would continue until The Last day. He also wrote, in the *Jihad al-Kuffar: Al-Qital al-Fasil* part of his *Siyasatush-Shariah*, about the “glory of Jihad and those who participate in it” stating that it is the best of voluntary deeds: better than Hajj, than Umrah, than voluntary Salah and voluntary shawm. As narrated by Mu’ath Ibn Jabal [2], it was authentically recorded that the Prophet, Muhammad (salla Allahu ‘alayhi wa sallam) said:

“The head of this matter is Islam; the central pillar is Salah; and summit is Jihad.”

Furthermore, in *Jihad al-Kuffar: Al-Qital al-Fasil* ibn Taymiyyah (Rahimullah) mentioned those among the kuffar who, according to the majority opinion, should not be targeted when Jihad is undertaken. These are women, children, the elderly, the blind, and those who are incapable of physically fighting, *provided* such persons as these do not assist or aid, through words, or deeds, or by giving assistance or encouragement to, those who are physically fighting the Muslims. Note there is no mention of “innocent people” or of “civilians”, and note the important words here: “*provided such persons as these do not assist or aid, or give encouragement to...*”

Hence, if such people as are mentioned do in some way assist or aid, or give encouragement to our enemies, then they *may* be targeted. Thus, if they - for instance, a woman, or an elderly person - aid or assist or give encouragement to our enemies, then the protection afforded them by the exemption mentioned by Sheikh ul-Islam ibn Taymiyyah (Rahimullah) and other Ulaamah no longer applies.

In this respect, let us consider the example of the two servants of Abdullah ibn Khatal (ibn Taymiyyah in *Al-Saarim al-Maslool* names them) who were commanded to be killed by order of the Prophet (salla Allahu ‘alayhi wa sallam) and the example of the killing of Duraid ibn Al-Simma. What do these tell us? In respect of Duraid ibn Al-Simma, that those who support, in any way, our enemies, may be killed. In respect of the two servants, that those who incite or encourage or support those who fight against the Muslims can be killed, in the same way that those who insult or

demean the Prophet (salla Allahu ‘alayhi wa sallam) can be killed. These are relevant examples because Duraid ibn Al-Simma was an old man, and no direct physical threat to Muslims forces, and because the servants were women.

Thus, the relevant question we should ask is: “What constitutes aid, assistance and encouragement, in words and deeds?” This way of reasoning, this type of question, is in accord with Deen Al-Islam: for example, Imam al-Shafi in *Kitaab al-Umm* writes only about those whom it is not correct to kill, without attributing to them any specific term, and without applying to them an specific concept (such as the kaffir concept of “civilian” and “innocent”). [3]

The question we need not ask, we should not ask - because it is irrelevant, according to Deen Al-Islam, and reveals the influence of the kuffar - is: “Is it haram to target civilians?”

In addition, some evidences - such as Shahih Muslim 19, 4294 and 19, 4456 - 4457 - are often used by moderates and modernists opposed to, for example, Martyrdom Operations, and these moderates and modernists take such evidences in the general sense, to apply unreservedly, without restriction, or exemption. This, however, is an error, because they do not consider the specific situations, and other evidences, which do or which might restrict these.

In respect of one such Hadith, ibn Qudamah (Rahimullah) pointed out:

“He (Ahmad ibn Hanbal) said, ‘The Hadith of As-Sa’b came after the forbiddance of killing the women and children, because his forbiddance of killing the women was when he sent (men) to ibn Abi Al-Huqayq.’ *Al-Mughni Wash-Sharh Al-Kabir* (10: 503)

Hence, we return to asking the important and relevant question as to what, exactly, is the aid, assistance or encouragement, which removes the particular exception made - in the case, for example, of women and the elderly - to the general rule of the kuffar having no protection.

Here, the example of the servants of Abdullah ibn Khatal and of Duraid ibn Al-Simma can guide us. The two women servants were condemned to be killed by the Prophet (salla Allahu ‘alayhi wa sallam) because they had composed and sung disrespectful songs about the Prophet (salla Allahu ‘alayhi wa sallam) while Duraid ibn Al-Simma was an elderly man who had encouraged others to oppose the Muslims, and he was killed even though he did not directly participate in any fighting.

According to ibn Hazm (Rahimullah):

“Allah Tabarak wa’tala said: *To counter them, use whatever measures you can, including steeds of combat, that you might strike great fear into the enemies of Allah who are your enemies.* (8:60 Interpretation of Meaning) Therefore, He made it obligatory for us to terrify them. Thus, anyone who assists them, by supplying them with anything, is not terrifying them - rather, they are assisting them in their insolence and in their disbelief.” *Ilam al-Muwaqqin* (2:121)

Thus, it is clear that supplying our enemies with anything which benefits them in their invasions and occupations of our lands, in their campaign against the Mujahideen, in their pursuit, imprisonment and torture of our brothers and sisters who support or who aid the Mujahideen, is assisting our enemies, just as it clear that encouraging others - by words or deeds or both - to support our enemies, is assisting our enemies.

Part 2

Responsibility and Accountability in Democracies:

We should also ask another very important question, which is: *Just who is responsible - in what are called Western democracies - for deeds done against our brothers and sisters, deeds done against our Deen?* Deeds such as invading and occupying our lands; killing our brothers and sisters; torturing and humiliating them; imprisoning them; insulting our Deen and our beloved Prophet (salla Allahu ‘alayhi wa sallam).

Let us consider, for example, the case of Charles de Menezes who was shot dead, in public, by those the kuffar accept were acting on behalf of the authority they accept as the basis for their kaffir law and government. According to the kaffir definition, this person was “innocent”, a civilian - and yet who was, and is, according to their criteria, responsible for the killing of this “innocent man”? Who could - and maybe should - according to their criteria, be held accountable for this killing in a criminal kaffir Court of Law?

The answer to this - and similar such questions - is that no one is responsible and no one is or will be held accountable. No one: not the individuals who shot him in the head; not the ones who gave the orders; not the people in charge of those who shot him; not the person who leads the organization that those who shot him belonged to.

In the same way, “no one” - according to the criteria of the kuffar - is responsible for, or can be held accountable for, the killing of our brothers and sisters in places such as Iraq and Afghanistan by the British and Amerikan and allied troops of the Zionist-crusader alliance.

For this is how democracy works, in all the lands of the West, in the whole world. The functionaries, the leaders, the officials, escape any real personal responsibility and accountability for their actions: for the deeds that are done in the name of their government, their country, their people.

There are a few exceptions, of course - but even these are usually only “damage limitation” exercises, as - for example - was the case in Abu Ghraib. Given the public outcry among some sections of the Western public, a few low-ranking soldiers were made public examples of, and given paltry punishments, but no one in the kaffir chain-of-command was deemed responsible or held to be accountable, even though the extent of the abuse, the duration of the abuse, indicated that such abuse had to be known about and had to be sanctioned, in some way, by those in the chain-of-command. Thus, no politician, no civilian or military leader, accepted responsibility. All we had were cowardly excuses, the usual shifting of the blame, and the personal denials of knowing, that are such features of the hypocritical Western system of democracy.

According to this system of democracy, the government, the military, the law-enforcement agencies, and so on, act “on behalf of and in the name of the people” which people, in theory at least, elect the government in some election. Are these - the people - then responsible for what their governments, their military, their law-enforcement agencies do in their name? Are they - or should they be - held accountable?

Thus, who is actually responsible for invasion and occupation of Iraq and Afghanistan? Bush and Blair alone? The kaffir troops? Their military leaders? The governments? And also those who have, and who do, assist or aid, through words, or deeds, or by giving assistance or encouragement to, those who are physically fighting and killing and imprisoning our brothers and sisters there?

We should also ask: since in a democracy no official or leader is really responsible or accountable for their actions, are the people who elected them, who pay taxes to support such a government, who actively support such a government, responsible and accountable? Or should they be held responsible and accountable?

Consider, for instance, what occurred after the invasion and initial occupation of Iraq by the Zionist-Crusader alliance. There was an election, in Britain, during which “the public” had the chance the vote for a new government with new policies. What did “the public” do? They re-elected the government of Blair and thus gave their support for the continued occupation of our lands and the continued killing of our brothers and sisters in such places. Thus, did they not give assistance or encouragement to those who are physically fighting and killing and imprisoning our brothers and sisters there? Thus, are they not responsible and accountable?

We might - and should - go further and ask other questions such as: who is responsible for, who is to be held accountable for, the deaths of our brothers and sisters in Filistine? The Zionist entity? The Yahud who occupy and reside in Filistine and who support the Zionist occupation army by being part of the military, by paying taxes, by electing a government which continues the occupation of our land and the repression of our brothers and sisters? Or also the British and Amerikan governments (and they, “the people” from whom they derive their authority) who have supported and who do support the Zionist entity - economically, militarily, politically - and whose support created that

entity in the first place and is crucial to the survival of this Zionist entity?

The adherents of democracy cannot have it both ways. They cannot claim that a government and its military act “in the name of the people” and derive their authority from the people, and then claim that “the people” have no responsibility and no accountability for what is done in their name. If “the people” of a democracy do not want to be held responsible and accountable for what is done in their name - if they fundamentally do not want to assist, aid or encourage what their government, its military and its law-enforcement agencies do in their name - then they should change, through an election or by some other means, their government and thus its policies and actions. Or, at the very least, they should remove themselves from the lands ruled by such governments and thus directly withdraw their support for such things.

Conclusion:

In summary, it could be claimed, and has been claimed, by many Muslims, that by failing to change their governments and their policies toward the invasion and occupation of our lands - to thus support the enemies of the Muslims - the peoples of the democracies of the West are responsible for and can be held accountable for the things that their governments do in their name.

They can also be considered as in some, or many, ways as assisting or aiding, or giving encouragement to, our enemies, and thus it could be further claimed, and has been claimed, that are therefore not exempt from being targeted in their own lands, just as the armies and aircraft and mercenaries they and their governments support target our brothers and sisters in the lands those governments have invaded and occupied.

Thus, we should remember what Allah Subhanahu wa Ta’ala tells us:

“The retribution for a wrong is to inflict the same [upon the wrong-doer].” 42:40 Interpretation of Meaning “And when you punish them [your enemy] then do so with the like of that with which you were afflicted by them” 16:126 Interpretation of Meaning

“If an injury has been inflicted on you, make certain that a similar injury has been inflicted, by you, on the disbelievers: there are good days, and bad days, which We give to each side in turn for thereby We know those who believe and choose from among them witnesses [to the Truth].” 3:140 Interpretation of Meaning

“If anyone attacks you, then retaliate and attack them in the way that they have attacked you.” 2: 194 Interpretation of Meaning

Also, it was authentically recorded by Abu Da’ud that the Prophet (salla Allahu ‘alayhi wa sallam) said: “Whoever loves for Allah, hates for Allah, gives for Allah, and withholds for Allah, is correctly striving for the Deen.” [Refer to Sheikh ul-Islam ibn Taymiyyah (Rahimullah): *Al Furqan bayana Awliya ar Rahman wa awliya ash-Shaitan*, ch. 2]

May Allah Subhanahu wa Ta’ala protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path.

14 Zhul al-Hijjah 1428

Notes:

1) See Muslim Book 20 (*Kitab Al-Imaara*) Chapter 53, and also Bukhari 9, *Book 93, Number 552 and 9, Book 92, Number 414*.

2) Refer to Hadith 29 in An-Nawawi’s *Forty Ahadith*.

3) Refer to *Kitaab al-Umm*, 4:253,274

A Note Regarding the Term *ghayr muqatilin*:

The term *ghayr muqatilin* is sometimes used in modern Arabic and is taken to mean non-combatants (more correctly:

non-fighters) - that is, *ghayr* is used to change the meaning/sense of the word that follows in the same way that the prefixes “non”, and “a-” (as in “privation of” or “beyond”, via the ancient Greek usage) do in English.

This however is not the case with the classical Muslim scholars, who wrote only about those whom it is not correct to kill, and those who fight, and those who *do not fight*.

Bismillah Ar-Rahman Ar-Raheem

The Difference Between Eemaan and Kufr

It is a fact, which we Muslims know but which the kuffar, in their ignorance, do not know, that Islam - our Deen, the Way of Life of a Muslim - is superior to each and every other way of living because it gives us not only the highest, the best, standards of personal and social behaviour, but also because it reveals to us our true human nature and the true purpose of our mortal lives.

Thus, in Islam, we have the best example of a human being - the Prophet, Muhammad (salla Allahu 'alayhi wa sallam) - to strive to emulate and follow, and which human example, when followed, produces in us a most noble, a most civilized, individual character. This best example, this noble and human way, is evident to us in Seerah, in Ahadith: in the Sunnah of the Prophet, Muhammad (salla Allahu 'alayhi wa sallam).

Narrated 'Abdullah bin 'Amr:

The Prophet (salla Allahu 'alayhi wa sallam) never used insulting words and neither did he ever speak maliciously. He used to say that "the closest to me from among you is the person who has good manners and a noble character."

Bukhari: Volume 5, Book 57, Number 104

In addition, we have been given the perfect guidelines, the perfect advice, the perfect guidance, the rules, on how we can build and maintain communities which enable us to live according to our true, human nature, and which can lead us toward the true purpose of our mortal lives. These guidelines, this advice, these rules, this perfect guidance, and our duties and obligations as human beings, are contained in Al-Quran, illustrated in the Sunnah, and manifest in the guidance of Shariah.

The simple but profound truth about Al-Islam is that this Way of Life, this Deen, works: for Al-Quran and the Sunnah, when followed, produce, and have produced, noble, honourable, civilized human beings, and they, and the guidance of Shariah, produce, and have produced, the most noble, the most civilized, communities in human history.

In essence, Al-Islam is the simple way of - the discovery of, the return to - Tawheed, which is to know, to feel, to remember, our correct relationship with and to Allah, our Creator and thus to know Allah as Allah Subhanahu wa Ta'ala is. This knowing of The Unity, The Oneness, of Allah Subhanahu wa Ta'ala is expressed in *Kalimaah Tayyibah* - La ilaaha illallaahu Muhammadur rasoolullaah - which itself forms the basis for Kalimaah Shahadah, the declaration that makes one a Muslim, and which re-affirms one's Islam: that simple submission to submit to and to only obey Allah Subhanahu wa Ta'ala and that knowing that Muhammad (salla Allahu 'alayhi wa sallam) is the Prophet and Messenger of Allah, whose message, whose Allah-given revelation (Al-Quran) and whose life (Sunnah) are the guidelines, the means, by which we can return to, and know, Tawheed.

This knowing of, this remembrance of, this feeling of, Tawheed is the basis for Eemaan, for that simple and total reliance on, and belief in and trust of, Allah Subhanahu wa Ta'ala.

The difference between Muslims and the kuffar is that the kuffar are *Al-Jahiloon* (the ignorant ones) because they have covered-up or forgotten or do not know Tawheed, and thus have no Eemaan. This covering-up of Tawheed is kufr, which is (1) a willful ignorance, manifest in pride, in arrogance, in the profanity of believing that human beings can - by some causal means, or by something (some idea, or belief or ideology or some ideal or abstraction) they have or might manufacture or which others have manufactured - find answers, and set the limits, the criteria, for themselves, and (2) a trust in and a reliance on - and often a worship of - those human-manufactured "things".

Thus, kufr - in contrast to Tawheed - is an individual relying on, and trusting and pridefully believing in, themselves, and/or in some human manufactured "thing". In contrast, Muslims accept and affirm that only Allah is *Al Furqan*, *Al Hadi*, *Al-Bari* - while the kuffar ascribe this setting of limits, this guidance, this settings of standards, to themselves, or to what they have manufactured or believe they can manufacture.

Allah Subhanahu wa Ta'ala says:

"Those deceived by the dunya, those who for whom their Deen is but a passing amusement, shall be, by Us, forgotten on That Day just as they themselves forget This Day and deny Our Ayat." 7: 51
Interpretation of Meaning

As Muslims, we know and accept - through Al-Quran, the Sunnah, through Tawheed and Eemaan - that our mortal lives here in the dunya are but a means, a test, given to us by Allah Subhanahu wa Ta'ala. A means by which we might achieve our true purpose, which is to be admitted into Jannah. As Muslims, we know and accept that we will one day be judged by Allah Subhanahu wa Ta'ala Who will either reward us with Jannah, or condemn us to The Fire. As Muslims, we accept that our true human nature is to be *Abd* of Allah Subhanahu wa Ta'ala. But the kuffar, in their ignorance, in their disobedience, in their pursuit of the delights and pleasures of the dunya, in their following of their Tawagheet, do not know and do not accept such things, and if they do know, or have been informed, then they laugh and are scornful. As Allah Subhanahu wa Ta'ala says:

"Leave them to their moment of laughter: for their payment for such toil will be many many tears." 9: 82
Interpretation of Meaning

The current conflict between Muslims and the kuffar of the West - evident, for example, in the invasion and occupation, by the kuffar, of our lands - is, at its foundation, a conflict between Eemaan and Kufr; a conflict between those who seek to rely on and to obey and submit to only Allah Subhanahu wa Ta'ala, and those who seek to, and who do, rely on themselves, or what they have manufactured, such as some belief or some "ideology" or some ideal, or some abstraction, or something more material - such as money, or some weapon - which they place their trust in order to achieve some kind of power or "superiority" over others.

The Ignorance and The Arrogance of The Kuffar:

The distinction between Eemaan and kufr is clear, and there is clear difference between the Way, the Deen, of Al-

Islam, and between all of the philosophies and all of the ways and ideas and religions of the West.

For the philosophies of the West, the individual is either a potential god, or a free-thinking being with the capacity and with the "freedom" to make and to follow their own judgement, and who by following or by pursuing some ideal or some abstraction can or might achieve "happiness" and "security" now or in the future. Examples of such human manufactured, constructed, ideals and abstractions are democracy, "freedom", "peace", and "justice", all of which ideals and abstractions are defined by the kuffar themselves, with these definitions subject to constant change and revision.

But what is common to them all - whatever the current revision of definition is - is that all such ideals and abstractions are Tawagheet. That is, they all remove us from Tawheed, and are all based on the assumption that we, as human beings, can through our own efforts find or manufacture for ourselves what is considered to be the correct way, the "right" way, the ideal, the "perfect" way, the correct answers. In essence, all Tawagheet take us beyond the due, the honourable, limits of human behaviour, and they all negate or undermine the obligations and the duties we have, as human beings, to Allah Subhanahu wa Ta'ala.

"You only do we obey and to You only do we turn for help." 1:5 Interpretation of Meaning

Even the religions which the kuffar have accepted - such as that which they incorrectly call Christianity - are examples of Tawagheet, of Shirk, for all these religions have obscured Tawheed, and all have accepted reliance upon something other than Allah Subhanahu wa Ta'ala. Thus, and for example, the Nazarene Church has deified people as "saints"; affirmed the divinity of 'Isa (Alayhi Salaam); allowed and encouraged prayer to him and to saints; set up statues as idols; established a trinity of "Father, Son and Holy Spirit", and - in its Catholic form - interposed Priests who can forgive sins and make absolution.

Muslims accept and affirm that only Allah is *Al-Mu'izz*, *As-Salaam* - The Source, The Bestower, of Honour, and TThe Source of True Peace - while the kuffar, in their ignorance and arrogance, allocate these things to themselves or believe their Tawagheet can bestow them.

Allah Subhanahu wa Ta'ala says:

"In truth We have sent Messengers to every people with a warning for them to submit only to Allah and so reject Tawagheet." 16:36 Interpretation of Meaning

Thus, all Tawagheet obscure Tawheed and obscure our natural human nature, and thus divert us from Islam, which Islam is fundamentally a knowing and a willing acceptance of the truth, the reality, of "who, why, and what" we are, and which is thus a rejection of all the assumptions, a rejection of all the errors, that humans have, in their ignorance and pride, made over the centuries.

For the assumptions of the kuffar, of those who have obscured Tawheed - and thus all Tawagheet - are examples of human hubris: of that arrogance and pride which was and which is manifest in As-Shaitan. Thus do such assumptions of the kuffar - and all Tawagheet - profane what is sacred because in place of the knowing of the numinous and the

humility (*Tawadu*) that derives from submitting to Allah Subhanahu wa Ta'ala, from relying only on Allah Subhanahu wa Ta'ala, from accepting that only Allah Subhanahu wa Ta'ala is the provider of *ilm al-yaqin*, there is instead the belief that they, the kuffar, can obtain knowledge and understanding through their Tawagheet, and that their wealth, their technology, their military weapons, or whatever, will enable them to triumph. That is, they pridefully and defiantly rely on themselves and their manufactured assumptions, and upon what they construct or obtain or appropriate. Thus, they deify themselves and their assumptions, their Tawagheet.

Thus, in the modern West, people are sent to fight for, and to kill for, to impose, democracy, "freedom", "peace", and so on. In the past, people were sent to fight for, to die for, their "nation", or their sovereign, or their leader - in order to impose their "authority" and their way of life upon others.

In contrast, we Muslims accept that the only perfect way, the only perfect solution, is that given to us by Allah Subhanahu wa Ta'ala as revealed by His Messenger and Prophet, Muhammad (salla Allahu 'alayhi wa sallam). That is, we accept as fundamental principle that we are fallible, prone to error, prone to being barbarians, and that we need guidance, and thus that true peace, in this mortal life, is not some ideal or some abstraction to be found sometime and somewhere in the future, but that it arises from submission to only Allah Subhanahu wa Ta'ala, which such a humble submission being the way to attain that eternal blissful peace which is beyond this mortal life of ours and which this mortal life is an opportunity to attain.

In essence, the fundamental difference between our real Truth, and the ignorance of the kuffar, is that we know and accept that only Allah Subhanahu wa Ta'ala is Al-Jalil, Al-Qadir, Al-Muqtadir, Al-Awwal, Al-Akhir, and that only Allah Subhanahu wa Ta'ala can provide us with the guidance, the gifts, we need in order to know, understand, and to live our lives as we should. Thus, we accept that the only true justice is the justice of Allah Subhanahu wa Ta'ala, and that the only true manifestation of justice, in the dunya, is that obtained by following the guidance of Allah, *Al-Hakam*, *As-Salaam*, in the Shariah. In complete contrast, the kuffar accept and believe not only that they can, by their own efforts and/or by their manufactured assumptions, arrive at or attain knowledge and understanding, but also that it is their own manufactured assumptions and "ideals" which manifest or which can manifest "perfection", "truth", and such things as "justice".

This difference is clearly evident, for example, in the training and the attitude, of Western, kaffir, armies, and in the training, and the attitude, of the Mujahideen.

In all Western armies - and those elsewhere who have adopted Western military training and methods - soldiers are initially brutalized through a strict training regime. As individuals, they are conditioned through bullying and intimidation by NCO's, and they are trained to be and are expected to be aggressive, as well as obedient to a military "chain-of-command". This conditioning and this training produces, as is its aim, a certain type of individual. This individual is a person who is rather arrogant - who has a high opinion of themselves, and someone prepared and trained to be brutal when commanded. Essentially, such a person is a bully, or is prepared to be a bully when commanded to act and behave in that way or when they are told or they believe "the situation" demands it. The respect which such a person has is for, or is mostly derived from, "force" or from the threat of force - by someone of superior military rank, or from someone of superior physical strength, or from some weapon or piece of military hardware. There is, built-into all Western military armies and all their military training, an intense spirit of competition: of desiring to be "the best", and thus of feeling superior "to others", and part of such military training is to create a bond between the soldiers of a troop or platoon by competition between different troops, platoon and Regiments, and by having pride in, one's own troop, platoon, company and Regiment.

In contrast, the Mujahideen feel and know that they are only servants of Allah Subhanahu wa Ta'ala and that they will be judged by Allah Subhanahu wa Ta'ala. Thus, they behave and act accordingly - with tawadu and with a respect and genuine love for their fellow Mujahideen. The Mujahideen are not fighting to win some prideful fame or some worldly glory - and neither are they fighting because they have been commanded to do so or because they enjoy it or because they are being paid to do it. Rather, they fight to please Allah Subhanahu wa Ta'ala and Allah Subhanahu wa Ta'ala

alone: to do their duty, as honourable Muslims.

Unlike the Mujahideen, the kuffar of Western armies are neither taught nor trained to be aware of, nor for the most part believe in, a "higher power" (far more powerful than their commanding officer or even the latest bit of military hardware), as the vast majority of them would laugh at the notion of prostrating themselves in humility to that "higher power". Neither do these kaffir soldiers have any genuine humility, for they rely on their training, their weapons, their military hardware, their comrades, and not upon God.

Thus, we have the contrast between the polite, often reserved, always noble Mujahid - mindful of, respectful of, and relying on Allah Subhanahu wa Ta'ala - and between the swaggering, often swearing, prideful, arrogant, often alcohol-soaked and often drug-taking kaffir soldier, posing with and relying upon their weapons or upon some military hardware.

As Allah Subhanahu wa Ta'ala says:

"The 'Ibaad of Ar-Rahman are those who walk on earth in humility." 25:63 Interpretation of Meaning

By manufacturing and following their Tawagheet, the kuffar - and especially and in particular the kuffar of the West - have plundered and ravaged the world and killed millions upon millions upon millions of people. In the last one hundred and fifty years alone, the kuffar of the West have killed at least a hundred million people as they rampaged across the world in pursuit of their Tawagheet of "Empire", in pursuit of material wealth, gluttoned as they were by power and by the pursuit and accumulation of wealth, and following as they were their Tawagheet of nationalism and "patriotism" and imbued as they were with an arrogant racism and colonialism.

All the kuffar of the West have now done is exchanged old words for new ones and slightly varied how they define their Tawagheet. Thus instead of invading lands, and killing and imprisoning people, in the name of Empire or nationalism, they now talk and write and act about imposing "democracy" and bringing "freedom" and "peace". This is typical of their hypocrisy and their deceit - typical of what allies of As-Shaitan do, for in essence, their aims and their goals, and their basic character and nature, have not changed at all. They are still ignorant barbarians; they are still deceitful, lying, hypocrites. They are still acting like the dishonourable bullies they are, known to us from their own history and ours, and they are still pursuing their own desires, their own greed, their own power, and still desiring to impose, by force and by coercion and by blackmail, their ways upon others.

In addition, the kuffar demand that we abandon Tawheed and Eemaan and instead accept, believe in and follow, their Tawagheet. Thus, they demand that we reject ruling only by Shariah and instead must rule by Western, kaffir, laws. They demand that we reject our duty to establish a Khilafah, our duty to live under bayah to a Khalifah who himself seeks guidance through Shura - and that, instead, we accept their Taghut of democracy. Thus, the kuffar demand that we abandon our duty to reclaim our lands from them by Jihad - and instead that we accept their domination over us and our lands and their right to impose upon us, and to support, a puppet government of their own to govern and rule over us. Thus, the kuffar demand that we reject the borderless community of the Ummah - and demand that, instead, we recognize and live by their Taghut of nationalism, and by the laws of that Taghut, the so-called United Nations, whose interference in our affairs they demand we accept, just as they demand that we accept that they, the kuffar, have a right to restrict our movements, and make laws which restrict what we, as Muslims, can say or do, even in our own lands.

The kuffar demand all these things - and many more such things - at the point of a gun and with the threat of imprisonment. In addition, in their arrogance - which matches if not surpasses the arrogance of Fir'aun - they have set themselves the goal of not only dividing us among ourselves so that their domination may continue, but also of changing our Deen, of manufacturing for us a new "modernized" so-called "Islam" - a new "interpretation" of our

Deen - which will be just one more "religion" among many, and which states that we should be "good law-abiding citizens" of the New World Order which it is the aim of the current Zionist-Crusader alliance to impose upon the world. In pursuit of this goal of changing our Deen, the kuffar are spending billions upon billions of dollars on propaganda, on producing books, on manufacturing and supporting thousands of organizations, world-wide, which they staff with the hypocrites, the traitors, the apostates, the collaborators, among us, and which organizations the kuffar make - or seek to make - the "official" voice of, the "official" representatives of, what they in their hubris have called "moderate and mainstream Islam".

Thus, the kuffar demand that we exchange our perfect noble Deen, for their Tawagheet; that we rely on them, and their allies, rather than upon Allah Subhanahu wa Ta'ala.

Conclusion:

Are we going to accept the demands of the kuffar? Or we going to exchange Eemaan for Kufr - Jannah for the delights and rewards of the dunya - by becoming the allies, the subjects of the kuffar? Or, are we going to follow, to join, to aid those - such as the Mujahideen - who have rejected the arrogant demands of the kuffar and who are determined, by relying on only Allah Subhanahu wa Ta'ala, to end their interference in our affairs, remove them from our lands, and establish, in place of their Tawagheet such as democracy and kaffir-law, the guidance of Shariah, the wisdom of Shura and the Muslim leadership of a noble Khalifah?

As Allah Subhanahu wa Ta'ala says:

"They are those who deny the Ayat of their Rabb and the meeting with Him (in the Hereafter). So all their works are in vain, and on the Day of Resurrection, We shall not give them any weight." 18:105
Interpretation of Meaning

"You who believe! What is wrong with you that you did not rush forth when called [to aid] the Way of Allah? Or is it that you love this earth so much - that you crave its comforts so much - that you forget the next life where such earthly things are revealed for the insignificant comforts they are?" 9: 38
Interpretation of Meaning

"Fight against those who do not believe in Allah, or in The Last Day, and who do not forbid that which has been forbidden by Allah and His Messenger, as well as those among the people of the book who do not acknowledge the Deen of Truth, and fight them until they pay the Jizya with willing submission."
9:29 Interpretation of Meaning

May Allah (Subhanahu wa Ta'ala) protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path. Wa Allahu Alam.

Abdul-Aziz ibn Myatt
12 Zul al-Qidah 1429

Islamic Extremism: New Propaganda Myth of the Infidels

All Praise and All Thanks are for Allah Subhanahu wa Ta'ala to whom we shall all return to be judged on The Last Day.

A new myth, manufactured by the kuffar, is that of the so-called "Islamic extremist", and the Western Media is and has been spewing forth an enormous amount of propaganda regarding this myth, which myth has and which does serve a purpose in the continuing war which the kuffar have launched to subvert Deen Al-Islam, to pacify Muslims, and to control the lands of the Muslims.

An Islamic extremist is a Muslim who does not conform to what the kuffar believe a Muslim should be. That is, a Muslim extremist is a Muslim who refuses to imitate the kuffar and the ignorant profane materialistic way of life of the kuffar, and who refuses to accept and bow down to the Tawagheet of the kuffar, which Tawagheet include democracy, the nation-State and the liberalism that tolerates dishonour, that tolerates what Allah Subhanahu wa Ta'ala has forbidden, and tolerates what we Muslims find intolerable.

The signs of a Muslim extremist thus include: being deeply offended, even angry, when some kaffir insults our beloved Prophet (salla Allahu 'alayhi wa sallam); believing that Jihad Fee Sabilillah is an obligation when the kuffar invade and occupy our lands; believing that Deen Al-Islam is perfect and complete and that all the ways of the kuffar are wrong, should be avoided and not tolerated among Muslims; desiring to live in a land where Shariah is the only law; believing that the punishments prescribed by Shariah are right, necessary and just; believing that we have a duty to practically forbid al-Munkar and to practically encourage al-Maruf; believing that Muslim women should wear Hijab.

Those Muslims who do imitate the kuffar, who makes excuses for the kuffar, who do accept and bow down to the Tawagheet of the kuffar - who have abandoned Jihad Fee Sabilillah and *al-wala wal-bara* - are called "moderate" Muslims, and praised by the kuffar, with the organizations of these "moderates" given government funds and said to be "the true representatives of the Muslim community".

The governments of the West have, in the last six years, launched massive propaganda campaign after massive propaganda campaign to convince their people - and to try and convince Muslims - that such "extremist Muslims" are a danger to the kaffir way of life, and to "Islam", and that the activities of these "extremists" must be extensively monitored, with the worst offenders imprisoned for contravening the new laws against such "extremism" which Western countries have manufactured in their pursuit of this new kaffir myth.

According to the ignorant way of so-called "thinking" that the kuffar indulge in, an Islamic extremist is either a "terrorist", a supporter of "terrorism", a recruiter for "terrorism", will become a "terrorist" if not "re-educated", imprisoned, or killed, and is an enemy of what the kuffar call "freedom". The kuffar have made it quite clear that will not tolerate this "extremism" - even though these hypocrites also proclaim that they believe in "tolerance".

In addition, it has been and is one of the aims of the kuffar to divide Muslim against Muslim, in both the countries of the West, and elsewhere - to use the old colonial, imperialist, tactics of "divide and conquer" and of manufacturing puppet governments and regimes in once Muslim lands, which governments and which regimes are run by kaffir collaborators, and which governments and which regimes do some if not all of the dirty work of the kuffar, such as imprisoning, killing, torturing those Muslims who have not abandoned Jihad Fee Sabilillah and *al-wala wal-bara*, and who refuse to bow down to the kuffar and the Tawagheet of the kuffar.

Thus do the kuffar seek to have Muslims, who reside in the lands of the kuffar, inform on their brothers and sisters to the kaffir authorities - in clear defiance of Quran and Sunnah - and thus do the kuffar seek to regulate Mosques, appoint Imaams, and have only their moderate Muslim lackeys in positions of authority within Muslim organizations and communities.

Thus do the kuffar claim - with a cunning typical of the lying hypocritical allies of as-Shaitan - that they are not engaged in a war against Islam, but only in a war against "extremism".

All these things derive from the arrogant kaffir belief that it is they who have a right to tell us what Deen Al-Islam is, and what it is, or is not, acceptable or lawful for a Muslim to do *both in the lands of the kuffar and in lands where Muslims are in the majority*. Thus have the kuffar - especially the Amerikans - spent billions upon billions of dollars funding, and commissioning, reports, books, conferences, studies, moderate so-called “Islamic” Institutes and organizations, to thus manufacture and propagate their version of what they believe and insist “Islam” is and should be, believing as the masters of the kuffar do that the only way they can win their war against the true Deen, the Deen of Jihad Fee Sabilillah and *al-wala wal-bara*, and thus assure their worldly domination, is to have Muslims abandon Ahlus Sunnah wal Jammah and embrace this new, manufactured, religion, the new myths, of theirs.

Thus have the kuffar propagated the myth, the lie, that Deen Al-Islam is compatible with democracy; that all Muslims should and must live within nation-States whose boundaries the kuffar will determine and which accept the overlordship of the kaffir United Nations, Thus have the kuffar propagated the myth, the lie, that the laws and ways of the West are the best laws and ways, that the so-called “justice” of the kuffar - and especially of Amerika - is true justice and applies world-wide; and that the Shariah, and its punishments, are “out-dated” and in need of reformation according to the manufactured concepts and ideas of the kuffar and of their lackeys and servants, the moderate Muslims and the modernists.

Thus do the kuffar believe, and demand that we accept, that they - and especially the Amerikans and their Zionist allies - have a right to kill, or arrest, any Muslim, anywhere in the world, take that Muslim away to some secret Prison for interrogation and torture, and imprison that Muslim for many years, or the rest of their life, according to some existing kaffir law or according to some new law or laws which the kuffar will manufacture if and when they please.

Thus do the Amerikans and their allies believe that they have a “right” to invade and occupy other lands; to undertake “regime change” as and when they deem it necessary; and to manufacture new nation-States and new governments if and when they please, and if and when it suits them and their colonial, their capitalist, agenda. Thus do the kuffar spend billions of billions dollars on “advisers”, who give advice on changing the curriculum, the textbooks, in schools in lands where Muslims are in the majority, and on “aid”, which aid they give on condition that *al-wala wal-bara* is abandoned and the Tawagheet of the kuffar are imitated.

In effect, the kuffar - and especially the Amerikans - have arrogantly, defiantly, set themselves up to compete with Allah Subhanahu wa Ta’ala.

As Allah Subhanahu wa Ta’ala says:

“The ‘Ibaad of Ar-Rahman are those who walk on earth in humility.” 25:63 Interpretation of Meaning

Thus do we, as Muslims, obedient only to Allah Subhanahu wa Ta’ala, remember Allah Subhanahu wa Ta’ala, while the kuffar feel and remember only their hawaah, only their Tawagheet, only their own pride and arrogance.

What it is important for us, as Muslims, to know and to feel, is that the criteria, the words, the myths, the concepts, of the kuffar - and of their moderate allies and lackeys - are irrelevant to us. We are, or we should be, focused only on Allah Subhanahu wa Ta’ala, on Kallamu Allah, on the perfect, the noble, example of the Prophet, Muhammad (salla Allahu ‘alayhi wa sallam). We should be concerned only with pleasing and obeying Allah Subhanahu wa Ta’ala; we should fear only Allah Subhanahu wa Ta’ala, as we should have, as our aim in this life, the perfect, eternal bliss of Jannah. Thus do we, thus should we, know and feel, and understand, the dunya for what it is - full of temptations which can turn us away from Allah Subhanahu wa Ta’ala and thus away from Jannah; for the dunya is a place full of tests, trials, hardships and personal tribulations. As Allah Subhanahu wa Ta’ala says:

“He [Allah] created life and death that He might put you to the test and find out which of you acquitted himself best.” 67: 1-2 Interpretation of Meaning

“Do you really believe that you will enter Jannah before Allah has decided who amongst you fought hard [in His Way] and which of you had sabr?” 3:142 Interpretation of Meaning

Therefore, let us - who know and who understand the lies, the deceit, the myths, the plots, of the kuffar for what they

are - be pleased and give thanks to Allah Subhanahu wa Ta'ala when we hear the kuffar - and their lackeys and apostates - bleating on about "Islamic extremism": for we know that even as the kuffar and their lackeys and allies plot and plan, they cannot overcome Allah Subhanahu wa Ta'ala. As Allah Subhanahu wa Ta'ala says:

"It is Allah [alone] who can counter the plots of the disbelievers." 8: 18 Interpretation of Meaning

"You who believe! Be not like those who disbelieve and who say of their brethren who ventured forth over the earth or who went forth to fight: "If they had stayed with us, they would not have died or been killed," since Allah may bring regret into their hearts, for it is Allah [alone] Who gives life and Who brings death, just as Allah knows and sees all that you do, and when you die or are killed Fee Sabilillah, the forgiveness and mercy from Allah are far, far better than anything and all that they could hoard. For, however you die, or are killed, you shall be brought forth before Allah. " 3: 156 - 158. Interpretation of Meaning

Thus if, for obeying Allah Subhanahu wa Ta'ala, for holding fast to our Deen, we are demeaned and vilified, it is victory, Bithnillahi Ta'ala. Thus if, for obeying Allah Subhanahu wa Ta'ala, for holding fast to our Deen, we are imprisoned, it is victory, Bithnillahi Ta'ala. Thus, if, for obeying Allah Subhanahu wa Ta'ala, for holding fast to our Deen, we are martyred, it is victory, Bithnillahi Ta'ala. Wa la hawla wa la quwwata illa billah.

May Allah Subhanahu wa Ta'ala protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path.

5 Ramadan 1428

Questions For Abdul-Aziz ibn Myatt

The following questions and answers were posted on an Islamic Internet forum between 3 Shaban 1427 and 16 Ramadan 1427

Q: We have this perception about the police that most of them racists and in fact it has been claimed by an official body that they are institutionally racist. On the other hand, we hear from the far right that the police force are pro-Zionists who victimise the 'white majority'. Is this true?

I mean, how were you treated when you were raided by the police?

A: To answer the last question first - on the last occasion, a raid by officers from SO12 Scotland Yard, I and my family were treated very well, after the initial "barging through the door" was over. They were polite, and acted in a very professional way. After I was arrested and put in a cell, they were also professional during that first interrogation, and during later interrogations. Subsequently, I was questioned by officers from the "anti-terrorism" branch - who visited my home - and they were also professional and polite.

This does seem rather in contrast to the treatment of Muslims like our brother Babar Ahmad (May Allah Subhanahu wa Ta'ala free him from the prisons of the kuffar). But it could be that the difference in these two cases derives from the attitude of the individual officers involved rather than from an innate bias in the Police in general.

Having had some personal experience of the Police over some thirty or so years, my experience is that yes, there was some racism in the Police decades ago, but things have improved, and probably could still be improved. In my time, I have come across some dishonourable Police officers - for example, one lied under oath in one of my trials - and some decent individuals who are trying to do what they sincerely believe is right and who try to deal with people in a fair way. I have also come across one or two who acted like bullies. I realized long ago that Police officers are individuals; they are good ones, and bad ones. They are human, and sometimes make mistakes. When dealing with them - before I reverted to Islam, Alhamdulillah - I tried to treat each one as an individual and tried to behave in an honourable way toward them, believing that personal honour, when dealing with people, was the most important virtue.

Some people on the "far Right", in contrast, just have a rather prejudiced view about the Police, and tend to view individual officers in a stereotyped way.

Q: You are probably aware of the increasing Islamists-Socialist cooperation after 9/11. Coming from a far-right background, how do you see this cooperation?

A: I strive to consider it now according to our Deen, and not according to the ways of Jahiliyyah - not according to the Tawagheet - that I once believed in and upheld, before my reversion to Islam, Alhamdulillah.

According to those ignorant ways, it would most certainly be viewed as co-operation between people determined to destroy the "British way of life" (whatever that is these days) and as one more step toward the "destruction of the White race" (whatever this White race is supposed to be). Yet again, many who adhere to "extreme right-wing" views

would react according to their innate prejudice, according to their hawaah, and not according to any set of ethics or according to any philosophical principle or principles.

It is interesting for me to look-back in this respect and to compare the simple sublime perfect guidance of Deen Al-Islam with the ignorance and prejudice of Jahiliyyah, and with the following of one's hawaah which is such a trait of the kuffar.

As Muslims, we have - Alhamdulillah - everything we need, from guides to how to behave, in public and in private (Adab Al-Islam) to what is truth and what is falsehood, to what rules and laws we need to live together in order to achieve the aim of this mortal life. We have all these things, a blessing from Allah Subhanahu wa Ta'ala, while the kuffar continue to flounder around in their dishonour, arrogance and ignorance.

I have to say that I do not like the term "Islamist" in the question, which I consider to be a kaffir term, based on their ignorant ideas and concepts, and devoid of meaning for us, if we consider things only in terms of Quran and Sunnah, in terms of obedience to only Allah Subhanahu wa Ta'ala.

Considering such co-operation now, as a Muslim, am I correct in saying that we have to be careful not to go beyond the due limits in associating with the kuffar and in co-operating with them?

According to my understanding - and please correct me if I am in error - associating with the kuffar is allowed only if such association by its nature is not haram and does not lead to kufr - so that we can act honourably toward them if they have a good opinion of us and of our Deen.

"Allah does not forbid you from treating honourably those who do not act against you because of your Deen, or who have not driven you from your dwellings, for Allah loves those who act with honour. But Allah forbids you from treating with respect, or befriending, those who act against you because of your Deen, or have driven you from your dwellings or aided others to do this - for those of you who do this are without honour." 60: 8-9 Interpretation of Meaning

Co-operating with them - if they are not aiding our enemies in any way - is allowed providing such co-operation does not involve aiding anything which is against the Muslims or aids the Tawagheet of the kuffar or does not involve us in doing anything haram or which amounts to Tawalli, and again providing the kuffar have a good opinion of us and respect our Deen.

Q: Many still claim that despite your conversion to Islam, you still hold racist views. We would like to know from you frankly, what are your views about race separation, and how do you view the Jews as a race? I hope that the response should ones and for all put all the absurd claims to rest.

A: All Praise and All Thanks are for Allah Subhanahu wa Ta'ala to whom we shall all return to be judged on The Last Day.

Since reverting to Deen Al-Islam, Alhamdulillah, I accept that all Muslims, whatever "race" they may be deemed to be, are my brothers and sisters and that the only distinction we Muslims should make is between Muslims and the kuffar.

Our aim is to obey and submit to only Allah Subhanahu wa Ta'ala - racial separation is a Taghut which many of the kuffar, in their ignorance, see as a worthy cause, a worthy goal, just as many of these kuffar judge people according to their alleged or presumed "ethnic origin" and give their loyalty and allegiance and obedience to a cause, or some organization, or some person, who seeks to separate and judge people according to their alleged or presumed "ethnic origin".

As Muslims we must reject the idols, the concepts, the ideas, the theories, the ways of the kuffar - which they in their ignorance of Tawheed bow down and obey and follow and give their allegiance to, and which they thus set up as partners beside Allah Subhanahu wa Ta'ala. The idea of racial separation, the racism of dishonour and prejudice, the concept of the "nation-State" are manifestations of the Tawagheet of the kuffar.

"In truth We have sent Messengers to every people with a warning for them to submit only to Allah and so reject the Taghut." 16:36 Interpretation of Meaning

Therefore, as a Muslim, I reject such things. The criteria we use to judge someone - the criteria we should use, for example, to find a good wife or husband, the criteria for friendship - is the criteria of Taqwa, of obedience to Allah Subhanahu wa Ta'ala, of being Muslim. The assumed or presumed "ethnic origin" of the person is irrelevant, as is the culture of their ancestors, as is the place of their birth.

That is - to make things perfectly clear - I reject nationalism, racism, racial separation and the ideas and concepts which underlie them and the behaviour and attitudes which accompanies a belief in them, regarding these things as incompatible with Deen Al-Islam.

In respect of the Jews, Allah Subhanahu wa Ta'ala has informed us of their true nature, in the Quran, just as in our Muslim history we have fine examples to guide us as to how we, in Dar al-Islam, can live honourably with a people such as the Jews, as, for example, in Al-Andalus.

Thus, when I consider the Jews, I turn to the Quran and the Sunnah, and to the examples of our Muslim history. Allah Subhanahu wa Ta'ala says:

"The Jews and Nazarenes will never be satisfied with you until they have changed your Way of Life." 2: 120 Interpretation of Meaning

"You who believe, do not take the Jews and Nazarenes as allies. They are allies of each other. If any of you takes them as allies, then he is one of them." 5:51 Interpretation of Meaning

One of the greatest problems of our times is the problem of Zionism - of Jewish influence, in the West and especially in Amerika, used to support the Zionist entity that occupies Palestine, and used to support the war against Islam which the Zionist-Crusader alliance has launched. Another problem is the truth that Dar al-Islam no longer exists, with the Zionist-Crusade alliance determined that we shall not have a land of our own where we as Muslims can be secure, where there is bayah to a Khalifah and where Shariah is the only law. Instead, the Zionist-Crusader alliance demand that we live according to their laws, in "nation-States" created according to the Taghut of the kuffar, and subservient to the mandate and international kaffir laws of their so-called "United Nations".

This is why we need to affirm, support and partake in Jihad - to defend our brothers and sisters who are under occupation by the kuffar and their apostate lackeys, or, as in the case of Palestine, by the Zionists themselves, and to strive in the Way of Allah Subhanahu wa Ta'ala to have a land or lands of our own where the Zionists, the kuffar and their apostate lackeys have no influence and where we can be secure, as Muslims, and live according to Shariah alone.

It has been narrated by 'Umar b. al-Khattib that he heard the Messenger of Allah (salla Allahu 'alayhi wa sallam) say: "I will expel the Jews and Nazarenes from the Arabian Peninsula and will leave only Muslims there". Muslim: Book 19, Number 4366

Q: Assalamu Alikum. I have a question for brother bn Myatt. We've had an example here on this forum of someone claiming (twice!) you're only pretending to be a Muslim and I've read elsewhere some making the claim that you're murtad. Can you please tell us your reply to these people here so these rumors will be put to rest at last? jazakallahu khayran

A: Walaikum Salaam Wa Rahmatullahi Wa Barakatu

All Praise and All Thanks are for Allah Subhanahu wa Ta'ala to whom we shall all return to be judged on The Last Day.

As I wrote in a recent item which I also posted here:

[These rumours] are not correct. I am a Muslim, Alhamdulillah, and I shall remain a Muslim, InshaAllah

What else can I say or write to those who persist in spreading such rumours and making such allegations, and to those who believe they are true? In the past seven months alone I have affirmed, in public, many, many times that I am a Muslim, and that I have remained a Muslim since my reversion, Alhamdulillah. Some Muslims who do not know me, in person, have sent me e-mails asking the same question, and to them I have given the same reply. The public affirmations of my Islam have included an on-line dialogue on 13 Safar of this year when I answered questions from Muslims all over the world, courtesy of Islam-Online; an article, quoting from an interview I gave, in The Times newspaper, and several articles on various Muslim Internet forums.

As I have mentioned several times over the years in reply to a certain Zionist who persists for some reason in pedalling these rumours - started by the Zionist Searchlight organization - I made my Shahadah in a Mosque, before several Muslims, one of whom was a Qadi, and that I understand Kalimaah Tayyibah as a binding, sacred, life-long, oath: a declaration of loyalty to Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam) which declaration I made on my honour. This declaration, this oath, has consequences in this life, and in the Next Life.

"Be loyal and do your duty to Allah; fear Him and always speak with honour. He will direct you to do honourable deeds and will forgive your mis-deeds. And whosoever obeys Allah and His Messenger will achieve the greatest achievement of all." 33:70-71 Interpretation of Meaning

However, I am no longer naive enough to believe that this additional declaration of mine, here, or any such declarations by me, will silence such Zionists or prevent others from believing what such people say or write. One thing I do know is that we shall all one day be judged by Allah Subhanahu wa Ta'ala for what we have done, said, and believed - and not done, not said or not believed - and we have only this brief, fleeting, mortal life to earn the reward of Jannah, to prove that we are worthy of such a reward. Allah Subhanahu wa Ta'ala - The Merciful, He Who Often Forgives - has shown us the path, the Way: but we have to follow it.

"Every soul shall taste death. We shall try you in good and bad ordeals, and to the Unity you shall return."
21:35 Interpretation of Meaning

"One who believes in his heart but does not give voice his belief is not considered as a believer either in this life or the Next... For such outward affirmation is a part of Eeman, and the Muslims in general and the scholars are agreed that anyone who does not make such a confession of belief, although they have the ability to do so, is a disbeliever." [Sheikh Ibn Taymiyyah (Rahimullah): Kitaab al-Eeman, 126]

Q: as-Salaamu alaikum wa rahmatullaah wa barakatuh, Brother Abdul Aziz ibn Myatt, I had some interaction with you before on the former MuslimCreed.com forum and the late RevivingIslam.com forum (I used the same username). So I wanted to say it is good to read your commentary on various issues once again. My question for you is related to the da'wah in Britain and your role in it. What is your views of the Islamic da'wah in Britain, its strengths and weakness, where do you see it headed, and what is your role in it?

Furthermore what are your views of some of the more controversial figures in the British Muslim community such as Shaykh Abu Qatadah (fakahullaah asra), Shaykh Abu Hamza al-Misri (fakahullaah asra), and Shaykh Abu Baseer at-Tartusi (hafdhahullaah) chief among them?

A: Walaikum Salaam Wa Rahmatullahi Wa Barakatu

Regarding Dawah in this part of Dar al-Harb, it is my understanding that we should view this in a global context, in terms of the Ummah and not in terms of the kaffir Taghut of one particular nation-State, as we have to accept that the government of this particular kaffir nation-State is at war with the Muslims, whatever they themselves might say to excuse their invasion and occupation of the Land of the Two Rivers and the land of Afghanistan, and whatever they might say to excuse their support for the Zionist-entity and for that arrogant bully, Amerika. In addition, this kaffir government is engaged - like the other members of the Zionist- Crusader alliance - in a propaganda war against us, part of which is to convince Muslims to accept a so-called "moderate Islam" which the kuffar and their apostate lackeys have manufactured and which is based upon an acceptance of the falsehood that kaffir, Western, values are "universal" and apply to Deen Al-Islam.

Thus, an important question in relation to Dawah is: what is it that we present to those who do not believe? That is, what exactly is Deen Al-Islam? Is it just a "religion" as the kuffar want us to believe and accept? Is it just "beautiful preaching", accepting la ilaha illa llahu; muhammadun rasulu-llahi and praying five times a day, fasting in Ramadan, giving Zakat, undertaking Hajj? Or is it also practical Jihad Fee Sabilillah - and supporting the Mujahideen? Is it also a striving to establish a Muslim community where Shariah is the only law and where there is an Ameer to whom we give bayah? Is it also a striving to make the word of Allah Subhanahu wa Ta'ala supreme, and humbling the arrogant kuffar who are at war with us and who have invaded our lands?

We can only present, only propagate, only invite others to, that which we ourselves uphold and sincerely believe in and accept, even if this is "unpopular" among the kuffar and even if many people react to it in a biased, prejudice, bigoted way, often because of the intense propaganda by the Zionist-Crusader alliance and their lackeys.

As for me, all I can do, InshaAllah, is strive Fee Sabilillah to do my duty to Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam) by refuting as best I can the propaganda of the kuffar, by exposing their attempt to change Deen Al-Islam, and by striving to explain the simple beauty of Deen Al-Islam, our duty of Jihad and our duty to establish a Muslim community where Shariah is the only law, where there is an Ameer to whom we give bayah, and where the kuffar have no influence whatsoever.

Our strength is that there are many brothers and sisters - Alhamdulillah - who refuse to imitate the kuffar, who refuse to accept the tame, modernized, moderate "Islam" propagated by the kuffar and their apostate lackeys, and who humbly seek to obey only Allah Subhanahu wa Ta'ala. It is such Muslims as these who by their very life, by their very words, by their very example, are the Dawah we need.

Our weakness is essentially two-fold. First, that some Muslims seem content to side with the kuffar on important issues, such as in relation to spying on their brothers and sisters, in relation to martyrdom operations and especially in relation to propagating the kaffir lie and myth that those who oppose the Zionist-Crusader alliance, and their actions and schemes, are "extremists" and "unrepresentative of Muslims." Second, that some Muslims have forgotten Adab Al-Islam - and have especially forgotten that we are one Ummah, so that the humiliation of even one of our brothers, or one of our sisters, anywhere is our humiliation, our dishonour. Allah Subhanahu wa Ta'ala says:

"The believers are as one family." 49:10 Interpretation of Meaning

It seems that some Muslims have lost the perspective of Deen Al-Islam - which is Jannah - and are more concerned about the rewards of this earthly life, more concerned about their own feelings, their hawah, more concerned about pleasing and obeying the kuffar, than they are about obeying Allah Subhanahu wa Ta'ala, who says:

"You are the best of people among all peoples, for you command Al-Maruf and forbid Al-Munkar, and you submit [in belief] to Allah." 3: 110 Interpretation of Meaning

"Allah is the Wali of those who believe: from darkness, He leads them into the light, while those do not believe have, as their Wali, their Taghut so that they are led from light into darkness. For them, there is the Fire, where they shall dwell forever." 2: 257 Interpretation of Meaning

In respect of Sheikh Abu Qatadah and Sheikh Abu Hamza al-Misri (May Allah Subhanahu wa Ta'ala hasten their release from the prisons of the kuffar) they nobly sought to do their duty to Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam) and have guided many, Alhamdulillah, to a true understanding of Deen Al-Islam.

In respect of Sheikh Abu Baseer at-Tartusi, I incline toward the view that he might be mistaken in some of the things he has said, especially in relation to martyrdom operations in Dar al-Harb. For instance, he has spoken about some such operations being haram because they can or might or have resulted in the death of "innocent" people, and involve the Mujahid in "suicide". I have written several articles striving to express the view that I myself incline toward - such as "Thinking Like a Muslim" and "Are Martyrdom Operations Lawful According to Quran and Sunnah?" (the publication of which on the muslimcreed website was, I believe, one of causes which led the kuffar to close down that site) - which view of mine is that such operations are legitimate, according to Quran and Sunnah, and that it is an error to apply the terms and concepts of the kuffar, such as "innocent" and "civilian", to Deen Al-Islam, and that using such

terms amounts to an imitation of the kuffar.

We should make Dua for them - and for our brothers and sisters in the lands invaded and occupied by the kuffar, and especially make Dua for our brothers and sisters held in the prisons and torture camps of the kuffar.

May Allaah reward you akhee Abdul Aziz ibn Myatt for your response.

An Interview with Abdul-Aziz ibn Myatt

There have been rumours, on the Internet and elsewhere, that you are no longer a Muslim. Are these rumours correct?

Bismillah. No, they are not correct. I am a Muslim, Alhamdulillah, and I shall remain a Muslim, InshaAllah.

Can you then explain the reason for such rumours?

Well, part of the reason is that some of my opponents - most noticeably the pro-Zionist Searchlight organization - have continued to spread lies, rumours, and dis-information about me in the hope of discrediting me. In some way, however, I am myself am to blame, for perhaps not making more public statements about the matter, and for continuing, until recently, with my aim of trying to bring Muslims, and non-Muslim anti-Zionist groups, together to fight our common enemies. In pursuit of my aim of striving to bring various groups and factions together I have tried on occasion to do things covertly, which in some ways may have added to the rumours.

Narrated Ka'b ibn Malik: When the Prophet (salla Allahu 'alayhi wa sallam) intended to go on an expedition, he always pretended to be going somewhere else, and he would say: War is deception. (Abu Dawud, 14, 2629)

I have in the past year or so received some e-mails from Muslims who have asked me in person, and I have always replied that, yes, I am a Muslim, Alhamdulillah. I also made a statement to this effect, four or five months ago, on the Reviving Islam forum, and elsewhere. One thing that has always made me thank Allah Subhanahu wa Ta'ala is the way the majority of Muslims I have come across have behaved in this matter. They have done the honourable, the Islamic, thing and have not listened to, or believed, the rumours and dis-information, for as Allah Subhanahu wa Ta'ala says:

"You who believe, if a dishonourable person [fasiq] comes to you with any news, verify it lest you harm people unwittingly and afterwards regret what you have done." (49:6 Interpretation of Meaning)

Yet, there have been a few - a very few it seems - who have believed some rumours or disinformation about me. But as Sheikh Muhammad Abdul-Wahaab wrote in Kitaab At-Tawheed (Chapter 23)

"It is reported on the authority of Ibn Mas'ood (radiallahu anhu) that the Messenger of Allah (salla Allahu 'alayhi wa sallam) said: Shall I tell you what al-adhdhah is? It is an-nameemah." (Narrated by Muslim).....
The benefits derived from this Hadith are that an-nameemah is prohibited - and that it is a major sin."

However, I am constantly reminded of just how noble many Muslims are, and always remember one particular instance. This was when the Mosque where I made my Shahadah, eight years ago, received some anonymous letters

about me and my previous political associations, letters which made some allegations about my sincerity. The brother who informed me of this said that he, and the Imaam, did not even bother to read them all, for I was their brother, and that is all they needed to know. He burnt the letters. This incident, then, moved me to tears - as have many similar instances. I remember many such things, about Muslims, about Islam - things which re-affirm my Islam again and again. Things like how the Imaam of one Mosque in England where I then regularly prayed - who was from Pakistan and who could not speak English - always, always embraced me so warmly after Jummah Namaz. Things like how, when I an ordinary traveller, was in a country where the majority of people were Muslim, went to pray in a Mosque and how I was received with such brotherly friendship, and invited to people's homes, and given gifts. And how when I was in a city only a few months after my reversion to Islam I found a tourist shop selling Islamic calligraphy whose owner, finding I was Muslim, treated me as an honoured guest. I remember the Palestinian I met on one of my travels, and the hours we spent talking, and how he, then in exile, invited me into his humble home to share with him and his family a simple but generous meal... I have so many similar stories of the friendship, the goodness, the nobility, I have found among Muslims. How can I betray such people? How can I renounce what makes them as they are? How can I betray the Mujahideen fighting the kuffar, the Zionists? Alhamdulillah, I have over the years since my reversion really felt and known the dignity, the brotherhood, of the Ummah.

"Those who have experienced the beauty that is Al-Emaan are those who are content with Allah as their Rabb, with Al-Islam as their Way of Life, and with Muhammad (salla Allahu 'alayhi wa sallam) as their Messenger and Prophet." Narrated Al-'Abbaas bin 'Abd Al-Muttalib (Shahih Muslim)

Furthermore, and as I wrote in my *Thinking Like a Muslim*, when we undertake Shahadah - testifying to and declaring our acceptance of Islam before witnesses - we are making a binding oath of loyalty, bayah, on our honour, to Allah Subhanahu wa Ta'ala and His Messenger, Muhammad (salla Allahu 'alayhi wa sallam). This is a life-long oath, loyalty unto death to Allah Subhanahu wa Ta'ala and to His Messenger, Muhammad (salla Allahu 'alayhi wa sallam). If we break this oath - if we abandon the duty we have sworn to do - we are being dishonourable, and it is right that those who break such a sacred oath as this are killed. Over eight years ago, I gave this oath, and it is as binding today as it was then. Thus I cannot, and will not, InshaAllah, break this oath of loyalty.

Have you achieved any success with your plans to bring anti-Zionist factions together, and are you still undertaking such things?

Yes, I did achieve some success, Alhamdulillah, but not what I hoped for, and not what I believed was needed. I spent years trying to explain the truth about Islam; countering the Zionist and crusader lies about Islam; and trying to remove, from certain political organizations and certain types of people, the prejudice and ignorance against Islam and Muslims which was and still is rife in the West.

But, in practical terms, of action, little has been achieved, for these so-called "nationalist" political groups, and individuals, do seem to prefer talk and posturing to deeds. Furthermore, a great many, if not the majority, of such "nationalists" - and even those who call themselves National Socialists - are still subsumed by prejudice, just as they are lacking that perspective, that honour, that sense of duty which would see them prepared and ready to sacrifice their own lives. Indeed, the Muslims put them to shame.

Furthermore, I have come to four conclusions, after many years of striving for co-operation. First, that there will not be an uprising, a revolution, in any Western nation, by nationalists, racial nationalists, or National-Socialists - because these people lack the desire, the motivation, the ethos, to do this and because they do not have the support of even a large minority of their own folk, let alone a majority of their own folk. Second, that in the foreseeable future no such extreme "right-wing" group, political Party or organization will ever get elected, voted, into power - all that they can hope for is to be a minority Party in some Parliament. Third, that the Establishment, the pro-Zionist system that governs either directly or by proxy in all Western nations will not collapse in the near future. Thus, these groups, organizations and individuals of the so-called "far right" do not pose any real threat to the Western status quo - they are a nuisance; and should they ever become more than that, then the Establishment, the pro-Zionist system, will invoke the full force of "the law", or make new laws, to deal with them. The only serious threat to the current pro-

Zionist status quo is, and will remain for the next hundred years or so, Islam.

My fourth, and possibly most significant conclusion, following discussion with many Muslims, is that we Muslims do not need the help and indeed should not even ask for the help, the co-operation, of such "right-wing" groups and individuals, in the war we are engaged in, in the war the West has launched against Islam. Islam is sufficient for us, and we Muslims must proudly stand for, and promote, our Deen, unencumbered by anything, unencumbered by anyone - trusting in, and submitting to, only Allah Subhanahu wa Ta'ala. If these nationalists, or some of them, desire to aid us, to help us, if they desire to fight the Zionists and the Zionist plan for some kind of world government ruled by Zionists and their Western lackeys, they can do the right thing, the honourable thing, and convert, revert, to Islam - accepting the superiority of Islam over and above each and every way of the West, just as I myself have done.

"Do they seek honour from the kuffar? In truth, honour is with, and from, Allah alone." (3: 139 Interpretation of Meaning)

"You will not find any people who believe in Allah and the Last Day, making friendship with and loving those who oppose Allah and His Messenger (salla Allahu 'alayhi wa sallam), even if they are their fathers or their sons or their kindred..." (58:22 Interpretation of the meaning)

"Allah (alone) has power over, and is the (sole) master of, all things. The creations in Heaven and Earth, the very change of Night to Day, are Signs for those gifted with intelligence, those who whether sitting, standing or reclining on their sides, give praise to Allah and who frequently recall these creations in Heaven and Earth, (saying): 'You who are our Rabb - You created all these things for a purpose; the achievement is Yours alone.' " (3:189-191 Interpretation of Meaning)

"Do not follow anyone except he who adheres to your Way of Life." (3:73 Interpretation of Meaning)

"If we truly love Allah, how can we love the enemies of Allah? How can we love people who deny the truth when it is presented before them, and who argue and dispute barrenly against it? How can we love and be deeply attached to a lifestyle that thrives on disobeying Allah? We should treat people based on their position towards Islam. The kuffar, including the Jews and Nazarenes, can never become our intimate friends, confidantes or close allies. This does not mean we isolate ourselves from them and give up hope for them. What it means is that our relationship with them should be fair, kind and equitable, and not rude or arrogant, but we should always be thinking about how to bring them to Islam. If, however, they display open hostility to Islam, then we should treat them as enemies. Those who seize our lands and oppress, torture and kill our Muslim brothers and sisters cannot be our friends." Sheikh Ahmad al-Ghumari: al-Istinfar li-ghazw al-tashabbuh bi l-kuffar

Thus, I am no longer pursuing such plans, such co-operation. Islam - or rather the pure authentic Islam of the revival which recognizes practical Jihad as a duty - is the only force that is capable of fighting, and destroying, the dishonour, the arrogance, the materialism, the Taghut, of the Zionists and the West, just as this Islam is the only Way which can create a noble, civilized, honourable, and numinous, community; or, rather, a collection of communities, which is the Khilafah. Our enemies understand the power of Islam, the numinosity of Islam, which is why they are waging a war against it, and trying to change it, from within, and without.

You have used the word numinous many times in your Islamic writings. What do you mean by it?

I use it as a synonym for the sacred. A Sign of Allah Subhanahu wa Ta'ala is numinous - reminding us of Allah Subhanahu wa Ta'ala; reminding us of the beauty, the purity, of Emaan; reminding us of the truth of Islam itself.

As I wrote a while ago (in my *Questions About Islam and National Socialism*) one thing which is now obvious to many people is that the West has forsaken the numinous; in its arrogance it tramples upon the numinous. For the West, nothing is sacred, except perhaps Zionists, Zionism, the hoax of the so-called holocaust, and the idols which the West and its lackeys worship, or pretend to worship, such as democracy. As Muslims, we are aware of the sacred, of the numinous - and feel it, when we pray, when we submit in our hearts, in our thoughts, to Allah Subhanahu wa Ta'ala. This numinosity gives us humility, dignity, reverence and great strength. We reverence the Quran, and our beloved Prophet Muhammad (salla Allahu 'alayhi wa sallam).

It is this reverence, this dignity - our honour - which the kuffar, the infidels, in their arrogance, their pride, their hatred, seek to destroy. They want, and demand, that we abandon the purity of authentic Islam and either bow down before them and their idols, or accept the tame, secularized so-called Islam which they and their apostate lackeys have created.

How do you see the war against Islam going in the near future?

This may well be a long war, of decades or more - and we Muslims have to plan accordingly. There are two important things we can and must do, InshaAllah. The first is to uphold our true Deen - to counter the attempt, by the kuffar and their apostate allies and lackeys, to change our Deen, our Islamic Way of life. We must avoid imitating the kuffar - outwardly, and especially inwardly. We must think like Muslims - avoiding the terms, the concepts, of the kuffar. We must affirm that Islam is superior, and complete and perfect, and that our aim is to create an Islamic community, a Khilafah where we can live, as Muslims, obedient only to the Will of Allah Subhanahu wa Ta'ala as manifest in the Quran, the Sunnah and Shariah.

The second thing we must do is affirm Jihad, practical Jihad - to take part in the fight to free our lands from the kuffar, the apostates, and the fight to create, by practical means, the Islamic communities we need, the Khilafah. Jihad is our duty, our obligation - and if we ourselves cannot fight, we must support those who do, as we must oppose in whatever way we can the enemies of Allah Subhanahu wa Ta'ala, the enemies of our Deen.

"Fighting is prescribed for you, even though you may dislike it. But it is possible that you dislike that which is good for you, and that you love that which is bad for you. Yet although you may not know, Allah knows." (2:216 Interpretation of Meaning)

"Be loyal and do your duty to Allah; fear Him and always speak with honour. He will direct you to do honourable deeds and will forgive your mis-deeds. And whosoever obeys Allah and His Messenger will achieve the greatest achievement of all." (33:70-71 Interpretation of Meaning)

What about race and nationalism? Were you not, before your conversion to Islam, a racist and a nationalist? What are your views about race and nationalism, now?

Before Allah Subhanahu wa Ta'ala guided me to Islam, yes, I upheld what has been called racial nationalism. Indeed, I spent several decades of my life fighting for what I regarded as my people, my race, and my nation, and endured two terms of imprisonment arising out of my political activities. As I sought to explain, in my essay Nationalism, Race, Culture and Islam, racialism and nationalism are 'asabiyyah - a sign of Jahilliyah, of ignorance. Race, and nation, are both irrelevant for a Muslim. They are idols, Taghut, which people obey, and give their loyalty to, and sometimes even worship, or certainly which they have pride in and may even be willing to die for. Such loyalty, such obedience, such pride in such things is a negation of Islam, a negation of that simple loyalty to Allah Subhanahu wa Ta'ala and His Messenger, Muhammad (salla Allahu 'alayhi wa sallam) which forms the essence of our Islamic Way of Life. We are commanded by Allah Subhanahu wa Ta'ala never to bow down before any human being, before any idol, before

any Taghut.

The distinction Islam makes - the only distinction - is between Muslims and non-Muslims, between those who uphold *La ilaha illAllah Muhammadun Rasulullah* and those who do not. All Muslims are our brothers, and sisters, regardless of their so-called race, regardless of where they were born or how their parents, or their ancestors, described themselves.

May Allah (Subhanahu wa Ta'ala) protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path.

Abdul-Aziz ibn Myatt
7 Safar 1427

Islam, Honour and Duty

Q: Is it true that you have returned to Islam, as evident in the recent Islamist articles you have written, such as The War Against Islam?

A: Bismillah. I have never left Islam since my reversion, Alhamdulillah, although in the eight years or so since then I have had some periods during which I have not written, or published, any articles dealing with Al-Islam. Not publishing anything, or not getting involved in some public debate or other, does not imply or mean what you and some others seem to have assumed.

Furthermore, I take exception to your use of the term "Islamist". It is a pejorative and propagandistic term, and, for Muslims who strive to adhere to the Quran and Sunnah, has no meaning - it only has meaning for the enemies of the Muslims, and is indicative of their ignorance and arrogance; a sign of how removed they are from the simple purity of Tawheed; from a correct knowledge of Reality itself.

In respect of my Islam, it should be understood that I took an oath of loyalty, on my honour, to Allah Subhanahu wa Ta'ala and His Messenger, Muhammad (salla Allahu 'alayhi wa sallam) and this is a binding, life-long oath which has consequences both in this life, and the next. I have never renounced my loyalty to Allah Subhanahu wa Ta'ala and His Messenger, Muhammad (salla Allahu 'alayhi wa sallam) - that is, I never ceased to be a Muslim, Alhamdulillah.

Q: But isn't it correct to say that since your conversion to Islam you have continued to develop what you call The Numinous way, have continued to propagate National Socialism, and have tried to bring National Socialists, and others, into an alliance with Muslims?

A: Certainly - until late last year - I continued to write about National-Socialism and The Numinous Way, with a view to changing the attitude, of those who adhere to them, toward Islam and the Muslims, with a view to co-operation between various anti-Zionist factions, and with a view to making both of those Ways into ethical, honourable, systems so that such co-operation might occur. Also, for the first two years after my reversion I did continue to directly support a few groups which I regarded as honourable, in much the same way, I understand, that the Grand Mufti Muhammed Amin al-Husseini supported Hitler. Muhammed Amin al-Husseini, as a Muslim, was seeking allies in the fight against Zionism, but he never ceased to be a Muslim.

I did such things because I sincerely believed that it was important - and indeed vital - for as many people and groups as possible to fight in any way whatsoever the Zionist-Crusader alliance, and the so-called "New World Order" which this alliance is creating, and that this fight should be taken to the homelands of the West. I did this because I believed - and believe - that this alliance, and its lackeys and supporters, are dishonourable, and arrogant, and represent a profane, imperialist, materialistic, way of life which must be fought, since the adherents and supporters of this profane way of life trample upon and desecrate and are seeking to destroy, the numinous, represented as I know the numinous is by Al-Islam, and made real as I know the numinous is by Muslims who submit only to Allah Subhanahu wa Ta'ala.

I did all this work openly, as a Muslim, and this led some of those who adhered to National-Socialism, and even The Numinous Way, to call me a "traitor" for being a Muslim. It also led to some misunderstandings, among some other people, regarding whether or not I was a Muslim, whether or not I had renounced Islam, and whether I still supported the racial beliefs, and the nationalism, of National-Socialism. In respect of such support, the answer was no, I did not support such racial beliefs, or nationalism, as I explained in my essay Nationalism, Race, Culture and Islam.

Perhaps I was rather naive, and perhaps I did mis-understand some things regarding Islam and such co-operation: because of this, for several months last year I had many discussions with Muslims, who were far more knowledgeable than me in certain matters, and I came to the conclusion, which I stated in an earlier interview, that we Muslims do not need the help or the support of such groups, and that if such people really wanted to fight Zionism, and live in an honourable way, then they should convert to Islam, which a few of them did, Alhamdulillah.

Q: There has been some discussion on some Internet forums regarding whether some articles attributed to you were in fact written by you, or whether the dates given on some of those articles were genuine. Have you any comment?

A: There is some confusion here, many accusations, and some outright lies. In the past fifteen years, I have written an enormous amount of articles, essays, dialogues and pamphlets. Even eight years ago, when I was arrested and questioned by Detectives from SO12 Scotland Yard, these writings were voluminous - for they showed me the thick lever-arch files containing some of my published writings which they had collected during the course of their investigation, wanting me to comment on some items which they had singled out, which I refused to do, politely pointing out that my articles were not copyright and that many of the items available, for instance, on the Internet might have been altered in some way, by a person or persons unknown, for a reason or reasons unknown. Since then, I have written an equal amount again, if not twice the amount available then, although the majority of these more recent writings have been about Islam. Furthermore, before my reversion to Islam, I sent copies of various unpublished writings to various individuals around the world, and some of these have subsequently been published, via the printed medium, or distributed on the Internet.

Suffice it to say that I cannot remember everything I have ever written, or which has been printed or distributed via mediums such as the Internet. However, I do know that some of my writings have been changed in some way, or had dates added, not of their date of writing, but more often than not of the date of their publication or the date of their first distribution. Some of the changes amount to a few words; some to a few sentences, and some seem to have been done for the best of intentions, perhaps to, in the mind of the publisher or distributor, to clarify what I wrote or what they believed I meant, or to fit in with what they themselves believe. I remember years ago, when I wrote some articles for John Tyndall's Spearhead magazine how he sometimes changed a few words, or added a sentence or two, or deleted something, to clarify things or make some point. I never objected; he was the Editor, and it was a condition of publication.

However, there are a few forgeries in circulation - the one that annoyed me the most, at the time, was an article about Einstein. I did write an article about Einstein, once (it may even have appeared in Spearhead) but someone added my name to another such article. Some alterations done to some articles by some people may have had a more sinister intent, such a trying to get me convicted of some criminal offence, according to the unjust laws of the kuffar.

So, in conclusion, all I can honestly say is that, yes, there have been some articles changed in various ways. But I am not concerned about the matter - it is, essentially, a question of honour. People can ask me, about a specific item, if I can recall it, and either believe my word, or choose not to believe it. In addition, as I said, I did continue to write, for some time after my reversion, various articles which attempted to clarify the nature of National-Socialism and the nature of The Numinous Way so that the adherents of these ways could understand Islam and the Muslims better as a beginning to the co-operation that I, as a Muslim, then believed was a good tactic in our war against the Zionist-Crusader alliance led by Amerika. I do not regret writings such articles, as a Muslim - for I considered them, at the time, to be necessary propaganda in this war we are engaged in, and they did change, for the better, the attitude of some people toward Islam and the Muslims, Alhamdulillah.

Q: Have you never doubted your commitment to Islam - or Islam itself?

A: Fundamentally - and to be pedantically correct - being a Muslim means submission to Allah Subhanahu wa Ta'ala; it means obeying Allah Subhanahu wa Ta'ala and His Messenger, Muhammad (salla Allahu 'alayhi wa sallam). It means doing the duty we have sworn, on our honour, to do - our duty to Allah Subhanahu wa Ta'ala and His Messenger, Muhammad (salla Allahu 'alayhi wa sallam). Part of this duty is caring about - and striving to aid - fellow Muslims, our brothers and sisters, wherever in the world they live. Another part of this duty is Dawah; yet another is Jihad.

So, it is wrong, a fundamental mistake, to consider Islam as a "thing" - as some kind of entity, as something we adhere to; or are loyal to. Our loyalty, our duty, our submission is not to some "thing", not to some abstraction, but to

Allah Subhanahu wa Ta'ala and His Messenger, Muhammad (salla Allahu 'alayhi wa sallam). This is a quite important distinction, which many in the West do not seem to understand.

But, to return to your question - yes, I have had doubts; questions; moments of weakness, over the years: many moments of weakness. Sometimes, it has been quite hard, as it was for some months following the death of someone I loved when I found myself questioning "why?" and when I found myself feeling the answers, rather than just believing them in some intellectual way. But I have always strived to remember, during such times, two things. First - my honourable duty; second - the perspective of Jannah, the finite nature of our brief mortal life. My honourable duty - since my reversion to submission to Allah Subhanahu wa Ta'ala - is to strive to live as a Muslim. To place this duty before my own desires, my own happiness, my own dreams. In the end, it always is a simple question of trusting in Allah Subhanahu wa Ta'ala; always a question of the heart and the mind coming together in a way profoundly beyond words. Doubts, I have discovered, can be rather like a bereavement - we hold fast to something, often not quite sure what, and endure, for days, weeks, or months, and then somehow in some way we emerge from the grief, the struggle, to carry on with life; to resume our duty, to feel beauty again, MashaAllah.

In my case, I understand part of my duty as supporting the Mujahideen who are fighting for Allah Subhanahu wa Ta'ala and His Messenger, Muhammad (salla Allahu 'alayhi wa sallam) - leaving Islam, breaking the oath I swore on my honour, would be a dishonourable betrayal of them. Supporting them, upholding my oath to Allah Subhanahu wa Ta'ala and His Messenger, Muhammad (salla Allahu 'alayhi wa sallam) - doing my duty as a Muslim, being seen to do my duty as a Muslim - is more important than my own desires, my own comfort, my own happiness. That really is the beginning and the end of the matter.

Q: Did you have any problems as a result of the article about you, earlier this year, in the The Times of London newspaper?

A: What I found quite interesting was how many of the kuffar reacted to it - for example, as evident in various comments made on Blogs and websites. With one exception, every comment demonstrated the inability of those who made comments to be rational - to use judgement, for they viewed me, and my Islam, through their own, their kuffar, stereotyped, cliched, propagandistic, prejudices, and so obviously did not even bother to read beyond the article itself. Thus, perhaps a majority of the responses made some comment along the lines of how similar "neo-nazism" was to "radical Islam", thus demonstrating their almost complete indoctrination by the propagandists of the Zionist-Crusade alliance, with quite a few of these commentators (if you can dignify them with such a term) actually using the new trendy utterly meaningless kaffir term "Islamofascist".

This - and many, many other similar incidents - confirmed what I have known for a long time, which is that while the kuffar are proud of what they regard as the "culture", the "civilization", of the West - with its so-called "freedoms" - they demonstrate their ignorance, prejudice and their subservience to abstract, often propagandistic, ideas and stereotypes, unable, it seems, to think rationally, unable to respect anything remotely sacred, remotely connected with the numinous, and unable to put aside their own prejudices and stereotypes.

The article appeared on a day when I was travelling on a long train journey - I myself did not know about the article until the next day - and I noticed that I did seem to be the object of a more than usual staring curiosity from some of the passengers!

But no, I did not have any problems as a result of that article, Alhamdulillah, although I was invited to give an interview with an Arabic Television station, which I declined.

Q: Do you support terrorism?

A: The very term is meaningless for me, and for Muslims who adhere to the purity of Quran and Sunnah, and who thus seek to obey only Allah Subhanahu wa Ta'ala. It is meaningless because it is a kaffir term, based on abstract,

kaffir, ideas, and kaffir values. These kaffir values are not our values, just as we regard their ideas as a manifestation of Ignorance, of Jahiliyyah - a distortion, or covering-up, of the The Unity, of Tawheed. Thus, such kaffir values and ideas are kufr. Most kaffir ideas derive from their casual reductionism - from their attempt to understand the world, the Cosmos, and people, by means of categories and "-isms" and "-ologies" which they project onto things, and which projection artificially divides The Unity, and undermines or profanes the numinous.

Our values are given to us by Allah Subhanahu wa Ta'ala, and our understanding is based upon Tawheed, upon the apprehension of Unity which is submission to only Allah Subhanahu wa Ta'ala: that is, upon Islam.

The West, the kuffar, arrogantly claim that their values are "universal" and that their abstractions are "morally right". In this, they strive to usurp Allah Subhanahu wa Ta'ala - they set these things, or themselves, or both, to compete with Allah Subhanahu wa Ta'ala; they revere these things, obey them, give their loyalty to these abstract things and these human-derived values which they have created.

When we Muslims act - when we undertake such things as Jihad - we look to Allah Subhanahu wa Ta'ala and His Messenger, Muhammad (salla Allahu 'alayhi wa sallam) for guidance. We do not, should not, look to kaffir laws, or concern ourselves with kaffir "ethics" and kaffir values. If what we do is in accord with Quran and Sunnah, then it is right; good; necessary; honourable, whatever the kuffar and their apostate lackeys say or write about it.

Honour derives from Allah Subhanahu wa Ta'ala alone - and if we submit to only Allah Subhanahu wa Ta'ala, if we strive to obey only Allah Subhanahu wa Ta'ala, and if we act, according to Quran and Sunnah, out of a love for Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam) then we are being honourable.

If in doing these things the kuffar call us "terrorists" then it is irrelevant. It is the judgement of Allah Subhanahu wa Ta'ala which matters - not the judgement of the kuffar; not the judgement of their so-called "Courts of Law".

Q: I know from your article Are Martyrdom Operations Lawful According to the Quran and Sunnah - which was once on the Hamas website - that you support such martyrdom operations as you call them. Does this mean you support the killing of women and children?

As a Muslim, I support whatever Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam) command me to do. If it is lawful, according to the Quran and Sunnah, to take retribution upon the kuffar for the killings of Muslims that they have committed, for decades, for the deeds they have committed against Muslims, for decades, for the hundreds of thousands of Muslims they have starved to death, through sanctions, then I support that just retribution. There is some dispute, among the Muslims, as to the exact nature of the just retribution that is commanded, and also as to those among the kuffar who may, or who may not, be targeted in such a just retribution.

According to Sheikh Usama Bin Muhammad Bin Ladin (hafidhahullah) and according to some Ulaama - such as those quoted in "At-Tibyan Fi Istihdaf An-Nisa'i Was-Sibyan" - there are exceptions which do make it permissible to target such people as you mention.

Abdul-Aziz ibn Myatt
20 Rajab 1427

Statement by Abdul-Aziz ibn Myatt

(David Myatt)

Bismillah Ar-Rahman Ar-Raheem

“The first to be summoned to Paradise on the Day of Resurrection will be those who praised and gave thanks to Allah for both their good fortune and their misfortune.” Al-Tirmidhi, 730

All Praise and All Thanks are for Allah Subhanahu wa Ta'ala to whom we shall all return to be judged on The Last Day. We praise Him and ask Him for help and forgiveness; and ask His protection from the mischief of our souls and the bad results of our deeds; whomsoever Allah Subhanahu wa Ta'ala guides, none can misguide; and whom He declares misguided, none can guide to the right path; and I bear witness that there is none worthy of worship but Allah Subhanahu wa Ta'ala: He is Alone, without partner. And I bear witness that Muhammad (salla Allahu 'alayhi wa sallam) is the Messenger and Servant of Allah Subhanahu wa Ta'ala .

Given the dishonourable rumours and allegations which have been made and which are still being spread about me, I feel it necessary to write a brief statement.

I do not intend, for the moment, to give any interviews to Journalists for I have learnt from experience that whatever I say will be either misquoted or used by those Journalists out of context.

Despite what such Journalists say, write or believe, I have striven for many decades to live by a Code of Honour. There was always an honourable purpose behind what I did, what I said, and what I wrote. Not that I believe that what I write now will make a great deal of difference - for dishonourable people will still spread rumours just as dishonourable journalists will continue to invent lies and make or repeat baseless accusations and rumours in the knowledge that they will make a better story. And whether these journalists know it or not, such lies, accusations and rumours also serve to support the dismal, dishonourable, un-numinous, and increasingly God-less, Establishment status quo.

For years - before my conversion to Islam - I challenged some of the people making these allegations and repeating these rumours to face me, man to man, and to fight a duel with deadly weapons according to the etiquette of duelling. Not one of them had the courage, the honour, the decency to accept, just as few people on hearing or reading such allegations or rumours had the honour to contact me in person and ask me privately (and I stress privately) for my side of the story.

As I have said and written many times in the past, I shall continue to maintain a dignified silence about the many rumours, allegations and dis-information that have been and are being spread about me. However, I wish to state:

- 1) That, nearly nine years ago now, I converted to Islam and, despite past and present rumours and disinformation, I am still a Muslim, Alhamdulillah, and I shall remain a Muslim, InshaAllah.
- 2) As for my own political views and opinions now, I have none. For I am a Muslim, and so view this world, and its peoples, according to Deen Al-Islam, striving to think according to Deen Al-Islam, and striving to live according to the laws and customs of Islam, as revealed in the Quran and through the words, deeds and example of the noble Prophet Muhammad (salla Allahu 'alayhi wa sallam). My only loyalty and obedience is to Allah Subhanahu wa Ta'ala.
- 3) As a Muslim, I regard the Way of Al-Islam as complete and perfect, and superior to the materialistic, arrogant, way of life which now dominates all the societies of the West. Thus, I reject nationalism, racialism, the kaffir-manufactured

concept of "the State", and all the other Tawagheet of the kuffar.

“For me, Islam is the supreme, practical, example of honour made manifest in this world. It is also the supreme, practical, example of the numinous - of the sacred, the divine. Why is this? Because Muslims strive to humbly submit to, and to obey, Allah Subhanahu wa Ta'ala. This produces a genuine reverence, a genuine awareness of the divine, so evident in Salah. But Islam is also practical in a quite simple way - our weaknesses, our strengths, are laid bare, in the Quran, in Ahadith. What all this means in reality is that Islam produces, can produce, and has produced noble, honourable, human beings. It is a simple and practical guide to how we should live - indeed, I would go so far as to say that it is Islam which defines what is civilized. One has only to compare the simple, honest, devout belief of a Mujahid on one of the many modern battlefields with the arrogance of a Western soldier to understand this - to feel this. The practical implementation of Islam, via Shariah and a community of Muslims led by an Ameer or Khalifah, can produce, and has produced in the past, a civilized way of life for thousands - indeed millions - of people, just as we have, in the modern West, the practical implementation of arrogance, of that dishonourable bullying, of that deceit, of that hedonism, that lust for pleasure and so-called "glory", that plunder, which is the mark of the barbarian.” *(In Reply to Nick Griffin)*

May Allah (Subhanahu wa Ta'ala) protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path.

Abdul-Aziz ibn Myatt

Revised 23 Rabi Al-Thaani 1428
(First issued 16 Thul-Hujjah 1423)

Questions for David Myatt

These are the replies given recently to various questions submitted to me, via e-mail. The first - in three parts - was in response to a non-Muslim living in England. The second was in response to a question from a Muslim brother, and the third was in response to someone (a former BNP supporter) enquiring about Islam.

The text has been slightly edited for publication, and I have added some footnotes to clarify the meaning in a few places. (*Abdul-Aziz ibn Myatt, 13 Jumaada al-Thaani 1428*)

Part One

CP:

Are you still committed to Islam?

Abdul-Aziz:

Bismillah.

Yes I am still committed to Islam; I am still a Muslim, Alhamdulillah. For, among other things, there is a principle of personal honour involved. As I mentioned in an interview, last year (part of which interview was printed in an article about me in *The Times* newspaper):

"When we undertake Shahadah - testifying to and declaring our acceptance of Islam before witnesses - we are making a binding oath of loyalty, bayah, on our honour, to Allah Subhanahu wa Ta'ala and His Messenger, Muhammad (salla Allahu 'alayhi wa sallam). This is a life-long oath, loyalty unto death to Allah Subhanahu wa Ta'ala and to His Messenger, Muhammad (salla Allahu 'alayhi wa sallam). If we break this oath - if we abandon the duty we have sworn to do - we are being dishonourable.... Over eight years ago, I gave this oath, and it is as binding today as it was then. Thus I cannot, and will not, InshaAllah, break this oath of loyalty."

Also, I do regard Deen Al-Islam as far preferable to and indeed superior to the ways of life that exist in the societies of the West today. To use another quote of mine - taken from a letter I wrote a while back to Nick Griffin -

“For me, Islam is the supreme, practical, example of honour made manifest in this world. It is also the supreme, practical, example of the numinous - of the sacred, the divine. Why is this? Because Muslims strive to humbly submit to, and to obey, Allah Subhanahu wa Ta'ala. This produces a genuine reverence, a genuine awareness of the divine, so evident in Salah. But Islam is also practical in a quite simple way - our weaknesses, our strengths, are laid bare, in the Quran, in Ahadith. What all this means in reality is that Islam produces, can produce, and has produced noble, honourable, human beings. It is a simple and practical guide to how we should live - indeed, I would go so far as to say that it is Islam which defines

what is civilized. One has only to compare the simple, honest, devout belief of a Mujahid on one of the many modern battlefields with the arrogance of a Western soldier to understand this - to feel this. The practical implementation of Islam, via Shariah and a community of Muslims led by an Ameer or Khalifah, can produce, and has produced in the past, a civilized way of life for thousands - indeed millions - of people, just as we have, in the modern West, the practical implementation of arrogance, of that dishonourable bullying, of that deceit, of that hedonism, that lust for pleasure and so-called "glory", that plunder, which is the mark of the barbarian."

I believe I read something by you (probably on Julie Wright's website) in which you explained how you had come to realise that Islam was not compatible with some of your more fundamental beliefs. If I recall correctly, you articulated concerns about the "afterlife" aspect of Islam and its claim to universality. Do you still have doubts about Islam?

I have gone through several periods of doubt in the last eight or more years, and thus have deeply questioned my commitment, and beliefs and values, several times. This has been difficult, interesting and - in hindsight - quite valuable, a continuation of that process of personal learning which has resulted from several decades of various involvements and experiences. In brief, there has been *pathei mathos*.

As for my fundamental beliefs, as you call them, these have been refined, over the decades, and in some cases have radically changed. Thus, in my early years, and for quite some time, I advocated racism. Then, as I came to understand National-Socialism better - and as I came to give it a solid ethical foundation based upon honour, loyalty and duty - I moved away from that, as expounded, for example, in the essay *Why National-Socialism Is Not Racist*. I then began developing what I called The Numinous Way in response to striving to answer questions regarding suffering and the consequences of personal honour, which took me away somewhat from an affirmation of "the State", and of large modern "nations", toward small rural folkish communities and clans, and toward law based upon honour rather than law based upon abstract constructs and abstract ideas. Then - following my reversion to Islam and my decision to support the Mujahideen fighting Zionism, the Zionist so-called "New World Order" and the decadence of the modern West in a practical way - my perspective changed completely, and part of this change involved viewing the struggle against the perfidy of Zionism, and its social-engineering, according to a different perspective (that of Deen Al-Islam) and viewing that struggle in global terms and in terms of a long, difficult, world-wide campaign which would last many, many decades.

As I intimated in some of my personal essays over the decades (including one published when I was involved with C18 and entitled something like "Why I am NS") my main motivation has always been a sense of duty: a desire to do what I regard and regarded as right, and honourable, even though part of me wishes and often has wished for a quiet reclusive rural life "communing with Nature", writing poetry, and so on. Thus, there have been periods, in the last nearly four decades, when I have sought the personal peace brought by such a reclusive rural life - often after some person or other acted dishonourably toward me or toward "the cause", or failed to fulfill some duty they had sworn to do, and so on. In many ways, I was quite naive - even innocent - for a long time. Certainly, I was very idealistic. I really did believe in honesty, truth, and the justness of my cause, and expected others, especially "comrades" to behave decently. Experience - hard experience - made me face the reality of people. For instance, I once had a long correspondence with a certain Martin Webster, in the early seventies, following an incident in which he had lied about something. I insisted that "if our cause is right, then we have no need to lie, or distort the truth..." (or something like that). I can recount dozens of such incidents - some as trivial as the Webster one; others more serious (such as the Policeman who lied under oath and got me sent to Prison; or the comrade who made a deal with the Police; or the comrades who spread untrue rumours about me behind my back, and so on).

But, there are two important things here. Firstly, I have always gone back to doing what I perceived to be my duty, often at some personal cost to myself, my family, my personal relationships. It has been a kind of war of personal attrition - between desiring a quiet (even normal) family, and personal, life, and between being honourable by doing this duty. Secondly, I have always understood (although not quite as rationally as now) that there are perhaps more important things than one's own feelings and desires. It becomes a question of honour, and of perspective, of the very

meaning and purpose of our individual life.

Thus - and in respect some doubts I may have personally had in the past year or so - as I recently wrote:

"The essential thing to understand, to appreciate, is that one has to sometimes make a difficult decision - either to transcend, to go beyond, the personal and thus act on behalf of, become imbued with, The Numen, *or* to devote one's self to - in effect to wallow in - personal, emotive, matters. Where does one's meaning ultimately reside? In that-which is beyond, or in that which is personal, and within, which we can explore and to a certain extent manufacture for ourselves and possibly for others via some medium such as personal effusions presented via essays, poetry and so on? My choice, for the past few years, has been to attempt both, to be both, but in the perspective of centuries, of Life, of the Cosmos, of the truth of Being... it is the former which is the correct *and honourable* choice, although perhaps only a few individuals will understand what I am talking about here. In simple terms: there are more important things than my own feelings, my own desires, than even my own thoughts and personal conclusions about certain matters." (*Out Of The Darkness: Toward the Empathic Essence*)

Furthermore, in essence, my fundamental belief regarding the true nature of Zionism (and the Zionist social-engineering that has been foisted upon us) has not changed, for I regard the battle, the war, we are currently engaged in as supremely important; in truth, as perhaps the most important conflict we human beings have ever faced. There is dishonour here; real evil, here; real tyranny. One has only to consider the blatant lie of the holocaust, for example, to understand this evil, and the power that the Zionists and their lackeys now have. One has only to consider the utter hypocrisy, the dishonour, the arrogance, of the Americans, as they do the bidding of their Zionist masters, when they arrest and torture and hold without trial thousands upon thousands of Muslims, and them shamelessly lie about what they are doing and have done - torturing people for years; injecting them against their will with drugs; humiliating them day after day for years on end, all the while holding up their own decadent, dishonourable, way of life as an "example" for others to admire and follow. What dishonourable cowardly hypocritical bullies.

Thus, faced with such perfidy, what matters is that one fights, effectively, honourably, and I regard Deen Al-Islam as the most effective, the most honourable, way of fighting the dishonour and the evil which we face. Everything else, to me, now, is of secondary importance.

I learnt, from practical experience, many years ago, that those on "the radical Right" would do nothing effective, and could not do anything effective (given their own often dishonourable behaviour and policies) to combat this evil. To quote again from an earlier interview of mine:

"In practical terms, of action, little has been achieved, for these so-called "nationalist" political groups, and individuals, do seem to prefer talk and posturing to deeds. Furthermore, a great many, if not the majority, of such "nationalists" - and even those who call themselves National Socialists - are still subsumed by prejudice, just as they are lacking that perspective, that honour, that sense of duty which would see them prepared and ready to sacrifice their own lives. Indeed, the Muslims put them to shame...

There will not be an uprising, a revolution, in any Western nation, by nationalists, racial nationalists, or National-Socialists - because these people lack the desire, the motivation, the ethos, to do this and because they do not have the support of even a large minority of their own folk, let alone a majority of their own folk. Second, that in the foreseeable future no such extreme "right-wing" group, political Party or organization will ever get elected, voted, into power - all that they can hope for is to be a minority Party in some Parliament. Third, that the Establishment, the pro-Zionist system that governs either directly or by

proxy in all Western nations will not collapse in the near future. Thus, these groups, organizations and individuals of the so-called "far right" do not pose any real threat to the Western status quo - they are a nuisance; and should they ever become more than that, then the Establishment, the pro-Zionist system, will invoke the full force of "the law", or make new laws, to deal with them. The only serious threat to the current pro-Zionist status quo is, and will remain for the next hundred years or so, Islam."

Thus - my effusive, emotive digression, aside! - I hope that this answers your questions.

Is your commitment to national socialism something that you would never abandon? (Within all this there is, of course, the question of "race").

My commitment now is to Deen Al-Islam only: or, more correctly, to Allah Subhanahu wa Ta'ala and His Messenger, Muhammad (salla Allahu 'alayhi wa sallam). To striving (InshaAllah) to live according to the Deen which Allah Subhanahu wa Ta'ala has revealed through His Messenger, Muhammad (salla Allahu 'alayhi wa sallam) and to striving (InshaAllah) to make this Deen triumphant in this world of ours.

In respect of race, I have touched upon the matter several times over the past two years, for example, in my essay *Nationalism, Race, Culture and Islam* and in some replies I gave to questions asked of me by Muslims on the IslamicAwakening internet forum.

Basically, for a Muslim, race is irrelevant - the criteria of judgement is fidelity to Deen Al-Islam - and the only distinction among people that Muslims make is that of taqwa, of honourably doing the duty we have sworn to do, which is to consider as our brothers and sisters all those who are loyal to, and who do their duty to, Allah Subhanahu wa Ta'ala and His Messenger, Muhammad (salla Allahu 'alayhi wa sallam) regardless of what criteria non-Muslims apply to them, such as race, or place of birth, or social status.

On a personal note, I am most happy in the company of Muslims, of whatever race they are said to belong to - indeed, I am more "at home" among Muslims (who strive to obey Allah Subhanahu wa Ta'ala) than I am among what I once regarded as my own people, for such Muslims have honour, dignity, reverence, manners and humility, qualities sadly lacking among many of the peoples of the West.

Thus, many people - perhaps yourself included - probably regard me as a "traitor". I have certainly been called that by many people on "the far Right" in the last eight years or so.

I read your book, 'Vindex: The Destiny of the West' four or five years ago and I was particularly struck by your thesis concerning Western art, how it should have developed and how it has been distorted. The value of this, for me, was that you gave specific examples: Part, Ligetti, Orff. At the time I knew next to nothing of "classical" music, so I got hold of the works you discussed and began to sense something of what you were getting at. Have you written anything further on this?

I did, years ago, write an essay entitled "A New and Numinous Art" - and that was about all. Life got in the way of theory!

Do you think that any (Western) art is being created today that is free from Culture Distortion? And, presumably, 'The Logic of History' still stands little chance of publication?

Regarding Western culture, I did write another essay entitled *A Question of Numinous Culture*.

The Logic of History was never finished. I sent a draft of the first few chapters to a New Zealand friend, years ago, who was going to publish them, but never did. As for the rest, the originals were all lost, probably during one of my many house-moves in the late eighties and early nineties, and a photocopy I gave to a female Serbian friend was also lost, due to certain conditions which existed for a while in the area where she then lived. These things happen (Alhamdulillah) - just as I lost my voluminous line for line commentary on the Agamemnon of Aeschylus, in seven or more large notebooks, and my commentaries on Oedipus and Antigone.

(Yaumul Ithnain 25 Jumaada al-Awal 1428)

Part Two

One of the things that struck me is the extraordinary degree of consistency with which you have approached the apparently disparate paths that you have followed. The thing that stood out for me most of all was a striving to experience the sacred, or, as you put it, to presence the numinous. It seems to me that this striving is the thing that lies behind the paradoxes that many people perceive in your life and work. You seem to have always been aware that the path is not the destination, that any "system", "religion" or whatever, is a means for enabling us to experience the divine in our world, to presence the numinous.

It is interesting that you - along with a few other people - do seem to understand my various and diverse peregrinations over the decades.

Which is not to say that the path itself does not matter; indeed, it is only through submission to this path that one may consciously begin to approach God. And, for a person following a particular path, that path may appear to be "superior, and complete and perfect" (as you describe Islam in 'An Interview with Abdul-Aziz ibn Myatt').

There is appearance, and there is reality. Is reality dependant upon how we perceive it? Or does it exist independent of us, as Aristotle and modern science, following him, believed? And is God - or Allah (Subhanahu wa Ta'ala) - Reality, with the purpose of our existence being to find and know this Reality? Certainly, many people, whose writings I have studied over the decades, have, in some way or other, believed so.

For a Muslim, it is not a question of perspective or (more precisely) not a question of appearance - it is a question of fitrah: of our natural character, our true nature, as human beings, which is to know and *to be in accord with* (in other words, to obey and submit to) Allah Subhanahu wa Ta'ala: to know, feel and understand Tawheed, the Unity, which is numinous. That is, our true nature as human beings is Muslim, and that which takes us away from this is kufr: a concealment of this true nature of ours, which concealment amounts to Ignorance, Jahiliyyah. Often, this concealment is willful: disobedience, hubris. By being Muslim - by reverting to Islam - we are living in accord with the nature of being, of Life, just as, for example, a planet which orbits some star in some Galaxy, is being-in-accord with its nature and in accord with the being of the Cosmos (or, as science might say: it is obeying the laws of physics).

As Allah Subhanahu wa Ta'ala says in the Quran:

"Do you not see how all beings that are in the heavens and on the Earth obey Allah - the sun, the moon, the stars; the hills, the trees, the animals, and even a great number of human beings?" 22:18 Interpretation

But here, there is a question of perspective: for how can the creator of The Numinous Way talk about Islam as "superior"? Is this not a narrowing of perspective, a return to abstraction, of feeling pride that one's own religion is better than others?

Certainly, from the perspective of The Numinous Way, you are correct, and I did indeed spend many months, last year, pondering such questions as this, as briefly expressed in personal ramblings such as *How Do We Know In Our Anguish?* and *All Is Sadness* and in other such irrelevant personal effusions. In addition, the essay *A Brief Analysis of The Immorality of Abstraction* is a brief analysis of the problem of abstraction (of -isms and -ologies) from the perspective of The Numinous Way

As I wrote somewhere, it is a question of personal perspective (see Note 1): of what we as individuals accept or believe in or adhere to or discover or, perhaps more correctly, are led toward discovering [by Allah Subhanahu wa Ta'ala].

When you write: "my perspective changed completely, and part of this change involved viewing the struggle against the perfidy of Zionism, and its social-engineering, according to a different perspective (that of Deen Al-Islam) and viewing that struggle in global terms and in terms of a long, difficult, world-wide campaign which would last many, many decades," could this be interpreted as a deliberately pragmatic change of perspective?

That is most certainly one possible interpretation of what I wrote - but I probably should have been more explicit and given more details.

As I mentioned in a previous reply, I regard my Shahadah as on oath of loyalty (bayah) which I took on my honour. This was and is a personal, sacred and life-long commitment - and obedience - to Allah Subhanahu wa Ta'ala and His Messenger, Muhammad (salla Allahu 'alayhi wa sallam) and not some pragmatic decision that I made after considering various strategies and tactics in the conflict against the perfidy of Zionism and Zionist social-engineering.

The consequences of this bayah are simple, one of which is that I regard my own desires, feelings, and ponderings about life (or whatever) to be of secondary importance or irrelevant to doing my duty as a Muslim, which duty includes to strive (InshaAllah) to know and implement in my own life the commands of Allah Subhanahu wa Ta'ala (manifest in Quran, Sunnah and Shariah); to strive to enjoin the honourable and forbid the dishonourable (defined as these are according to Quran, Sunnah and Shariah); to strive to replace kufr (which kufr includes the ignorance of the kuffar) with Deen Al-Islam; and to strive to defend my brothers and sisters if they are oppressed or are treated in a dishonourable way.

Perhaps I should further add that the Zionist social-engineering - which I attempted to briefly analyze in "Vindex - The Destiny of the West" and other writings and which term I defined, used and use in a specific way - is one manifestation of kufr, of Ignorance, of hubris: an attempt (to use the terminology of the West) to manufacture concepts and ideas and then use those concepts and ideas as a means of social, personal and political control. In terms of Deen Al-Islam, it is an attempt to have us accept, worship, bow-down to and obey, Tawagheet (idols): a Taghut such as what is called "democracy", the nation-State, kaffir-law, liberalism, and so on.

Again, you write: "I regard Deen Al-Islam as the most effective, the most honourable, way of fighting the dishonour and the evil which we face. Everything else, to me, now, is of secondary importance." So, the battle against Zionism is of fundamental importance to you; but is Islam, as some have suggested, merely an efficient means for you to continue this battle?

That is an interpretation which, as you mention, others have suggested and which some individuals accept. Again, I probably should have gone into more detail and should perhaps have written: Everything else - *in respect of my own personal life* - is of secondary importance compared to the Jihad against those, such as Zionists and their Crusader allies and apostate lackeys in the so-called and mis-named "New World Order" (aka the Zionist-Crusader alliance) who demand we Muslims bow down to and obey their idols, their Tawagheet (such as "democracy" and the nation-State) and who demand that we abandon our simple, honourable, obedience to Allah Subhanahu wa Ta'ala and His Messenger, Muhammad (salla Allahu 'alayhi wa sallam) - and our duty of Jihad - and instead embrace and accept the tame moderate so-called "Islam" which they and their apostate allies have manufactured as part of their plan to dominate us and this world.

Personally, I accept - as I previously mentioned - that Deen Al-Islam is the perfect Way of Life for we human beings: that it is far superior to each and every way of the West, which ways include National-Socialism and even The Numinous Way which I began to develop and which I once regarded as the esoteric and ethical essence of all folkish ways, including National-Socialism.

In essence, Deen Al-Islam is my life - the way of a natural balance; the way of honour; the way of the noble warrior - and the quintessence of this Way of Life is a simple, honourable, loyalty and obedience to Allah Subhanahu wa Ta'ala and His Messenger, Muhammad (salla Allahu 'alayhi wa sallam).

I trust this answers your questions and makes my own position somewhat clearer.

I read your essay, 'Nationalism, Race, Culture and Islam' with some interest. It is a very lucid account of the subject from an Islamic perspective. I do not share that perspective, but I can respect those who do.

Which is exactly the perspective of The Numinous Way, and to a certain extent also of genuine National-Socialism, with both of these Ways expressing the view that the folk is an expression of the difference and diversity of Nature - of the presencing-of-life in this small part of the Cosmos - and that this difference and diversity should be celebrated, conserved and evolved in an honourable way, which basically means, for The Numinous Way, that intentional suffering is and should be avoided. (See Note 2)

One reason - as I have mentioned elsewhere - that I continued, after my reversion to Deen Al-Islam, to co-operate with some people involved with, for example, The Numinous Way (and thus to aid the development of The Numinous Way) was to assist understanding and co-operation between Muslims and honourable non-Muslims in the hope of combating in whatever way the Zionist-Crusader alliance.

I believe that different religions are distinct expressions of the same eternal truths, and are related to particular groups of people, or races. The problem has often been that universalist religions seem to find it difficult to tolerate anyone who will not conform to their own revealed truth. As a heathen, I would prefer other people to follow their own ways and allow me to follow mine.

Again, such a viewpoint is fundamental to The Numinous Way, which espouses tolerance, and respect. Of course, if someone is intolerant toward you (or your family and kin) on a personal, individual, basis, one is not expected - according to the ethics of The Numinous Way - to "turn the other cheek" or put into practice the non-violence of, for example, Buddhism. Rather, one reacts honourably - according to the ethic of personal honour; that is, according to the ethic of the genuine gentleman, the noble warrior.

Incidentally, you wrote: "Thus, many people - perhaps yourself included - probably regard me as a "traitor"". For what its worth, I do not regard you as such; but perhaps I could turn it around somewhat and ask you, how you, as a

Muslim, regard heathens such as myself?

If a Muslim is striving to follow Ahlus Sunnah Wal Jammaah - and thus using only the criteria of Quran and Sunnah for judgement - then they would be well-mannered and honourable, providing such manners and honour were reciprocated. That has always been the Muslim way (see Note 3).

However, if there is disrespect, or bad manners, or intolerance or hatred, toward the Muslim and/or toward Muslims in general, then there can be no such respect shown, as is clear from the following quote from the Quran:

"Allah does not forbid you from treating honourably those who do not act against you because of your Deen, or who have not driven you from your dwellings, for Allah loves those who act with honour. But Allah forbids you from treating with respect, or befriending, those who act against you because of your Deen, or have driven you from your dwellings or aided others to do this - for those of you who do this are without honour." 60: 8-9 Interpretation of Meaning

The reality of the present is that the Zionists and their lackeys - who currently of course include Bush and Blair and Brown - demand that we Muslims accept the Tawagheet of the West and refuse to allow us to have a land of our own where we can live, as Muslims, ruled by an Ameer (a leader) who rules according to Shariah only: a land not dominated by the West. Of course, in their utter hypocrisy, in their dishonour, these lackeys talk and write about bringing "freedom" and "fighting terrorism" and "bringing civilization" when what they mean is: (1) bringing a new colonial domination and oppression, with the "freedom" to believe only what they deem is acceptable to them; (2) fighting, killing, torturing, imprisoning and brainwashing those who oppose their plans; and (3) bringing the decadent, dishonourable ways of the modern West to everyone, which ways they, in their utter arrogance and prejudice, believe are superior. The "tolerance" of these lackeys extends only to those who accept these ignorant, dishonourable, ways of theirs.

As I have written elsewhere, there is indeed a great clash involved here, exemplified most clearly by the Taliban. For those Muslims who understand, the Taliban represent genuine Islam - which is based upon the perspective of Jannah, with this mortal life (and all its delights and pleasures) being only of secondary importance. That is, the Taliban express the fundamental if rather neglected principle of Zuhd in Dunya - the sacred, and honour, are more important than worldly possessions, than personal happiness.

The scorn of many people in the West toward the Taliban is indicative of their own Western arrogance, prejudice, and of their ignorance of Deen Al-Islam. Thus, such people regard the Taliban as "backward", and they regarded the Islamic Emirate of Afghanistan under Mullah Umar (hafidhahullah) as "uncivilized" and a step back into "the dark ages" or whatever. That is, they judged and judge the Taliban according to the values, the concepts, of the West believing such values, such concepts, in their ignorance, to be "universal". Thus did they and do they accept that is "right" for the West to interfere in Afghanistan, to kill and imprison and torture Muslims, so that the poor ignorant Muslims can be enlightened and given "progress" and "democracy" (i.e. the corrupt hypocritical tyranny of the West) and given the benefits of the West (such as liberalism, dishonour, decadence, bad-manners, drug-addiction and crime-infested communities).

Now, I know that the majority of the Taliban are honourable: noble warriors whose desire is to live a simple, honourable, life in accord with the commands of Allah Subhanahu wa Ta'ala. It is almost as if they belong to "another world" - as if they hark back to a time when life was simpler; when it was good (in the sense of honourable, noble); when people knew what was and is really important about life. And of course they do belong to a different world, to a different time, from the modern world: they belong to the world of Deen Al-Islam; to the time of the Prophet (salla Allahu 'alayhi wa sallam) at Madinah. Being with such people - sharing a simple meal with them, praying with them - thus feeling, knowing, their loyalty, their honour, their uncomplicated commitment to enjoining the honourable and forbidding the dishonourable, is a reminder of this other world: the world of the sacred, of the numinous, of Tawheed;

a reminder of what it is that the West, in its hubris, has lost; which is why, of course, the arrogant, materialistic Zionist-Crusader alliance invaded Afghanistan and is trying so hard to destroy the Taliban and why so many Muslims, world-wide, support the Taliban and want to see the arrogant infidels of the West, and their apostate lackeys, defeated.

Regarding culture, you seem to have become more pessimistic about the possibility of the conditions necessary for the creation of the Western Imperium being manifested. Is Vindex dead?

The peoples of the West have significantly changed in the last fifty or so years. The England I knew as a youth, fresh from a life in the Far East and Africa - the England my father and my grandfather thought they fought in two World Wars for - has almost disappeared. Manners have been replaced with arrogant selfishness; gentlemanly (and lady-like) self-effacement and modesty has been replaced by loutish behaviour in public and in private; and restraint has given way to decadence, greed and self-indulgence. Honour is almost completely lacking, in public and in private. Liberalism, Zionist social-engineering, and other things have done their work, so that the West is now the domain of Homo Hubris: of the arrogant, the preening, the dishonourable human being who is intolerant of, or unmindful of, the numinous, which numinous is, in truth, the genesis of honour and of manners and of all the civilizing virtues.

A good illustration here is the furore over Salman Rushdie. He has defiled what is regarded by many as sacred - he has over-stepped the limits of appropriate, of civilized, behaviour. That is, there are still people today who feel, who adhere to, what is sacred; still people whose very daily lives are imbued with the sacred, and who are thus civilized in the correct sense of that term. Still people who are deeply offended by such defilement of the sacred. What does the West do? It reveres this defiler of the sacred; it rewards him; just as the majority of the people of the West do not even understand what is being done here, so far removed are they from the numinous, from honour, from a genuine insight into and understanding of Life.

Given that the West is the abode of the myth of the holocaust, of Homo Hubris - not the abode of honourable warriors as it still was to some extent even during World War Two when hundreds of thousands of people fought under and believed in the motto *Meine Ehre Heist Treue* - the prospect of Vindex leading a revolt of such honourable warriors against the Zionists and their lackeys now seems rather remote. I might be wrong - but my thirty years or so of experience of practical politics, of people involved with the so-called "extreme Right", has left me with a great knowing of the type of people involved. Furthermore, who understands, in the West, the essence, the intent, of Vindex? Who feels the numinous to such an extent that they would arise as leader to enthuse others: who could so enthuse others? And what would Vindex desire to achieve? Imperium? Which is what other than an Empire based upon honour which restores to us the genuine ethos of the warrior, which seeks excellence and which respects and reveres the numinous?

Which leads us back to the concept, the idea, of race. Is this concept, this idea important - as I once believed? No, I do not believe it is important - for even during the time I espoused, in public, racist views and regarded "the Aryan" as the superior "race" I always respected people of other cultures, other races, and always strove to deal with them in an honourable way. I also knew - from personal experience and from my travels and my experiences of growing-up in Africa and the Far East - that peoples of other cultures, of other "races" could be and often were honourable, civilized; indeed, I could cite many examples of how many of them possessed more virtues, more honour, were better individuals, than many of what I then regarded as my own people. But for a long time I doggedly clung onto and believed in the concept of race and racial superiority until further travels, further experiences - and especially meetings with Muslims before my reversion to Islam - caused me to deeply question my own fundamental beliefs and the ideology I, at the time out of honour, still adhered to.

What I gradually discovered in the years leading toward my reversion to Islam was that the numinous is presented in Deen Al-Islam, and that it is Deen Al-Islam which today as in the past produces honourable, modest, individuals who possess manners, who respect what is sacred, and who thus are civilized. In addition, who are the honourable warriors of today other than the Mujahideen who fight against often overwhelming odds and who prefer death to dishonour? What kind of community - "society" - would and could Deen Al-Islam create were such honourable warriors to be

triumphant? Would they not build a Khilafah led by an Ameer, a Khalifah (a leader) and would this Khilafah not be everything I once dreamed an Imperium might be, and might not this Khilafah be an example to others as the Khilafah in Al-Andulus was to the barbarians of Europe, and might it not, its enemies defeated, reach out toward the stars and so establish a new and Galactic Empire? Thus, as I wrote in an autobiographical essay:

"As for my dream, my life-long vision, of a Galactic Empire - of the exploration and settlement of Outer Space - there was a time, not that long ago, when I came to the conclusion that we human beings were too ignoble, too barbaric, too uncivilized, to do this, and that, if we did undertake such adventures beyond the Earth, we would only be spreading dishonour: spreading our disease of hubris, spreading our destruction of the Numinous. But now - now as I veer toward the sixth decade of my life - I feel that we can avoid such things: that there is a cure for the disease of hubris and of dishonour, and that were we to be cured - and thus return to our natural fitrah - then we could and perhaps should so venture forth, under the banner of *Deen Al-Islam*."

(Yaumul Jumma 6 Jumaada al-Thaani 1428)

Part Three

You say that, "the Taliban represent genuine Islam". Now, I do not doubt that the Taliban have been severely maligned in the West, but before the US occupation of Afghanistan the Taliban were responsible for the destruction of the two giant Buddha statues. This destruction could be seen as indicative of the intolerance Islam has for other religions, and does seem to contradict the impression you gave that Islam is respectful towards other religions.

What the West and its apostate lackeys think or believe about the Taliban and their actions - and what they use to base their kaffir opinions on - are irrelevant. One has to go beyond all the Zionist-Crusader rhetoric, lies and propaganda in order to understand the context and the truth of what occurred. The context was two-fold. First, the issue of the sanctions which the West imposed on Afghanistan, then one of the poorest countries in the world. The United Nations announced that it would give money to aid or support the protection of the restoration of the statues while many people in Afghanistan, as a result of the harsh, punitive sanctions imposed by the arrogant hypocritical West, were starving and dying of starvation. Many of the Taliban thus regarded this offer of aid for such statues as an insult, with the West and its lackeys seeming to favour such statues over the lives of Muslims. Second, this gave impetus to the campaign to destroy the statues, which some Ulaamah in Afghanistan at the time regarded as idols which could, according to Quran and Sunnah, be destroyed if they were *or had become* a focus to divert people away from the path of Deen Al-Islam and thus from what is really important about life - which is Jannah; which is honour; and not this world, and not the preservation, at the cost of human lives, of some artefacts. Certainly, the statues had become the focus for "international attention" and thus became a type of idol for many - and the Taliban decided to make a point (about the hypocrisy of the West and sanctions, and about Deen Al-Islam) which of course, the West and its apostate lackeys in the West and in some Muslims lands, either did not understand or choosed to deliberately mis-understand and use as part of their on-going propaganda campaign against the Taliban.

In addition, note that the Taliban never destroyed any places of worship - and neither would they have done, for as Allah Subhanahu wa Ta'ala says:

"There should be no coercion concerning a Way of Life." 2:256 Interpretation of Meaning

Was the destruction of the Buddhas in accordance with Islamic teaching or were the Taliban in error? If such iconoclasm is in accord with Islamic teaching, can we look forward to similar acts of destruction in countries where Muslims are now settling in large numbers?

What is often forgotten about Deen Al-Islam, or not understood, is that there is no "Islamic teaching" about such matters because there is no worldly central authority, and no dogma, in Deen Al-Islam. That is, each situation, each case, and such matters as you mention, are assessed locally by local Ulaamah and/or an Ameer, using the guidelines of Quran, Sunnah and thus Shariah. Action proceeds on the basis of such local informed guidance. Thus, an Ameer (or Khalifah) would consult with Ulaamah, and others who might have specific knowledge about a certain matter, and he then would make a decision based on the advice given. That is, a specific decision, or course of action, taken by an Ameer results from his own personal judgement, and from the advice given to him by Ulaamah and those who are involved in the matter or who possess knowledge of the matter in question. It does not result from following some rigid dogma or from pursuing in some sort of zealous way his own hawah (desires/goals/agenda).

This Muslim way - the heart of Shariah - is a very civilized, a very human, way of doing things, and once again is a way, a means of doing things, which is far superior to each and every way of the arrogant West.

To quote from an article I wrote about Siyasa:

An Ameer also gives bayah - to Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam), to be responsible for those whom he leads. It is a sacred trust. This bayah, and the honour upon which it is based, allow for the exercise of personal judgement in practical matters - that is, the Ameer-ul-Mumineen, the Khalifah, and the Khilafah in general, are human; they do not allow themselves to be governed by too many rules and regulations, for it is their Islam, their submission to Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam), their honour, their loyalty, and the judgement which arises from these, which are important, not human-made rules and regulations. That is, an official, a representative, of the Khalifah is expected to be an honourable individual, devoted to Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam), who is allowed, even expected, to use their own judgement, always basing that judgement on the Quran and Sunnah and always aware of how they will be called to account, by Allah Subhanahu wa Ta'ala, for their actions.

This principle of personal judgement - this lack of over-burdening rules and regulations - this humanity, is evident, for example, in the rule of Umar ibn al-Khattab (Radhiyallahu 'anhu) as recorded in the many Ahadith concerning him (see also *Tarikh al-Khulafa* by Jalal-uddin As-Suyut). It is evident in the Hadith regarding Mu'adh ibn Jaba (narrated by Abu Musa):

When Allah's Messenger (salla Allahu 'alayhi wa sallam) sent him and Mu'adh bin Jabal to Yemen, he said to them: "Make things easy for the people rather than difficult; provide them with reports of good, and do not let them turn away [from what is honourable]. You should both work together, with mutual respect, understanding and loyalty." Bukhari, Vol 8, Book 73, Number 145

Thus, Muhammad (salla Allahu 'alayhi wa sallam) - after entrusting them with the duty of ruling Yemen - did not go into great detail about what they should do, or provide them with detailed plans or burden them with regulations. Instead, he trusted them to act, to behave, as Muslims - with honour, fairness, and with the knowledge that they would be held accountable by Allah Subhanahu wa Ta'ala for their deeds.

This makes the practical implementation of Siyasah - the Khilafah - very different from the Western State with its abstract loyalty, its bureaucracy, its ever more powerful Police forces, its ever-increasing human-made, fallible, laws, and its remote politicians who pander to some passing idea, some trendy philosophy, or some human-made, fallible, ever-changing, "political programme" and who often lie, and use propaganda, in order to manipulate people, and secure their vote in some election.

For Islam, the supreme authority, the supreme judge, is Allah Subhanahu wa Ta'ala, and representatives of the Khilafah - from the Khalifah (Ameer-ul-Mumineen), to each and every Qadi, to each and every Ameer who has given bayah to the Khalifah - are only intermediaries, striving to do their honourable duty, and allowed to do their duty by virtue of the trust that has been placed in them. As intermediaries between Allah Subhanahu wa Ta'ala and the Muslims, they are expected to act in accordance with the Quran and Sunnah, and with honour, with fairness, and often with mercy, with forgiveness, for as Allah Subhanahu wa Ta'ala says:

"Remember that Allah is The Most Merciful, He Who Often Forgives." 5:34 Interpretation of Meaning

"Hukm is for Allah alone." 6:57 Interpretation of Meaning

Thus, it is impossible to give or issue specific answers to theoretical questions concerning what an Ameer *might* due in some *future theoretical* scenario. So, would a future Khalifah sanction the destruction of what the West would or might consider "cultural objects or artefacts"? Possibly not; possibly yes, in some particular circumstances, if a valid reason existed and if such an action was considered, by local Ulaamah, as in accordance with the Quran and Sunnah.

Furthermore, one might have the situation that one Ameer at one time might choose a certain course of action, and another Ameer at another time might choose another different course of action. The history of Muslim lands - the history of the Khilafah - has many such examples, just as a Qadi (a Muslim judge in a Shariah Court) in reaching a judgement about a specific case always follows the general guidelines of Quran and Sunnah and applies these to the individual circumstances which pertain at the time. That is, such Muslim justice is human; flexible and honourable; in complete contrast to the almost inhuman inflexible so-called "justice" of the West based on abstract human-manufactured, fallible, and constantly changing laws.

In respect of the Taliban, they have always striven to follow the guidance of the Quran and the Sunnah - that is, whatever they have done has been done because the advice of Ulaamah was being followed, or because an Ameer (such as Mullah Omar, hafidhahullah) had taken a decision after consulting with Ulaamah and others. That does not make them infallible - they may mistakes mistakes, as all Muslims (including some of the Mujahideen) make mistakes sometimes. But, for Muslims, actions are judged by intention - and their intention was and is to obey only Allah Subhanahu wa Ta'ala: to use only the criteria of Quran and Sunnah as the basis for their judgement because they look to Jannah rather than to the rewards of this world.

In the particular circumstances pertaining at the time in Afghanistan, the judgement that was made was made with due respect for the Shariah principles involved. At another time, under different circumstances, it is possible that another judgement might be made by another Ameer, following advice from other Ulaamah. As to whether, in this particular matter on this particular occasion, and according to Shariah, they were in error, then, as often with Muslims, there is some divergence of opinion, with some inclining toward the view that were correct (with, for instance, the statues having become idols again by virtue of the Western propaganda campaign directed at the Taliban in respect of this issue) and others inclining toward the view that the Taliban may have been mistaken. I incline toward the view that they were correct, wa Allahu Alam.

Whatever the opinion of Muslims about this particular matter, there is no dispute at all that aiding the West against the Taliban - whatever reasons or excuses are given - is wrong, a dishonourable betrayal of one's brothers and sisters,

contrary to Deen Al-Islam. Such a betrayal - such co-operation with the kuffar - is clear kufr and one of the actions that nullifies a person's Islam, and makes them an apostate.

If your vision of a Galactic Empire under a new Khilafah were to come to pass, would it seek the destruction of any alien religions it might come across in distant Solar systems, or would it accept that such alien religions are free to worship their own Gods? Would such aliens who had not heard of the Prophet's message be suffering from "kufr" and therefore benefit from reversion to Islam?

According to Deen Al-Islam - or more correctly, according to Allah Subhanahu wa Ta'ala - there are only Muslims and those who do not believe; only Truth (Haqq), and Falsehood (Baatil). Only Kufr and Islam. Only Tawheed and Ignorance. The two are distinct, as Allah Subhanahu wa Ta'ala says:

"Haqq has been distinguished from Baatil - and those who renounce and denounce Taghut and then believe in Allah have grasped that trustworthy hand-hold that never breaks." 2:256 Interpretation of Meaning

Allah Subhanahu wa Ta'ala also says:

"Fight against those who do not believe in Allah, or in The Last Day, and who do not forbid that which has been forbidden by Allah and His Messenger, as well as those among the people of the book who do not acknowledge the Deen of Truth, and fight them until they pay the Jizya with willing submission." 9:29 interpretation of Meaning

"The kuffar are your declared enemy." ” 4: 101 Interpretation of Meaning

We, as Muslims, are duty bound to take The Message, of Deen Al-Islam, the promise (InshaAllah) of Jannah, to those who do not believe - through Dawah, and through Jihad Fee Sabilillah. That is, we offer the Unbelievers, the kuffar, a choice - accept Deen Al-Islam, or pay the Jizya. In practical terms, we say to them: take an oath of loyalty to Allah Subhanahu wa Ta'ala and to His Prophet (salla Allahu 'alayhi wa sallam) and thus become Muslim *or* take an oath of loyalty (make a binding contract between us and you) that you will not interfere in our affairs, that you will not offend Muslims or seek to change our Deen, that you will go peaceably about your own business (which includes worshipping in your own way) and that you will pay the Jizya, in which case we will honourably protect you.

Many examples could be given of the civilizing nature of this offer, of the honourable contracts involved: for example how, during the time of the Western Crusades in Filistine, many Nazarenes and Jews sought the protection of the Muslims against what they regarded as the barbarism of the Crusaders; or how Nazarenes (and Jews) in Al-Andalus prospered.

In addition, I refer you to my previous answer, above - that is, the particulars involved in such eventualities would be a matter for those involved, who would seek to arrive at a specific course of action based on following the guidance of Quran and Sunnah.

The problem today, of course, is that the Jews and Nazarenes and their lackeys and allies are interfering in our affairs - and have been doing so for well over a hundred years. They will not allow us to have a land of our own where we can establish our Muslim way of life and live according to Shariah, just as they demand that we abandon Deen Al-Islam

(and thus our honour and our duty of Jihad) for the moderate, tame, domestic, religion of so-called "Islam" that they manufactured for us, which moderate religion enables them to continue with their domination, their arrogance, their hypocrisy, their dishonour. As Allah Subhanahu wa Ta'ala says:

"The Jews and Nazarenes will never be satisfied with you until they have changed your Deen." 2: 120
Interpretation of Meaning

"Do they seek honour from the kuffar? In truth, honour is with, and from, Allah alone." 3: 139
Interpretation of Meaning

So, we fight - through Jihad Fee Sabilillah - as Muslims to free our lands from their control and dominance and influence, and in order to establish Deen Al-Islam: to raise the Word of Allah Subhanahu wa Ta'ala through a Khilafah.

"You who believe! If anyone turns away from this Deen, then Allah will replace that person with many whom He loves, who love Him - those who are loyal to the Believers, stern toward the kuffar, who fight in the Way of Allah, and who do not heed the criticism of their critics. For this is the honour that He bestows upon whomsoever He wills - for Allah is The All-Knowing, The Infinite One. In truth, your champions are Allah, His Messenger, and the Believers - those who undertake As-Salat, who give Zakat and who submit [in loyalty to Allah]. For whomsoever has Allah, His Messenger, and Believers as their Champion, are the ones who will achieve victory." 5: 54-56 Interpretation of Meaning

Certainly, as you may (InshaAllah) have gathered, Deen Al-Islam, correctly understood, is not the Way of peacefully enduring oppression or of allowing dishonourable bullies and arrogant tyrants to dominate our lands or spread their Ignorance and decadence among the Muslims and the world. Rather, it is the Way of standing up for and fighting for what is honourable; and fighting not from any personal motive or from any personal desire or thought of worldly gain, but because it is *the human thing* to do: that which is in accord with our natural nature, our fitrah, which is to act, to be, in accord with Allah Subhanahu wa Ta'ala; to know the beauty, the purity, of Tawheed. From this knowing flows all those things which makes us human: honour, dignity, manners, modesty; reverence for the numinous, and that true equality and true justice which Deen Al-Islam has made real in this world. Thus, there is genuine freedom here: to be what we really are, mortals whose brief temporal and often strife-filled lives are but a means to the eternal and true peace of Jannah.

"And there shall be conflict between you while you dwell, resting for a while, on Earth which shall provide for you." (2: 36 Interpretation of Meaning)

Whatever good that may have been written is from Allah Subhanahu wa Ta'ala, and whatever mistakes or errors have been made are from me.

SJ:
As Salaam Alaykum

Abdul-Aziz:
Walaikum Salaam Wa Rahmatullahi Wa Barakatu

What is your current position on alliances with Neo-Nazis?

My view - as I explained in an interview last year (part of which interview appeared in *The Times* newspaper) - is that Deen Al-Islam is perfect, and superior to each and every way of the West, which includes every "ideology" such as National-Socialism and even "The Numinous Way" which I spent several years developing.

Our aim, as Muslims, is of course to strive to obey Allah Subhanahu wa Ta'ala and His Prophet and Messenger (salla Allahu 'alayhi wa sallam) - to reject the Tawagheet of the kuffar, to strive InshaAllah for Jannah, and to strive to make the Word of Allah Subhanahu wa Ta'ala supreme in the dunya. As for co-operation between ourselves and some of the kuffar (such as National-Socialists) - there are several questions to answer, such as: is the seeking of such co-operation correct (according to Quran and Sunnah); what are we hoping InshaAllah to achieve, what do they hope for; how do we deal with them, and how do they view us, as Muslims who seek to establish the rule of Allah Subhanahu wa Ta'ala through a Khilafah and thus according to Shariah?

As you know, the view I inclined toward for several years was that such co-operation was permissible, according to Quran and Sunnah, provided certain conditions pertained, such as them acting honourably toward Muslims, and viewing Deen Al-Islam at best as a numinous Way of Life and at worst in an not unfavourable way, and such as us who are seeking such co-operation not accepting their Tawagheet or doing anything which harms any Muslim, for we must always favour the Muslims before any kaffir. They also must be aware of what it is that we seek - which is Khilafah, an end to their interference in our affairs, and the triumph of Deen Al-Islam.

In practical terms, of Dawah, there has been some success, Alhamdulillah - for this has led to some people on the so-called "extreme Right" revising their opinion about Deen Al-Islam and Muslims, and has led some to abandon their racism and prejudice. It has also led to a few such people reverting to Islam.

However, there have been many problems, and I have come to revise my own view on the question of co-operation, partly as a result of these many problems and partly as a result of understanding that we do not need such co-operation from such people, many of whom have been and are reluctant to work with Muslims whom they classify as "non-White" or "not Aryan", many of whom still retain their prejudice of believing that "the West" (or Aryan culture) is superior to Deen Al-Islam, and all of whom worship the Taghut of "race and nation".

Essentially, we need Imaan, Dawah and Jihad: which means we know, accept and feel in our hearts the truth about the perfection and superiority of Deen Al-Islam, thus rejecting every Taghut of the kuffar; that we desire to make this truth known among the kuffar; and that we desire to make the Word of Allah Subhanahu wa Ta'ala supreme in this world, by Jihad to expel the kuffar from our lands, to establish Khilafah, to free all Muslims held in kaffir prisons. In respect of the so-called "extreme Right", this means we want them to revert to Deen Al-Islam - to reject the Taghut of "race

and nation" - to thus discover their true nature, their fitrah, as Muslims who bow down to only Allah Subhanahu wa Ta'ala and who are thus prepared to undertake Jihad *as Muslims*.

Thus, such co-operation is not necessary. What this means is us acting on the basis of Tawheed; on the basis of Taqwa. From a position of strength: as someone who has found and who knows the beauty and the truth that is Deen Al-Islam, and who knows and feels the reward that this, InshaAllah, will bring.

Jazakallahu khayran for your efforts on behalf of Deen Al-Islam and particularly for your support of the Mujahideen who are fighting the dishonourable kuffar.

Do you know Qunoot e Nazilla? This du'a can be recited after Rukoo in the last Rak'aat of Namaz especially when the Muslim Ummah is engaged in conflict with infidels as now. Our beloved Prophet (salla Allahu 'alayhi wa sallam) offered this du'a for the success of the Mujahideen and for the defeat of the disbelievers. According to some Ulaamah, it should be recited only at Fajr Namaz; according to others, it should be said during Fajr Namaz for a whole month in times of conflict (Nazilla by the way means "great misfortune"). There are several versions of this du'a, and the following English version I learnt, years ago, from a Brother in Pakistan.

Allahummah! Forgive us, and forgive all the true Believers, men and women, and all Muslims, men and women, and make them all as brothers and sisters to each other. End our disputes, and aid us against our enemies.

Allahummah! Curse the kuffar who oppress the Muslims and who prevent them from following Your Deen.

Allahummah! Create disputes and differences between the kuffar and make them lose heart, and punish them with that torment which You will use against those who disobey You.

Allahummah! We seek Your help against them and seek Your protection from their ignoble deeds.

Allahummah! We leave You to judge Yahud and Nazarenes, just as we know You are the final judge of all disbelievers.

Allahummah! Destroy our enemies: those who oppose our Way of Life. Destroy their homes, disrupt their unity and their peace, and bring all kinds of devastation and destruction to them.

Allahummah! Help and assist the Mujahideen. Help and protect them as a strong Ameer would help and protect them. Make their aim true so that they hit their targets, and provide them with strength.

Qunot Nazilla

Abdul-Aziz ibn Myatt
Yaumul Ahad 1 Jumaada al-Thaani 1428

NH: Your writings have drawn me to Islam I am thinking of converting but i have some questions. My question to you is, Why Islam?

Abdul-Aziz:

All Praise and All Thanks are for Allah Subhanahu wa Ta'ala

The simple answer is that I found Islam to be the most honourable, the most civilized, the most numinous - and the most human - Way of Life I have ever known, experienced or studied. I was impressed with the Muslims I met, before my own reversion to Islam - by their manners, their behaviour, their general attitude.

To quote something I rather enthusiastically wrote a few weeks after my own conversion in 1998:

"What I understood about Islam and what I always strive to remember about Islam, is that the wisdom so evident in the middle way which is Islam is far, far beyond what I once regarded as my own wisdom, my own understanding, and far beyond the wisdom, the understanding, shown by all the sages, all the religious teachers, all the philosophers, I have studied over a period of thirty or more years.

In truth, I came to believe there is something special here: something divine. That is, that the Way of Islam itself has been divinely given to us. I could not, before my conversion, understand how an ordinary man - the Prophet Muhammad (salla Allahu 'alayhi wa sallam) - who could neither read nor write, could have devised such a noble, such a human, such a perfect, Way."

What it is about this faith, rather than all of the others, that has gripped you? What is it about Islamic culture, law and the way of life that has so spoken to your heart and soul over ours?

Basically, Islam is a true middle-way. It is simple both in practice and in theory, and is an easy Way for we fallible, error-prone, human beings to become better individuals. Consider, for instance, prayer - Salat (also called Namaz). This is always short, and easy to do. It is a combination of words, gestures and movement - unlike any other form of prayer such as Nazarene, Buddhist, heathen. Even the "sermon" (khutbah) at Friday communal prayers is expected to be fairly short, so as not to bore people or tire them. Thus, such prayer is very human - it recognizes our human nature. In my life, I have experienced and performed many types of prayer - from Buddhist to Taoist to Anglican, to Catholic (including those of Benedictine and Carthusian monasticism) to Hinduism - and of all of them I found Namaz to be both the most human and the most numinous, the most imbued with the Divine, for we prostrate ourselves before God, knowing ourselves for the weak individuals we are. One of the many remarkable things I remember about Islam is when, only a short while after my own conversion, I went to travel again in the Desert, and it was so poignant doing Namaz there, with no one around for hundreds of miles: saying the same words, and praying in the same way, as the Prophet Muhammad (salla Allahu 'alayhi wa sallam) had done, over one thousand and four hundred years ago; for alone, in the Desert, one can feel the closeness of God, of Allah Subhanahu wa Ta'ala - feel how slender is the thread by which we cling to life. One can sense the true Peace that is Jannah (Paradise) and the wonder of Life, of Creation. As it says in the Quran:

"Allah (alone) has power over, and is the (sole) master of, all things. The creations in Heaven and Earth, the very change of Night to Day, are Signs for those gifted with intelligence, those who whether sitting, standing or reclining on their sides, give praise to Allah and who frequently recall these creations in Heaven and Earth, (saying): 'You who are our Rabb - You created all these things for a purpose; the achievement is Yours alone.' " (3:189-191 Interpretation of Meaning)

Another example I can give is the sensible, civilized, guidelines which Islam provides for our personal behaviour. Thus, women are asked to be modest, in public - to wear Hijab; to lower their gaze; to not be alone with a man to whom they are not related (non-Mahram) and so on. Men have to respect women, and there is etiquette involved when they meet. This is the Islamic, the civilized, the honourable, way for people to behave and be - for it removes most if not all of the temptations to which we fallible human beings are prey, temptations (often resulting from sexual desire) which can make for complicated and unhappy personal relationships and which lead to an unhappy if not decadent society. Another example is the prohibition on drugs and intoxicating drink - for such things make us uncivilized, just as they cause much unhappiness and many problems for individuals, for society.

What inspired you towards Islam?

As I mentioned, I was impressed by the Muslims I met on various travels (such as in Egypt and elsewhere) and by Deen Al-Islam itself. I was also particularly impressed by the life of the last Prophet, Muhammad (salla Allahu 'alayhi wa sallam) who seemed to me to be the embodiment of the best human being: modest, devout, honourable, generous. There is a brief over-view of his life at www.usc.edu/dept/MSA/fundamentals/prophet/profbio.html

Any help that you can offer would be greatly appreciated.

May I suggest that you speak, in person, to some knowledgeable Muslims, such as the Imaam of a Mosque near you, or, if you prefer, you can contact the New Muslims Project at www.newmuslimsproject.net where you can communicate with, speak to and meet other English converts. The project also has support groups in various areas.

I would also suggest that - if you have not done so already - you read an English interpretation of the Quran and some Ahadith [which are narrations regarding the life of the Prophet, Muhammad, salla Allahu 'alayhi wa sallam]. There is a good Quran site at www.universalunity.net/quran4/index.htm and in respect of Ahadith a good place to begin is with An-Nawawi's Ahadith, which are on-line at fortyhadith.iiu.edu.my/hadiths.htm

In addition - and I know this may be obvious - Muslims are human: they differ in personality; they are fallible, can make mistakes; some may even be rude. So if and when you met and mix with them you may well find varying degrees of adherence to the Quran and Sunnah: to the Way of Islam. But the truth is that if people - born into a Muslim family, or converts - strive to adhere to the guidelines given in the Quran and the Sunnah and thus in Shariah, then they will (InshaAllah) be better people: noble, honourable, modest individuals who respect and revere what is sacred and who will thus be among the best of human beings.

Thus, I invite you to Islam: to accept the most honourable, the best, Way of Life. To become a Muslim, one has only to recite the Shahadah - preferably, but not necessarily, before two Muslims as witness. The Shahadah - The Testimony of Faith - is:

Ashadu-an la ilaaha il-la-lah, wa ashadu-anna Muhammadan rasoolu-lah

Which is Arabic for: I testify that there is no God but Allah and that Muhammad is His Messenger. (See Note 4)

Whatever good that may have been written is from Allah Subhanahu wa Ta'ala, and whatever mistakes or errors have been made are from me.

8 Jumaada al-Thaani 1428

Abdul-Aziz ibn Myatt

Notes:

(1) For a Muslim, the perspective is of striving to be in accord with Allah Subhanahu wa Ta'ala - and how we can do this was revealed to us by the Prophet, Muhammad (salla Allahu 'alayhi wa sallam) and is manifest to us in Quran and Sunnah and thus in Shariah. This striving to be in accord with Allah Subhanahu wa Ta'ala is the true meaning of peace in the dunya, and the true meaning of the submission and obedience which is Deen Al-Islam. If we thus return to our true, Muslim, nature, we have emerged from the darkness of kufr and may thus be granted, InshaAllah, the eternal peace of Jannah. Allah Subhanahu wa Ta'ala says:

"Therefore be honourable: let (this) Deen be your aim, the fitrah given by Allah. What Allah creates, nothing, and no-one, can change. And this is the correct, the perfect, Deen, although many remain in ignorance of this." 30:30 Interpretation of Meaning

This Muslim perspective is the true perspective, the true way, which reveals, and is a path toward, Jannah (InshaAllah) and *all other perspectives, ways, paths, and so on, are kufr* - a concealment of, an ignorance of, the fundamental truth of Tawheed, which is the truth about our true Muslim nature, our fitrah: the truth about Allah Subhanahu wa Ta'ala and our relationship to Allah Subhanahu wa Ta'ala, and thus the truth about the very meaning and purpose of our brief mortal lives. Kufr - manifest for example in Tawagheet, in obedience to and submission to and loyalty to other than Allah Subhanahu wa Ta'ala - conceals this true nature, this truth, and thus takes us away from the path to Jannah. Allah Subhanahu wa Ta'ala says:

"Allah is the Wali of those who believe: from darkness, He leads them into the light, while those do not believe have, as their Wali, their Taghut so that they are led from light into darkness. For them, there is the Fire, where they shall dwell forever." 2: 257 Interpretation of Meaning

(2) As a Muslim, I regard my earlier philosophy, which I first called "Folk Culture" and then The Numinous Way, as kufr - a concealment of the reality, the truth, of Tawheed, and thus as a manifestation of Jahiliyyah.

(3) As Allah Subhanahu wa Ta'ala says:

"You who believe, be firm in being fair - as a witness for Allah - even though it is not to your own advantage, nor to the advantage of your kin, and whether the matter concerns the rich, or the poor. For Allah is the best protector (of all). Do not just follow your own desires, for you may deviate, and turn away, and Allah is always knowing of all that you do." 4:135 Interpretation of Meaning

(4) There must also, of course, be a sincere belief, by the individual undertaking Shahadah, in what the words of the Testimony of Faith mean and imply - that Muhammad (salla Allahu 'alayhi wa sallam) is the Messenger and Prophet of Allah Subhanahu wa Ta'ala, and that Allah Subhanahu wa Ta'ala is the one, and only, God, and a sincere intention to live, as a Muslim, according to the Way which Muhammad (salla Allahu 'alayhi wa sallam) revealed, evident as this Way is in the Quran and Sunnah, and thus in Shariah.

Questions Regarding Martyrdom Operations, Jannah and Jizya

Note: Sheikh ibn Myatt's response to this article, '[An Open Letter to Martin Amis](#)'

[No, I am not a racist](#)

Last week in the Guardian Ronan Bennett accused Martin Amis of racism. Here the writer rejects the charge, insisting his views on Islam are a question of ideology, not ethnicity

Saturday December 1, 2007

[The Guardian](#)

I want to talk about the discourse, and about the kind of public conversation we should be hoping to have. But before I do that, I will pay my Islamic readers - and I know I have a few - the elementary courtesy of saying that I DO NOT "ADVOCATE" ANY DISCRIMINATORY TREATMENT OF MUSLIMS. AND I NEVER HAVE. And no one with the slightest respect for truth can claim otherwise.

On November 19 the arrival of "the new racism" was eagerly heralded on the cover of G2 - tricked out, for the occasion, to resemble some scabrous, illiterate hate-sheet of the 1930s (Julius Streicher's *Der Stürmer*, for example). Well, this is what's new about the new racism: it isn't racist. [Ronan Bennett](#) writhes and toils in the coarsest of category errors. The question before the house is not about race. It is about ideology.

When I was five or six years old, my father took me to meet a black man. To be more accurate, my father (at that point, incidentally, a communist and universalist) made a call on a visiting academic from, I think, Nigeria, and he brought me with him. "He's a black man," said my father on the way. "With a black face." We went there by bus, and my sensorium was entirely immersed in the savage joy of riding on the red doubledecker (upstairs, in the smoking section). "He'll be black. He'll have a black face." And I remember thinking, Whew, Dad's going on about this a bit, isn't he? On arrival, I entered the room - and there was the black man, who had a black face.

"You've got a black face!" I said, and burst out crying.

"Of course I have! I'm black!" he said, and burst out laughing.

And when my father comforted me, I already felt that I had failed to deserve his consolation.

That was in Swansea in the mid-1950s. I had never seen a black man before (not even on television: we had no television). And now I feel that this was the only serious deprivation of my childhood - the awful human colourlessness of South Wales, the dully flickering whites and grays, like a Pathe newsreel, like an ethnic Great Depression. In common with all novelists, I live for and am addicted to physical variety; and my one quarrel with the rainbow is that its spectrum isn't wide enough. I would like London to be full of upstanding Martians and Neptunians, of reputable citizens who came, originally, from Krypton and Tralfamadore. It makes me uneasy to quote myself, but I must use the weapon others use. Here are three gobbets from the Independent (January 2007):

"The form that Islamophobia is now taking - the harassment and worse of Muslim women in the street - disgusts me. It is mortifying to be part of a society in which a minority feels under threat."

"The difficulty has to do with the nature of national identity; and the American model is the one we ... should attempt to plagiarise. A Pakistani immigrant, in Boston, can say "I am an American", and all he is doing is stating the obvious. Can his equivalent, in Bradford, say the equivalent thing in the equivalent way? Britain needs to become what America has always been - an immigrant society. That is in any case our future."

"The best thing [about returning to the UK after a 30-month absence] has been to find myself living in what, despite its faults (despite a million ills), is an extraordinarily successful multiracial society. This is a beautiful idea, with a

good chance of becoming a beautiful reality, too."

Can Ronan Bennett really be so hard-up for racists that he is reduced to excoriating the author of those lines? My observations were made in response to questions posed by the newspaper's readers, and they were sent in by email. So: somewhere between an interview and an essay. And can we hang on to that distinction for just a little while longer? What you say about something is never your last word on any subject. But what you write should aspire to be just that: your last word. To paraphrase and slightly adapt Vladimir Nabokov (Strong Opinions): I think like a genius, I write like a distinguished man of letters, I talk like an idiot.

Ronan Bennett thinks like an idiot. An extraterrestrial just off the ship, reading him, would assume that nothing unusual has happened since September 10, 2001 - except for a dismaying increase in what he (uselessly) blankets as "Islamophobia". My inflammatory remarks, made in a newspaper interview, inflamed no one at the time, because the time (August 2006) was also the context. August 2006, and the revelation of a third jihadist conspiracy, in the space of 13 months, to massacre a random sample of British citizens: in this case 3,000 people. The comments I made, in addition, were prefaced by the following: "There's a definite urge to say..." When Bennett wonders why I don't "recant", what does he expect me to do? Pretend that I didn't in fact experience this transient impulse (which was not racist but simply retaliatory)? Does he want - do you want - novelists to sound like politicians, or like the pious post-historical automata that Bennett and Eagleton claim to be? Do you want the voice of the individual, or the aggressive purity of the ideologue?

"Islamophobia is racist": this is Bennett's single contribution. But before he can clamber on to his Medusa's Raft, he first has to put it about that I make no distinction between Islam and Islamism: "[He] is talking about Islam, not Islamism, Muslims, not Islamists". All right. Here's another quote (from the essay of 2006 originally and hereafter entitled Terror and Boredom: The Dependent Mind):

"We can begin by saying, not only that we respect Muhammad, but that no serious person could fail to respect Muhammad - a unique and luminous historical being... Judged by the continuities he was able to set in motion, Muhammad has strong claims to being the most extraordinary man who ever lived... To repeat, we respect Islam - the donor of countless benefits to mankind ... But Islamism? No, we can hardly be asked to respect a creedal wave that calls for our own elimination ... Naturally we respect Islam. But we do not respect Islamism, just as we respect Muhammad and do not respect Muhammad Atta."

Now comes Bennett's dialectical leap. He writes that I am hostile to Islam on racial grounds - a self-evident absurdity. Consider what a vast project of antagonism he sets before me. Racial hatred directed at over a quarter of humanity; racial hatred directed at pretty well every ethnicity on earth. (And what does he imagine I make of someone like David Myatt, the neo-Nazi and Holocaust-denier who now calls himself Abdul-Aziz ibn Myatt? Do I crinkle my nose in indulgence, because this fierce jihadist is white?) It ought to be a rule of the discourse, of any discourse, that one novelist should give another novelist the basic credit of not being a maniac.

I must have seen Bennett coming when, in April of this year, I reviewed Mark Steyn's alarmist but broadly pertinent book, *America Alone* (and here I quote myself for the last time):

"Any acknowledgment of the fear of being out-bred inevitably reminds us of eugenics and forced sterilisation and the like; and many good modern westerners, reading Mr Steyn, will feel the warm glow of righteousness that normally precedes an accusation of 'racism'."

But it's not about race. It's about ideology.

If every inhabitant of a liberal democracy believes in liberal democracy, then it doesn't matter what creed or colour they are. If, on the other hand, some of them believe in Sharia and the Caliphate (and believe, too, that slaughtering the attendees of ladies' night at the Tiger Tiger discotheque is a good way of bringing that about), the numbers start to matter.

When I interviewed Tony Blair earlier this year I asked him if continental demographics had yet become "a European conversation". He said: "It's a subterranean conversation." And we know what that means. The ethos of relativism finds

the demographic question so saturated in revulsions that it is rendered undiscussable. As a multiculturalist ideologue, Bennett cannot engage with the fact that a) the indigenous populations of Spain and Italy are due to halve every 35 years, and b) this entails certain consequences. He reaches, like a flustered commissar, for the polemical violence of "white supremacism"; he reaches for the race card - that silver hand-grenade of the virtuous.

Terry Eagleton started this ragged furore, with an attack in the Guardian that contained three factual errors in its first sentence [one of these, concerning the publication date of Amis's essay, was the Guardian's mistake, not Eagleton's]. Bennett, who is rather more scrupulous, now comes in at the scavenger end of it. Anyway, it is a miserable chore even to imagine these writers at work, dourly assembling their diatribes, hopscotching and cherrypicking from a press interview here, a TV interview there, an essay, a short story, some gout of alphabet soup in the Daily Mail, distorting this, suppressing that, and fudging the other. They are not interested in arguments and ideas, but in staking out "positions", in sending "signals", and in flirtatiously seeking the approval of the likeminded. This isn't the first time I have been accused of racism ("anti-Semitism" in 1991 for the novel *Time's Arrow*); and it is a calumny like no other. It paints a cross on your front door.

Let us as close as Bennett closes. It is a little epiphany, a little poem, of pharisaical self-congratulation: Amis got away with it. He got away with as odious an outburst of racist sentiment as any public figure has made in this country for a very long time. Shame on him for saying it, and shame on us for tolerating it.

Well, shame on me, right enough, and shame on everyone else - but not on you, Mr Bennett. Read that last sentence again. You didn't tolerate it, did you? No, you come out of this uncommonly well. Your disgrace isn't social; your disgrace is moral, intellectual and artistic - but no one's going to bother you about that. I will just say, in parting, that the ideology you appease (let's follow Francis Fukuyama and call it jihadism) is irrationalist, misogynist, homophobic, inquisitorial, totalitarian and imperialist. And it isn't merely "racist". It is genocidal.

[The Amis racism row](http://www.geocities.ws/abdulazizibnmyatt/MartinAmisArticle.html)

NOTE: Sheik ibn Myatt's reply to this Sunday Mercury article below can be found at [Sunday Mercury Reply](#). The Same newspaper also wrote about him on Feb 16 2003, '[Midland Nazi Turns to Islam](#)' (I don't think their was a response to this earlier article, Inshallah I shall find out.).

[Come And Be A Muslim, Nick](#)

Aug 1 2004

By Fionnuala Bourke, Sunday Mercury

A satanic neo-Nazi who claims to have converted to Islam has written to British National Party chairman Nick Griffin - urging him to become a Muslim. (**THIS WEBSITE:** See '[An Open Letter To Nick Griffin of the BNP](#)')

In the letter David Myatt, a political idol of violent race-hate group Combat 18, challenges Mr Griffin to "accept Islam, to learn about it, to experience it."

The 53 year-old former monk, from Leigh Sinton, Worcestershire, then slams Griffin for abusing his position to fulfil his own personal racist agenda.

But last night anti-Nazi campaigners labelled Myatt a "self-publicist" and said that his letter was an elaborate bluff to further the right-wing cause.

They claim he is continuing to post messages on fascist websites while posing as a devout Muslim on Islamic sites where he praises the 9/11 attacks and Osama bin Laden.

Mr Myatt is acknowledged as one of Britain's leading right-wing ideologues who urged neo-Nazis to attack ethnic minorities in an effort to spark a race war.

Gerry Gable, editor of anti-fascist magazine Searchlight, said: "Myatt is a self-publicist who has claimed to have taken up many guises, including being a monk.

"Satanism is probably his overriding inspiration. He still supports neo-Nazi groups and contributes to their websites. This letter is probably some kind of bluff in their favour."

The university drop-out's message to Griffin reads: "Having seen a recent television programme in which you made certain remarks about Islam, I consider it the honourable thing to do, given my own knowledge and experience, to ask you some questions and make some comments about your anti-Islamic remarks."

Myatt is renowned for wearing a tweed cap and praying to Satan in the nude in front of an altar adorned with black candles, a swastika banner and a framed picture of Hitler.

He is also author of the fascist terrorist handbook The Practical Guide to Aryan Revolution.

The book is said to have inspired twisted neo-Nazi nail-bomber David Copeland to launch his hate attacks against gays, Asians and blacks in London.

His home-made bombs killed three people and maimed or injured 139 others five years ago.

The 28 year-old's victims included a baby, whose skull was impaled by a nail, and a pregnant woman and her unborn child.

As well as being a neo-Nazi, Myatt has made a serious study of the Western Occult tradition and gained a reputation for being a Satanist.

According to Searchlight, Myatt was a leading supporter of the Order of Nine Angles, a hardline Satanic church which he himself established in 1985.

A spokesman for the BNP last night denied having any knowledge of David Myatt or the letter.

He said: "We get letters from all kinds of lunatics and we just throw them away. Combat 18 has nothing to do with the BNP.

"We have never heard of David Myatt. I shouldn't think Nick Griffin is in the slightest bit interested."

Islamic Law and the Islamic Way of Life

Islamic Law and Western Ideas:

Islamic law (the Shariah), correctly understood, is very different from Western law. Furthermore, it is impossible to combine the two: any attempt to do so is un-Islamic because it is an imitation of the kuffar and an abandonment of what Allah has decreed.

An Islamic society, an Islamic community, is by definition one where the Shariah is upheld and where it is used to regulate and guide the conduct of the individuals of that society or community. For the Shariah is the Way to Allah, as its very name indicates.

However, due to Western influence in what were once Islamic countries, there have been many attempts, by Muslims to adopt Western legal ideas and concepts. Thus, nominally Islamic societies such as that in Saudi Arabia, have introduced Western-style laws, Courts and punishments, just as they have accepted many fundamental Western legal concepts such as that of treaties involving the extradition of suspects.

Indeed, things have gone so far that many "modernist" Islamic scholars have sought to to "adapt the Shariah" to what is called (by the West) "the modern world" and in the process they have seriously weakened Islam and greatly increased the influence of the West. For the Way of Al-Islam (Dar al-Islam) is complete and perfect, and the opposite of the Way of Ignorance (Dar al-Kufr) which dominates the societies of the West.

It is wrong for Muslims to accept, and submit to, Western laws - and those who enforce them - because such laws are man-made laws based upon man-made ideas, and the Muslim is duty-bound to submit only to Allah: to recognize and obey only the authority of those who are Allah's rightful representatives on Earth. These rightful representatives are those who are honourable and pious, who themselves accept the supreme authority of Allah, and who are acting on His behalf. That is, a Muslim obeys no one unless obeying that person is tantamount to obeying Allah. This fundamental Islamic principle is one of those that has been ignored by those Muslims who have sought and who do seek to "modernize" Islam: that is, who seek to compromise with the kuffar or who seek to imitate the kuffar.

The loyalty which a Muslim gives is a loyalty to Allah and those - such as the Khalifah and his appointed representatives - who are Allah's vicegerents. Thus, because of this, a Muslim has a duty to either live in a genuine Islamic society, governed by the Shariah, or strive to create an Islamic society.

Islamic Legal Principles and Ideals:

The Shariah defines types of unlawful behaviour and acts (see, for example, [Introduction to Shariah](#)) as it defines the procedures which should be used to judge the individuals accused of such behaviour and acts.

It is important to understand that in Islamic law there is no concept of arresting a person "on suspicion" of having committed some unlawful act, and detaining that person in some prison. Similarly, the Western legal ideas of "conspiracy", "incitement" and "extradition" do not exist in Islamic law.

In Islamic law, the victim of an unlawful act, or a blood-relative, was the person responsible for accusing an individual before an Islamic Court. That is, Islamic law in its pure form does not involve nor accept the Western idea of some government or State appointed prosecutor.

Islamic law has a "due process of law". This involves notice of the claim made by the injured or offended person, the right of the accused to remain silent, and the presumption of innocence in a fair and public trial before an honourable, learned and pious Judge (there were no Juries), with both the individual making the claim and the defendant presenting their own cases. What is especially important to note is the weight given to an oath made by the person accused, and the fact that circumstantial evidence is not allowed. In addition, written evidence, the testimony of so-called "experts" and the evidence of documents, is generally inadmissible, since the trial essentially revolves around the character, the honour, of the accused and the accuser, with the Judge assessing these and not abstract "evidence" or someone else's opinion. Since there are no so-called professional "lawyers" and no Juries, there is none of the clever rhetoric that is such a feature of Western Courts with their lawyers trying to impress both Judge and Jury and trying to outdo their colleagues with impassioned speeches or courtroom tricks.

Also, a confession made by the accused is only admissible if it is made by the accused during a public trial.

At an Islamic trial, the Judge (Qadi) first asked the defendant about the claim or claims made against him. If the defendant denied the claim, the Qadi then ask his accuser to produce evidence. Evidence mostly was the testimony of witnesses known for their good, their Islamic, character. These witnesses are first questioned by the accuser, then the defendant, and if deemed necessary, by the Qadi. If there were no direct witnesses (and the *direct* is important, since hearsay or rumour is inadmissible) then the accuser could demand that the defendant take an oath, before Allah, that he was innocent.

This principle of the oath is extremely important, for it is reported that the Prophet Muhammad said: "*Your evidence or his oath.*" If the defendant then, on oath, swore he was innocent, the Qadi dismissed the case.

The Nobility of Islam:

The above principles and ideals, and only them, represent genuine Islamic law. These principles and ideals represent true nobility and true justice, and are in direct opposition to the inhuman, the tyrannical, principles and ideas which have come to dominate Western law. For Islamic law respects, and allows for, the judging of personal character, just as it respects, and allows for, a person to personally defend their character, their honour.

A return to pure Islam - to the way of Ahlus Sunnah wal-Jamaa'h - involves upholding these Islamic legal principles and ideals, and only them. This involves us in accepting the guidance of *As Salafus Saalih*, the Righteous Predecessors. For the stark truth is that we, as Muslims, have strayed from the perfect way of Islam, especially in recent times when we have accepted or condoned the corruption of Islam by kufr ideas and kufr principles.

Allah knows best.

za...@psynet.net (Zaharuddin Fikri) wrote:

- > Extradition is and has been practiced in Islam, specifically look at
- > the example of the Prophet saws in the case of the people who escaped
- > to Medina but were sent back to Mekkah because of the treaty the
- > Muslims had with the Qureysh.

But this, surely - AFAIK - specified that anyone who left Makkah
without proper permission (from their guardian) had to be returned.

This, it seems, is very different from the extradition which has become such a feature of this modern, Westernized, world. It is to do with permission by individuals, and as such, I am struck by its humanity, in contrast with the abstract extraditions of the present with their concern for transgressing an abstract concept (a man-made law) and the over-riding power of the State.

- > I was also struck by the author's reference to Saudi Arabia as a
- > "nominal Islamic society."

According to my admittedly limited knowledge and understanding, some other Muslims regard many of the laws of Saudi as not based on Islamic Aqeedah, although I also understand the Saudi government calls many of these man-made laws *edicts* and such like, to confuse Muslims. Thus, Saudi is not strictly an Islamic State/society.

- > The author is concerned with the adapting of the Shari^ah
- > with "western" influences. I say, if the ends is to promote justice,
- > security, freedom and morality and the means do not contravene any
- > limits as set down in Qur'an, then it should not matter where the
- > means come from, and Islam is enriched rather than weakened by these
- > "new" ideas.

I agree, but the reality - it seems to me - is that many ideas and ways of the kuffar, which are indeed contrary to Islam, have been and are being adopted by Muslims, and Islam is certainly not enriched by such things.

Perhaps you might inform me what Western ideas you consider have enriched Islam?

- > This call to blind allegiance or submission to men would lead to
- > injustice as has been showed in many parts of the world and throughout
- > history where so-called "representatives of God" have brought more
- > misery than anything else. So how can this be Islamic?

I believe you have mis-understood what I wrote. I neither wrote about nor even implied such a *blind submission*: it was about the principle of following or obeying only those whose actions, whose deeds, whose behaviour, was Islamic, and that indeed we have a duty not to follow or even obey anyone who strays from these and who says or does things contrary to Islamic Aqeedah.

- > khalifah and other so-called representatives are just the details,
- > these leaders can be called anything. Khalifah is just an Arabic word
- > to describe leader anyway. A rose by any other name...
- > Otherwise, provide proof with a qur'anic ayah which says we have to
- > name the leader of a community, khalifah.

Once again I beleive you have mis-understood. The concept is
Khilafah, or Islamic State, which is led by someone called Khalifah.

The contrast is between Khilafah, which I understand as a means to implement Islamic principles and Islamic laws, and the Western type of State or government: between the Unity of Tawhid, and the division inherent in the secular modern West, with its *political life*, its *religion* and so on.

> How I see it is, it was not practiced in our history. But just because
> it was not practiced does not make it against the religion to do this
> now. If it not against the religion, then there is no harm in it.

Certainly, but it seems to me (and again I may well be mistaken)
that such things are against Islamic principles.

> If conspiracy is a western idea, what of the qur'anic aayaat where
> Allah warns the conspirators of the plots they are hatching in secret
> which ALLah knows of? If incitement is a Western idea, what about the
> punishments already set forth in the Qur'an wrt those who cause
> rebellion? If extradition is a Western idea, why did the Prophet saws
> send back those Muslims who sought him for relief from the Qureysh he
> had treaties with?

We have to quite careful IMHO when using modern Western words
such as incitement and conspiracy.

Incitement is an act or act which incites or may incite someone to do something. It - and *incite* - are fairly recent Western words, as some words go (around 900 AH give or take 50 or more years) but as used by Western law implies a great deal: that a Court can assume, or guess or judge the *intention* of a person, who is convicted on such an assumption, guess or judgement. But as the Ayat clearly shows, only Allah knows: it is not for us to guess, or assume, or judge, and certainly not for us to condemn a person on the such a basis, that is, without real evidence (from witnesses) and wihtout a deed actually being done.

In particular, in modern Western law such *incitement* does not even have to cause any act - that is, mere *incitement* is enough to convict a person.

There is a very important principle here, a very important difference. The Islamic way is one of reason, of humanity - of a true justice - while, in my opinion, the Western way is flawed and fundamentally unjust.

- > This is from ahadith which reflected the conditions of 6th century
- > Arabia. Please be aware that in areas not related to tawheed, the
- > principle to be used is ihsan and justice, according to the needs and
- > requirements of the times and climes. Nowadays, if a suspect is given
- > license to roam free, he would most likely make a getaway and where
- > would justice be then?

Yes, but we must not make the mistake of throwing away the fundamental principles - which manifest justice - for the sake of trying to copy the West or because we ourselves prejudge an individual. Consider how Ali, while in Kufa, treated those who were against him: what a splendid manifestation of true humanity, and IMHO of Islam itself.

To confine an individual in prison, awaiting trial (sometimes for many months) is to make a judgment about that person, and restrict their freedom on the basis of that, possibly incorrect, judgment.

If such a person does indeed *make a getaway* then he/she does, and will one day have to be judged by Allah, who will be the final and most just Judge.

The West, in my opinion, seeks to mete out *justice* and determine *guilt* according to rigid criteria which make the individual powerless before the might of the State, whereas Islam understands and accepts that Allah sees and knows all, and that it is for Him to really know and Judge, as it is from Him that true Justice arises.

The Justice of the Shari'ah is that arising from those who accept and know this, and who themselves are aware that one day they will be judged for their decisions. So there is - as in the many wonderful examples recorded in Ahadith - a wonderful humanity, a real manifestation of mercy, compassion and forgiveness, which it seems to me is being increasingly lost in the West.

- > Not entirely true. There are cases of circumstantial evidence which
- > can be used to incriminate, for example pregnancy.

Agreed, perhaps I should have written *circumstantial evidence is not

allowed except in specific instances...*

Allah knows best.

DWM

The Difference Between Us

It should be clear that we, as Muslims, are different from the peoples of the West with their kufr. Why are we different? Because we do not - or should not - think or behave or live like them. This difference is crucial, and to understand it is to become strong - to be able, InshaAllah, to withstand the campaign the kuffar have launched to change and break us; the campaign to change our Islam, to break that total submission to Allah Subhanahu wa Ta'ala which is the essence of our Deen, our Way of Life.

The kuffar have made it quite clear that one of their aims in the war - the crusade - they have launched is to change our Deen; to, as they see it in their terms, "secularize" it; to accommodate Islam to their kaffir ways, evident as these ways are in democracy, in the concepts of the nation, the State. That is, they want - and even demand - that we think in their kaffir terms, and use their kaffir concepts. Thus do they demand that we have laws based upon their kaffir ideas; thus do they demand that we have separate, so-called "nation States" whose boundaries they and their treaties will define; thus do they demand that we have "democracy" in these so-called "States" and that we must accept the overlordship of their kaffir organizations such as the so-called "United Nations".

But we are commanded to avoid imitating the kuffar:

"And whosoever does not judge by what Allah has revealed, such are the Kâfirûn." 5:44 Interpretation of Meaning

It is reported that the Prophet Muhammad (salla Allahu 'alayhi wa sallam) said: "Whoever imitates a people, then he is one of them." (Related by Ahmad and Abu Dawood)

This applies not only to imitating the kuffar in their outward appearance, in their customs, in their way of life, but also imitating the way that they think - how they perceive the world, and how they act upon that perception. That is, we Muslims must know and accept the fundamental truth that Islam means that we do not - should not - think in the same way as the kuffar. We must know and accept and act upon the fact that Islam and the ways of the West, the ways of kufr, of the kuffar, cannot ever be reconciled. There is either Belief - there is either that submission which is Islam - or there is kufr. There is no middle ground; no accommodation with the ways, the thinking, the concepts, of the kuffar, for as Allah Subhanahu wa Ta'ala has revealed, truth has been distinguished from falsehood, and our Way, the Way of Islam, is complete and perfect:

"This day I have perfected your Way of Life for you and completed My Favour upon you and have chosen for you as your Way of Life Al-Islam" 5:3 Interpretation of Meaning

"In the Messenger of Allah you have the perfect example to follow." 33:2 Interpretation of Meaning

How does this fundamental difference in our ways of thinking manifest itself? It manifests itself in our refusal to think of Islam in the terms of the kuffar. It manifests itself in our refusal to compromise with the ways of thinking of the kuffar, manifest as these ways are in their terms and their concepts.

What does this mean, in practical terms? It means we must accept that Islam is incompatible with "democracy", incompatible with the kaffir concept of "the State" and the kaffir division of the world into "nations". It means that there is not and can never be any such thing as Islamic "politics". It means that Islam is not a "religion".

It means that Islam is our Deen - our Way of Life, complete and perfect - and that our Deen is the way of making the Quran and Sunnah manifest in the world. It means that the only division we accept in the world is the division into Believer and Unbeliever; between Dar al-harb and Dar al-Islam. It means that we accept that the Quran and Sunnah can be made manifest, in the world, through Shariah, through Siyasah (the practical application of Quran and Sunnah,

as Ibn Taimiyyah said) - through Bayah to an Ameer who upholds Islam, who implements Islam. It means that the only purpose of Dar al-Islam is to uphold, to propagate, Islam and Islam only.

We do not need "democracy". We do not need "nations". We do not need "governments". We do not need "politics" and "religion" and the artificial, kufr, division the kuffar have made between them. We need only Islam - pure, simple.

"O Muhammad! Allah is sufficient for you and for the Believers, who follow you." 8:64 Interpretation of Meaning

The reality is that the kuffar fear us - they fear the strength that Islam gives us; they fear our purity. Yes, let us not be afraid of using this word - purity. It is because of their fear that the kuffar strive so hard to humiliate us, to have us bow down before them, in person, and bow down before their idols of democracy, of the State, of the Nation. Thus their attempt to humiliate the Mujahideen they have captured and imprisoned - in places like Guantanamo Bay, and Abu Gharib; thus their torture of captured Muslims, and their disrespect for the Quran, and their disrespect for the outward signs of our total submission to Allah Subhanahu wa Ta'ala such as Hijab. Let us always remember what one of the apostate allies of the head of kufr, Amerika, said when a Muslim he was torturing (Benyam Mohammed) asked him "why?". This lackey of the kuffar in his insolence said: "It is to degrade you. So when you leave here, you'll have these scars and you'll never forget. So you'll always fear doing anything but what America wants..." Let us remember this dishonourable apostate bowing down to the kuffar, and the tens of thousands - the hundreds of thousands - like him in Iraq, Afghanistan, Egypt, the Land of the Two Holy Places, and elsewhere, and let us remember our duty of Al-wala wal-bara.

"It is only the Shaitan who causes you to fear his awliyaa [supporters and friends]. Do not fear them; rather, fear Me, if you are indeed of the Believers." 3:175 Interpretation of Meaning

"The Jews and Nazarenes will never be satisfied with you until they have changed your way of life." 2: 120 Interpretation of Meaning

Our Way of Islam is the Way that understands wisdom as submission to Allah - this is the true, the Islamic, meaning of wisdom, of knowledge, for us, as Muslims. To fear Allah Subhanahu wa Ta'ala; to know the Signs of Allah Subhanahu wa Ta'ala; to humbly submit to Allah Subhanahu wa Ta'ala, for thereby we can attain the purpose of our lives, here on Earth. This is most perfect, the most important, knowledge of all.

"Among His subjects, it is those that fear Allah who have knowledge." 35:28 Interpretation of Meaning

"And those who have been given knowledge have been given that so that they may know that it (this Quran) is the truth from their Rabb, and that they may believe therein, and that their hearts may submit to it with humility. For, in truth, Allah is the Guide, of those who believe, to the Straight Path." 22:54 Interpretation of Meaning

"And this (Islam and the Quran) is the straight path of your Rabb. For those who take heed of Our clear revelations there shall be that dwelling which is peace (Jannah). 6:126-7 Interpretation of Meaning

Yet the kuffar expect and demand that we praise what they praise; that we follow them and their profane ways. They expect and demand that we change; that we renounce our purity - a purity, a beauty, which arises from Allah Subhanahu wa Ta'ala, and which He gives, should He so wish it, to those of His slaves, who obey, who submit, not only outwardly but in their hearts, in their minds, in the way they think.

Let us therefore make Bayah of Jihad; Bayah of *amr bil ma'roof wa nahy anil munkar*; Bayah of establishing the Khilafah; Bayah of Istishad, so that we may do our duty as Muslims - a duty given to us by Allah Subhanahu wa

Ta'ala - a duty to oppose the kuffar in their kufr; to oppose those who ally themselves with the kufr, and a duty to make our Deen, our Way of Life, triumphant in this world. If we do this duty, we are the ones who will, as Allah Subhanahu wa Ta'ala, says, achieve success:

"Do not think that those who are killed in the Way of Allah are dead. Rather, they are alive, fulfilled, and with their Rabb. They rejoice because of what Allah has bestowed upon them in His generosity. They rejoice because of those who have not yet joined them, but have been left behind - that no fear, no grieving should come to them. They rejoice because of the favour that Allah has shown them in His mercy: for no dishonour touched them and Allah always rewards the Believers. Thus for those who heard and answered (the Call of) Allah and His Messenger Muhammad after harm touched them - for those of them who did honourable deeds and feared Allah - there will be the best reward of all." 3: 169-172 Interpretation of Meaning

"Whosoever dies without a bay'ah on his neck dies the death of Jahiliyyah" Shahih Muslim, 20 (Kitaab Al-Imara) 4562

"You who believe! What is wrong with you that you did not rush forth when called [to aid] the Way of Allah? Or is it that you love this earth so much - that you crave its comforts so much - that you forget the next life where such earthly things are revealed for the insignificant comforts they are?" 9: 38 Interpretation of Meaning

"In exchange for their lives and their goods, Allah has given those who believe Paradise. Thus will they fight in Allah's cause, and thus will they kill, and be killed." 9: 111 Interpretation of Meaning

"Allah Tabarak wa'Tala said: "To counter them, use whatever force you can, including steeds of combat, that you might terrify the enemies of Allah who are your enemies." (8:60 Interpretation of Meaning) Therefore, He made terrifying them an obligation for us. Thus anyone who assists them, by supplying them with anything, is not terrifying them - rather, they are assisting them in their insolence and their sin." Ibn Hazm (Rahamullah): Ilam al-Muwaqqin (2/121)

"Jihad is continuous with every group of the Muslims and a person can wage Jihad by himself or with leaders.... Jihad is an act of worship and an obligation that is legislated until the Day of Judgement. Nothing invalidates it." Sheikh Abu Muhammad al-Maqdisi

"We are not fighting for a handful of dirt, nor for some imaginary borders... just as we are not fighting here to replace a Western Taghut, with an Arab Taghut. Rather, our Jihad is noble and honourable and sacred. For we fight to make the Word of Allah, Tabarak wa'tala, supreme and to make the Way of Life entirely for Allah... Anyone who opposes this aim, or stands in the way of this goal is an enemy of ours, and a target of our swords." Sheikh Az-Zarqawi (hafidahullah)

May Allah (Subhanahu wa Ta'ala) protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path.

Abdul-Aziz
12 Rajab 1426

A new beginning: The Wisdom of The Prophet Muhammad

Although it seems a long while ago now, it is just over three years since I converted to Islam. Since my conversion, I admit there have been times of doubt, of questioning.

Yet one thing in particular has always ended my questioning and answered my doubts. This is the wisdom - the supreme practicality - I find in Islam. To me, Islam is simply the best guide to how we should live our lives, both as individuals, and as a community of individuals: it is the most noble way of living I have ever found.

It is not that I personally am without experience of life. For over three decades I pursued many and various ways of living: I have studied most if not all the major religions and philosophies of the world, and in my time have been a Christian monk, a Buddhist, a Taoist, a practitioner of classic Yoga (after Pantanjali) as well as a revolutionary street-activist of the ultra-nationalist kind.

One of the many things which initially drew me to Islam was the wisdom I found in the example of the Prophet Muhammad as recorded in the Sunnah. Before my own conversion to Islam I must admit that I had always regarded myself as intelligent, as I must also admit that I had arrogantly come to believe I had acquired the beginnings of wisdom and an understanding of what was required to create a noble society composed of good people. In particular, I had spent several years considering such ethical questions as *the origin of the good* and had concluded that the good was what was honourable. Indeed, I had begun to construct what I considered to be a new theory of ethics, built upon this concept of honour.

I had also come to believe, over a period of many years, that Western society had become decadent - unethical - as I was often sad (and sometimes angry) at the behaviour of some of my own people, especially their lack of manners, and their pride, manifest as this pride often was in an overwhelming egotism [a failure to be aware of their insignificance compared to Nature, the Cosmos, and God]. In particular, I found the rampant hedonism of the West - and the obsession with sex and self-indulgent pleasure - appalling. Many times I felt as if I did not belong in modern Western society with its hordes of young (and not so young) people intent on "having a good time" by indulging in alcohol and drugs and casual sex, and frequenting places and "parties" where they gyrated and contorted their bodies to loud music, often in an attempt to impress each other.

So it was that I discovered in Islam a more appealing, a more natural, a more honourable, way of life. I marvelled at the sensible Islamic rules governing personal behaviour: for example, the way in which modesty was enjoined for both men and women, and the requirement that men should not be alone with a woman in social or work situations, with a few exceptions which are exactly specified. This requirement removes most causes of temptation, and is astounding in its simplicity and its effectiveness just as it reveals a deep understanding of both human nature (or rather, human weakness) and the unhappiness and distress that such temptation, with its infidelity, its breach of trust, causes.

Islam is full of such insights, such simple rules and recommendations to guide us in our behaviour: rules and recommendations which do indeed make for a simple, peaceful but above all honourable and civilized life. But there is yet more, as I discovered, and as I have remembered every time doubts have arisen.

In particular, there is an acceptance, in Islam, that we can and should be happy, as we can and should be not only joyful but able to enjoy life, provided always that we choose the middle way, and do not go to extremes, and provided always that we give consideration to others. That is, there is no bleak, self-denying, austerity, as there is, for example, in both Christianity and Buddhism.

In brief, there is a quite astounding humanity in Islam: a humanity which has to be experienced to be known. This humanity is evident if one tries to live according to the will of Allah as made real to us by the example of the Prophet Muhammad. It is evident if one lives in, or even visits, an Islamic country. It is evident in the great and noble Islamic civilizations, such as that in Andalusia.

What I understood about Islam - and propelled me toward conversion - and what I always strive to remember about Islam, is that the wisdom so evident in the middle way which is Islam is far, far beyond what I once regarded as my own wisdom, my own understanding, and far beyond the wisdom, the understanding, shown by all the sages, all the religious teachers, all the philosophers, I have studied over a period of thirty or more years.

In truth, I came to believe there is something special here: something divine. That is, that the Way of Islam itself has been divinely given to us. I could not, before my conversion, understand how an ordinary man - the Prophet Muhammad - who could neither

read nor write, could have devised such a noble, such a human, such a perfect, Way.

But there is yet more. This perfect, sublime, civilized, Way has actually been made real. That is, it has formed the basis, the essence, of a society, a civilization where people were able to live as they can and should, as free, noble, honourable, human beings aware of their place in the Cosmos and their duties and obligations to other life, other human beings, and their own Creator.

The first such society was that established by the Prophet Muhammad in Medinah, a society which was itself to form the basis for the Khilafah: for the great, the noble, Islamic civilizations.

So it was that I (Alhamdulillah) converted to Islam, and so it is that I am and remain a Muslim.

Infidels, The West and Al-Islam: Some Terms Explained

Infidels:

The term infidel is a translation for the Arabic *kaffir* (plural *Kuffar*) which is usually taken to mean someone who does not believe in Allah (Subhanahu wa Ta'ala) and the Message of the Prophet Muhammad (salla Allahu 'alayhi wa sallam).

Generally, when speaking of non-believers, the term kaffir is used. However, there are - in my opinion - some occasions when the somewhat stronger translation of infidel or infidels may, or even should, be used. This is when the kuffar in question have shown themselves to be, through their deeds or words or both, to have "overstepped the limits" in their opposition to Islam.

A good example here is George Bush, currently (at the time of writing, 26 Jumaada al-Thaani 1423) the President of the United States. His actions in support of the Zionist occupation of Palestine, in killing Muslims in Afghanistan, in humiliating and imprisoning captured Mujahideen, in supporting corrupt rulers in Muslim countries, in waging a world-wide war against those striving to do their Islamic duty through such things as Jihad, his use of covert operations and "black propaganda" against Muslims (one thinks here, for instance, of the forged videos of Sheikh Osama bin Laden) and his utter hypocrisy, have surely entitled him to be called an infidel.

Thus, in many of my writings I have opted to use the terms infidel and infidels in preference to kaffir and kuffar.

The West:

By the West I mean those modern nations which form most of Europe, the United States, Canada and countries such as Australia, and especially the way of life and so-called "culture" that predominate in these countries.

The way of life of the modern West is essentially derived from the capitalist-consumer ethos with its reliance on usury, while the "culture" of Western societies is the mass culture that has come to dominate the modern world: the "culture" of modern "pop music", advertising, sport, mass entertainment which appeals to the baser instincts (often "sex") and so on. Not without reason, this "culture" has been described as Americanization.

The Western way of life is one of industrialization and the desire for continued economic growth where the Earth, and its peoples, are viewed as resources to be used, or exploited. Part of the ethos of the West is the belief that we human beings are, or can be, masters of our own fate and that there is some kind of ideal society which we can, or should create, or which we should progress toward through making and enforcing laws based on our own political and social ideas.

The way of the modern West is in complete contrast to the Way of Al-Islam. For Islam, what is important is the Will of Allah (Subhanahu wa Ta'ala): for instance, the laws which govern our societies should be Allah's laws, as evident in the Shariah just as our foremost aim should be to do what Allah (Subhanahu wa Ta'ala) has asked us to do, as evident in the Quran and Sunnah, for thus may we enter Paradise. In contrast, for the West, our aim is to achieve happiness, or wealth, or power, or enjoyment, or security, in this life, just as, according to the ethos of the West, our laws can and should be changed with each new change of government whose leaders always assume or believe in their arrogance (and often hypocrisy) they know what is best for the people they govern.

Numinous:

I use this term as a synonym for the sacred. A Sign of Allah Subhanahu wa Ta'ala is numinous - reminding us of Allah Subhanahu wa Ta'ala; reminding us of the beauty, the purity, of Emaan; reminding us of the truth of Islam itself.

Al-Islam:

Correctly understood, Islam is a Deen, a Way of Life, given to us by Allah Subhanahu wa Ta'ala, and, as such, it is complete and perfect. Thus, we should describe this Way as The Submission (Al-Islam) - as Deen Al-Islam.

Furthermore, the submission that is Deen Al-Islam is submission to Allah Subhanahu wa Ta'ala and His Messenger, Muhammad (salla Allahu 'alayhi wa sallam) - that is, it is not to "Islam" as if this "Islam" was some "thing" to to be adhered to or identified with.

Why I Am A Muslim

Several years ago I converted to Islam. There were several things which guided me toward accepting Islam - such as hearing the numinous beauty of the Adhan, the Muslim Call to prayer, or reading parts of the Quran - but the most compelling, and probably deciding factor, was the personal character, and achievements, of the Prophet Muhammad.

The more I discovered about Muhammad, the more I was amazed. Here was a historical figure who seemed unlike any other historical figure I had ever read about. He seemed to not only be able to express the very essence of our humanity, but he also inspired others to live in a human, a civilized, way, and indeed seemed to have inspired and made possible, by his sheer personality, a whole new civilization, with this civilization being truly enlightened.

I was reminded of Mozart's Opera *Die Entführung aus dem Serail* where, at the very end in the judgement scene, the humanity of Islam shines forth, as it did during the Muslim conquest of Spain where reasoned argument and the scientific method were upheld as ideals and put into practice.

I vaguely knew, before I began my study of Islam, how the manuscripts of Greek works such as those of Sophocles only survived due to Islamic scholars, but I was astounded to find how great the scholarly and scientific debt to Islam was. Thus I came to understand how, for Muslims, the pursuit of knowledge is a duty.

Where the Greeks - whom I greatly admired - thought logically about the world, and the cosmos, the early Muslims actually began to investigate the world and the cosmos in a systematic, reasoned, scientific, way. In fact, it is probably true to say that the scientific method itself began with Islam. There are more verses in the Quran relating to seeking knowledge of the world, of Nature, of the cosmos, than there are about prayer, and indeed, the Quran exhorts us to reason, to seek to know, to discover things for ourselves because thereby we will come to see, to understand, the order, the purpose, of Nature, of the world, of the cosmos. In brief, we will come to know the Creator of all these things.

In my study of Islam I read that Muslims believed that the Quran was a miracle: a proof of the truth of Islam. Unable then to read Arabic, I had to rely on translations, but even these conveyed a sense of something special. Could the Quran really be the work of Muhammad? His thoughts, his "philosophy", his "teachings"?

Years ago, I had read the works of many philosophers, ancient and modern,

>from Lao Tzu, Confucius, Buddha, Plato, Pantanjali to Descartes and beyond,

as I had read the Christian Bible and many other avowedly religious works. Indeed, for a while I had been a Christian monk.

The more I read of the Quran, of the Sunnah (the recorded sayings of Muhammad), of the life of Muhammad himself, the more I came to realize that Muhammad, the mortal, - As-Sadiq (the truthful one) as he was often called - was the perfect example to follow, just as I came to the conclusion that there was something about his life, his character, his achievements, which defied ordinary explanation. Beginning with nothing - no education, no advantages whatsoever - this one man had truly revolutionized the world in a positive and lasting way. And almost one and half thousand years after his death, millions upon millions of people were still being inspired by his example, still converting to the faith he revealed. And what particularly impressed me was that what he taught - the very words of prayer, of the Quran itself - were the same now, as then. How could this be?

I was forced to conclude that Muhammad was either: (1) the most remarkable, accomplished, human being who had ever lived whose achievements, whose philosophy, whose teachings, whose personal character, far surpassed those of all other teachers, philosophers and reformers; or (2) in truth someone who was inspired by something "not of this Earth" (that is, God).

The conclusion I finally accepted was that Muhammad was both of these: that his sublime, numinous, civilized teachings were and must be divinely inspired. There was simply no other explanation. For me, the life, the achievements, of Muhammad himself were a miracle.

So it was that I accepted that there was no God but the one God, Allah, and that Muhammad was the Prophet and Messenger of Allah. That is, I became a Muslim.

The Right Path in the Midst of Confusion

For over a year after my conversion, I was happy in my new found faith. There were many new things to learn; many people to meet; many discussions to be part of. There were no doubts, and I really felt myself to be a Muslim. My first Ramadan came and went, and I was much like one of the modern "charismatic" sect of Christianity: happy, pleased with myself, eager to share my faith, my joy, with others, and sometimes tiresome and annoying to those who did not believe in God..... A sort of "happy religious fanatic" of the evangelical kind.

This euphoria of conversion did not last. I had stopped questioning; stopped questing after understanding. I realized how little I knew about Islam; that

perhaps faith alone is not enough when faced with the problems of the modern world, with the materialistic Western society I lived in and had been part of for decades. Why was this society as it was? What could and should be done to make it more human, more civilized?

Every day, it seemed, I experienced in some way either directly or via modern means of communication such as the television, the effects of such a modern materialistic society, with its arrogant, ill-mannered, disrespectful, sex-pleasure-and-money-obsessed individuals.

There followed a period of re-assessment; of further and deeper investigation of Islam, with this investigation conducted in what I can only describe as an unemotional, logical, way. Everything was examined; considered. The very foundations of my new faith were scrutinized.

This period was, in hindsight, very rewarding, for I slowly came to realize - like the light of dawn spreading to reveal what the monochrome dimness of night had hidden - how much we need to be guided and how much we need an awareness of God. In particular I realized that Islam is a true middle way, rejecting as it does all forms of extremism in both belief and behaviour.

In brief, I began to appreciate and understand the true humanity of Islam and why, because of this, Islam was so important for this modern materialistic world of the "ego society" where individuals have lost or never had an awareness of anything beyond their own desires, their own feelings, their own dreams: where there was little or no perspective beyond the life of the individual, and little or no respect for the numinous, for the sacred: for God.

We need to know, to feel, to understand, that we will one day be held accountable for what we do, what we say: that one day we will be judged.

For, without a belief in, and knowledge of, God - without a belief in God's judgement of us - we can be and often are, arrogant, disrespectful of others, ill-mannered, brutish and uncivilized. We need, and indeed must have, morals: some kind of ethical guidance, for otherwise there is barbarism, cruelty, inhumanity. We must appeal to something eternal which is far, far beyond our own feelings, our own thoughts, our own human-made ideas, for otherwise we can and will go astray, mistaking our own limited, fallible, feelings and ideas for truth, for justice, for right, and so - despite our possible good intentions - doing and enjoining what is wrong, hurtful, disrespectful and inhuman. We can and will be able to make excuses for our failings, for our bad, inhuman, feelings, thoughts and ideas. We can and will be lacking in discipline, and unable or unwilling to restrain ourselves.

Among all such fallible changing things, Islam remains firm; steady; the

same now as it was at the time of the Prophet in Medina. Among the turmoil, the change, the strife, the divine path of Islam stands out, safeguarding and leading us to the numinous, the sacred, the eternal: to God.

I am and remain a Muslim because I believe and accept that Muhammad revealed the most civilized guide to living ever known: that he revealed to us the right way to live our lives, and that only by following this path can we attain true freedom. I came to understand how and why Islam liberates us: for it is because Muslims submit wholly to God.

That is, Islam liberates us because it makes us into what we truly are, a creation of the Creator, placing us where we really belong: among Nature, on this planet, in a solar system within a galaxy teeming with billions upon billions of galaxies which we cannot control or shape with our fallible ideas. We cannot create a planet, as we cannot bring life to that planet.

In brief, Islam provides us with a truthful, a rational, perspective: with the cosmic perspective we need to lead good, just, honourable, moral, civilized lives, and which can create - and has created - good, just, honourable, moral, civilized societies for people to live in: in fact, a perspective which has created the most civilized, free, societies ever known.

I am reminded of a saying of Ali Ibn Abu Talib, Muhammad's son-in-law:

"Some people submit to Allah out of desire for reward: that, surely, is the submission of traders. Other people submit to Allah out of fear, and that, surely, is the submission of slaves. Yet another group submit to Allah out of gratefulness, and this, most certainly, is the submission of free human beings." (Source: Nahjul Balagha, Saying 237)

Tolerance, Hatred and Deen Al-Islam - A Question of Balance

Tolerance, and hatred, are both part of Deen Al-Islam, for Deen Al-Islam is the Way of honour - the way of natural balance. That is, it is the true middle way where tolerance is seen as a virtue to be cultivated: part of Abab Al-Islam, of the culture of Islam.

Allah Subhanahu wa Ta'ala says:

"You should strive toward forgiveness, seek what is honourable and distance yourself from the ones of Jahiliyyah." 7:199 Interpretation of Meaning

"Be forgiving and generous, for would you not seek Allah's forgiveness for yourself? For Allah is indeed The Most Merciful: He Who Often Forgives." 24:22 Interpretation of Meaning

The wisdom of Deen Al-Islam - its humanity - is evident in the truth that genuine tolerance, forgiveness and generosity of spirit is based upon respect and is not unconditional. Thus, we are not expected to be tolerant, for instance, of bullies: we are not expected to bow down before them, to give in to them, just as we are not expected, as Muslims, to tolerate what has been specifically forbidden by Allah Subhanahu wa Ta'ala. The human thing to do when faced with a bully - the noble, the honourable thing to do - is to fight: to stand up to the bully or bullies even though they may be stronger than us, outnumber us, and even though we might be injured or even killed if we do fight. As Muslims, we strive to do the right thing, placing our trust solely in Allah Subhanahu wa Ta'ala and remembering that, as Allah Subhanahu wa Ta'ala says:

"Every soul shall taste death. We shall try you in good and bad ordeals, and to the Unity you shall return." 21:35 Interpretation of Meaning

"What your heart desires and your eyes delight in will be there in that Garden of Paradise you can inherit through your deeds in your life in this world." 43:71-72 Interpretation of Meaning

Yet, if we have the upper hand - if we fight, and win - we can, and should be, inclined toward generosity, toward forgiveness and forgetting, for this is the honourable, the noble, the Muslim, thing to do, as many Ahadith make clear, such was the nobility of our beloved Prophet (salla Allahu 'alayhi wa sallam); a nobility so clearly evident when he, having routed his enemies, re-entered Makkah after years of fighting, following much abuse and many tribulations - for he forgave his enemies, granting them amnesty.

However, he did make a few exceptions. That is, there were a few people who had gone so far beyond the limits that their behaviour could not excused. These included the female servants of Abd Allah ibn Khat'l who were killed by order of the Prophet (salla Allahu 'alayhi wa sallam) [Refer to Ibn Taymiyyah: Al-Saarim al-Maslool.]

The Dishonour of the Kuffar:

The kuffar, in the abject arrogance, often talk and write about us, as Muslims, "preaching hate and intolerance" while portraying themselves as tolerant, civilized people, and while portraying the ways of the West as "superior" to Deen Al-Islam. Thus do they castigate us for getting annoyed, even angry, sometimes with them and their kaffir ways - and demand that the "full force of the law" be used to silence us, and/or imprison us. Many of the kuffar go further and demand that we be "re-educated" until we accept their ways, or at the very least until we accept the tame, "non-political", version of the so-called Islamic religion which they and their apostate and "moderate" lackeys and allies have manufactured for us - which manufactured religion does away with practical Jihad and with Al-wala wal-bara: with our dislike (even hatred) of kufr and our dislike (even hatred) of those who demean and disrespect Deen Al-Islam

and our beloved Prophet, Muhammad (salla Allahu 'alayhi wa sallam).

"The testimony of Shahadah, there is no god but Allah, requires you to love only for the sake of Allah, to hate only for the sake of Allah, to ally yourself only for the sake of Allah, to declare enmity only for the sake of Allah; it requires you to love what Allah loves and to hate what Allah hates." Ibn Tammaya, al-Ihtijaj bil-Qadar, 62

However, what the arrogant and hypocritical kuffar who make such demands seem to have forgotten is that we have not invaded and occupied their lands, nor killed hundreds of thousands of their people; nor tortured and imprisoned tens upon tens of thousands of them, year after year after year. For that is what they have done to us, for over a century - interfered in our affairs; invaded and occupied our lands; manufactured Taghut "nations" with borders determined by them (as in Iraq, Syria, Lebanon); killed hundreds upon hundreds of thousands of Muslims, through their invasions, occupations of our lands; and tortured, humiliated and imprisoned thousands upon thousands upon thousands of our brothers and sisters, year after year - from Algeria to Al Shaams, and from Sheeshan to Afghanistan.

Let us also not forget that the West - through its own wars, civil wars, occupations and invasions - has, in the last hundred years alone, killed some 160 million people (many of them their own people). Let us not forget how the West slaughtered 140,000 people in just one day and then slaughtered another 74,000 people only a few days later on 29 Shaban 1364 AH (1945 CE) - or how they burnt at least 35,000 people to death in Dresden, and how they refined their technique of dropping bombs on people, so that now they can use "precision bombs" which only kill a few dozen or so people (women and children included) at one time, as they did at Sultanpur Mosque in Jalalabad when 17 were killed, or at the village of Chowkar-Karez where 19 were killed, or at Charikar where at least 30 died. Let us not forget that the new kaffir technique of precision bombs and missiles killed an estimated 3,700 non-combatants in less than three months in Afghanistan in 1422 AH (2001 CE). How many more Muslims have they killed there since then, and during and since their invasion of Iraq? Ten thousand? Twenty thousand? More?

Let us not forget the deceit, the lies, of the kuffar - who are the most skilled at lies, deception and hypocrisy, like Shaitan. Let us remember how the British treated thousands of people in Kenya during their so-called Mau-Mau emergency - by beating them, and torturing them, and then lied about this, for decade upon decade. Let us remember how the Americans treated Muslims in Abu Ghraib, and how they lied about it, and denied their torture until they could no longer deny the truth and instead went into "damage limitation mode" by denying any government involvement. Let us remember how the Americans denied, and lied about, rendition flights, and covered them up. Let us remember how they lied about the killing of Saif Ra'ad Ali Said al-Azawi in the al-Slaikh neighbourhood of Baghdad, and how they lied about the killing of Uday Ahmad Mustafa, also in Baghdad. Let us remember their lies about dozens of similar killings, and their lies regarding their use of phosphorus bombs in Fallujah. Let us remember how they lied about Iraqi "weapons of mass destruction" as a pretext for their invasion of another Muslim land.

Let us remember their quite recent imperialist words about dealing with Muslims and "natives":

"The Pentagon's doctrine for psychological operations specifically contemplates actions to convey and (or) deny selected information and indicators to foreign audiences to influence their emotions, motives, and objective reasoning. ... In various ways, perception management combines truth projection, operations security, cover, and deception, and psyops." (Taken from U.S. Defense Department's Information Operations Roadmap, a document approved by Donald Rumsfeld.)

Let us not forget the corruption, the lies, the "spin", the propaganda, the deceit, the deception, that lies at the heart of every Western government, and which Western politicians display again and again. Deception, deceit, denial, media manipulation, lies, have become a way of life for the governments of the West.

Thus, we are not dealing with honourable people here - we are dealing with people who cannot be trusted; with bullies,

who threaten, manipulate, and who use force to get their own way. We are dealing with Jahiloon - with the ones of Jahiliyyah.

What, then, are we to do when faced with such dishonourable, arrogant, ignorant, bullies? We have tried, for decades, to deal with them in a noble way - but they have shown themselves to have gone far beyond the limits set by tolerance.

Dealing with the Kuffar:

Allah Subhanahu wa Ta'ala says:

"Allah does not forbid you from treating honourably those who do not act against you because of your Deen, or who have not driven you from your dwellings, for Allah loves those who act with honour. But Allah forbids you from treating with respect, or befriending, those who act against you because of your Deen, or have driven you from your dwellings or aided others to do this - for those of you who do this are without honour." 60: 8-9 Interpretation of Meaning

The kuffar have surely acted against us: they have invaded our lands; they have imprisoned our brothers and sisters in their tens of thousands. They have killed so many Muslims that no one knows the exact figure. They have set up governments of occupation in our lands, and apostate, lackey, governments which act in their name and according to their kaffir agenda. They - and they apostate lackeys and allies - have driven us, our brothers and sisters, from our homes, our dwellings. They have acted against our Deen - and seek to change it, having manufactured their own version which they insist we accept. Thus have they acted, as Allah Subhanahu wa Ta'ala says, without honour. Therefore we can neither befriend them, or treat them with respect - we most certainly cannot ally ourselves with them, against our brothers and sisters, as some Muslims have done.

Our dignity, our honour, derive from Deen Al-Islam, from Allah Subhanahu wa Ta'ala alone, for as Allah Subhanahu wa Ta'ala says:

"Those who seek dignity and honour should know that they derive from Allah (alone)." 35:10
Interpretation of Meaning

Our dignity, our honour, do not derive from the kuffar - from their laws, from their way of life, from accepting them as friends, from obeying them or allowing ourselves to be ruled over or commanded by them. To accept these dishonourable people as friends, now: to have them command us, to obey them, to respect them, is dishonourable.

Our duty as Muslims is clearly to distance ourselves from the ones of Jahiliyyah, the ones who are intent on changing Deen Al-Islam. Allah Subhanahu wa Ta'ala says:

"The Jews and Nazarenes will never be satisfied with you until they have changed your way of life." 2: 120 Interpretation of Meaning

"They long for you to disbelieve even as they disbelieve, so that you may be the same (as them) so do not choose friends from among them until they accept the way of Allah." 4:89 Interpretation of Meaning

Certainly, our duty, as Muslims, is clearly not to join or support their oppressive Institutions, and organizations, and Armed Forces and Police, dedicated to their Tawagheet, to their idols of democracy and divisive, separate, manufactured "nations", to their manufactured, fallible laws, and to their fallible, ignorant, dishonourable, kaffir, concepts of "peace" and "justice". To do such things is surely to disobey Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam) - for it is taking the dishonourable bullies, the ones of Jahiliyyah, as friends and allies. Allah Subhanahu wa Ta'ala says:

"You will not find any people who believe in Allah and the Last Day, making friendship with and loving

those who oppose Allah and His Messenger (salla Allahu 'alayhi wa sallam), even if they are their fathers or their sons or their kin-folk..." 58:22 Interpretation of Meaning

"Do not follow anyone except he who adheres to your Way of Life." 3:73 Interpretation of Meaning

Our duty is clear: be honourable, and so defend our brothers and sisters from the bullies; undertake Jihad Fee Sabillah to reclaim our lands, to exalt the Word of Allah Subhanahu wa Ta'ala and establish the rule of Allah Subhanahu wa Ta'ala and defend Deen Al-Islam by resisting those who seek to imitate the kuffar and who seek to impose the false, tame, so-called moderate "Islam" upon us.

As Allah Subhanahu wa Ta'ala says:

"Be loyal and do your duty to Allah; fear Him and always speak with honour. He will direct you to do honourable deeds and will forgive your mis-deeds. And whosoever obeys Allah and His Messenger will achieve the greatest achievement of all." 33:70-71 Interpretation of Meaning

"The believers are as one family." 49:10 Interpretation of Meaning

Let us be as the brave, honourable, human, Mujahideen have been before us, generation after generation, so that tears flow from our eyes when we remember the suffering of our brothers and sisters at the hands of the kuffar and their lackeys. Tears flow from our eyes when we hear - when we remember - the du'a of our brother held and tortured in the torture camps of that lackey of the kuffar, Gul Agha:

"Allahumma! Ya Rabbi! Our one and only reason for coming here was to exalt Your word, to fight against the people who are killing the ones who say "La ilaaha illallaah". Allahumma! Make this torture easy for us to bear. Allahumma! Do not let any of our brothers or sisters taste [the bitterness of] this torture. Allahumma! We know that gaining Jannah is not easy, but Ya Allah we are weak, we are weak! Ya Rabbi azza wajal."

Hiya Maytatun Waahidah, Fal Takun Fee Sabelillah.

Abdul-Aziz

Concerning Al Aqd Al Amaan: Covenants of Security

Introduction:

The following text is taken from a discussion, between myself and another brother, on a Muslim Internet forum, and deals with *Aqd Al Amaan* - the covenant of security - which Muslims may, or may not, have with the kuffar while those Muslims reside or live in the lands of the kuffar. [See Footnote (1) below.]

Regarding this important topic, the questions that need to be asked and answered are: what is the exact nature of the covenant that we may have with the kuffar if we reside or enter the lands of the kuffar, and what are the conditions that nullify or may nullify this covenant?

It has been claimed, by some Muslims, that there exists what they call an "implicit" covenant which is made between a Muslim and the kuffar (or, more especially, with the kaffir authorities) when a Muslim obtains a Visa to enter or reside in the lands of the kuffar. Some other Muslims, myself included, incline toward the view that this is mistaken - and that for there to be a covenant, an agreement in the Shariah sense, there must be a verbal or written agreement between individuals. That is, that the conditions, and terms, are known to both parties - or at least they have agreed something, in person.

In addition, it has been claimed that those Muslims residing in the lands of the kuffar have an implicit covenant with the kuffar by virtue of the fact that the kuffar (or, more especially, the kaffir authorities) allow Muslims the so-called "freedom" and the "protection" accorded to kaffir citizens. Again, some other Muslims, myself included, incline toward the view that this is mistaken. I, in particular, take exception to the use of kaffir terms such as "freedom" - which terms I consider are meaningless for a Muslim, and which terms are kaffir names for their Tawagheet. (See, for example, [The Revival of Aql](#) and [The Kaffir Error of Freedom](#).)

However, there is no dispute that if we Muslims have a covenant, it must be honoured, for there are Ahadith which stress the importance of honouring a covenant, such as Abu Dawud (4423) and as Allah Subhanahu wa Ta'ala says:

"You who believe, honour your covenants." 5: 1 Interpretation of Meaning

Furthermore, no covenant or treaty can be unconditional because that is unfair, and goes against honour, for as Allah Subhanahu wa Ta'ala says :

"Allah loves those who are honourable in their duty: therefore honour your obligations with those of the Mushrikeen with whom you have a treaty - provided they have not supported anyone against you nor themselves have violated it." 9:4 Interpretation of Meaning

In addition, it should be understood that even if there is a covenant of security, it does not mean that we have to obey the laws of the kuffar if by obeying these laws we are doing what is haram. If the kuffar try to force us to do this, by for example making laws that make it an offence for us to do what is halal, then they are acting dishonourably, and against the principle of the covenant itself.

Furthermore, if we assume that there is such a covenant for Muslims residing in the lands of the kuffar, does that mean that we as individual Muslims have to accept whatever the kuffar do to our brothers and sisters, in the lands of the kuffar or elsewhere? That is - as some claim - that such an "implicit" covenant is only abrogated (broken) when we, as an individual, are attacked, or dishonoured, in person, by the kuffar.

Thus, do we have to allow the kuffar to do what they want, such as imprison our brothers and sisters for being Muslims, for wanting to participate in Jihad, for upholding Al-wala wal-bara? Does this "implicit" covenant which some claim we have the the kuffar allow the kuffar to continuously insult our Deen or our Prophet (salla Allahu 'alayhi

wa sallam)?

Yet it is known and accepted that whoever insults our Deen and our Prophet (salla Allahu 'alayhi wa sallam) - be they Muslim or kaffir - has overstepped the limits of behaviour and become insolent and arrogant. Allah Subhanahu wa Ta'ala says:

"And there shall be no blame for those who take revenge after they have suffered injustice. The way (of blame) is only for those rebellious ones who oppress others and who insolently walk on the earth: for these there will be a painful torment indeed." 42: 41-42 Interpretation of Meaning

"Allah does not forbid you from treating honourably those who do not act against you because of your Deen, or who have not driven you from your dwellings, for Allah loves those who act with honour. But Allah forbids you from treating with respect, or befriending, those who act against you because of your Deen, or have driven you from your dwellings or aided others to do this - for those of you who do this are without honour." 60: 8-9 Interpretation of Meaning

In this respect, there is the example of Ka'b bin Al-Ashraf, who was not a Muslim, mentioned by Bukhari, by Sheikh ul-Islam ibn Taymayyah (Rahimullah) in *as-Saarim al-Maslool* and by ibn Qayyim Al-Jawziyya (Rahimullah) in his Tafsir (9:12). This person was killed, by Muhammed bin Maslama, and others, for demeaning and insulting the Prophet and our Deen. As Sheikh ul-Islam ibn Taymayyah (Rahimullah) says:

"It was not permissible to kill him just because of his disbelief, for the agreement of amnesty protects the harbi's blood...but they killed him because of his continuous attacks and harm against Allah and His Messenger, and if it becomes permissible to kill someone on this basis, then his blood does not have sanctity by a agreement of amnesty or covenant." (as-Saarim al-Maslool 2, 179)

"The first obligation after Eeman is the repulsion of the enemy who demeans and insults our Way of Life and who interferes in our affairs." (Refer to *Al Ikhtiyaraat Al Fuqaha*, and Fatawa Kubra 4, 608)

Furthermore, there is the example of the female servants of Abd Allah ibn Khat'l who were killed by order of the Prophet (salla Allahu 'alayhi wa sallam) - refer to Sheikh ul-Islam Ibn Taymiyyah (Rahimullah): *Al-Saarim al-Maslool* - and the killing of Duraid ibn Al-Simma, who supported the enemy of the Muslims (refer to *Al-Tamhid*, 16:142).

Thus, we are led to ask questions such as: what, according to Deen Al-Islam, was the wrong of our brother Babar Ahmad, who was arrested by the kuffar, beaten, insulted, and who has been imprisoned by the kuffar for over two years? What, according to Deen Al-Islam, was the wrong of our brothers who were arrested and are now in prison for demonstrating against those who has insulted our beloved Prophet (salla Allahu 'alayhi wa sallam)? What was the wrong, according to Deen Al-Islam, of our sister in Dewsbury who was suspended from her job for refusing to remove her veil?

We have to ask: what do the actions of a kaffir like John Reid mean when he asks Muslims to spy on their brothers and sisters and pass information to the kuffar? What do the actions of a kaffir like Ruth Kelly mean when she and other officials like her reward with money and honours those Muslims who ally themselves with the kuffar against their brothers and sisters, and who imitate the kuffar by accepting the values of the kuffar, in clear defiance of Shariah?

We have to ask: what do the actions of the kuffar, in Afghanistan and Iraq, prove? For they have invaded and

occupied Muslim lands; and they have insulted, humiliated, killed and imprisoned our brothers and sisters. In many instances, the kuffar there and elsewhere have tortured our brothers and sisters and insulted our Deen and our beloved Prophet (salla Allahu 'alayhi wa sallam).

We have to ask: what do all these things, and the other things like them, mean for Muslims, residing in Dar al-Harb? Do we accept that the kuffar are at war with the Muslims who refuse to imitate the kuffar, and who refuse to abandon Deen Al-Islam for the ways and values of the kuffar? Or do we accept that the kuffar are only at war with "Muslim extremists" who do not, according to the kuffar "represent Islam"? Do we agree with the kuffar that the moderate "Islam" the kuffar and their apostate lackeys have manufactured is right, and that we have a duty to meekly live in Dar al-Harb, and obey the kuffar and spy on our brothers and sisters, and let the kuffar invade our lands, and imprison, insult and torture and kill our brothers and sisters? Do we have a duty to accept what the kuffar say, and allow anyone to insult or Deen, insult our beloved Prophet (salla Allahu 'alayhi wa sallam), and let them interfere in our affairs? Do we have any honourable duty at all toward our brothers and sisters? Or only the duty that the kuffar will allow us to do while they are free to do what they want, anywhere in the world?

Are we secure in the lands of Dar al-Harb? Can we now live according to Deen Al-Islam - or must we live according to how the kuffar say we must live? Also, if there was a covenant between us and the kuffar, have the kuffar broken this by what they have done and are doing: by their treachery, their dishonour, their deceit, their actions toward us? Allah Subhanahu wa Ta'ala says:

"If you expect dishonesty from any people, throw back their covenant at them, for Allah dislikes dishonesty." 8: 58 Interpretation of Meaning

Thus, we have to ask: even if it is assumed for the sake of argument that there is such a covenant between Muslims, who reside the lands of the kuffar, and the kuffar, then we surely we cannot continue to honour a covenant if the kuffar themselves do not honour it?

Extracts From A Debate Regarding the Covenant of Security

QUOTE

the fact is that the Muslims living in the UK are generally in a state of security. Those who do not have that security have no covenant but that does not affect the individual covenant of the rest of the Muslims.

(Abdul-Aziz reply:) Assalam Alaikum

Are we really living in a state of security? We live in a condition of surveillance, where our movements, our communications, are monitored, and where we have to be careful what we do, say or write lest we attract the displeasure of the kuffar who will arrest us.

For many Muslims in a place like Britain, there is a fear of being the object of a "dawn-raid". I asked - what was the error, according to Deen Al-Islam - of our brother Barbar Ahmad? What was the error of our brothers who demonstrated against those who insulted the Prophet (salla Allahu 'alayhi wa sallam)? Do we have to wait until we are arrested to say that a covenant no longer exists?

You write of our obligations regarding the covenant, but what about the obligations of the kuffar? As I mentioned, we must honour a covenant, if one exists - but we surely cannot continue to honour this if the kuffar do not honour this.

Are we obliged to honour something that they themselves are unaware of, or do not concern themselves with, or do not honour even if they are aware of this?

It seems as if some are inclining toward the view that we have an individual covenant with the kuffar by virtue of residence or a Visa - even though the kuffar are not aware of this covenant and we have not spoken to any kaffir about this or obtained their personal pledge to honour this covenant - which covenant we have to honour, until such a time as the kuffar directly attack us, as an individual, or arrest us. Which amounts to saying that we have obligations, but the kuffar have little or none, and do not have to know about this covenant or give us, on an individual basis, any pledge to honour this covenant.

the covenant IS individual contract and is binding even if it was a customary covenant, the ulemaa of the salaf spoke about a covenant being binding even if all they said was "welcome", without to detail a pledge to honour the covenant explicitly.

Akhi,

The important point is that any covenant (agreement) has two parties. How can there be an agreement where one party, the Muslim, has to abide by certain conditions, and where the other party, the kuffar, do not have to abide by anything or do not even have to know that there is such an unstated, implied, agreement?

There has to be some terms which the other side, the other party, have to accept, or are deemed to have accepted, by the Muslims. If these terms are violated, then the agreement, the covenant, is no longer valid.

As stated by Sheikh Hummoud bin Uqla al-Shu'aybi (Rahimullah): "Treaties and covenants necessitate that both parties comply [with them]. And if they do not so comply, then they are broken." (Clarification of What Occurred in Amerika)

The question therefore arises as to what are the terms of such implied, unacknowledged (by the kuffar) agreements which we are deemed to have, on an individual basis, with the kuffar through residence or entry into their lands?

If we know these terms, then we know when the kuffar have broken these individual covenants/agreements.

the terms are that neither party will violate the others sanctity in any life or wealth. indeed if the kuffar betray your covenant then it is invalidated and you are no longer bound by it but if they give release you and give you security again after that, then it is binding upon you, that is what was mentioned by Imam Shafi'i, ibn Hazm, Imam Ahmed, Qadi Iyaad, Imam Shaybaani etc.

The covenant of a muslim entering the lands of the kuffar is an individual one and will not be violated by fighting between those kuffar and OTHER people, that was mentioned by imam Shafi'i in Kitab ul Umm and these matters are agreed upon.

the reality in the UK may be that large sections of the community are in fitnah and have no covenant, but if they affirm a new covenant (even customary one which is also agreed upon), then it is binding upon them.

Jazakallahu khayran for the reply.

However, my question still remains as to the nature of the covenant - it is surely impossible to have an agreement, a covenant, between two parties when one party is not aware of such an agreement and no terms for such an agreement have been agreed between the two parties.

That is, for there to be any agreement, any covenant, there must be consent between the two parties - if there is not, then by definition it is not an agreement, not a covenant.

As I stated, you cannot have an agreement, a covenant, between two people if one of these people does not even know about the agreement and has not given their assent to it.

You cannot have an implied agreement - an implied covenant - of which the kuffar are unaware, but which the Muslims have to abide by. This seems to be the view that some Muslims are inclining toward.

Allah Subhanahu wa Ta'ala says:

“If they break their oaths after their covenant, and attack your Deen, then fight them for you are no longer bound by your covenant.” 9:12 Interpretation of meaning

Allah Subhanahu wa Ta'ala clearly states that here that a covenant means an oath - that is, people have personally pledged to abide by an agreement. There are many more such examples which could be given as to the nature of a covenant.

Thus, when speaking or writing about an agreement, a covenant, we are surely speaking and writing about two parties giving their assent to such an agreement. We are not - or rather should not - be speaking and writing about assuming the kuffar have given their assent to something they do not even know about on the personal level.

it is not unknown to the kuffar, the fact that they allow you to enter without to attack you or take your wealth, they have agreed to live beside you without fighting you. If you betray that, it is ghadr whether or not there is an explicit covenant.

Akhi,

This is the important issue - you are re-stating the assumption that has been made by someone that there is an implicit, unspoken, agreement (covenant) with the kuffar in such circumstances.

I incline toward the view that this is incorrect because a covenant by its very nature means an explicit agreement which is made between two people (Muslim and kaffir) or between two parties, one of whom represents the Muslims, or some Muslims, and one of whom is some representative of the kuffar. An explicit agreement means that the terms and conditions are known to, and accepted by, both parties. They can be spoken or written, or both - but they have to be known, understood and accepted, by both parties, for there to be covenant in the first place.

You are stating that in the assumed implicit agreement, the kuffar do not make known the terms and conditions. So how can they be agreed to by a Muslim? Also, you are stating that the kuffar do not necessarily know about the agreement - so how can we make an agreement with someone who does not know we are making an agreement?

Consider the example of obtaining and using a Visa to enter the lands of the kuffar. It has been suggested that this is an acceptance of a covenant of security between us and the kuffar. How can that be when we do not know the conditions of this covenant, and when there is no kaffir to whom we can give our agreement in person and who can give their agreement on behalf of the kuffar?

Allah Subhanahu wa Ta'ala says many times that a covenant and an oath go together - as ibn Kathir makes quite clear in his Tafsir (16:91). Therefore we can surely conclude that a covenant by its very nature is an explicit agreement, not an implied one, and certainly not one which the kuffar do not know about or which does not give the kuffar any obligations at all.

A covenant means that both sides have duties and obligations - such an implicit covenant as has been suggested means we have duties and obligations and the kuffar have none.

All the evidences you gave can be related to such explicit covenants as I have outlined.

There is also the issue - which has not been addressed so far - of what constituted the breaking of a covenant we might have with the kuffar. Let us suppose we do have such a covenant, for whatever reason and by whatever means. What do the kuffar have to do to violate that covenant? Do they have to arrest us? Attack us, in person? Or do they violate it when they abuse Deen Al-Islam and insult the Prophet (salla Allahu 'alayhi wa sallam) or when they imprison our

brothers and sisters; invade our lands, and kill our brothers and sisters? Do we have an obligation to defend Deen Al-Islam, our lands, and our brothers and sisters?

It is well-known for instance that as Sheikh ul-Islam ibn Taymayyah (Rahimullah) said in relation to Ka'b bin Al-Ashraf : "It was not permissible to kill him just because of his disbelief, for the agreement of amnesty protects the harbi's blood...but they killed him because of his continuous attacks and harm against Allah and His Messenger, and if it becomes permissible to kill someone on this basis, then his blood does not have sanctity by a agreement of amnesty or covenant." (as-Saarim al-Maslool 2, 179)

This can and has been taken to mean that there is no 'aqd amaan for the person who insults the Prophet (salla Allahu 'alayhi wa sallam) be they kaffir or Muslim. The same principle applies to the kuffar who invade our lands - by that action they violate whatever covenant exists.

That is, even though we may have an individual covenant, the generality of dishonour, treachery and abuse by the kuffar can nullify that covenant, for Allah Subhanahu wa Ta'ala says:

"If you expect dishonesty from any people, throw back their covenant at them, for Allah dislikes dishonesty." 8: 58
Interpretation of Meaning

that is the explicit covenant, we are agreed about that. but the existence of an implicit one in the shari'ah is agreed upon among the ulemaa of the salaf, call it a different name if you like but it still exists.

Akhi, the fundamental fact remains - there cannot be an assumed implicit covenant which does not involve a spoken or written agreement between the two parties involved.

We cannot and should not assume that there is any covenant - there is only a covenant, an agreement, if there is or has been an open agreement made between two individuals. That is, that the two individuals know there is an agreement and the terms and conditions of that agreement have been made clear and explicit. There has to be some exchange of words - something said, or written, or both. This a fundamental principle of Shariah.

Shariah does not deal with assumptions, or presumptions. It deals only with what is said or done or both. This makes it quite different from - and superior to - the manufactured law of the kuffar, which deals in abstractions and assumptions. Thus, there is not any such thing in Shariah as "intent" or "inciting" - features of modern kaffir laws. This is clear if we consider, for example, a fundamental text such as Al-Muwatta by Malik ibn Anas al-Asbahi or Kitab al-Mabsut by Shams al-Din al-Sarakhsi. The fundamental principles were upheld until the fall of the Ottoman Khilafah, where there was an attempt to codify the principles relating to "civil law" in a way similar to law canons of the kuffar, in "Majallah al-Ahkam i-Adilya".

Furthermore, and importantly, Shariah deals with individuals - with disputes or agreements between individuals. An individual must make a case against another individual - there is no such thing as some "State official" or some "State-appointed organization" who or which bring some prosecution in "the name of some State or in the anem of some government". Transgression in Shariah is against an individual, or against Allah Subhanahu wa Ta'ala - it involves in going beyond the limits, the bounds (hudood) that Allah Subhanahu wa Ta'ala has set. This also makes it very different from - and superior to - kaffir so-called "justice". Shariah is human, honourable and thus civilized, whereas the abstract laws of the kuffar are not.

The adillah you refer to in this matter concern such open and direct agreements.

QUOTE

second of all, the kuffar are aware of the implied agreement just as we are,

My apologies for being so direct: but no they are not, in the case of these assumed, unspoken, unwritten, covenants that you are speaking about, for reasons I have explained previously and shall explain.

QUOTE

the reality of the VISA and asylum is one of an agreement to permit the person to enter or live in or travel through the country safely, it is one of the most explicit forms of covenant of security.

I incline toward the view that this is incorrect. What you are stating is a new principle which is based on several assumptions. One assumption is that such a Visa is a covenant according to Shariah - but this cannot be, since a Shariah covenant means a spoken or written agreement which is agreed to by both sides in the presence of each other, where oaths, or something similar, are given, to uphold this agreement. That is, the terms and conditions are explicit and known and agreed to, person to person. This does not happen when one goes to obtain a Visa or uses that Visa. A Visa is simply an impersonal official document which gives permission to travel and reside in a place for a certain period of time - there is nothing whatsoever in any Visa application that states or requires you to agree to refrain from certain activities.

These days, you can get a Visa by post - and never see or speak to any representative of that country you desire to enter. All you have to do (usually) is state whether your trip is for tourism (personal) or for business.

There is also nothing whatsoever in the Visa which gives any terms or conditions about general security or activities, or whatever, or about the duties and obligations the kuffar have toward us - that is, what they themselves pledge to uphold in relation to us. Again, assumptions are being made that such things are "implicit". Well, they are not.

Until they are explicit - and until we give a personal agreement to abide by them - and until the duties and obligations of the kuffar toward us are explained in detail, there cannot be a Shariah covenant by such things.

QUOTE

but the individual covenant is not on behalf of the entire Ummah, it is between the kuffar and the individual, it is still binding upon him even if they betrayed other muslim individuals.

I incline toward the view that this is incorrect. As I stated, even if we assume we have an individual covenant with the kuffar, then this can be violated by the kuffar if the kuffar do certain things. Why?

Because we have duties and obligations toward our brothers and sisters - and toward Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam). These duties come before our own welfare, our own desires, our own life. Thus, if the kuffar with whom we might have a covenant act in a treacherous, dishonourable, dishonest way toward our brothers or sisters, then they have violated that covenant by such actions.

That is, their general actions can and do violate an individual covenant. To say or suggest otherwise is to deny one of the fundamental principles of Deen Al-Islam. Allah Subhanahu wa Ta'ala says:

“The believers are as one family.” 49:10 Interpretation of Meaning

Also, it was narrated by Abdullah Ibn Umar that the Prophet, Muhammad (salla Allahu 'alayhi wa sallam) said, “Whoever helps his brother, then Allah will help him; whoever saves his brother from distress, Allah will save from distress, and whoever shields his brother, Allah will shield him.” Bukhari: Vol 3, Book 43, 622

It was narrated from Yahya from Malik from Abu'z-Zinad from al-Araj from Abu Hurayra that the Prophet, Muhammad (salla Allahu 'alayhi wa sallam) said, “Do not turn away from each other - rather, as slaves of Allah, be brothers.” Malik, Muwatta: Book 47, Number 47, 4.15

That is, as Muslims we are not directed to be selfish - to concern ourselves only with what happens to us. The dishonour of one of our brothers and sisters is our dishonour whether that Muslim lives where we reside or whether they reside elsewhere. For we do not recognize the sanctity of the borders of the kuffar - we only recognize Muslim and Kaffir; only Dar al-Islam and Dar al-Harb. An insult by someone against the Prophet (salla Allahu 'alayhi wa sallam) is an insult against us, and such insults against the Prophet (salla Allahu 'alayhi wa sallam) also violate

whatever covenant we may have with the kuffar who make or who allow such insults, as the quote I gave from Sheikh ul-Islam ibn Taymayyah (Rahimullah) shows.

This unity, this brotherhood of feeling and of deeds, is one of beauties, the strengths - Alhamdulillah - of Deen Al-Islam.

QUOTE

Please try to appreciate the depth of this topic,

With respect, Akhi, I am fully aware of the nature of this important issue - but the underlying principles are quite simple. What has made the matter seem confusing is that there has been an attempt to impose assumptions about covenants in an attempt to not offend the kuffar or to appear to be not threatening to the kuffar - to strive to give the appearance that because we have some kind of assumed, implied, covenant to them, we cannot and should not attack them in Dar al-Harb.

InshaAllah, I shall go into more detail soon, and may Allah Subhanahu wa Ta'ala forgive us for our mistakes and guide us to and keep us on the Right Path.

brother, the fundamental fact as you called it is not a fact and rather the opposite is true and agreed upon by the ulemaa of the salaf and we have been ordered to follow and not to innovate.

Jazakallahu khayran for the reply.

Akhi, as I understand it, the view you are expounding regarding Amaan is that of Sheikh Abdul-Qadir Abdul-Aziz and Sheikh Nasar ibn Hamad Al-Fahd, and they regard such things as a Visa as a contract of Amaan by Urf (or custom) since according to them the basis for this contract is that the kuffar honour the life and the wealth of the Muslim while he dwells in the lands of the kuffar.

This has been taken further, and it has also been stated that this applies to obtaining a ticket to board an aeroplane - that such a ticket is an implied covenant of security. (This claim was made by Issam Al-Din Darablah, for which see the rather dubious London-based newspaper Al-Sharq Al-Awsat, edition of September 1, 2006 CE.)

What is involved here, according to my understanding, is an assumption about an implied contract - that they are stating that this implied contract does not require what a normal Shariah contract does, which is that two parties make an agreement in person, with both being aware of the terms and conditions of that contract. This does seem to involve a new understanding of contracts, of Amaan.

The Ayat you quote is not evidence of this/your position - for as I stated in an earlier reply, we are duty bound to honour a covenant, if we have a covenant. There is no dispute about that. My argument is that this seemingly new implied contract is not a covenant, therefore we are not bound by a covenant of Amaan if we purchase an airline ticket or acquire a Visa or similar things.

As far as I can see, the objections I have raised have not been answered. Thus, if we consider what Sheikh ul-Islam ibn Taymayyah says: "The covenant (ahd) is such that if one of the two who have signed it does not fulfil what was agreed upon, then that contract is void, violated, with the other person who signed it able to cast it aside." Ahkam Ahl Ath-Thimmah, 3, 1354

Here again we have a Shariah understanding of a contract, as we do for instance when Sheikh Abdullah ibn Muhammad ibn 'Abd al-Wahhaab (Rahimullah) mentions Amaan in Ad-Durar as-Saniyyah fee al-Ajwibah an-Najdiyyah. That is, it involves people communicating directly with each other, and knowing what their duties and obligations are.

QUOTE

as for the mixing between individual covenants and collective covenants, again it is established in the shari'ah and indeed in the Qur'an that your covenant is not necessarily violated by an attack on other muslims.

This is obscuring the issue above about the nature of implied contracts/covenants/agreements. But the question here is: what is a collective covenant, today, given that there is no Dar al-Islam, and no Khalifah? Is there even such a thing? Who has such authority?

The issue really is the validity or otherwise of this new implied covenant, and I stated that even if, for the sake of argument, we have an individual covenant of Amaan with the kuffar, then the kuffar break this when they invade our lands; dishonour, humiliate, torture and kill our brothers and sisters, or even if they insult our Deen and our beloved Prophet (salla Allahu 'alayhi wa sallam).

What you seem to be implying is that if we have this implied covenant, which is individual, we must abide by it whatever the kuffar do to our brothers and sisters, since this implied covenant can only be violated if the kuffar personally attack us, or arrest us. That is, it gives the kuffar hardly any duties or obligations toward Deen Al-Islam or toward the Muslims - it deals only with each individual Muslim. Such a covenant by its very nature is surely dishonourable and unfair since it gives the kuffar the right to insult our Prophet (salla Allahu 'alayhi wa sallam), insult our Deen, kill and torture our brothers and sisters, and invade our lands without us being able to do anything about it. That is, it ties our hands. I am sure InshaAllah that no Muslim would enter into such a contract were these unfair conditions explained to them. But they have not been explained to them, as far I can see, which to put it bluntly from a Shariah point of view makes it no contract at all.

My argument is that this type of contract is not correct - since it is accepted that if a kaffir insults our Deen or the Prophet (salla Allahu 'alayhi wa sallam) then they are deemed that this very act breaks whatever covenant they may have with Muslims.

I give again what Sheikh ul-Islam ibn Taymayyah (Rahimullah) says:

“It was not permissible to kill him just because of his disbelief, for the agreement of amnesty protects the harbi's blood...but they killed him because of his continuous attacks and harm against Allah and His Messenger, and if it becomes permissible to kill someone on this basis, then his blood does not have sanctity by a agreement of amnesty or covenant.” (as-Saarim al-Maslul 2, 179)

Furthermore, it is not the leaders of the kuffar who are held accountable, but the kuffar themselves, as is shown by the killing, on the orders of the Prophet (salla Allahu 'alayhi wa sallam), of hundreds of Banu Quraytath even though it was only the leaders who broke the covenant, as has been mentioned by Ibn al-Qayyim in Zad al-Maad.

However, it does seem that in this particular matter of implied covenants, we shall have to agree to disagree, but please know that I am not innovating anything, just striving InshaAllah to clarify what seems to be a new assumption regarding Shariah contracts, and I am not alone in having reservations about this new assumption.

May Allah Subhanahu wa Ta'ala forgive us for our mistakes and may He guide us to and keep us on the Right Path.

i didn't and am not quoting any of those scholars for my position though i certainly agree with the position of Sheikh Naasir Al Fahd and Sheikh Abdul Qadir ibn Abdul Aziz and the many other scholars like them. I am quoting the fatwa and ijmaa' mentioned by Imam Shafi'i, Imam ibn Hazm, Imam Ahmed, Imam Shaybaani, Imam Qadi Iyaad, Imam ibn Muflih and the others like them.

Akhi, the adilla you gave do not relate to this new use of a contract of Amaan. They relate to the customary Shariah contract. This new contract does not, according to the view I incline toward, meet the criteria for a Shariah contract as established by Quran and Sunnah. This new contract is that said to result from obtaining a Visa and similar things. This is a modern view about Amaan which has only been put forward in the last decade.

There is no dispute that a Shariah contract must be honoured.

You have failed to explain how this new implied contract such as a Visa meets the criteria of a Shariah contract, which Shariah contract involves two people agreeing, face to face, to terms they both understand and which have been made clear to them.

This new contract does not involve this - everything is said to be implied, and there does not even have to be someone from the kuffar present, in person, to explain the terms of this contract, and these terms have never been made clear, by the kuffar, or even accepted by any of the kuffar. All we have are assumptions by Muslims about what they believe the new contract of Amaan means for the kuffar.

In addition, the implied terms are unfair to the Muslims and do not give any obligations to the kuffar at all. Further, the conditions of this new contract do seem to allow the kuffar to attack Deen Al-Islam and to insult the Prophet (salla Allahu 'alayhi wa sallam) without violating this new contract, which abrogates the understanding of the Salaf, which as I explained is that such things nullify and make void any covenants.

QUOTE

the existence of individual covenants that are not affected by the betrayal of the kuffar against OTHER people.

This is true of a Shariah contract - there is no dispute about this. But is this new contract of Amaan a Shariah contract? That is my point. I incline toward the view that it is not.

The Ayah relates to a Shariah contract, as do the adillah you gave.

QUOTE

as for "i am sure that no muslim would enter into such a contract ...", nobody is insisting that you do so, but the fact that he/she entered their lands and is living between them as a muslim secured from them, if he is the one to betray them, he is ghaddar

That would be true if it was a valid Shariah contract, but whether this new implied contract is a Shariah one is what is being disputed here.

May Allah Subhanahu wa Ta'ala forgive us for our mistakes and may He guide us to and keep us on the Right Path

this is not a new contract or new concept that the ulemaa of the salaf never mentioned, rather they spoke about it at length already and are agreed about it. i think you made the assumption that this type of covenant was only ever mentioned in the last decade but that is not true.

Akhi, with respect, the evidences you give refer to an explicit contract - where there is conversation between the two sides, and where the Muslim gives a verbal pledge, their word of honour.

Thus, to quote one evidence you gave: *"If a Muslim enters Dar ul Harb, and he says to them "I am going to look for a wife" or "to study" or "for trading" or just to pass through the land to go somewhere else, it is agreed that it is a form of customary covenant."* [Al Maqsud]

That is - **"he says to them..."**

There are many such evidences, but they refer to an explicit contract which is made between two individuals with both individuals exchanging information about the matter.

This new contract does not require this exchange, or indeed any exchange - everything is assumed or implied. The Muslim does not even speak to any kaffir - they do not give their word of honour. It is just assumed that this piece of paper is a contract, with the conditions being implied, and not stated anywhere or by anyone.

That is, even these bits of kaffir paper do not state what has been assumed by some Muslims. Everything is being assumed by the Muslim, with no kaffir making any statement regarding their obligations, or pledging anything. Also, most Muslims are not making a direct pledge either - it is just being assumed that getting such a piece of paper is a pledge, by them.

QUOTE

any form of VISA whether visitor, transit, student, business, let alone settlement is a binding customary covenant

I incline to the view that this is not correct - that it is not a customary Shariah covenant which still requires words said or written and still requires two people to agree, in person.

It cannot be done "at a distance" or just by assuming some piece of paper contains some conditions, which they do not. Neither can it be done by assuming that a piece of paper implies some conditions - we Muslims are the only ones here making assumptions about such a piece of paper having implied conditions; the kuffar are not.

Akhi, I do think we shall have to finally agree to disagree on this particular subject.

Whatever good that may have been written is from Allah Subhanahu wa Ta'ala, and whatever mistakes or errors have been made are from me.

May Allah Subhanahu wa Ta'ala protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path.

Abdul-Aziz
21 Muharram 1428

Notes:

(1) This discussion arose from issues discussed by Sheikh Omar Bakri Muhammad, in an essay of his entitled *Al Aqd Al Amaan*.



Appendix: The Facts On What Constitutes Covenants In Islam

By Abu Haithem Al-Hijazee

The events of September 11, 2001 (The New York and Washington Expeditions) and the kidnapping and the subsequent killing of the American engineer, Paul Johnson, brought the subject of covenants in Islam to the forefront of the current unjust war against Muslims everywhere. Many individuals who call themselves (or are called so by their generous employers or masters amongst the apostate rulers of Arab countries) people of knowledge or even scholars, have cried wolf over the events mentioned above. They claimed that the attacks on the WTC and the Pentagon, and the killing of Paul Johnson violated Islamic laws on the following bases:

1. In the case of the attacks on Mainland America, Muslims were in a state of peace with America and therefore, the attacks violated an existing covenant.

2. In the case of Paul Johnson, they claimed that he was contracted to work in Saudi Arabia and as such, he was supposed to have been under a covenant given to him by the late King Fahd. Therefore, he should not have been harmed.

The crucial importance of the subject and the fact that it was briefly mentioned in one of Osama bin Laden's messages has prompted this work.

This essay will show that the above Fatwa (opinion) does not have any leg to stand on. Unfortunately many of the individuals who advocated this Fatwa were household names in many Muslim communities. Thousands and perhaps millions of Muslims blindly follow who they think are knowledgeable and trusted Sheikhs. The adverse impact of such a blind following on Jihad and Mujahideen is enormous. But Alhamdulillah (praise be to Allah), true Islamic scholars who work for Allah and not for apostate rulers have been fighting back and have been educating the masses.

Rules That Must Be Followed To Arrive at a Fatwa (Opinion) Regarding Any Issue In Islam

Muslims must be made aware of the standard practice followed by Islamic scholars before rendering an opinion on a matter of religious importance. Ever since the time of the messenger of Allah, Muhammad (PBUH), Islamic scholars adhered to a strict set of rules to resolve disputes, misunderstanding, or lack of understanding of any issue.

Here are the most important rules that apply to our subject:

1. For each matter there is a standard rule that is called "ASL" (basic, main, or fundamental), in Arabic. Many matters have exceptions. Exceptions allow leeway or license granted by Allah to deal with specific situations on a temporary basis. Exceptions do not erase, replace, or abrogate standard rules. When the condition(s) (for which a particular license was being practiced) no longer exist, the license becomes null and void.

Take Salah (prayer) for example, the number of Raka'ah and time to perform each of the five daily prayers is covered by a standard rule. However, whenever a Muslim is traveling, he or she can take advantage of a temporary license granted by Allah for the purpose of lessening the burden of meeting the standard rule in times of possible hardship caused by travel. According to this license, a Muslim traveler is allowed to reduce the number of Raka'ah for the Dhuhr, Asr, and Isha prayers, from four to two. Furthermore, the traveler can combine both Dhuhr and Asr, in one prayer performed at the time of either one. The traveler can do the same with the Maghrib and Isha prayers except that Maghrib prayer may not be reduced to two Raka'ah while Isha prayer may. As soon as the traveler returns home or the length of time he or she stayed in the new destination changed his status from temporary resident to a permanent one, he or she loses the right to practice the temporary license given and must start implementing the standard rule.

2. Evidence to support a particular opinion must be gathered from none other than the following sources in the order given:

a. The Holy Book of Allah, Qura'an:

"Whatever it be wherein you differ, the decision thereof is with Allah.." 42:10

"If you differ in anything among yourselves, refer it to Allah and His Messenger, if you do believe in Allah and the Last Day: That is best and most suitable for final determination." 4:59

b. The Messenger Of Allah:

See 4:59 above.

The messenger of Allah said: "Follow my practice and the practice of the righteous and guided Khalifs after me"(1).

c. The Righteous And Guided Khalifs

See Hadith above.(2)

d. The Consensus Of The Scholars Of The Ummah

The Prophet (PBUH) said: “This Ummah will not be united on falsehood.”

3. In gathering evidence from Qura’an, one must exercise prudence as to dealing with fundamental A’ayat (verses) as opposed to unclear ones.

“He it is Who has sent down to you the Book: In it are verses Basic or fundamental clear (in meaning); they are the foundation of the Book: others are not entirely clear. But those in whose hearts is perversity follow the part thereof that is not entirely clear. Seeking discord, and searching for its interpretation, but no one knows its true meanings except Allah. And those who are firmly grounded in knowledge say: “We believe in it, the whole of it is from our Lord:” and none will grasp the message except men of understanding.” 3:7

4. In gathering evidence from Qura’an, one must be careful as to not to build a case around a verse that is irrelevant or a verse that has been abrogated.

“None of our revelations Do we abrogate or cause to be forgotten, but We substitute something better or similar: Know you not that Allah Has power over all things?” 2:106

5. Pieces of evidence gathered according to the above listed rules must support each others, and none of it should contradict any of the commands of Allah and his messenger.

6. Knowledge (in Islam) is knowing the truth through evidence (from the book of Allah and the practice of his messenger) and not by blind following. Abu Omar and other scholars have said. “The consensus of Muslims is a blind follower does not count as one of the people of knowledge”

“When it is said to them : “Come to what Allah has revealed; come to the messenger”: They say: Enough for us are the ways we found our fathers following.” What! Even though their fathers were void of knowledge and guidance?”, 5:104

7. No Fatwa (opinion) is valid, no matter how hard and convincing is the argument for it, if it alters, abandons, or indefinitely stalls any of the commands of Allah and his messenger. For example, those defeatists traitors who campaign for permanent peace with the cross worshipers, and for normalizing relations with the Jews, are doing themselves and the entire Ummah of Islam a major disservice. Why? Because what they advocate will result in abandoning Jihad, which is necessary to establish La Ilaha Illa Allah (No God but Allah). As will be seen later in this article, one of the reasons for time limits on covenants with the Kafirs is to avoid stalling Jihad, let alone abandoning it all together. Those who are advocating world peace based on what the Kafirs and their organizations (such as UN) want, are only Muslims in names. They will get what they deserve from Allah.

8. Finally, some exceptions or licenses are allowed for individuals but not for an entire community, city, or an entire state. For example, on an individual level, a person who happened to live or be present in a Kafir community, is allowed to stall Jihad, or even utter words of Kufr if his life is threatened, until he gets help or migrate from the Kafirs location, as long as Islam and Imaan are still firmly grounded in his heart. However, this license cannot be extended to an entire community, city or a state. Here again, anything that will put off Jihad and establishing La Ilaha Illa Allah indefinitely is not permitted at the community level even though it is permitted at an individual level.

Issues Pertaining To Covenants In Islam In Light Of The Above Rules

First, we must answer the following question: what is the standard or fundamental rule governing the state of affairs between Muslims and Kafirs? Fundamentally, the state of affairs between Muslims and Kafirs is one of fighting (war), not one of peace. Here is the evidence:

“Fight them on until there is no more persecution, and the religion becomes Allah’s in its entirety. But if they cease, verily Allah does see all they do.” 8:39

“And slay them wherever you catch them, and turn them out from where they have turned you out; for persecution is worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who reject faith.” 2:191

“Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which has been forbidden by Allah and His messenger, nor acknowledge the Religion of Truth, from among the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued.” 9:29

Allah has commanded the believers to fight the unbelievers everywhere until they embrace Islam and declare that “La Ilaha Illa Allah”, (No God but Allah). The messenger of Allah said: I was order to fight people until they declare that No god but Allah, and Muhammad is the messenger of Allah, and they perform the prescribed prayers and pay the prescribed Zakat (income tax). (3)

The messenger of Allah also said: I was sent with the sword, ahead of the Last Day, and my sustenance was placed under the shadow of my spear, and disgrace and humiliation are the reward of anyone who disobeys me.” (4).

When Muslims fought their first major battle, the Battle of Badr, they were poor, outnumbered and outgunned. Many Muslims did not even have footwear. There were times when the messenger of Allah himself had to tie a big rock on his stomach to fight hunger pang. But after Muslims received the permission from Allah to fight to protect the Islamic state and establish La Ilaha Illa Allah, they went on many expeditions. The economic benefits of those expeditions, especially when Muslims conquered the Persian and the Roman Empires were enormous.

So there is a reason why millions of Muslims live at or below poverty level, let alone starve to death while many Kafir countries control the wealth of the world. Jihad brings Ezzah (glory and honor), independence, wealth, and most importantly, establishes the religion of Allah.

Ali Ibn Abi Taleb, a cousin of the messenger of Allah, and the fourth Khalif, said: The prophet was sent with four swords: One sword for the pagans, another one for the People of the Book, the third sword was for the Hypocrites, and the fourth one was for the transgressors from this Ummah.

Peace with the Kafirs is the exception to the rule and should be considered only if a lawful reason exists which I will address further on.

Imam El-Shafie said in his book “Al-Umm” (The Mother): “The fundamental stand is fighting the Kafirs until they embrace Islam or pay the Jizyah”. He also said in the same book: “Fighting them (Kafirs) is Fardh (mandatory). (5)

Ibn Qudamah said in Al-Maghna: “Jihad must be implemented at least once a year because the Jizya is due once a year, and since Jizya is in lieu of fighting, then Jihad must be performed at least once a year, and that is the command of Allah.”

Jihad should be delayed only for a lawful excuse such as, weakness among the Muslims, shortage in manpower or war equipment, waiting for reinforcement, or the road to the enemy contains barriers that Muslims need to develop a way to overcome (barriers).”

The above verses from Qura’an, the above Hadith of the messenger of Allah, and the consensus of great Islamic scholars such as Al-Shafie, Ibn Qudamah, Ibn Taymiyah and Ahmad Ibn Hanbal clearly demonstrate that fighting is the standard or fundamental rule governing the state of affairs between Muslims and Kafirs.

What Is The Kafirs Fundamental Rule That Governs The State Of Affairs Between Them And The Muslims?

Let us get the answer directly from Allah:

“How can there be a covenant before Allah and His Messenger, with the Pagans, except those with whom you made a treaty near the Sacred Mosque? As long as they stand true to you, stand true to them: For Allah does love the righteous.” 9:7

“How (can there be such a covenant) seeing that if they get an advantage over you, they respect not in you the ties either of kinship or of covenant? With (fair words from) their mouths they please you, but their hearts are averse from you; and most of them are rebellious and wicked.” 9:8

“In a Believer they respect not the ties or kinship or of a covenant! It is they who have transgressed all bounds.” 9:10

The above three verses give this irrefutable answer to the question: The fundamental or standard practice of Kafirs is breaking their covenants.

Ibn Kathir gave this account in his interpretations of the verses above: Allah is showing his wisdom in dissociating himself from the Kafirs and giving them four months only before the sword was to fall on them. They do not deserve a covenant of any sort to begin with, because they believe not in Allah, nor his messenger. But if they were giving a covenant, they will surely break it. Allah ordered his messenger to honor the covenant he gave them in Makkah (the Hudaibiah covenant, which was signed at the end of the 6th year of Hijrah and was supposed to run for 10 years) so long they honor it. The messenger of Allah did what Allah has ordered him to do. But the Kafirs broke their covenant less than two years into its term. They plotted the killing of Banu Khuzaha (who were allied with the Prophet) in the Sacred Mosque. When that happened, the Prophet and the believers conquered them in Ramadan of the 8th year of Hijrah.

Ibn Kathir went on to say that Allah incites the believers to dissociate themselves from the Kafirs and show animosity towards them because the minute they (the Kafirs) get an advantage over the believers, they will stop at nothing to wipe them and their religion (Islam) out. (6).

The clarity of the above verses led Islamic scholars to conclude “that the Kafirs do not deserve any covenant, they will not respect any covenant should they get an advantage over the believers, and if they get any covenant, they will break it. Anyone who believes otherwise is one who is misguided and misguides others.”

Covenants or treaties are allowed whenever one or more of the conditions mentioned above exist.

Issues Relating To Covenants In Light Of The Islamic Shariah

Here we will address the following issues:

1. Length of covenant
2. Can a covenant be broken by Muslims?
3. Are there any conditions that cannot be a part of any covenant?
4. What action by Kafirs constitutes violation of covenant?
5. Who is authorized to bind Muslims by covenant?

1. Length Of A Covenant

First, it is the consensus of Islamic scholars that a covenant must be for a limited term. An unlimited covenant is invalid because it will contradict the following command by Allah:

“And fight them on until there is no more persecution, and religion becomes Allah’s in its entirety but if they cease, verily Allah does see all that they do.” 8:39

The great Islamic scholar, Ibn Taymiyah, has recorded the consensus of Islamic scholars in his “Fatawa Ibn Taymiyah” as follows:

“If part of the Deen (religion) is Allah’s, and part of it is not, then Muslims are obligated to fight the Kafirs until the

entire religion is Allah's."

Second, how long a covenant should be? The answer to that depends on whether Muslims are weak or strong. If Muslims are strong and can take on their enemies, the length of covenant must not exceed four months.

"A declaration of immunity from Allah and His Messenger, to those Pagans with whom you have contracted Mutual alliances: Go you, then for four months, (as you will), throughout the land, but know yet that you cannot frustrate Allah (by your falsehood) but that Allah will cover with shame those who reject Him." 9:1-2

Kafirs have been known to break their treaties with Muslims time and time again. At one point, Allah decided that enough was enough, and all permanent treaties were canceled albeit with proper notice. The Muslims at that time were strong.

Another evidence for limiting the term of covenant to four months (when Muslims are strong) is the example of Safwan Ibn Umaiah. When the prophet conquered Makkah, he gave Safwan Ibn Umaiah four months to go where he pleased. Safwan embraced Islam before the end of the term of the covenant. Other treaties where term limits have been fixed were honored as long as the other party did not violate their treaty and did not form an alliance with other Kafirs against Muslims.

"(But the treaties are not) dissolved with those Pagans with whom you have entered into alliance and who have not subsequently failed you in aught, nor aided any one against you. So fulfill your engagements with them to the end of their term: for Allah loves the righteous." 9:4

If Muslims were in a state of weakness, they can enter into a treaty for more than four months. Islamic scholars used the ten years limit of the Hudaibiah Treaty as the maximum limit of any treaty between Muslims and Kafirs whenever Muslims are weak.

Imam Al-Shafhi (may Allah have mercy on him) said: "If Muslims are faced with a strong enemy (I hope by Allah, this day will not come), their (Muslims) Imam may sign a treaty with the enemy for a period of time during which Muslims will be strong enough (to resume Jihad). The treaty term limit should not exceed that of Hudaibiah. He may also put no specific time on the treaty but in this case he must retain the right to break at any time (when Muslims regain their strength) before ten years. If Muslims were strong to begin with, the term limit should not exceed four months." The basis for Al-Shafhi's Fatwa was the first verse of Sura Taubah mentioned above.

Al-Shafhi further said "I am not aware of any Imam who signed a treaty that exceeded four months when Muslims were strong or ten years in case of weakness"

Imam Al-Maourdy said: "If any Imam signed a treaty that exceeds ten years, that treaty becomes invalid"

Ibn Muflih said: 'A treaty becomes invalid if its term limit left open (unlimited) because that would stall Jihad which is the fundamental rule.'

2. Can Covenants Be Broken By Muslims?

Muslims should use the peace time (time of treaty with their enemy) to prepare themselves for fighting to establish La Ilaha Illa Allah (No God but Allah). Again, Islamic scholars continued to say that the fundamental stand is fighting and therefore, a treaty should be used to get ready to fight again as soon as possible.

"Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, and others besides, whom you may not know, but whom Allah does know. Whatever you shall spend in the cause of Allah, shall be repaid unto you, and you shall not be treated unjustly." 8:60

"If you fear treachery from any group, throw back (their covenant) to them, (so as to be) on equal terms: For Allah loves not the treacherous." 8:58

3. Are There Any Conditions That Cannot Be A Part Of Any Covenant?

Yes. A covenant must be free of any of the following conditions:

- Allowing them (the enemies) to keep a Muslim prisoner or his (the Muslim) money.
- Sending back women who left the enemy and came to Muslims to embrace Islam.
- Allowing them to pay Jizyah in an amount less than a Dinar.
- Allowing them to collect money from the Muslim state.
- Allowing them to establish residency in Hijaz (Arabian Peninsula) or enter Al-Haram (the Holy Mosque), or display intoxicants (wines) in our communities.

4. What Action By Kafir Constitutes Violation Of Covenant?

Any act of aggression against a Muslim, or his property, or against a Muslim land anywhere invalidates a covenant (if one exists). Also, taking Muslim(s) prisoner(s) renders a covenant invalid.

Needless to say, the crimes committed by Americans, the British and the Jews against Muslims across the globe are endless. Therefore, those (apostate rulers of Muslim countries, Sheikhs working for the apostate rulers, or Sheikhs who have their own personal agenda) who are talking about having a covenant with the enemies of Allah are misguided, and are misguiding others.

5. Who Is Authorized To Bind Muslims By A Covenant?

Islamic scholars agreed that only the Grand Imam (Khalif), or his representative with his permission, is allowed to bind Muslims by a covenant with their enemies.

Al-fera'a Al-Hanbali said: "One Amir can bind Muslims by a covenant provided that the Grand Imam has given him permission to do so. And both must be ruling Muslims by the Shariah (Islamic laws), otherwise, no Muslim is obligated to obey an Amir or Khalif who is not ruling by the Shariah."(7).

Further, it is the consensus of Islamic scholars that if the Imam of Muslims signed a treaty (with the Kafirs) that violates the Book of Allah (Qura'an) or the Sunnah (the prophet's practice), such a treaty is null and void, and Muslims are not bound by it. Their stand is based on the following Hadith by the prophet:

"No creature is to be obeyed if he violates the creator's commands"

Based on the above, it is quite clear that the argument made by some rulers or their Sheikhs regarding having a covenant with America or some foreign cross worshipers, has no merits for the following reasons:

1. All Muslim rulers nowadays are apostates. Therefore, Muslims are not supposed to obey them.
2. No covenant with the Kafirs is valid, even if they (rulers) claim to have one, because:
 - Lack of specific term limits
 - The Kafirs have transgressed on Muslims and Muslim land
 - The Kafirs hold Muslim prisoners
 - The Kafirs have established residency and positions of power in the Arabian Peninsula

A state of war does exist now between Muslims and Kafirs because of the above.

Therefore, all Kafir military personnel and the so called civilians are lawful targets. Some so-called civilians, like the engineer Paul Johnson, are directly helping the Kafir army to develop war machines to kill more Muslims. The role of such civilians is very clear. Some Muslims may be fooled into thinking that other civilians who never raised a weapon against Muslims should be spared. It must be known that leaders in America and Britain are elected by their citizens. When citizens vote, they vote for the person and his policy. Therefore, all civilians (except women and children who meet the Islamic Rules of engagement test) are lawful targets. Besides, the word “civilian” does not exist in Islamic Shariah. Our Shariah divide people into two categories: Believers and unbelievers:

“It is He who created you; and of you some that are unbelievers, and some that are believers: And Allah sees well all that you do.” 64:2

The Shariah cannot be made to fit “Hawa” (personal desires).

“If the truth had been in accord with their desires, truly the heavens and the earth, and all beings therein would have been ruin, nay, we have sent them their admonition, but they turn away from their admonition.” 23:71

Those who advocate peace or permanent covenant with the Kafirs ought to know that they cannot twist the Shariah to fit their own desires. They also ought to know that the message (Tawhid) cannot be divided or compromised; it must be delivered and implemented in full.

“Then it is only part of the Book that you believe in, and do you reject the rest? But what is the reward for those among you who behave like this but disgrace in this life? And on the Day of Judgment they shall be consigned to the most grievous chastisement for Allah is not unmindful of what you do” 2:85

“And their purpose was to tempt you away from which we had revealed unto you, to substitute in our name something quite different: (In that case), behold! they would certainly have made you their friend! And had we not given you strength, you would have inclined to them a little. In that case we should have made you taste double portion (of punishment) in this life, and equal portion in death: and moreover you would have found none to help you against us.” 17:73-75

“But beware of them lest they beguile you from any of that (teaching) which Allah has sent down to you.” 5:49

“Their desire is that you should be pliant: So would they be pliant.” 68:9

The struggle between righteousness and falsehood will continue until the Last Day. Some individuals will stay the course and some won't. Those who do not stay the course will not hurt Allah in the least. Allah has this to say to them:

“O you who believe! If any from among you turn back from faith, soon will Allah produce a people whom He will love and they will love Him,-Lowly with the Believers, Mighty against the Rejecters, fighting in the way of Allah and never afraid of the reproaches of such as find fault. That is the grace of Allah, which He will bestow on whom He pleases. And Allah encompasses all, and He knows all things.” 5:54

There is a reason why great Muslim Imams and ordinary believers have been killed, tortured, or imprisoned. And there is a reason why other so called Muslims walk freely and never spent a day behind bars:

- Ibn Taymiyah died in prison
- Ahmad Ibn Hanbal was beaten and jailed for refusing to say that the Qura'an was created
- Abdullah Ibn Al-Zubair was killed because he refused to support Al-Hajjaj
- Sayed Qutb (may Allah accept him as martyred) was imprisoned, tortured and finally was hanged to death in Egypt for no reason other than insisting on the complete implementation of Shariah
- Sheikh Omar Abdel Rahman (may Allah release him from prison) has been jailed in Egypt and he is now in jail in

the US

- Sheikhs Naser Al-Fahd, Abu Qatadah, Fares Al-Zahrani, Al-Maqdisi, Al-Firazi, Abu Ghaith, and Abdullah Al-Saad, are in various jails in Jordan, UK and SA
- Sheikhs Abu Hamza Al-Masry and Faisal are in jail in the UK

While the above individuals were either killed, tortured, or jailed, others like Sheikhs Safar Al-Hawali, Salman AlAudah, Naser Al-Amro, and Omar Bakri are free. Because readers may be more familiar with individuals from modern times, let us take a few cases for further elaboration.

FROM EGYPT

Sayed Qutb refused to apologize (for the position he took) in exchange for his release. The day of his scheduled execution, the prison warden handed him a petition for amnesty to sign, assuring him that if he just apologize for what he did, not only he will not be executed but he will be out of jail in six months. Here is what Sayed Qutb said to the prison warden:

“If I have done something wrong in the eyes of Allah, I do not deserve mercy; but if I have not done anything wrong, I should be set free without having to plead for mercy”.

Sheikh Omar Abdel Rahman interrupted the judge in the opening of his trial as the judge was trying to inform him of the crimes he is accused of. Omar Abdel Rahman had this to say:

“Is declaring La Ilaha Illa Allah (No God but Allah) a crime?” Before you try me, you must put yourself, the president of this country, and the entire government on trial for the most despicable crime, dismantling the Shariah of Allah, that is.”

FROM SAUDI ARABIA

At the time of their arrest, Sheikhs Salman Al-Audah, Safar Al-Hawali, Naser Al-Amro, and Naser Al-Fahd were known for strong positions with regard to implementation of Shariah, Jihad, and “ Wala’a Wal Bara’a” (Love and Hate for Allah). However, a deal was struck between them and the apostate government of SA. They were guaranteed release from jail if they went on public TV and denounced their former positions, and denounce what their Mujahideen brothers are doing. They all did, but Naser Al-Fahd realized the grave mistake he made, he then retracted his statement and wrote two letters, one to Prince Nayef, the Interior Minister informing him of his decision to recant his earlier public statement, and the other letter went to Osama Bin Laden to apologize for what he did. All were released from prison except Naser Al-Fahd

FROM THE UK

Sheikh Faisal, a Jamaican born Christian, converted to Islam when he was 18 and went to SA to study Islam and Arabic language. After 8 years in SA he returned to UK and started preaching the true and uncompromised Aqeedah of Ahlu Al-Sunnah Wa Al-Jamaah. He was arrested sometime after the New York and Washington Expeditions.

During his trial in Old Baily, in London, the judge informed him of the crimes he is being accused of. According to the judge, Sheikh Faisal was accused of hate crimes as he was inciting Muslim youth to hate Jews and Christians, train in the use of arms, and establishing Islamic Shariah by any means necessary, including killing.

Sheikh Faisal had this to say to the judge:

“I have been conveying to my fellow Muslims what Allah has revealed to us in the Holly Book, the Qura’an. So if conveying the message of Allah to All mankind is a crime in your eyes, then it is clear to me that Allah, His messenger, and the Qura’an are on trial here.”

Omar Bakri on the other hand, took an entirely different position when the British government and Zionist organizations were putting heat on him and the Muslim community. He announced over and over that he advocated no violence against the British government or its citizens. According to Omar Bakri, he and his followers are under a permanent covenant with the British government. According to this covenant, Omar Bakri and his followers will enjoy the convenience of living in the UK without being harassed by the British security force. In exchange for that, Omar Bakri and his followers would not advocate violence in the UK.

Since that time, Omar Bakri fled from the UK to Lebanon, but when the bombs started falling there, Bakri wrote to the British Embassy asking to be allowed back on “humanitarian grounds” before trying to board a Royal Navy ship full of women and children. He was turned away.

No wonder Sheikh Faisal is serving a 9 years sentence while Omar Bakri is free. Sheikh Faisal did not compromise the message and he is paying for that with extreme pleasure. And why not? Isn't it for the love of Allah?

Advocating permanent covenant with Kafirs also means dismantling the Aqeedah of Wala'a wa Al-Bara'a (love and hate for Allah) which is the strongest bond of Islamic Faith. Advocating a permanent covenant with the Kafirs will lead to raising generations upon generations of Muslims who will live a life of perfect peace and harmony with the enemies of Allah. How can La Ilaha Illa Allah (no god but Allah) be established if millions of Muslims get accustomed to living in a permanent peace with the Kafirs?

How could an Islamic State with adequate security be established if that is the case? Doesn't Omar Bakri know what the following Verses mean:

“Indeed there has been an excellent example for you in Ibrâhîm (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” - except the saying of Ibrâhîm (Abraham) to his father: “Verily, I will ask forgiveness (from Allah) for you, but I have no power to do anything for you before Allah.[2]” Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return” 60:4

This verse sets the standards for our relationship with the enemies of Allah. Please note that Allah placed the word “hostility” ahead of the word “hatred”. You may hate someone but still do nothing about it. However, hostility is a state of physical struggle to eliminate a threat. How could hostility towards the Kafirs coexist with living in peace with them?

“You (O Muhammad) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (Muhammad) , even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Rûh (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein (forever). Allah is pleased with them, and they with Him. They are the Party of Allah. Verily, it is the Party of Allah that will be the successful.” 58:22

The above verse is self-explanatory.

The problem with people like Omar Bakri , Abu Basir, Safar Al-Hawali and the like is not lack of understanding of Allah's commands. They have put their personal agenda ahead of their love for Allah. Bakri and Abu Basir, for example, came to the UK and were granted asylum. They were living off the Kafirs British Government and they have opted for the old adage:

“Do not bite the hand that feeds you”. They have forgotten that their sustenance and whatever else happens to them is in the hands of Allah and Him alone.

As to Omar Abdel Rahman, Naser Al-Fahd, Abu Hamza Al-Masry, and Faisal, I call on Allah to speed up their release from the Kafir prisons. I also call on Allah to reward them for their hard work in His cause without compromising His message.

As to Safar Al-Hawali, Salman Al-Audah, Omar Bakri, and Abu Basir I would like to say this:

“Anyone who seeks Ezzah (glory and honor) and establishing a state of Tawhid (oneness) on the earth without Jihad is in a state of illusion and ignorance.”

When the messenger of Allah said: “I was sent with the sword ahead of the Last day”, his companions, and righteous scholars up to our present time understood that Hadith to mean that he (the prophet) was sent with a message and the means (the sword) to spread the message. That was why Ibn Taymiyah said: “This religion cannot be established without a book for guidance (Qura’an) and a sword to give it (the religion) the upper hand”.

I also like to remind them of the following verse:

“Never will the Jews or the Christians be satisfied with you unless you follow their form of religion. Say: “The Guidance of Allah,-that is the (only) guidance.” Were you to follow their desires after the knowledge which has reached you, then would you find neither protector nor helper against Allah.” 2:120

Just who are those individuals who do not compromise the message of Allah to the point of paying for their stand with their life or with many years of torture in the most notorious jails on earth? What kind of people are they?

Allah has a name for them; He calls them “men”. And Allah has this to say about this special breed of people:

“Among the Believers are men who have been true to their covenant with Allah: Of them some have died and some (still) wait: But they have never changed (their determination in the least.” 33:23

The above verse does indeed separate the men from the boys. Or the men from the women, should we say?

And to all others (those who compromise the message), Allah has this to say:

“Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred: The wealth that you have gained; the commerce in which you fear a decline: or the dwellings in which you delight- are dearer to you than Allah or His Messenger, or the striving in His cause;-then wait until Allah brings about His Decision: and Allah Guides not the rebellious.” 9:24

And our last call is Alhamdulillah Rab Al-Aalameen (Praise be to Allah, the Lord of the Worlds.)

Footnotes:

1. Cited by Bukhari and Moslem
2. Abu Bakr, Omar, Othman, and Ali, in the same order.
- 3 Cited by Moslem
4. Cited by Bukhari and Moslem
5. Al-Um by Imam Al-Shafhi (one of the four grand Imams- the other three are: Ibn Hanbal, Malik, and Abu Hanifah.)
6. Ibn Kathir, Vol.2 (Arabic version), Page 332-339
7. Al-Ahkam Al-Sultaniah (The Rules of Rulers), by Al-Ferah

My Conversion To Islam

"There is no god but Allah, and Muhammad is His Messenger"

Islam - submission to the will of Allah. I converted to Islam because there came a time when both my mind and my heart accepted that there was no god but Allah and that Muhammad was His Messenger. All that I had believed and upheld before this conversion is at worst wrong, and at best irrelevant. My duty now, the purpose of my life, is to do the will of Allah, to submit to the will of Allah - to strive, Insha Allah, to be a good, a devout, Muslim. To live as a Muslim in the way that Allah has decreed, through his Prophet and Messenger Muhammad (may Peace and the blessings of Allah be upon him). One of the many wonderful things which occurred on the day I converted was when the Imam of the Mosque explained that by accepting Islam I had begun a new life - Allah had forgiven me my sins, and it was as if I started my life again with my Book of Life, the record of my sins, empty.

I have a new life now, a new identity - for I am a Muslim, and all Muslims are my brothers, wherever they happen to live, and whatever race they are said to belong to. How was it that I, a Westerner with a history of political involvement in extreme "right-wing" organizations, came to be standing one Sunday outside a Mosque with a sincere desire to go inside and convert to Islam? The simple answer is that it was the will of Allah - He guided me there. As for my political past, it belongs to the past. All I can do now is to trust in Allah, the Compassionate, the Merciful, the Lord of all the worlds.

As Sheikh Muhammed Salih Al-Munajjid has said:

"Asking for details of a persons past and wanting to know what sins they might have committed when they were ignorant about Islam is not right at all. Allaah covers peoples sins and loves to see them covered (i.e. not dragged out into the open). So long as a person has repented, his sins have been wiped out. Islam deletes whatever came before, so why should we ask questions that will only embarrass people? Allaah accepts peoples repentance without their having to confess or expose their sins to any other person. A number of the Sahaabah had committed adultery and murder repeatedly, or had buried infant girls alive, or stolen things, but when they entered Islam they were the best of people. No one needs to be reminded of a shameful past; it is over and done with, and Allaah is the All-Forgiving, Most Merciful."

In terms of the 'Western' explanation that most Westerners will seek in order to try and understand my conversion, I suppose my journey toward Islam began when I first went to Egypt and, as a tourist, visited a Mosque. The Adhan - the call to prayer - had begun and I was struck by its beauty. It is fair to say my heart responded to it in a way that, at the time, I did not understand. Then, I knew little about Islam, but each time I visited Egypt I learnt a little more. I talked to several Egyptians about their religion, and bought a copy of an English translation of the Quran. The little bits I read made a lot of sense to me, and the more I learnt about Islam, the more admirable it seemed to be. The more Muslims I met, the more I admired them.

But I was still in thrall to my own ego, my own Western way of life, and by two other things which prevented me from fully appreciating Islam and investigating it further. First, my life-long belief in Nature - the belief that we somehow belong to Mother Earth in a special, almost pagan, way and that our own consciousness is the consciousness of Nature. Second, that it was our nation, our national culture, which defined us and which therefore was of supreme importance. But, in my heart, I always felt a universal, honourable, compassion, as I always felt the need to be aware of the numinous, the sacred. Many times in my life I believed this numinosity derived from God, the supreme Being - while at other times I believed it derived from Nature, from the cosmos itself: from what I often termed "the gods".

For decades, I wavered between these two versions regarding the origin of the sacred. Because of this awareness, these feelings, I was not as many people - and Journalists in particular - believed me to be: some sort of fanatical political extremist who 'hated' people. And yet it is true to say that I was perhaps too arrogant - too sure of myself and the understanding I believed I had achieved - to give in to this compassion, this awareness, and accept I was simply a humble creation of an all-powerful supreme Being. Instead, I believed I could make if not a significant difference then at least some difference to this world, based on my own

beliefs and understanding.

Conversion

My conversion really begin when I started a new job, working long hours on a farm, often by myself. The close contact with Nature, the toil of manual labour, really did restore my soul, my humanity, and I became really aware of the Oneness of the Cosmos and of how I was but part of this wonderful Order which God had created. In my heart and in my mind I was convinced that this Order had not arisen by chance - it was created, as I myself was created for a purpose. It was as if my true nature had fought a long battle with Shaitan, who had deceived me, but who could deceive me no more. I felt the truth of the one and only Creator in my heart and in my mind. For the first time in my life, I felt truly humble. Then, as if by chance (but it was the guidance of Allah) I took from my bookcase one of the copies of the Quran I had bought after one of my visits to Egypt. I began to read it properly - before, I had merely "dipped into it", reading a few verses, here and there. What I found was logic, reason, truth, revelation, justice, humanity and beauty. Then, with a desire to find out more about Islam, I "surfed the Internet" for Islamic sites. I found one with audio files of Adhan and Salat and Suras from the Quran. Again, my heart responded. There was no need for words.

In the next few days I found more web-sites as I read all I could about Islamic beliefs. Stripped of my prejudices, my arrogance - no longer deceived by Shaitan - here was everything that I myself felt, and always had felt to be true: dignity, honour, trust, justice, community, truth, an awareness of God on a daily basis, the need to be self-disciplined, the spiritual way before materialism, and the recognition of how we, as individuals, are subservient to God. I marvelled at the life of Muhammad and at the spread of Islam - at how those early Muslims, once "rough and ready" nomads, had through only the words, deeds and revelations of the Prophet, created perhaps the most civilized civilization there has ever been. I became enthralled reading about the life of the Prophet Muhammad, for there was something remarkable here: he seemed to represent everything I felt in my heart and my mind to be noble and civilized. In fact, he seemed to me to be the perfect human being: the perfect example to follow.

The more I discovered about Islam, the more it answered all the doubts, all the questions, of my past thirty years. It really did feel as if I had "come home" - as if I had at last found myself. It was like the time I first went to Egypt and wandered around Cairo. The sounds, the smells, the scenes, the people - I really felt I belonged there, among "Islamic Cairo" with minarets and the Adhan around me. Personally, I have always loathed cities and large towns - but Cairo was somehow different. I liked it (and still do) - despite the overcrowding, the noise, the traffic. Now, I would sit for hours listening to recordings of the Adhan (which I understood) and the Quran in Arabic (which I did not understand). Truly, here - I felt - was the numinous.

Thus, my own conversion became not a question, but a duty. For I had found and accepted the truth that there was no god but Allah and that Muhammad was His Messenger.

So it was that I came to enter a Mosque to say that I wished to convert to Islam. They were so pleased and so friendly - so brotherly - that it brings tears to my eyes now as I remember it, and I thank Allah that I found the true Way in the end.

In my new life, I have a lot to learn, and a desire to learn, as I believe I have the best guides anyone can have - the holy Quran and the example of the noble Prophet, Muhammad.

20 Jumad Awal 1419

Human Rights - Taghut of the kuffar

The very term "human rights" is contrary to Quran and Sunnah - contrary to that fundamental principle of Islam which is submission only to Allah Subhanahu wa Ta'ala.

All rights - human and otherwise - belong to, and derive from, Allah Subhanahu wa Ta'ala. Everything we have, we have from Allah Subhanahu wa Ta'ala. Everything that happens, happens because of Allah Subhanahu wa Ta'ala. Furthermore, no government, no law, no leader, no chief, no organization, no group, no Institution, can grant us these so-called "human rights" nor "protect" our so-called "human rights", since there is no such thing, for a Muslim, as our "human rights". It is Allah Subhanahu wa Ta'ala and Allah Subhanahu wa Ta'ala alone who can protect us, as it is for Allah to set out the terms, the conditions, of our life, of our duties - for our very purpose, in this life, is to obey Allah, to submit only to Allah Subhanahu wa Ta'ala: that is, to be a Muslim.

"This present life is only like water which We send down from the clouds so that the luxuriant herbage sustaining man and beast may grow; until when the Earth puts on its lovely garment and becomes adorned, and its people believe that they are its masters - down then comes Our scourge upon it by night or in broad day, laying it waste as though it had not blossomed yesterday. Thus We make plain our revelations to thoughtful men." 10: 24-25 (Interpretation of meaning.)

In Islam, there are duties, not "rights". We have a duty, as Muslims, to obey Allah and those, such as an Ameer, who themselves obey Allah Subhanahu wa Ta'ala. We have no duty, no obligation, to obey those who do not obey Allah Subhanahu wa Ta'ala. Indeed, we are told not to follow those who disobey Allah Subhanahu wa Ta'ala, as we are told to fight the ignorant ones - the kuffar - who do not believe in Allah or His Messenger and who thus either reject, or are in ignorance of, the Islamic Way of Life. In addition, we are accountable only to Allah Subhanahu wa Ta'ala - not to some kaffir law, not to some kaffir authority or official, not to some kaffir government, not to some kaffir Court of Law. "Human rights" - like "democracy" - has become a weapon in the kaffir war to subvert, undermine, change and destroy Islam.

Allah Subhanahu wa Ta'ala says:

"This day I have perfected your Way of Life for you and completed My Favour upon you and have chosen for you as your Way of Life Al-Islam" (5:3 Interpretation of Meaning)

"It is not for the believer - man or woman - when Allah and His Messenger have decreed a matter, that they should have any option in their decision. For whoever disobeys Allah and His Messenger has indeed strayed into plain error." (33:36 Interpretation of Meaning)

"This is My path which is straight, true. Therefore follow it, and do not follow other paths all of which will lead you astray you from this, His Way." [6:153 Interpretation of Meaning]

"Correct guidance is the guidance of Allah." (3:73 Interpretation of meaning)

"The genesis of truth is Allah alone, so do not be among those who do not believe." (3:60 Interpretation of Meaning)

Since Islam is complete and perfect, everything we need to live in the correct way - in our family life, in our social life, in our community life - is contained within the Quran, the Sunnah and the Shari'ah. The concept of "human rights"

is a kaffir concept - a Taghut which the kuffar and apostates follow, obey and even worship - and one of the aims of the kuffar in respect of Muslims is for them to turn us away from the authentic Islam of Quran and Sunnah to worship what they worship, to have us bow down before the things, the idols, that they bow down before.

Allah Subhanahu wa Ta'ala says:

"Their way is to refer matters to a Taghut. " [4:60 Interpretation of Meaning]

"The Jews and Nazarenes will never be satisfied with you until they have changed your way of life." 2: 120
Interpretation of Meaning

"Do they seek honour from the kuffar? In truth, honour is with, and from, Allah alone." [3: 139 Interpretation of Meaning]

Islam is the revelation which has revealed the difference between Haqq and Baatil - which has removed the darkness, the arrogance, the dishonour of Jahilliya, and yet in their quest, their war, to undermine, weaken and destroy Islam, the kuffar want - nay, in their ignorant dishonourable arrogance, they demand - that we abandon our Islamic way of bay'ah, Shura, Shariah and Khilafah, for the so-called "democracy", politics and laws of the West, of the kuffar themselves, which "democracy, politics and laws" they, in their profound arrogance, consider superior to the Way of Al-Islam as given to us by Allah Subhanahu wa Ta'ala.

Allah Subhanahu wa Ta'ala says:

"They [the kafiroom] want to extinguish Allah's Light with their deceit, their lies, but Allah will never allow this - for His Light will be seen even though they the Kafiroom hate (it). For it is He Who has sent His Messenger to reveal the Way of truth, to make it triumph over all other Ways even though they, the Mushrikûn, hate (it)." 9: 32-33
Interpretation of Meaning

The very governments, the system of government and laws, which the kuffar so admire are Taghut - for these things, and the people who uphold them, seek to usurp that which rightly belongs to Allah Subhanahu wa Ta'ala. Indeed, the kuffar in their ignorance, in their arrogance, and in their hatred of our Islamic revival, seek - in their own hearts and lives - to replace Allah Subhanahu wa Ta'ala with such things as these, such idols as these.

Let us no longer, as Muslims, be deceived by the plots, the cunning, the hypocrisy, the propaganda, of the kuffar. Let us not bow down to their modern idols of "human rights", of "democracy", of "politics", of "nation-States". Instead, let us re-affirm our duties as Muslims - to obey only Allah Subhanahu wa Ta'ala and those who themselves obey Allah Subhanahu wa Ta'ala; let us re-affirm our duty to establish an Islamic Way of Life, Islamic communities, based only upon the Quran and Sunnah where the only law is Shari'ah, and let us do our duty, of fighting the kuffar, until they leave our lands and no longer in their arrogance interfere in our affairs.

"Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the hearts of a believing people." (9:14 interpretation of Meaning)

"And fight them until there is no more Fitnah and the Way of Life is for Allah Alone." [8:39 Interpretation of Meaning]

Abdul-Aziz

16 Shawaal 1425

Hikmah: The Simple Beauty of Islam

The Understanding of Life as Manifest in the Quran and Sunnah: A Refutation of Disbelief and Apostasy as Manifest in Philosophy

The purpose of this essay, InshaAllah, is to present a basic introduction to Hikmah - that is, to the knowledge (al-ilm) which is Al-Islam.

It is unfortunate that for too long Muslims, trying to understand the nature of our existence, of reality, of al-ilm, have used the terms and often the arguments of the Greek and later philosophers. This was true, for instance, of Ibn Rushd and Al-Ghazali, among others.

The basis for a correct Muslim understanding of Hikmah, and all that derives from it, is the Quran and the Sunnah, and these alone. This is so because a Muslim is a person who, affirming the Shahadah, looks to Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam) and regards the Quran as the true, the literal, kalam of Allah Subhanahu wa Ta'ala.

What this amounts to, in practical terms, is that we refer to the Quran for our terms, for our concepts - as well as for Hikmah and al-ilm. To use the terms of Greek philosophy - or modern, Western, philosophy - is incorrect, and amounts to an imitation of the kuffar. Why? Because we are then seeking to interpret, or re-interpret, the Quran, and even the Sunnah, in such kaffir terms, whereas the Quran is unique and kalamu Allah - and, as Allah Subhanahu wa Ta'ala says:

"The genesis of truth is Allah alone, so do not be among those who do not believe." (3:60 Interpretation of Meaning)

Furthermore, it needs to be made clear, at the outset, that the Quran does not have an outward (dhir) and an inner, or esoteric (batin) meaning, as maintained by several Sufis, and others. As Allah Subhanahu wa Ta'ala says:

"It is He who gave to you this Book wherein are muhkam Ayat that are umm al-Kitab, and others which are mutashabih." (3:7 Interpretation of Meaning)

Those mutashabih Ayat can often be understood by reference to Ahadith, to other Ayat - and if they cannot, there is certainly no hidden, or ancient esoteric knowledge, by some teacher, or Sufi "master", to "explain" them. There is, or may be, InshaAllah, dhikr which may bring us closer to Allah Subhanahu wa Ta'ala, to hikmah.

"He gives Al-Hikmah to whomsoever He wills." (2:269 Interpretation of Meaning)

"Remembrance of Allah is best..." (29:45 Interpretation of Meaning)

"It is through remembrance of Allah that the heart discovers rest." (13:28 Interpretation of Meaning)

What we need to remember in this respect is that our beloved Prophet (salla Allahu 'alayhi wa sallam) and the Shahabah (Radiallaahu Anhum) and the Tabiun did not seek to clarify, or explain, many of the "unclear" things in the Quran - a point made by Ibn Taymayyah in his *Minhaj as-Sunnah* in respect of the Minhaj al-Karamah of al-Hilli (the Shia). Why did they not do this? Because, as will become clear, al-Hikmah is Al-Islam, and Islam is a Way of Life - a means to live this mortal life in accordance with the Will of Allah Subhanahu wa Ta'ala. In simple terms: enjoining the good, forbidding the bad, and Jihad, are often more important than discussions about the meaning of some words. There is a great understanding of human nature - of the real purpose of our lives - here, as there is, of course, the

perfect example of our beloved Prophet (salla Allahu 'alayhi wa sallam) for us to follow.

"Let those who would trade the life of this world for the life Hereafter fight in the Cause of Allah. And those who do fight in the Cause of Allah - whether they be killed or are victorious - will have bestowed on them, by Us, a great reward." (94: 74 Interpretation of Meaning)

Furthermore, we simply do not need the so-called explanations and expositions of Islam given to us over the centuries by those Muslims who have sought, for whatever reason, to use the terms, the language, the ideas, of the West, of the kuffar. In truth, there is no such thing as Muslim "philosophy" - there is only al-Hikmah, al-ilm - the truths - which Allah Subhanahu wa Ta'ala in His Mercy has given to us. To know Islam, to live Islam, to understand Islam, is to know the source of these things.

Of course, the kuffar, and the modernist Muslims and apostates, would disagree with this, and may even call this "ignorance" (or whatever) - but always the basis for their disagreement with us is their acknowledgment, whether admitted by them or not, that the West, the ways, the thought, the philosophy, the ideas, the concepts, of the kuffar are somehow "better" or more important than what has been given to us by Allah Subhanahu wa Ta'ala, and that we, according to them, "must" use these kaffir things in order to have knowledge and wisdom. For such apostates and modernist Muslims, knowledge and wisdom are what the kuffar believe them to be - not what Allah Subhanahu wa Ta'ala has told us they are. That is, these apostates and modernist Muslims have forsaken, or seem to have forsaken, that simple, beautiful, submission to Allah Subhanahu wa Ta'ala which is Islam.

Hikmah and al-ilm

Hikmah - often translated as wisdom - is what Allah Subhanahu wa Ta'ala informs us it is. This is the beginning and the end of the matter.

Allah Subhanahu wa Ta'ala says:

"These are the Ayat of the Book [al-Kitab] of al-Hikmah." (31:2 Interpretation of Meaning)

That is, al-Hikmah is the Quran. Could anything be more clear, more precise?

"We gave al-Hikmah to Luqman, and he said: 'Give praise and thanks to Allah'..." (31:12 Interpretation of Meaning)

"I have provided you with a Book, and Hikmah - and then a Messenger [Rasool] confirming [these]..." (3:81 Interpretation of Meaning)

The *kalamu Allah* is clear - it is simple submission to Allah Subhanahu wa Ta'ala, a simple duty to follow the Way of Al-Islam as given in the Quran and Sunnah.

"Correct guidance is the guidance of Allah." (3:73 Interpretation of meaning)

"This day I have perfected your Way of Life for you and completed My Favour upon you and have chosen for you as your Way of Life Al-Islam" (5:3 Interpretation of Meaning)

"And whosoever does not judge by what Allah has revealed, such are the Kafiroom." [5:44 Interpretation of meaning]

"It is not for the believer - man or woman - when Allah and His Messenger have decreed a matter, that they should have any option in their decision. For whoever disobeys Allah and His Messenger has indeed strayed into plain error." (33:36 Interpretation of Meaning)

Al-ilm is also what Allah Subhanahu wa Ta'ala informs us it is:

"Among His subjects, it is those that fear Allah who have knowledge." (35:28 Interpretation of Meaning)

"And those who have been given al-ilm have been given that so that they may know that it (this Quran) is the truth from their Rabb, and that they may believe therein, and that their hearts may submit to it with humility. For, in truth, Allah is the Guide, of those who believe, to the Straight Path." (22:54 Interpretation of Meaning)

What is also clear, is that the kuffar are ignorant, devoid of Hikmah - because they conceal the simple, yet proffound, truth of Tawheed with their words, their concepts, their philosophy, their ways of life, and because they refuse to bow down in simple submission to Allah Subhanahu wa Ta'ala, and refuse to obey Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam). What is authentic for us, is the Quran and Sunnah; what is "authentic" for them, and their philosophies, is what they consider, or deem to be, authentic. Their mistake is and has been to posit things such as reason, or an object and a subject, or a Creator and what is created, and then seek to understand or explain things in terms of, or in relation to, these other things they have posited, whereas we know and accept what Allah Subhanahu wa Ta'ala has said in the Quran as the truth. Those who fail to understand this, fail to understand the simple beauty that is Al-Islam.

The Simple Beauty of Islam:

It should be abundantly clear that Islam is simple - that being a Muslim is simple. There is, for a Muslim, the simple acknowledgment of two things. First, of Allah Subhanahu wa Ta'ala as our Rabb, as The One Who created us, Who defines us, Who has determined the meaning and purpose of our lives.

"Allah (alone) has power over, and is the (sole) master of, all things. The creations in Heaven and Earth, the very change of Night to Day, are Signs for those gifted with intelligence, those who whether sitting, standing or reclining on their sides, give praise to Allah and who frequently recall these creations in Heaven and Earth, (saying): 'You who are our Rabb - You created all these things for a purpose; the achievement is Yours alone.' " (3:189-191 Interpretation of Meaning)

"Allah knows all things..." (3:34)

Second, there is an acknowledgment of Muhammad (salla Allahu 'alayhi wa sallam) as the Messenger and Prophet of Allah Subhanahu wa Ta'ala.

Since Allah Subhanahu wa Ta'ala has said that our Way of Al-Islam is complete and perfect, we accept that it is. We further accept that Hikmah is contained in the Quran which also contains knowledge about the real purpose of our lives.

"And this (Islam and the Quran) is the straight path of your Rabb. For those who take heed of Our clear revelations there shall be that dwelling which is peace (Jannah). (6:126-7 Interpretation of meaning)

"Every soul shall taste death. We shall try you in good and bad ordeals, and to the Unity you shall return." (21:35 Interpretation of meaning.)

There is purity, a wonderful beauty, in Islam - a purity, a beauty, that the words, the ideas, the beliefs, the ways, the philosophy, of the kuffar all distance us from.

"Thus We have made you [Muslims], a Wasat (just and the best) people, that you be witnesses over all other peoples as the Messenger (Muhammad) is a witness over you." (2: 143 Interpretation of Meaning).

May Allah Subhanahu wa Ta'ala forgive us for our mistakes and may He guide us to and keep us on the Right Path.

Abdul-Aziz
1425

Peace and Democracy: or Surrendering to the Kuffar

If there are two words which summarize the aims and hypocrisy of the kuffar in respect of Islam, they are peace, and democracy.

As Muslims, the kuffar demand - note, demand - that we change our Way of Life, and adopt their ways of ignorance. To understand why this is the reality we are faced with, let us consider what these kaffir terms peace and democracy really mean.

By peace, the kuffar mean surrender to them. Thus, when the kuffar talk about such things as "a peace process", they mean the process whereby we surrender our arms, our resistance, our aims for an Islamic Way of Life, and accept the terms of surrender that they demand of us, one of which is that we accept "democracy" in place of the Islamic Way of an Ameer and bay'ah; another of which is that we accept the rule of kaffir law in place of Shari'ah; and another of which is that we accept their military and economic domination of us - for example, by agreeing that the kaffir United Nations organization has a world-wide mandate and authority, and can impose sanctions, and send its troops anywhere to impose the laws and way of life of the kuffar.

By democracy, the kuffar mean the system which denies one of the most crucial parts of Islam, which is that we, as Muslims, should bow down to, and submit to, only Allah Subhanahu wa Ta'ala, and only obey those who rule or govern or lead in accordance with what Allah Subhanahu wa Ta'ala has decreed. According to the kaffir system of democracy, we are expected to bow down to, and obey, the authority of some ruler, some government, some leader or some functionary who has been elected according to the fallible desires and whims of some majority, just as we are expected to obey any and all laws which such a ruler, such a government, such a leader or their functionaries make, based on some person's idea, or whim, or desire, or theory. This, again, is a surrender to the ways of the kuffar - an outright denial of our Islam. Democracy is a Taghut - a type of idol that the kuffar have come to worship, and which they demand that we Muslims worship.

"Allah does not forgive that partners should be set up with Him to be obeyed, even though - if He pleases - He forgives whom He pleases everything else, for whomsoever sets up partners with Allah in obedience, has most certainly manufactured a grievous error. " [4: 48 Interpretation of Meaning]

"In truth We have sent Messengers to every people with a warning for them to submit only to Allah and so reject the Taghut." [16:36 Interpretation of Meaning]

We, as Muslims, should be quite clear - and not afraid to say and write - what Islam means in practical terms. Islam does not mean peace as the kuffar understand peace, as we as Muslims are not striving for some kind of "peaceful", non-violent society here on this Earth. Contrary to what some have said or written, Islam is not a "religion of peace". Rather, Islam means violence, combat, battle and war. Islam means us, as individual Muslims, striving to obey Allah Subhanahu wa Ta'ala, striving to fight the enemies of Allah Subhanahu wa Ta'ala, striving to create an Islamic Way of Life and striving to make Islam triumphant in this world. Allah Subhanahu wa Ta'ala says:

"And there shall be conflict between you while you dwell, resting for a while, on Earth which shall provide for you." [2: 36 Interpretation of Meaning]

"Prepare against them everything you can of Quwwah, including steeds of combat to bring terror to the enemy of

Allah and your enemy." [8:60 Interpretation of Meaning]

"Fighting is prescribed for you, even though you may dislike it. But it is possible that you dislike that which is good for you, and that you love that which is bad for you. Yet although you may not know, Allah knows." [2:216 Interpretation of Meaning]

"You who believe! What is wrong with you that you did not rush forth when called [to aid] the Way of Allah? Or is it that you love this earthly life so much - that you crave its comforts so much - that you forget the next life where such earthly things are revealed for the insignificant comforts they are?" [9: 38 Interpretation of Meaning]

"If an injury has been inflicted on you, make certain that a similar injury has been inflicted, by you, on the disbelievers: there are good days, and bad days, which We give to each side in turn for thereby We know those who believe and choose from among them witnesses (to the Truth)." [3:140 Interpretation of Meaning]

"Fight against those who do not believe in Allah, or in The Last Day, and who do not forbid that which has been forbidden by Allah and His Messenger, as well as those among the people of the book who do not acknowledge the Deen of Truth, and fight them until they pay the Jizya with willing submission." [9:29 interpretation of Meaning]

"In exchange for their lives and their goods, Allah has given those who believe Paradise. Thus will they fight in Allah's cause, and thus will they kill, and be killed." [9: 111 Interpretation of Meaning]

The peace which we as Muslim seek, in this brief mortal life of ours, is the peace that comes with obeying Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam) and the ultimate peace that is Jannah which we might attain should Allah Subhanahu wa Ta'ala so will it. This is real peace: and this and this only is what peace means to us, as Muslims. The peace, in this mortal world, that comes with obeying Allah Subhanahu wa Ta'ala can be manifest, and has been manifest in the past when, as Muslims, we live in a community ruled by an Ameer, or Khalifah, who rules according to Islam alone. Allah Subhanahu wa Ta'ala says:

"And this (Islam and the Quran) is the straight path of your Rabb. For those who take heed of Our clear revelations there shall be that dwelling which is peace (Jannah). [6:126-7 Interpretation of meaning]

"Allah guides toward peace those who seek His pleasure." [5:16 Interpretation of Meaning]

"What your heart desires and your eyes delight in will be there in that Garden of Paradise you can inherit through your deeds in your life in this world." [Interpretation of Surah 43, v.71-72 Interpretation of Meaning]

For far too long we as Muslims have been on the defensive in the war against the kuffar. We are not of them; and they are not of us. There is a clear and complete distinction between Haqq and Baatil - between us, and them. Our Way of Life has been given to us by Allah Subhanahu wa Ta'ala and, as such, it is complete and perfect. But the kuffar - in their deceit, in their ignorance, in their arrogance, in their dishonourable desire to usurp that which rightly belongs to Allah Subhanahu wa Ta'ala - are intent on subverting, changing, weakening and trying to destroy Islam. One way they try and have tried to do this is to produce and aid and support so-called moderate Muslims - by which they mean Muslims who have sided with the kuffar against their brothers and sisters, and Muslims who have exchanged the promise of Jannah for the promises of the kuffar, for the pleasures and wealth and luxury of this world, provided to them by the kuffar. It is these so-called moderate Muslims who bleat about Islam being a "religion of peace", who surrender to the kuffar by insisting on only "peaceful protests" and who imitate the kuffar by declaring their support for the kuffar idea of "democracy". It is these so-called moderate Muslims who think, who write, who speak, using the terms of the kuffar.

As Muslims, we must reject the very words - the very ideas - which the kuffar use to try and distance us from Allah

Subhanahu wa Ta'ala. The kuffar want us to think, to debate, to write and speak, in their terms - terms which pollute our thoughts, our life, our deeds, and which distance us from Allah Subhanahu wa Ta'ala and our beloved Prophet, Muhammad (salla Allahu 'alayhi wa sallam). For these very terms are an imitation of the kuffar. Thus, instead of "politics" we should write and talk and think about Siyasah. Instead of "peace" we should write and talk and think about Jannah - and how we can attain Jannah. Thus, instead of "democracy" we should write and talk and think about an Ameer, about bay'ah to an Ameer, about Khilafah, Shura, and Shari'ah. We are not interested in the happiness of the greatest number, as the kuffar demand we should be. Instead, we are interested in obeying Allah Subhanahu wa Ta'ala - in the gift of Paradise. For us, as Muslims, this life - as Allah Subhanahu wa Ta'ala has informed us - is only a stage, a means, a test.

This total rejection of the kuffar in our thoughts, words, deeds, in our heart, is important, for us - a sign of our Islam, of our complete submission to Allah Subhanahu wa Ta'ala. Thus, we should stop, for example, saying and writing and thinking that Siyasah is "politics": that it is just the Arabic word for what the kuffar call "politics". It is not - Siyasah is Siyasah, and this is Islamic, a sign of Islam, a manifestation of Islam. Politics is a sign of Ignorance, of the kuffar. One represents Haqq; the other Baatil. Siyasah, as Ibn Taimiyyah wrote, is a divine Siyasah - a manifestation of the Islam given to us by our beloved Prophet Muhammad (salla Allahu 'alayhi wa sallam). We have no need to compare Siyasah with any kaffir idea, any kaffir system - for we reject the ways of the kuffar, the terms of the kuffar. To follow the kuffar in such things as this is to obey them. As Allah Subhanahu wa Ta'ala says:

"If you obey the Kafiroom, they will turn you away from your Way of Life and your own life will be a failure." [3: 149 Interpretation of Meaning]

"Whomsoever seeks a Way of Life other than Islam, it shall not be accepted, for in the life to come they shall be the ones who have lost." [3:85 Interpretation of meaning]

"Haqq has been distinguished from Baatil - and those who renounce and denounce Taghut and then believe in Allah have grasped that trustworthy hand-hold that never breaks." [2:256 Interpretation of Meaning]

The hypocrisy of the kuffar in respect of "peace" and "democracy" is obvious in their actions, and in the state of their own lands. The kuffar of the West - who demand we surrender to what they call "peace" - are now and have been for well over a hundred years the greatest destroyers of stability. In their colonialism, in their plunder of this Earth, in their pursuit of wealth, they have invaded and occupied many, many lands, and oppressed their peoples, as they in their ignorance and pursuit of the kaffir idea of "nationalism" have caused two world wars. From Vietnam to Africa; from north and south America to Korea; from Afghanistan to Iraq, from the torture chambers at Abu Gharib to the camp at Guantanamo Bay, the actions, the history, of the kuffar prove their words, their promises, their so-called ideals, are false.

"Do they seek honour from the kuffar? In truth, honour is with, and from, Allah alone." [3: 139 Interpretation of Meaning]

The kuffar of the West - who demand we adopt their "democracy" - cannot even solve the inequalities, the injustices, the crime, the addiction, the poverty, of their own lands, just as their much-vaunted "democracy" is, in truth, the rule of a privileged and often morally corrupt elite who, in their pursuit of power, privilege and wealth, strive to keep a majority of their own peoples ignorant and entertained, knowing as these hypocrites and their lackeys do that an ignorant well-entertained public will keep working to pursue the illusion of worldly wealth and happiness and in the process keep paying the taxes and keep supporting the overseas oppression and plunder that keeps the whole rotten kaffir system going.

"Those who have experienced the beauty that is Al-Eeman are those who are content with Allah as their Rabb, with Al-Islam as their Way of Life, and with Muhammad (salla Allahu 'alayhi wa sallam) as their Messenger and Prophet." Narrated Al-'Abbaas bin 'Abd Al-Muttalib (Shahih Muslim)

May Allah Subhanahu wa Ta'ala forgive us for our mistakes, may He guide us to and keep us on the Right Path, and may He give victory to the Mujahideen.

Abdul-Aziz ibn Myatt

Some Fundamental Principles of The Authentic Islam of Ahlus-Sunnah wal-Jamaa'h

"They [the kafiroon] want to extinguish Allah's Light with their deceit, their lies, but Allah will never allow this - for His Light will be seen even though they the Kafiroon hate (it). For it is He Who has sent His Messenger to reveal the Way of truth, to make it triumph over all other Ways even though they, the Mushrikûn, hate (it)." 9: 32-33 Interpretation of Meaning

"The Jews and Nazarenes will never be satisfied with you until they have changed your way of life." 2: 120 Interpretation of Meaning

Along with our five principle duties and obligations - Salat, Zakat, Sawn, Iman, Hajj - we Muslims also have other duties and obligations, given to us by Allah Subhanahu wa Ta'ala. Since the kuffar are intent on waging a war against Islam, and intent on trying to change, subvert, weaken, undermine and destroy Islam, it is necessary for us to be quite clear what these other duties and obligations are.

1) It is an obligation for every Muslim to take only the Quran and Sunnah as their guides: that is, to avoid imitating the kuffar in their way of life, their deeds, their ideas, their behaviour.

"It is not for the believer - man or woman - when Allah and His Messenger have decreed a matter, that they should have any option in their decision. For whoever disobeys Allah and His Messenger has indeed strayed into plain error." (33:36 Interpretation of Meaning)

"And whosoever does not judge by what Allah has revealed, such are the Kafiroon." [5:44 Interpretation of meaning]

"Whomsoever seeks a Way of Life other than Islam, it shall not be accepted, for in the life to come they shall be the ones who have lost." (3:85 Interpretation of meaning)

"This is My path which is straight, true. Therefore follow it, and do not follow other paths all of which will lead you astray you from this, His Way." [6:153 Interpretation of Meaning]

"Whoever imitates a group, then he belongs to them." Abu Dawood, narrated by Hadhrat Ibn Umar (R.A).

The examples for Muslims to follow and admire are our beloved Prophet Muhammad (salla Allahu 'alayhi wa sallam), al-Khulafaa' al-Raashidoon, As-Salaf as-Saalih and those Muslims, such as the Shuhadaa, who place their trust only in Allah, who strive to do only what Allah commands, and who place the reward of Jannah before the ultimately worthless comforts of this mortal life.

"In the Messenger of Allah you have the perfect example to follow." [33:2 Interpretation of Meaning]

"The Prophet's hadith tell us to differ from the disbelievers. In fact, scholars have noted that to differ from the kuffar in their habits, dress, attitudes, practices, appearances, and so on is one of the most important parts of the Prophet's message." Sheikh Ahmad al-Ghumari: *al-Istinfar li-ghazw al-tashabbuh bi l-kuffaar*

"Do not follow anyone except he who adheres to your Way of Life." [3:73 Interpretation of Meaning]

Narrated By Abu Hurayrah: The Prophet (salla Allahu 'alayhi wa sallam) said: "Allah, Tabarak wa'tala, has removed from you the pride of Jahilliyah and its boasting about ancestors. A person can be either an honourable believer or an ignoble sinner. You are sons of Adam, and Adam came from dust. Let the people cease to boast about their kin and kin-folk." Abu Dawud, Book 36, 5097

Thus, we must steadfastly reject all the ways of the West: we must be Muslim, in our deeds, our thoughts, our behaviour, our attitudes, our beliefs. We must distance ourselves from the kuffar, and never taken them as sincere friends or allies.

"If we truly love Allah, how can we love the enemies of Allah? How can we love people who deny the truth when it is presented before them, and who argue and dispute barrenly against it? How can we love and be deeply attached to a lifestyle that thrives on disobeying Allah? We should treat people based on their position towards Islam. The kuffar, including the Jews and Christians, can never become our intimate friends, confidantes or close allies. This does not mean we isolate ourselves from them and give up hope for them. What it means is that our relationship with them should be fair, kind and equitable, and not rude or arrogant, but we should always be thinking about how to bring them to Islam. If, however, they display open hostility to Islam,, then we should treat them as enemies. Those who seize our lands and oppress, torture and kill our Muslim brothers and sisters cannot be our friends."Sheikh Ahmad al-Ghumari: *al-Istinfar li-ghazw al-tashabbuh bi l-kuffaar*

2} It is an obligation for every Muslim to aid, support, assist or actively participate in, the Jihad to free Muslim lands from occupation by the kuffar, the Jihad to resist the oppression of Muslims by the kuffar and apostates, and the Jihad to make Islam triumphant by the establishment of a land or lands where Shari'ah is the only law and where there is an Ameer, or Khalifah, who rules according to Islamic principles and Islamic principles only. Allah Subhanahu wa Ta'ala says that the Gates of Paradise are opened through Jihad.

"You who believe! What is wrong with you that you did not rush forth when called [to aid] the Way of Allah? Or is it that you love this earth so much - that you crave its comforts so much - that you forget the next life where such earthly things are revealed for the insignificant comforts they are?" [9: 38]

"In exchange for their lives and their goods, Allah has given those who believe Paradise. Thus will they fight in Allah's cause, and thus will they kill, and be killed." [9: 111 Interpretation of Meaning]

"If an injury has been inflicted on you, make certain that a similar injury has been inflicted, by you, on the disbelievers: there are good days, and bad days, which We give to each side in turn for thereby We know those who believe and choose from among them witnesses (to the Truth)." [3:140 Interpretation of Meaning]

"And when you punish them (your enemy) then do so with the like of that with which you were afflicted by them" [16:126 Interpretation of Meaning]

"When Muslim lands are being attacked, and Muslims are being raped and killed, the only solution prescribed by Allah is Jihad against the aggressing army. Jihad is for all times." Sheikh Ahmad al-Ghumari: *al-Istinfar li-ghazw al-tashabbuh bi l-kuffaar*

"It has been made clear that if the Kuffar infringe upon a hand's span of Muslim land, jihad becomes Fard Ayn for its people and for those near by. If they fail to repel the Kuffar due to lack of resources or due to

indolence, then the Fara'id of jihad spreads to those behind, and carries on spreading in this process, until the jihad is Fard Ayn upon the whole earth from the East to the West." Sheikh Abdullah Azzam (shaheed): *In Defence of Muslim Lands*

"And there shall be conflict between you while you dwell, resting for a while, on Earth which shall provide for you." (2: 36 Interpretation of Meaning)

"Fight those of the disbelievers who are close to you, and let them find in you a harshness." [9:123 Interpretation of Meaning]

This duty, this obligation, of Jihad exists for each and every Muslim - it does not depend on there being a Khalifah, a Ameer-ul-Mumineen'. [See, for example, Sheikh Abdullah Azzam (shaheed): *In Defence of Muslim Lands*, and *Qawl-ul-Qaati'* by Al-Jama'ah Al-Islamiyyah.]

"Whenever the word Jihad is spoken or written then it most certainly means al-Qitaal (fighting), and whenever the phrase "Fee Sabeelillah" (in the Way of Allah) is spoken or written then it most certainly means al-Jihaad.

Ibn Rushd wrote in his Muqadamaat 1/369: "...and Jihaad of the Sword: to fight the Mushrikeen for the Deen. So whoever tires himself for the sake of Allah, he strove in the way of Allah. Except that when Jihaad Feesabeelillah is spoken, then it cannot be applied (to everything) in general except striving against the Kuffar with the sword until they enter Islam, or pay the Jizya with willing submission and they are under humiliation". Also, Ibn Hajr wrote in Fath al-Baari 6/29: "...and by the phrase Feesabeelillah, Jihaad is implied." Sheikh Abdullah Azzam (shaheed)

Furthermore, this duty and obligation to aid, support, assist or actively participate in, Jihad - given to us by Allah Subhanahu wa Ta'ala - exists even if, or particularly, if the kuffar make laws which make this duty and obligation of ours "illegal" in Dar al-Kufr, or in the lands of Al-Junud.

Abdullah ibn Umar (RA) narrated that the Prophet Muhammad (Sallallahu Alaihi Wa sallam) said:

"I have been ordered to begin the fighting against the unbelievers - a fight which will last until they testify that there is no god save Allah, that Muhammad is His Messenger and Prophet, and establish Salat and pay Zakat." [Bukhari and Muslim].

"And there shall be no blame for those who take revenge after they have suffered injustice. The way (of blame) is only for those rebellious ones who oppress others and who insolently walk on the earth: for these there will be a painful torment indeed." (42: 41-42 Interpretation of Meaning).

3) Islam rejects democracy and all other ideas and systems of the kuffar, since all such ideas and forms are contrary to the perfect, complete Way of Life which is Al-Islam. Muslims who seek to establish a kaffir type of government, or who participate in such things, are imitating the kuffar. They have replaced, or are seeking to replace, the Way of Al-Islam, the way of Quran and Sunnah, with the ways of Taghut.

"The one who judges without referring to the Quran is a taghut." Sheikh ul-Islam Ibn Taimiyyah: *Majmo' al-Fataawaa*, 28, 201.

"One of the foremost principles of [Al-Jahiliyah] was that they were deceived by following the majority, using that majority as proof of the correctness of their view." Sheikh Muhammad Abdul-Wahhaab: *Masaail-ul-Jahiliyah*

"Because obedience is a form of worship, it is not allowed to obey anyone unless it conforms with obedience to Allah and His Messenger (salla Allahu 'alayhi wa sallam)." Sheikh Muhammad Abdul-Wahhaab: *Kitaab At-Tawheed*

"And it is known by necessity in the Deen of the Muslims and by the agreement of all the Muslims that whoever follows a Shari'ah other than the Shari'ah of Muhammad (salla Allahu 'alayhi wa sallam) then he is a Kaffir and it is like the Kufr of the one who believes in some of the Book and disbelieves in some of the Book." Sheikh ul-Islam Ibn Taimiyyah: *Al-Fataawa*, Vol. 28/524

The way of Islam is the way of Siyasah - which is defined as the practical application of the Quran and Sunnah. This is manifest in Bay'ah to an Ameer who rules according to Quran and Sunnah, and these alone, and in Shura. The aim of siyasah is to uphold, maintain and expand the Way of Al-Islam through such things as Shari'ah and Jihad - for these bring us closer to Allah Subhanahu wa Ta'ala and open the gates of Jannah.

We must be quite clear about the fact that a Muslim who tries to accommodate Islam to the kaffir way of democracy is imitating the kuffar. Our duty, as Muslims, is to uphold and implement Siyasah. Siyasah is "a Divine siyasah and the Prophetic clarification, which the ruler and the ruled cannot do without..." (Sheikh ul-Islam Ibn Taimiyyah: *Siyasatush-Shar'iah*). That is, siyasah relates to what is Islamic and Islamic only - the divine revelation manifest in the Quran and Sunnah whose guidance can be made real, on this Earth, through an Ameer, or Khalifah, who rules according to Shari'ah alone, and who judges according to Quran and Sunnah alone. To even use such terms as "politics" and "government" and "democracy" in relation to Islam is an imitation of the kuffar - we must learn to once again think in Islamic terms. In relation to how we make the Quran and Sunnah our guides, in terms of how we live with our fellow Muslims, this means thinking in terms of siyasah, bay'ah, Shura, Khilafah and Shari'ah.

4) It is a negation of a person's Islam for a Muslim to aid the kuffar in any way against fellow Muslims.

"Aiding the Non-Muslims over Muslims - no matter which form of aid or co-operation it be, even if it is merely in speech - this is clear Kufr and sheer hypocrisy. The one who does this has perpetrated one of the actions which negates Islam, as has been specifically stated by the Imams of the Dawah and others, and such a person is not a believer in the aqeeda of al-Wala and al-Bara." Sheikh Safar bin 'Abdir-Rahmaan al-Hawaali

Thus, Al-Junud, those who aid the kuffar in places like Iraq and Pakistan and Afghanistan and Chechnya - who aid and abet the oppression of Muslims, the imprisonment of Muslims, the killing, humiliation and torture of Muslims, by the kuffar, are our declared enemies. They are like Hamaan, supporting Fir'aun.

"Anybody who supports the kuffar in their kufr or against Muslims, they are kafir." Ibn Taimiyyah: *Majmou' Al Fattawa*

May Allah (Subhanahu wa Ta'ala) protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path.

Abdul-Aziz ibn Myatt

Democracy: Imitation of the Kuffar

It is vital that we as Muslims understand that one of the aims of the kuffar in respect of Islam is that they, the kuffar, demand that we, as Muslims accept it, and participate in it - or at the very least do nothing when the kaffir system of democracy is imposed upon what once were Muslim lands.

In pursuit of this aim, the kuffar have been busy, for decades, cultivating moderate Muslims, and apostates, and have spent literally millions upon millions of dollars, funding people to write books and articles about "Islam and democracy"; funding organizations and conferences which discuss "Islam and democracy"; and getting their apostate lackeys in places like the Land of the Two Holy Places, and Pakistan - indeed in every once Muslim land - to try and indoctrinate young Muslims in schools and Colleges.

Why is this so? This is so, because democracy has become a kaffir weapon in their war against us, which they use to impose their way of life upon us in their attempts to change Islam, and us, as Muslims.

"They [the kafiroom] want to extinguish Allah's Light with their deceit, their lies, but Allah will never allow this - for His Light will be seen even though they the Kafiroom hate (it). For it is He Who has sent His Messenger to reveal the Way of truth, to make it triumph over all other Ways even though they, the Mushrikûn, hate (it)." 9: 32-33
Interpretation of Meaning

"The Jews and Nazarenes will never be satisfied with you until they have changed your way of life." 2: 120
Interpretation of Meaning

Imitation of the Kuffar, and Taghut

Expressed simply and clearly - democracy is a Taghut, and participation in it, by Muslims, at whatever level, is imitation of the kuffar at best, and at worst, kufr.

"Their way is to refer matters to a Taghut. " [4:60 Interpretation of Meaning]

Why is democracy a Taghut? Because the kuffar look toward it to solve their problems, because they believe or assume that a majority might be right, and because democracy represents one essential aspect of the kuffar way of life - the seeking of the worldly happiness and pleasure of the greatest number, and the arrogant belief that some person, some idea, some leader, some representative has the qualities, the understanding, even the "wisdom", to proclaim what should be the law, or who, and what, should be obeyed. This is a form of insolence; it is Kibr.

"Do not walk on the Earth with insolence." [17: 37 Interpretation of meaning]

"One of the foremost principles of [Al-Jahiliyah] was that they were deceived by following the majority, using that majority as proof of the correctness of their view." Sheikh Muhammad Abdul-Wahhaab: Masaail-ul-Jahiliyah

As ibn Taimiyyah said: "In every way, Al-Kibr is in complete opposition to the essence of al-Iman." Kibr was one of the sins of Fir'aun, as it is of that modern Fir'aun, Bush, who struts around - protected by an army of bodyguards -

making pronouncements about "justice" and demanding that we Muslims obey him, and his minions, and do what he, the kaffir, demands.

In a quite literal sense, democracy has become like an idol that the kuffar worship, and which they demand that we, as Muslims, worship. If we refuse to worship their idol, they will resort to force to try and make us. Thus, for example, their demand that "elections" be held in places like Iraq and Afghanistan - after the kuffar have invaded those lands and killed, tortured or imprisoned those who oppose their aims - and their arrogant assertion that only democracy is "right". The kuffar want us to embrace democracy, and materialism, in place of our submission to Allah Subhanahu wa Ta'ala and in place of our belief that only Allah Subhanahu wa Ta'ala has the right, the wisdom, the knowledge, to determine our Way of Life, and to reveal what laws we should obey.

As Allah Subhanahu wa Ta'ala says:

"Hukm is for Allah alone." [6:57 Interpretation of Meaning]

"In truth We have sent Messengers to every people with a warning for them to submit only to Allah and so reject the Taghut." [16:36 Interpretation of Meaning]

In democracy, people follow their own desires, their own wishes, or they follow some leader, or some kaffir idea. As Muslims, we are commanded to follow the Quran and Sunnah, and these alone, as use these as the basis for our judgements.

"And whosoever does not judge by what Allah has revealed, such are the Kafiroom." [5:44 Interpretation of Meaning]

Why is participation in democracy, at whatever level, imitation of the kuffar, or kufr? There are several reasons.

By participating in democracy - be it at so-called "national" or "local" level - we are accepting the kaffir way of life in place of our own and thus supporting them in their kufr. For instance, we are accepting that some elected body has the authority to make decisions for us, as we are accepting the kaffir division of places into "nations" and "regions" or whatever, when, for Islam, there is only Dar al-Islam and Dar al-Kufr. We are also accepting their "democratic" standards - the result of such voting - as a means of judgement, rather than referring all matters to the Quran and Sunnah.

In effect, we are entering into a contract with the kuffar, announcing that we regard their system, their ways, as acceptable, just as we are accepting them as friends, as helpers, as allies.

All this is contrary to Islam.

"You who believe, do not take the Jews and Nazarenes as allies. They are allies of each other. If any of you takes them as allies, then he is one of them." [5:51 Interpretation of Meaning]

"Anybody who supports the kuffar in their kufr or against Muslims, they are Kaffir." [Ibn Taimiyyah: Majmou' Al Fattawa]

Our way is the Way given to us by Allah Subhanahu wa Ta'ala - it is the way of bay'ah to an Ameer, or Khalifah, who rules according to Quran and Sunnah and who implements the Shari'ah. Our Way is to avoid imitating the kuffar, to be distinct from them, for we know, or rather should know, that Islam is complete and perfect, and superior to any and all

the ways of the kuffar. We simply do not need the ways, the ideas, the system, of the kuffar. Their life is a life of Ignorance. We should not be ashamed about saying and writing this; for the truth is that the kuffar are wrong. Their way of life is wrong. Their ideas are wrong. We do not need these kaffir ideas, or their way of life, or their democracy, or their artificial "nations", conceived in their ignorance and arrogance.

We, as Muslims, have a choice - we can either strive to implement Islam, or we can compromise with, and imitate, the kuffar. Participation in democracy, at whatever level, is compromising with the kuffar and a failure to implement our Islamic Way of Life. In fact, participation in democracy is a denial of the completeness and the perfection of Islam, and thus kufr.

"Whomsoever seeks a Way of Life other than Islam, it shall not be accepted, for in the life to come they shall be the ones who have lost." [3:85 Interpretation of meaning]

We should be striving against the kuffar to create a community - many communities - where Shari'ah is the only law; where there is an Ameer to guide us and to whom we give bay'ah, where our problems are solved by our own efforts and by us turning to the Quran and Sunnah for guidance, and where we are focused on our true purpose in this mortal life of ours: to make a clear distinction between Haqq and Baatil; to implement the Halal, forbid the Haram; and to yearn, through a simple submission to Allah Subhanahu wa Ta'ala, for Jannah.

We should be striving, in the Way of Allah Subhanahu wa Ta'ala, prepared to die - in the hope of Jannah - rather than submit to the kuffar; prepared to die rather than adopt the ignorant ways of the kuffar.

"Will you not fight? Or is it that you are afraid of them? Rather - fear Allah most of all, if you do indeed believe." [9:13 Interpretation of Meaning]

May Allah Subhanahu wa Ta'ala forgive us for our mistakes, may He guide us to and keep us on the Right Path, and may He give victory to the Mujahideen.

Abdul-Aziz

Thinking Like a Muslim

Recently - due to certain martyrdom operations in Dar al-harb - many Muslims have taken to condemning fellow Muslims, and have, in their pursuit of aiding the kuffar, used the ideas, the terms, the concepts, the perspective of the kuffar to condemn their fellow Muslims.

There needs to be clearer understanding of the Islamic perspective - and a desire to distance ourselves from the kuffar, in our life, and in our very way of thinking. We should strive to once again think like a Muslim - that is, judge things from an Islamic perspective, and an Islamic perspective only.

The perspective of the Muslim is the perspective of The Last Day, of the judgement of Allah (Subhanahu wa Ta'ala) - of this mortal life as but a means - and of following the guidance given to us in the Quran and Sunnah so that we might attain Paradise (Jannah) InshaAllah.

Innocent and Civilian:

Two terms which are frequently used by Muslims are "innocent" and "civilian". There is no concept, in Islam, of either "innocent" or "civilian". We should know and accept that these are kaffir concepts - concepts which they, and they apostate allies, seek to impose upon Islam in order to try and control Muslims and bring Muslims under the control, the domination - both physical and mental - of the kuffar.

Some Muslims quote the following Hadith in an effort to show that there is such a thing as the concept of "innocent" in Islam:

Narrated 'Aa'ishah who said that the Nabi (salla Allahu 'alayhi wa sallam) said, "The pen has been lifted from three; from the sleeping until they awake, from the child until they mature, and from the one who is crazy until he is sane."

In this Hadith we have a beautiful expression - "The pen has been lifted..." The question we must ask is - Do we take the context to mean that the three are "innocent" as the kuffar understand innocent? That is, do we project a kaffir meaning into this Hadith? Or do we refer it, for explanation, to what Allah (Subhanahu wa Ta'ala) has told us, and thus take it in the literal sense to mean that what they are doing, have done, has not been recorded? If we refer to what our Rabb says:

"And over you are Watchers - just, honourable - who know and record [write down] all that you do. Thus shall those who do what is commanded be in bliss while the disobedient will be in the blazing Fire. " [82: 10-14 Interpretation of Meaning]

Thus, understood in the context of the words of Allah (Subhanahu wa Ta'ala) this Hadith refers not to some kaffir concept such as "innocent" but to the recoding of our deeds.

In Islam, there is only the distinction between Dar al-harb, the realm of war, and Dar al-Islam, the realm of Islam; or, expressed another way, between the lands of war, and the lands of Islam. Peace, for Islam, is the peace of Jannah, and the peace that arises from a submission to Allah Subhanahu wa Ta'ala. Peace has no other meaning in Islam. This peace can be and should be expressed through Muslims living in an Islamic way, that is, among Muslims in an Islamic community. This means Muslims giving bayah to an Ameer; it means turning to the Quran and Sunnah for guidance; it means upholding Shariah and Shariah only. It does not mean democracy and it does not mean accepting the kaffir concept of a "nation". It means a Khilafah, ruled by a Khalifah.

Thus, the lands of the kuffar are the lands of war - they can expect war; they can expect bloodshed; they can expect chaos. Only if and when they submit to Allah Subhanahu wa Ta'ala can they expect peace.

"Allah guides toward peace those who seek His pleasure." [5:16 Interpretation of Meaning]

"And this (Islam and the Quran) is the straight path of your Rabb. For those who take heed of Our clear revelations there shall be that dwelling which is peace (Jannah). [6:126-7 Interpretation of meaning]

"It is through remembrance of Allah that the heart discovers rest." (13:28 Interpretation of Meaning)

In Islam, the basic distinction is between those who believe - those who submit to Allah Subhanahu wa Ta'ala - and those who do not believe. The Quran and Sunnah provide us with guidelines for dealing with the unbelievers, the infidels, the kuffar, as they provide us with guidelines for how we should behave toward our fellow Muslims.

These guidelines make it quite clear that the blood, the lands, the wealth, of the kuffar are not always sacred, for us. For it is their very disbelief, their very way of living, which allows us to attack them, and fight them.

"And fight them until there is no more Fitnah and the Way of Life is for Allah Alone." (8:39 Interpretation of Meaning)

"Fight against those who do not believe in Allah, or in The Last Day, and who do not forbid that which has been forbidden by Allah and His Messenger, as well as those among the people of the book who do not acknowledge the Deen of Truth, and fight them until they pay the Jizya with willing submission." (9:29 interpretation of Meaning)

"Fighting is prescribed for you, even though you may dislike it. But it is possible that you dislike that which is good for you, and that you love that which is bad for you. Yet although you may not know, Allah knows." (2:216 Interpretation of Meaning)

"And there shall be conflict between you while you dwell, resting for a while, on Earth which shall provide for you." (2: 36 Interpretation of Meaning)

As Muslims, however, we are bound to abide by the conditions Allah Subhanahu wa Ta'ala has imposed upon us in respect of the wealth, the blood, the lands, of the kuffar. What are these conditions, which may limit us in attacking them and their lands?

"And if anyone of the Mushrikeen seek your protection then grant him protection, so that he may hear the Word of Allah, and then escort him to where he can be secure..." (9:6 Interpretation of Meaning)

The main condition - evident in 9:1 - is that if we have a treaty with them, we should refrain from attacking them. But this treaty is itself conditional on certain things - especially the condition that there is an Ameer, or Khalifah, which has the authority to make such treaties on behalf of the Muslims. But the fact is that no such Muslim authority exists today because we do not have an Islamic community, ruled by an Ameer, to whom we have given bayah, and who

rules by Shariah and Shariah alone. All that we have are once Muslim lands invaded and occupied by the kuffar and ruled according to kaffir ideas and kaffir laws - as in Iraq and Afghanistan - or we have apostate regimes, as in The Land of the Two Holy Places, Egypt, and Pakistan, whose corrupt rulers bow down before the kuffar and who have forsaken the guidance of the Quran and the Sunnah for the earthly rewards given to them by the kuffar.

"Correct guidance is the guidance of Allah." (3:73 Interpretation of Meaning)

"Whomsoever seeks a Way of Life other than Islam, it shall not be accepted, for in the life to come they shall be the ones who have lost." (3:85 Interpretation of meaning)

"And it is known by necessity in the Deen of the Muslims and by the agreement of all the Muslims that whoever follows a Shari'ah other than the Shari'ah of Muhammad (salla Allahu 'alayhi wa sallam) then he is a Kaffir and it is like the Kufr of the one who believes in some of the Book and disbelieves in some of the Book." Sheikh ul-Islam Ibn Taimiyyah: Al-Fataawa, Vol. 28/524

Another condition - evident in 8:61 - is that if our enemies incline toward peace, we should also strive toward ending conflict with them. But is this the reality that exists now - when our lands have been invaded and occupied and when Muslims world-wide are being imprisoned for striving to do their duty of Jihad? No, this is not the reality that exists now: the kuffar have been interfering in our affairs, and occupying our lands, for over eighty years, just as they are now demanding that we abandon our authentic Islam for their version of "Islam".

Taking Life - A Just Cause:

One Ayah often quoted by those Muslims intent of imitating the kuffar is:

"Do not take a life which Allah has forbidden you to take - except with just cause..." (17:33 Interpretation of Meaning)

These Muslims - and the apostate allies of the kuffar - then use this Ayah to try and say that "Islam does not condone terrorism..."

However, if we consider what is being said here, by Allah Subhanahu wa Ta'ala, we can clearly understand the context - which is that it is haram for us to kill someone, if Allah Subhanahu wa Ta'ala has forbidden it, unless there is a just cause. An example here would be the killing of a fellow Muslim - which Allah Subhanahu wa Ta'ala has clearly and generally forbidden us from killing - but whom we might, with just cause kill, if, for example, that Muslim had been condemned to death in a Shariah Court. Another example might be a Muslim who gives aid and support to the kuffar - such as informing on Muslims to the kaffir "authorities" or handing over Muslim prisons to the kuffar so that those Muslims can be imprisoned, tortured or killed by the kuffar. Such an aiding of the kuffar is kufr, and one of the things which nullifies one's Islam.

Does Allah Subhanahu wa Ta'ala forbid us from killing, from harming, our enemies? No. Does Allah Subhanahu wa Ta'ala forbid us from harming, or killing, the kuffar who have invaded our lands, who are killing Muslims? No. Does Allah Subhanahu wa Ta'ala forbid us from harming or killing those who are aiding the armies of the kuffar? No.

Another Ayah often quoted by the "moderates" is:

"Whoever ends the life of someone - unless it be because they had (unlawfully) killed or had committed some dishonour - it will be as though they have killed all life..." (5:32 Interpretation of Meaning)

However, placed in context, this refers to the Jews - "We decreed for the children of Israel that whoever ends the life..." - and may be said to expand upon 17:33. That is, it expresses a condition regarding the taking of life: it is permissible to take life for a reason, which is here given as an unlawful killing (unlawful according to Shariah, note) and for the doing of dishonourable deeds.

Is aiding the kuffar dishonourable? Yes. Are the kuffar acting dishonourably when they invade our lands, torture and kill our brothers and sisters? Yes. Are those who support the governments of the kuffar in such things - who support them through inaction or otherwise - doing something dishonourable? Yes.

The Question of Innocence - An Islamic Perspective:

As for "innocent" - according to the definition of this kaffir word it means "uncorrupted by evil, or wrongdoing; sinless; not harmful." Are people who support - by, for example, paying taxes - a government which invades Muslim lands, whose armies kill, torture and imprison Muslims, innocent? Are people accountable for what a "democratic" government does in their name?

In respect of bombs, have not the kuffar invaded the lands of the Muslims, and have not they killed tens upon tens of thousands of Muslims by dropping bombs upon them, by firing missiles at them? Have the Muslims not suffered injustice after injustice, inflicted by the kuffar?

"The retribution for a wrong is to inflict the like (upon the wrong-doer)." (42:40 Interpretation of Meaning)

"If an injury has been inflicted on you, make certain that a similar injury has been inflicted, by you, on the disbelievers: there are good days, and bad days, which We give to each side in turn for thereby We know those who believe and choose from among them witnesses (to the Truth)." (3:140 Interpretation of Meaning)

"And when you punish them (your enemy) then do so with the like of that with which you were afflicted by them" (16:126 Interpretation of Meaning)

"And there shall be no blame for those who take revenge after they have suffered injustice. The way (of blame) is only for those rebellious ones who oppress others and who insolently walk on the earth: for these there will be a painful torment indeed." (42: 41-42 Interpretation of Meaning)

But the Islamic perspective in respect of "innocent" is that it is only Allah Subhanahu wa Ta'ala who knows who is, or is not, innocent - just as it is Allah Subhanahu wa Ta'ala who will decide, when someone dies or is killed by whatever means, whether to grant them Jannah and thus let them attain the true goal of their mortal life.

The problem here is that the kuffar - and those Muslims imitating them - perceive life and death in the context of mortal life and not in the Islamic context of the immortal life to follow this mortal life. That is, they are thinking - and judging - according to kaffir criteria, not according to Islamic criteria. What matters for us, as Muslims - above

everything - is the next life. What does not matter is when we die; how we die; where we die. We will die - and we have been given this life as a test, from Allah Subhanahu wa Ta'ala, to find out if we are suitable for Jannah. This life is an opportunity, which we can use, or waste.

"He [Allah] created life and death that He might put you to the test and find out which of you acquitted himself best." (67: 1-2. Interpretation of Meaning)

"This present life is only like water which We send down from the clouds so that the luxuriant herbage sustaining man and beast may grow; until when the Earth puts on its lovely garment and becomes adorned, and its people believe that they are its masters - down then comes Our scourge upon it by night or in broad day, laying it waste as though it had not blossomed yesterday. Thus We make plain our revelations to thoughtful men." (10: 24-25 Interpretation of Meaning)

Thus, all those killed, in whatever way, by whatever means, will be judged by Allah Subhanahu wa Ta'ala - Who will decide their fate; Who will reward them with Jannah, or punish them with Fire.

What we should always remember is that it is not what the kuffar think or belief which is important - it is not what their laws or their Courts of Law say is wrong which matter. What is important, what matters, is the final judgement of Allah Subhanahu wa Ta'ala - and that we do what Allah Subhanahu wa Ta'ala wills.

Extremism:

The question we must ask is : What, according to Islamic criteria, is moderation or extremism? Our criteria - our means to judge matters and people - are the Quran and Sunnah, and only them. Western concepts, ideas, criteria and principles are irrelevant. Thus, a moderate Muslim is a Muslim who strives not to go beyond the limits, the bounds, set by Allah (Subhanahu wa Ta'ala) and made manifest to us in the Quran and Sunnah.

The moderate Muslim is the one who follows the guidance of the Prophet Muhammad (salla Allahu 'alayhi wa sallam) and who always strives to refer matters to his perfect example and that of al-Khulafaa' al-Raashidoon (the Rightly Guided Caliphs) and As-Salaf as-Saalih. An extremist Muslim, in contrast, is one who, for whatever reason and from whatever motive or intention, goes beyond this guidance and these examples, or who - through Bida or Shirk - deviates from the Quran and Sunnah.

Thus, whatever is in accordance with the Quran and Sunnah - whatever is lawful according to Shari'ah - is moderate, part of the perfect, the reasoned, Way of Life which is Al-Islam.

Nation and Nationalism:

Islamically, the concept of the nation, and nationalism itself, are kufr: a concealment of the reality of Tawheed. As such, these kaffir things represent Jahiliyyah - the Ignorance of Disbelief; the arrogance of refusing to acknowledge, and refusing submit to, Allah Subhanahu wa Ta'ala. The Message of our beloved Prophet Muhammad (salla Allahu 'alayhi wa sallam) - given by Allah Subhanahu wa Ta'ala and manifest in the Quran and the Sunnah - was a revealing of that which kufr had concealed, and as such, for those who embraced Islam, Jahiliyyah was destroyed.

The only boundary Muslims should recognize is the the boundary between Dar al-Islam and Dar al-Kufr. The kuffar have made nations and nationalism into Taghut - idols which they worship; idols which they love; idols which they are

prepared to fight and die for and to which they give their loyalty. All this is a clear defiance of Allah Subhanahu wa Ta'ala.

"Their way is to refer matters to a Taghut. " (4:60 Interpretation of Meaning)

Narrated By Abu Hurayrah: The Prophet (salla Allahu 'alayhi wa sallam) said: "Allah, Tabarak wa'tala, has removed from you the pride of Jahilliyah and its boasting about ancestors. A person can be either an honourable believer or an ignoble sinner. You are sons of Adam, and Adam came from dust. Let the people cease to boast about their kin and kin-folk." Abu Dawud, Book 36, 5097

Terrorism:

Terrorism is yet another kaffir concept. Islam does divide people into "terrorists" and non-terrorists. Islam is concerned only with Muslims doing their Allah-given duty, as manifest in the Quran, the Sunnah and Shariah.

Allah Subhanahu wa Ta'ala has made it quite clear that we can and should make our enemies fear us:

"Allah Tabarak wa'tala said: "To counter them, use whatever force you can, including steeds of combat, that you might terrify the enemies of Allah who are your enemies." (8:60 Interpretation of Meaning) Therefore, He made terrifying them an obligation for us. Thus anyone who assists them, by supplying them with anything, is not terrifying them - rather, they are assisting them in their insolence and their disbelief." Ibn Hazm (Rahamullah): Ilam al-Muwaqqin (2/121)

"Fighting is prescribed for you, even though you may dislike it. But it is possible that you dislike that which is good for you, and that you love that which is bad for you. Yet although you may not know, Allah knows." (2:216 Interpretation of Meaning)

Death for Apostasy:

Some so-called "moderate" Muslims - imitating as they do the ways of the kuffar - have taken to saying that the Islamic punishment for apostasy (which is death) is "outdated". However, it is quite clear that such a punishment is the will of Allah Subhanahu wa Ta'ala.

To become a Muslim, a person has only to say the Shahadah - to affirm that there is no god but Allah and to affirm that Muhammad is the Messenger of Allah. The Shahadah is an oath of allegiance to Allah Subhanahu wa Ta'ala and His Messenger - it is binding oath, taken on one's honour, and must be given freely, without duress, and in the full knowledge of its binding nature and its consequences. The person gives bayah - and one condition of this pledge of allegiance is loyalty unto death. To break this freely given oath is a dishonourable thing - and the consequence of breaking this oath is death because that is the honourable thing. An honourable person, having made such a pledge, would be loyal unto death to those to whom that person had sworn allegiance.

It is this loyalty unto death which the West, the kuffar, in their materialism, have forgotten, and it is this loyalty, and the honour which is part of it, which is one of the glories of Islam and one of its strengths.

"Be loyal and do your duty to Allah; fear Him and always speak with honour. He will direct you to do

honourable deeds and will forgive your mis-deeds. And whosoever obeys Allah and His Messenger will achieve the greatest achievement of all." (33:70-71 Interpretation of Meaning)

Conclusion:

What the kuffar want - what they demand, on pain of imprisoning us, and killing us, and invading and occupying our lands - is that we think according to the terms, the concepts, of the kuffar; that we live according to kaffir norms. That is, the kuffar are trying to stop from us from thinking and living in an Islamic way - they are trying to create a tame religion for us, which they incorrectly call "Islam" (or moderate Islam) as they have enlisted the help of millions of apostates and misguided Muslims around the world.

We have to understand - and openly state - that the Way of Islam is very different from the ways of the West, from the ways of the kuffar. We think, or rather should think, in a different way to them - because our perspective is very different from theirs. This difference is of crucial importance in the war we are engaged in. Our perspective is that of Jannah - of the next life - of Allah Subhanahu wa Ta'ala; our Way is of complete and humble submission to Allah Subhanahu wa Ta'ala; our Way is to rely on Allah Subhanahu wa Ta'ala alone. Our Way is the way of honour unto death. Our Way is the Way of striving to live in an Islamic community - where what distinguishes that community from others is Islam, the practical implementation of Islam (Siyasah). Our Way is to defend our lands, to regain them, through Jihad - which Allah Subhanahu wa Ta'ala has made an obligation, a necessity.

"You who believe! What is wrong with you that you did not rush forth when called [to aid] the Way of Allah? Or is it that you love this earth so much - that you crave its comforts so much - that you forget the next life where such earthly things are revealed for the insignificant comforts they are?" (9: 38 Interpretation of Meaning)

"When Muslim lands are being attacked, and Muslims are being raped and killed, the only solution prescribed by Allah is Jihad against the aggressing army. Jihad is for all times." Sheikh Ahmad al-Ghumari: al-Istinfar li-ghazw al-tashabbuh bi l-kuffaar

To think Islamically we must return to the fundamentals of Islam, to a simple submission to Allah Subhanahu wa Ta'ala - and we must distance ourselves from the kuffar, especially in our thoughts. That is, we must reject their concepts, their terms, their perspective on life, and embrace the Islamic perspective. We should never use their terms, such as "terrorism", "extremism", "innocent", "civilian", "nation" or "democracy". To think Islam, is to think from a position of strength - from the knowledge that Islam is perfect, complete. To imitate the kuffar is to bow down to the Taghut of the kuffar, manifest as these are in their kaffir concepts, their kaffir terms.

Anyone who strives to use kaffir terms to interpret or "understand" Islam - or, worse, any scholar who issues fatwas which uses such kaffir terms - is imitating the kuffar, and thus distancing themselves from Islam, from that simple submission to Islam, that Islamic duty, which can lead us to Jannah

"You will not find any people who believe in Allah and the Last Day, making friendship with and loving those who oppose Allah and His Messenger (salla Allahu 'alayhi wa sallam), even if they are their fathers or their sons or their kindred..." 58:22 Interpretation of the meaning]

May Allah (Subhanahu wa Ta'ala) protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path.

25 Jumaad Al-Thaani 1426
(Revised 24 Ramadan 1426)

The Fear of Islam and the War Against the Kuffar

"Allah (alone) has power over, and is the (sole) master of, all things. The creations in Heaven and Earth, the very change of Night to Day, are Signs for those gifted with intelligence, those who whether sitting, standing or reclining on their sides, give praise to Allah and who frequently recall these creations in Heaven and Earth, (saying): 'You who are our Rabb - You created all these things for a purpose; the achievement is Yours alone.' " (3:189-191 Interpretation of Meaning)

The Way of Al-Islam and the ways of the West are incompatible - one is either a Muslim, a rejecter of the dishonourable, materialistic, profane, ways of life, or one is a Kaffir. The Way of Al-Islam is complete and perfect, and it is true to say that Islam and West cannot be reconciled - they are at war. As Muslims we are enjoined to fight, in a practical way, for Islam and for the victory of Islam:

"Fight against those who do not believe in Allah, or in The Last Day, and who do not forbid that which has been forbidden by Allah and His Messenger, as well as those among the people of the book who do not acknowledge the Deen of Truth, and fight them until they pay the Jizya with willing submission." [9:29 interpretation of Meaning]

Narrated Anas ibn Malik: The Prophet (salla Allahu 'alayhi wa sallam) said: Use your property, your life and your words in striving against the Unbelievers. Abu Dawud 14, 2498

"And fight them until there is no more Fitnah and the Way of Life is for Allah Alone." [8:39 Interpretation of Meaning]

Fight them, that is, until Islam is triumphant and we, as Muslims, live in communities ruled by an Ameer to whom we give bay'ah and who rules only according to Quran and Sunnah where Shari'ah is the only law. This means a Khilafah - and it means Jihad to achieve it, for the kuffar, as they have shown, do not want us to have our own communities where we live according to the laws which Allah Subhanahu wa Ta'ala has given us.

For well over a hundred years the kuffar have invaded our lands, ruled over us, or given power to their apostate puppets - and when, as commanded by Allah Subhanahu wa Ta'ala, we resist their occupation, their oppression, their kaffir ways, and their appointed tyrants, they have used force, humiliation, imprisonment, torture and killing to subdue us and keep themselves, or their puppets, in power, as is so evident from recent events in Iraq and Afghanistan.

The very basis for the Islamic Way of Life - of being a Muslim - is to submit only to Allah Subhanahu wa Ta'ala; to strive to do what Allah Subhanahu wa Ta'ala has commanded, and to strive to avoid doing what Allah Subhanahu wa Ta'ala has forbidden. This simple beautiful submission is the exact opposite of the Western, the kaffir, way of living - for the way of the kaffir is the way of arrogance, of dishonour, of greed, of materialism.

The Way of Al-Islam, correctly understood and correctly lived, produces a certain type of person, just as the way of the kaffir produces a certain type of person. The Muslim person is evident in the Mujahideen of Jenin, Falluja, Tora Bora, the Battle of the Trench and elsewhere, with their simple desire to do what is honourable: to fight and if necessary die for Islam, for the promise of a life in Jannah. The kaffir person is evident in the swaggering Amerikan troops who shot unarmed injured Mujahideen; who strip the Mujahideen naked and humiliate them; who in their abject cowardice reduce places like Falluja to rubble with their bombs and missiles.

If we desire a further illustration of the difference between these two opposite and contradictory ways of life let us contrast the example of our beloved Prophet Muhammad (salla Allahu 'alayhi wa sallam), with the example of Bush the hypocrite.

In Bush, we have the archetypal arrogant kaffir who uses lies, deceit, rhetoric and treachery - and who cowardly hides behind legions of bodyguards and security apparatus: who demands that everyone, everywhere, bow down to the ideas, the ways, he and his people uphold. He sits safe and secure in his luxurious modern palaces while his troops, his minions, at his command, kill, torture, and humiliate Muslims. In many ways, he is akin to Fir'aun, and the puppets doing his bidding are akin to Hamaan. In contrast, in the Prophet (salla Allahu 'alayhi wa sallam) we have the archetypal honourable man, as is so evident in Seerah, in Ahadith: someone who is just, fair, honourable, well-mannered, humble, forgiving, and yet a warrior, a warrior who does not hide from his enemies.

If we desire to further understand the difference between the two ways of living we have only to consider what life was like in Kabul during the brief period when the Taliban ruled there, and contrast it with the life that exists in large cities in any Western, any kaffir, country. Kabul was safe - most Western cities are not. Kabul was poor, very poor - while all Western cities exude wealth, luxury, decadence. But such wealth, such luxury, such decadence has not produced, and does not produce, decent honourable, people. It does not even produce people who are "happy" most of the time.

In places like Britain, or America, there are whole areas, especially in cities, of lawlessness, of crime, of drug-abuse, of poverty, of real injustice - and one has only to walk, say, at night around the city centre streets of places like Leeds, or Bristol, to find hundreds of fine examples of kaffir manhood and womanhood: arrogant, drunk, violent, dishonourable people intent on "having a good time", intent of living this life, indulging themselves. These are the type of people who make-up most of the troops in places like Iraq - so is it any wonder they behave the way they do when confronted with Muslims who despise their decadent, their dishonourable, ways?

Yet hypocrites like Bush want to export this kaffir way of living to Muslim lands, just as he and the others like him in their hypocrisy, bleat and bleat about how "superior" their kaffir ways and their system is to ours, when the proof of their lies, their deceit, their hypocrisy, their blindness, their arrogance, is evident every day, every night, on the streets, in the homes, of their own lands. For example, how many women are raped in Britain each week? Hundreds; thousands. How many people are brutally attacked? How many are robbed? How many homes are broken into?

The simple truth is that the West, the kuffar, fear Islam. They fear those - like the Mujahideen in Iraq, Palestine, and elsewhere - who are examples of Islam, and thus do the kuffar in their fear, in their cowardice, and in their abject ignorant hatred, seek to kill, humiliate and torture these Muslims: seek to "break them" and have them abandon the purity, the beauty, the nobility, of Islam for the decadence, the dishonour, the profanity that is the kaffir way of living.

The kuffar fear Islam and the honour, the dignity, the beauty it brings to Muslims - for example, the kuffar in their fear, their arrogance, desire to have our women dishonour themselves and become like kaffir women, which is why the kuffar are trying so hard to undermine Adhab Al-Islam and why in their hypocrisy - forgetting their bleatings about freedom - they ban headscarves in Western schools and why they hate to see our sisters in Hijab.

Yet, in many ways all this is good - for it reveals the kuffar for what they are. In many ways we have reason to praise Allah Subhanahu wa Ta'ala for enlightening us, for providing us with modern examples of Muslims to be proud of, to admire, to seek to follow.

What better examples can there be than the Mujahideen fighting the kuffar and their puppets in Iraq and Afghanistan and elsewhere? What a wonderful modern example we have in Sheikh Usama Bin Muhammad Bin Laden (hafidhahullah) - who gave up a life of luxury, of ease, to fight in the Cause of Allah, who has spent years living simply, among the Mujahideen, and who - as is so evident to everyone who has met him - is a humble, honourable man who submits only to Allah Subhanahu wa Ta'ala and who desires only to do what Allah Subhanahu wa Ta'ala has

commanded.

"But they never lost heart for that which did befall them in Allah's Way, nor did they weaken nor degrade themselves. And Allah loves as-Sabireen (the patient ones)." [3:146 Interpretation of Meaning]

What we must remember is that Islam makes us stronger than the kuffar, with all their military might, all their wealth, all their seeming power - all of which Allah Subhanahu wa Ta'ala could take away in an instant. We are stronger because we, as Muslims, focus on what is honourable, what is Muslim, and in practical terms this means that we focus on Jannah. We strive for the ultimate goal, not for the temporary, fleeting, rewards of this life - and it is this striving which makes us strong and which the kuffar really do fear, for we are prepared to suffer and if necessary die, in this world, to gain Jannah. Have we, as an Ummah, forgotten this simple truth? Are we, as an Ummah, as Muslims, being tested by Allah Subhanahu wa Ta'ala?

"And over you are Watchers - just, honourable - who know all that you do. Thus shall those who do what is commanded be in bliss while the disobedient will be in the blazing Fire." [82: 10-14 Interpretation of Meaning]

"He [Allah] created life and death that He might put you to the test and find out which of you acquitted himself best." [67: 1-2. Interpretation of meaning]

"Every soul shall taste death. We shall try you in good and bad ordeals." [21:35 Interpretation of meaning]

If we, as an Ummah, can regain this simple beautiful striving, this perspective of Jannah - if we do indeed place our desire for the reward of Jannah before the temptations of this world - then we can and will, InshaAllah, defeat the kuffar and their apostate allies in places like Iraq, Palestine, Afghanistan and elsewhere.

May Allah Subhanahu wa Ta'ala forgive us for our mistakes and may He guide us to and keep us on the Right Path.

Abdul-Aziz ibn Myatt
8 Shawaal 1425

The Perspective of Islam

In the Name of Allah, The Compassionate, The Merciful

The reaction, among the peoples of the West, to martyrdom operations (or fidayee attacks) in Palestine and elsewhere clearly shows the difference between the Islamic perspective and the one upheld by perhaps the majority of people in the West.

The Islamic perspective derives from three things: the Quran, the Sunnah, and the belief and knowledge that this life is only a stage, a test, to the more important life to come.

"Every soul shall taste death. We shall try you in good and bad ordeals." 21:35 Interpretation of meaning.

"He [Allah] created life and death that He might put you to the test and find out which of you acquitted himself best." 67: 1-2. Interpretation of meaning.

Thus, the perspective of the Muslim is the perspective of The Last Day, of the judgement of Allah (SWT) and of following the Way, manifest in the Quran and Sunnah, which might enable us to (Insha'Allah) attain Paradise (Jannah).

Thus it is that Muslims believe and know that it is Allah (SWT) and Allah (SWT) alone who decides and determines things: who alone grants victory, or defeat; who alone gives security and peace, and who alone determines the course of our lives. In a sense, this belief and knowledge is the essence of Tawhid.

"It is Allah alone who can nullify the plots of the disbelievers." 8: 18 Interpretation of Meaning.

In contrast, the perspective of the Western world is the perspective of this life: of attaining happiness and material prosperity; of striving to attain security - both personal and for their nations - through military might and offensive action; of believing that the individual has, or should have, free choice and can determine or make their own "fate". In addition, the Western world believes that its own human-derived laws and system of government can bring about the happiness, the security, the prosperity, they desire. Moreover, there is in the West - among the people just as much among the governments - the belief that they have a right, a duty, to impose their laws, their ways, their system of government, on other people. That is, there is an arrogance, deriving in part from the Western belief their human-derived laws, and ways, are superior.

These Western beliefs, and this arrogant attitude, have been much in evidence since the Jumaada Al-Thaani attacks, as witness the Western intervention in Afghanistan where Western military force was used to destroy an Islamic government and establish a pro-Western puppet regime, and as witness the imprisonment and treatment of captured Mujahideen.

The Quest for Jannah:

The Islamic perspective is particularly evident in martyrdom operations. Those who undertake such operations clearly believe that they are doing what is right - according to Islamic criteria (the Quran and Sunnah) - as they are striving, Insha'Allah, to put into practice the Islamic belief that this life is an opportunity, a means of attaining Jannah. That is,

these Muslims - like all Mujahideen - have understood that Allah (SWT) will reward those who undertake practical Jihad: who give up their worldly life for His sake.

"Let those who would trade the life of this world for the life Hereafter fight in the Cause of Allah. And those who do fight in the Cause of Allah - whether they be killed or are victorious - will have bestowed on them, by Us, a great reward." 4: 74 Interpretation of Meaning.

"Do you really think that you will enter Paradise before Allah has decided from amongst you those who fight in His Way and those who are patient?" 3:142 Interpretation of Meaning

Allah's Messenger said, "If anyone meets Allah with no mark of Jihad, he will meet Allah with a flaw in him." [Al-Tirmidhi #3835, Narrated AbuHurayrah]

It is fair to say that the majority of Westerners condemn martyrdom operations on the basis of the Western perspective, using Western criteria, failing to understand the Muslim belief that this life of ours is only a means, a test, and thus failing to understand that many Muslims are willing to give up their own lives in order to do their Islamic duty, trusting as these Muslims do in the judgement of Allah (SWT) and hoping as they do to be allowed into Jannah.

Essentially, this all reduces to one simple thing: Muslims place their trust in Allah (SWT) and Allah (SWT) alone whereas the majority of the peoples of the West trust their own strength, their own beliefs, their own prowess, and desire their governments to provide them with security and success.

For Muslims the most important thing is the next life: in doing what is necessary so as to be judged favourably by Allah (SWT) so that there is a possibility of attaining Jannah. Thus, this present mortal life - with its security, its personal happiness, its pleasures, its comfort - is only secondary, and given the choice between giving up security, happiness, pleasure, comfort and life itself, and striving for Jannah, the Muslim will (or rather, should) strive for Jannah.

"This present life is only like water which We send down from the clouds so that the luxuriant herbage sustaining man and beast may grow; until when the Earth puts on its lovely garment and becomes adorned, and its people believe that they are its masters - down then comes Our scourge upon it by night or in broad day, laying it waste as though it had not blossomed yesterday. Thus We make plain our revelations to thoughtful men." 10: 24-25 Interpretation of meaning.

"Any slave [of Allah] who dies and has been rewarded by Allah does not wish to return to the World, even if he is given the World and all that it contains; except a Shaheed, due to what he knows concerning the virtues of Shahaadah [Martyrdom]. So he wishes to return to the World in order to be killed again." [al-Bukhari and Muslim]

It seems to me that some Muslims, especially in the West, have forgotten that our life here on this planet we call Earth is only an opportunity - never to return - to gain entry into Jannah and that one of the best means to gain such entry is to strive, and if necessary die, in the Cause of Allah (SWT).

Allah (SWT) knows best.

A Brief Guide to Kaffir-speak

Kaffir-speak is the language of the hypocrite, the liar, the deceiver, the tyrant: the arrogant, dishonourable kuffar - and the language of apostates, those who imitate the kuffar in their thoughts, words and deeds, and who have allied themselves with the kuffar against the Muslims who uphold the true Deen.

Liberation - kaffir-speak for invasion, occupation, and oppression of the Muslims, and their subjugation to a regime intent on enforcing kaffir-ideas and the kaffir way of life upon Muslims.

Law - kaffir-speak for the un-Islamic laws of the kuffar, laws which the kuffar believe they have a right to make, thus assigning to themselves what rightly belongs to Allah Subhanahu wa Ta'ala alone. These kaffir laws are being constantly changed.

Justice - the "justice" of the kuffar, based up the un-Islamic laws of the kuffar. True justice belongs to Allah Subhanahu wa Ta'ala - and can only be manifest to us, in this life, through the Shari'ah.

Human rights - Kaffir speak for the insolent idea that human groups, individuals, organizations and so on can "grant" or "protect" our "rights", which "rights" are decided upon by some committee or kaffir leader or kaffir organization or kaffir government based on some kaffir idea.

According to Islam - only Allah Subhanahu wa Ta'ala can truly protect us, and only Allah Subhanahu wa Ta'ala can grant us rights, which have been set out in the Quran and Sunnah, and are manifest in Shari'ah. Our foremost right is to be Muslim - to submit to, and obey, Allah Subhanahu wa Ta'ala.

Democracy - kaffir-speak for the rule of money and privilege, where a wealthy, powerful minority fund and selectively choose the few they deem the public can be allowed to vote for. Those who "win" such an election generally get less than half of the votes and thus represent a minority, not the majority. In kaffir-land, such elections are usually heavily influenced by the Media, who discredit candidates they do not like, and who praise the ones they do like or who might protect and enhance the vested interests involved.

The theory of democracy is based upon the silly kaffir idea that the majority are right - but elected representatives generally ignore this idea anyway.

The United Nations - a kaffir-organziation set up by the kuffar for the benefit of the kuffar who rule it by means of The Security Council. The UN exists to enforce kaffir-made laws based on kaffir ideas, and to act as a "world Police force" for the kuffar.

Terrorism - kaffir-speak for what your opponents do when you oppress them, torture them, occupy their lands, and kill them, whereas it is the kuffar who are the greatest terrorists, having killed hundreds of thousands of Muslims, world-wide in the last decade alone by shooting them, dropping bombs and missiles on them, destroying their homes and cities, starving them to death, and subjecting them to torture and imprisonment without trial.

Moderate Muslim - kaffir-speak for a Muslim who is imitating the kuffar in thoughts, words, deeds, and often in personal appearance. One of the signs of such a person is their denial of Jihad (or their claim that Jihad means some sort of inner struggle); other signs include their condemnation of martyrdom operations, and their acceptance of "democracy".

Israel - kaffir-speak for the Zionist-entity that occupies Palestine and which has and is brutally oppressing the Muslims there, with the support of the great land of kufr, Amerika. Muslims refrain from calling the Zionist-entity by that name, as the Zionists are not entitled to use it.

Politics - kaffir-speak for the kaffir theory that we should be governed, or ruled over, in certain ways - which now chiefly means through and by means of artificial nations, or States, based upon the unIslamic and ignorant idea of "nationalism". Those Muslims and apostates who imitate the kuffar often talk and write about such things as "the Islamic State", or an "Islamic government", or "Islamic politics".

For Islam, there is only Shari'ah, manifest in an Ameer or Khalifah, who rules according to Quran and Sunnah and who is given bay'ah by Muslims on condition that he adheres to Quran and Sunnah and these alone.

Government - kaffir-speak for the rule of a small minority who, in theory, act on behalf of the people who elected them and from whom such a "government" derives its authority. This, also, is a denial of the Muslim belief that all authority derives from Allah Subhanahu wa Ta'ala and that we should obey only those who themselves obey Allah Subhanahu wa Ta'ala.

Peace - kaffir-speak for the triumph of the kuffar and their ideas and their way of life. According to Islam, true peace is the peace of Jannah, and such peace as exists in this world is the peace that arises from submission to Allah Subhanahu wa Ta'ala.

Extremist - kaffir-speak for those Muslims who strive to do their duty, as Muslims, by obeying only Allah Subhanahu wa Ta'ala, and the Prophet, Muhammad (salla Allahu 'alayhi wa sallam), and who thus refuse to imitate the kuffar.

Abdul-Aziz ibn Myatt
8 Shawaal 1425

The Misrepresentation of Islam

All Praise and All Thanks are for Allah.

It has become increasingly common for Islam to be misrepresented in the West. That is, Islam is interpreted according to, and judged by, Western ideas, values and concepts. In effect, Western values, ideas and concepts are implicitly or explicitly accepted as the standard, the criteria, and in many cases as representative of "reality" or "the truth"., with little or no attempt made, in the West, to understand Islam in its own terms: as unique apprehension of Reality with its own ideas, values and concepts, all of which differ quite significantly from those of the West. An example will make this misrepresentation of Islam clear.

Over the past year, many people in the West - among them the President of Amerika - have taken to saying that "Islam is a religion of peace". Few Muslims, and especially those living in the West, have challenged this misrepresentation. It is a misrepresentation because what is meant by "peace" is what the West means by peace: a universal concept, or ideal, which implies the possibility and the striving of diverse peoples with diverse ways of life living in some kind of pacifist harmony so that something akin to "the happiness of the greatest number" is possible.

The crucial point to consider here is that, for Islam, peace is the submission to Allah (SWT) and the safety which Allah (SWT) alone can provide.

"Allah guides toward peace those who seek His pleasure." [5:16 Interpretation of Meaning]

"And this (Islam and the Quran) is the straight path of your Rabb. For those who take heed of Our clear revelations there shall be that dwelling which is peace (Jannah). [6:126-7 Interpretation of meaning]

In addition the Islamic perspective, correctly understood, is not the pursuit of the "happiness of the greatest number", nor even the happiness of the individual, but rather the pursuit of Jannah: of Paradise. This present life is only a means, a way, to the next. What is, or should be, important for a Muslim is the Next Life, and The Last Day when we will be judged for what we have done, or failed to do.

"He [Allah] created life and death that He might put you to the test and find out which of you acquitted himself best." 67: 1-2. (Interpretation of meaning.)

"Every soul shall taste death. We shall try you in good and bad ordeals." 21:35 (Interpretation of meaning.)

Anas b. Malik reported: "Paradise is surrounded by hardships and the Hell-Fire is surrounded by temptations". Bukhari, Book 40, Number 6778

Furthermore, implicit in the Western ideal of peace is the concept of this being attained or attainable by a government, or State, or leader. or political group, on behalf of the people. That is, a reliance on such things: the hope that peace can be bought, or should or could be attained by trusting in such things. In contrast, the Islamic perspective is to rely on Allah (SWT) alone and to accept that only through submission to Allah's will, revealed in Quran and Sunnah, can any kind of peace be attained in this life.

The Reason for Misrepresentation:

However, this misrepresentation of Islam should come as no surprise, since it really is part of the war on Islam that has been going on for well over a year. One of the aims of this misrepresentation is to re-define Islam - to modernize, to tame - Islam and so accommodate it to the Western view of reality and life, thus enabling the West to effectively pacify Muslims. Thus this modernistic, Western, "Islam" would be just a "religion" as religion is now practiced in the West:. Islam would be seen, understood and practiced as a "culture" different from, but integrated with, the West and other non-Western "cultures". There would be no Jihad; no aim of establishing Khilafah; no duty to regain Muslim lands occupied by the kuffar; and no living according to Shari'ah and Shari'ah alone. Instead, countries with a Muslim population would accept Western-style democracy and Western laws, with Imams and Muslim schools and centres of

study subject to government approval. And of course, the governments of such Muslim lands would accept the overlordship of the United Nations and seek to live "in peace" with countries like Amerika and the Zionist entity which occupies Muslim land in Palestine. They would even allow Amerikan military bases to be established as they would accept - like Egypt and Turkey today do - a Western way of life with such things as alcohol freely and publicly available, and gambling allowed.

"For the Unbelievers, the life of this world is decked with all kind of temptations. They scoff and laugh at the faithful, but those that fear and obey Allah shall be above them on the Day of Resurrection." (2: 212 Interpretation of Meaning)

"This is a Book which We have revealed as a blessing: so follow it and fear Allah so that you may receive mercy." (6:155 Interpretation of Meaning)

"And whosoever does not judge by what Allah has revealed, such are the Kafiroom." [5:44 Interpretation of meaning]

"The Jews and Christians will never be satisfied with you until you follow their way of life." [2: 120 Interpretation of Meaning]

"You will not find any people who believe in Allah and the Last Day, making friendship with and loving those who oppose Allah and His Messenger (salla Allahu 'alayhi wa sallam), even if they are their fathers or their sons or their kindred..." 58:22 Interpretation of the meaning]

Furthermore, this misrepresentation of Islam allows the kuffar to describe as "extremist" or a "terrorist" or a "terrorist supporter" those who uphold and who strive to implement the real Way of Al-Islam. These "extremists" can then be dealt with by kuffar government agencies and according to "kuffar law", and if the kuffar deem it necessary, imprisoned or killed.

The Way of Al-Islam:

In truth, the perspective of Islam is the perspective of Jannah; of understanding this mortal life as only a stage, a test, a way, toward the next. In truth, the way of Islam is the way of total submission to, and total reliance upon, Allah (SWT) alone. In truth, the only criteria Islam accepts for what is right and wrong, are those given in the Quran and the Sunnah of the Prophet Muhammad (salla Allahu 'alayhi wa sallam). All these things make a Muslim, and they make the Muslim a stranger in the modern world, and especially in the West.

Abu Huraira narrated that the Messenger of Allah (sallallahu alayhe wa sallam) said: "Islam began as something strange, and it will revert to its former position of being strange, so good tidings for the strangers." (Recorded by Muslim, Attirmidhi, Ibn Majah, and Ahmad)

In truth, Islam is the way of Jihad: of striving in the Way of Allah (SWT) so that we can oppose what is wrong, be an example of what is right, and walk upon the way which leads to Jannah. Islam in the Way of opposing the kuffar by force of arms: of establishing an Islamic way of life; of making Islam supreme in the world.

For all these things have been commanded by Allah (SWT) and, as Muslims - as people who submit only to Allah (SWT) - our duty is to obey such commands.

"And there shall be conflict between you while you dwell, resting for a while, on Earth which shall provide for you." (2: 36 Interpretation of Meaning)

"And fight them until there is no more Fitnah and the Way of Life is for Allaah Alone." [8:39 Interpretation of Meaning]

"Fight against those who do not believe in Allah, or in The Last Day, and who do not forbid that which has been forbidden by Allah and His Messenger, as well as those among the people of the book who do not acknowledge the Deen of Truth, and fight them until they pay the Jizya with willing submission." [9:29 interpretation of Meaning]

Allah's Messenger (salla Allahu 'alayhi wa sallam) said, "If anyone meets Allah with no mark of Jihad, he will meet Allah with a flaw in him." [Al-Tirmidhi Number 3835, Narrated AbuHurayrah]

And the Prophet (salla Allahu 'alayhi wa sallam) gave glad tidings of victory and triumph for the religion and its dominance as he said, "This matter will reach wherever the night and day reach. And Allah will not leave a single home built either from hides or fur, except Allah causes this religion to enter it, from the supremacy of the supreme, from the humiliation of the humiliated; a supremacy by which Allah makes Islam supreme, a humiliation by which Allah humiliates disbelief (Kufr)." - narrated by Ahmad from the Hadeeth of Tameem Ad-Daaree.

"Fight those of the disbelievers who are close to you, and let them find in you a harshness." [9:123 Interpretation of Meaning.]

"Thus We have made you [Muslims], a Wasat (just and the best) people, that you be witnesses over mankind as the Messenger (Muhammad) is a witness over you." [Al-Baqarah: 143 Interpretation of Meaning].

It has been narrated by 'Umar b. al-Khattib that he heard the Messenger of Allah (salla Allahu 'alayhi wa sallam) say: "I will expel the Jews and Christians from the Arabian Peninsula and will leave only Muslims there". Muslim: Book 19, Number 4366

Allah (SWT) knows best.

Abdul Aziz

The Knowledge of Islam

Islam and Knowledge:

Knowledge - *al-ilm* - for Islam, is knowing Allah (Subhanahu wa Ta'ala) through the Quran and Sunnah. In the strict sense, knowledge is Islam, that is, submission to Allah (Subhanahu wa Ta'ala). This is so because Islam reveals the true nature of Reality - which is much more than what we perceive, or may perceive, via our senses.

If we Muslims desire to understand the true nature of knowledge, we must first turn to Quran and Sunnah, for these are manifestations of the true Reality, which is Allah (Subhanahu wa Ta'ala). For Muslims, this recognition of, and submission to, Allah (Subhanahu wa Ta'ala) is the reality, the very purpose, of our mortal life.

There are many Quranic Ayah concerning knowledge:

"Allah affirms that there is no god but Allah, as do the Angels and those who possess knowledge." (3:18 Interpretation of Meaning)

"Among His subjects, it is those who have knowledge that fear Allah." (35:28 Interpretation of Meaning)

"Allah will exalt those among you who believe, and those who have been granted knowledge [by Allah]." (58:11 Interpretation of Meaning)

For Islam, intelligence lies in understanding and knowing the Signs of Allah (Subhanahu wa Ta'ala) which are those beings, both living and not-living, and those things, which are the creations of Allah (Subhanahu wa Ta'ala). In truth, everything that exists is a creation of, a Sign of, Allah (Subhanahu wa Ta'ala).

"Allah (alone) has power over, and is the (sole) master of, all things. The creations in Heaven and Earth, the very change of Night to Day, are Signs for those gifted with intelligence, those who whether sitting, standing or reclining on their sides, give praise to Allah and who frequently recall these creations in Heaven and Earth, (saying): 'You who are our Rabb - You created all these things for a purpose; the achievement is Yours alone.' " (3:189-191 Interpretation of Meaning)

The Distortion of Kufr:

One of the fundamental mistakes of the way of Kufr is to posit a "subject" and an "object" which the subject is assumed or believed to be separate from. Western philosophy - and especially epistemology - then attempts to define the relation between these two. Knowledge is then assumed to be the perception and understanding of the object by the subject, with there being debate about what is acceptable evidence for such perception and understanding.

This mistake concerning the true nature of Reality - like many such mistakes made by the kuffar - originated in Ancient Greece, and many Islamic scholars, such as Al-Farabi tried to accommodate Islam to this fundamental mis-apprehension.

It is a mis-apprehension because it conceals the truth of Tawhid - the most fundamental truth, and the very basis of Islam. The basis of the Islamic apprehension of Reality is that our real, true, nature is Muslim. That is, our nature is to know and acknowledge Allah (Subhanahu wa Ta'ala) and to be, to do, what Allah (Subhanahu wa Ta'ala) has willed. All beings - all that exists, whether designated living or otherwise - were and are born, or created, in a pure state of fitrah, that is, inclined to obey Allah (Subhanahu wa Ta'ala).

"Do you not see how all beings that are in the heavens and on the Earth obey Allah - the sun, the moon, the stars; the hills, the trees, the animals, and even a great number of human beings?" (22:18

Interpretation of Meaning)

In essence, Islam asserts - or more correctly, reveals - that Reality is much more than what we perceive, or may perceive, with our senses. That is, we should conceive of reality as containing both a causal aspect and what we may call an acausal aspect, both of which are parts of The Unity.

The way of Kurf is a mis-apprehension because it is purely causal, neglecting the acausal aspect that Islam reveals is part of life. One aspect of this acausal, which is manifest (known) to us, is the Quran, and in the Quran is a truth beyond that of causal apprehension. In a very important sense, the Quran is a manifestation of Reality itself: an explanation of the true nature of Reality, and how and why we are part of this Reality. That is, the Quran is the literal word of Allah (Subhanahu wa Ta'ala) and contains real knowledge, a learning or knowing of which makes us knowledgeable in the true sense. The Quran thus expounds the truth about knowledge.

This mortal, causal, life of ours is only a stage - it is not disconnected from Allah (Subhanahu wa Ta'ala) - from The One, The Unity - as those who are not Muslim believe it to be. That is, our apprehension of this mortal life should be, as Allah (Subhanahu wa Ta'ala) says, of an opportunity, of a test:

"He [Allah] created life and death that He might put you to the test and find out which of you acquitted himself best." (67: 1-2. Interpretation of meaning.)

"Every soul shall taste death. We shall try you in good and bad ordeals, and to the Unity you shall return." (21:35 Interpretation of meaning.)

If we apprehend the Unity we have apprehended our Muslim nature and the purpose of our lives. Jannah is what we can achieve by doing this, and the reality of Jannah is its eternal nature, its acausality. This acausality is part of reality, and a part which our mortal life, and especially our ahwah (temporal desires), tends to disconnect us from. Furthermore, this acausality itself was created by Allah (Subhanahu wa Ta'ala) who is beyond even this acausality.

The nature of kufr is that we obscure or forget or ignore this acausality, and instead concentrate on the causal. This not only means that we ignore or forget about such things as Jannah, it means that we reject our Muslim nature and so act and think in ways which distance us still further from The Unity, from Allah (Subhanahu wa Ta'ala). In the allegorical sense, we turn our backs on Allah (Subhanahu wa Ta'ala) and, as Allah (Subhanahu wa Ta'ala) says, He then turns away from us. We, as human beings have been given this mortal life, and free will, by Allah (Subhanahu wa Ta'ala) as a means to choose between kufr and Tawhid.

The Islamic apprehension, based at it is upon acausality, seeks to place and define us, as individuals, in relation to Reality - in relation to Existence, to Being; that is, in relation to Allah, the whole Cosmos, and the life in Jannah which is beyond the Cosmos, which Cosmos we can apprehend through our senses. Thus, Islam provides us with both a Cosmic and acausal perspective. In contrast, the concealment with is kufr - evident in the atheistic and modern Western view - seeks to define Reality itself, and thus the cosmos, in terms of the individual - in terms of the feelings, the senses, the ideas, the finite causal life, which an individual can think and know through their limited senses. Hence, Western philosophy does argue and has argued that Reality is only knowable in terms of ourselves, in terms of causal Space and causal Time. In contrast, the Islamic apprehension accepts the acausality which is beyond us, and accepts that this mortal world, we ourselves, and the beings of the Cosmos, are but a limiting case based upon causality.

The Messenger of Allah (salla Allahu 'alayhi wa sallam) said: "The world is the prison of the Mu`min, and a Paradise for the Kaffir." (Saheeh Muslim, Kitaabuz-Zuhdi war-Raqaa`iq [18/93] Sharh an-Nawawi)

"The genesis of truth is Allah alone, so do not be among those who do not believe." (3:60 Interpretation of Meaning)

Our task - the very purpose and meaning of knowledge - is to find our way back to the natural state of fitrah: to follow the path that leads us to the Unity, to the acausal, to Jannah. One important thing to understand - which the Quran and Sunnah make clear - is that this acausal cannot and should not be apprehended through what is causal, through that

which is kufr, Jahiliyyah. One manifestation of this causality are the terms, the methodology, the ideas, of the kuffar, for these things all conceal the truth of the acausal. In essence, the terms, words, ideas, of the kuffar embody their causal reductionism, and thus cannot be used to explain Islam, and any attempt to do so, is a distortion of Islam. This is why, for instance, the application of Islam - the creation of a true Islamic community - cannot be described or understood in the "political" terms of the kuffar.

Allah (Subhanahu wa Ta'ala), being beyond even the acausal in both Time and Space, is not only far beyond the limited spatial and temporal (causal) apprehension which the West has assumed is, or rather, has projected upon, Reality, but also "closer to you than your jugular vein," (50: 16 Interpretation of Meaning).

Siyasah and Khilafah:

Siyasah is defined as the application of the Quran and Sunnah in the world: the means whereby Muslims can live in a community according to the command of Allah (Subhanahu wa Ta'ala) . That is, it is the practical application of the knowledge of Islam. Siyasah basically means commanding the good, and forbidding the bad, defined as these are by Quran and Sunnah alone: that is, it means a community ruled by an Ameer, or Khalifah, who rules according to Shari'ah, and who is thus the representative of Allah (Subhanahu wa Ta'ala) in this mortal world.

What is the aim of siyasah? To uphold, maintain and expand the Way of Al-Islam through such things as Shari'ah and Jihad. What are the fundamental principles of siyasah? Bay'ah and Shura.

It must be understood that siyasah neither means nor implies "politics". Politics is a kaffir term which expresses or manifests the concealment of The Unity, which Unity is the essence of Islam. To understand Islam, and the Islamic apprehension - and in particular how Islam can be applied in the world - is to consider Islam in Islamic terms only. To apply something like "politics" to Islam and speak and write about "Islamic politics" is a fundamental mistake which constitutes imitation of the kuffar. Why? Because such words and terms, of the kuffar, are always referred back to kaffir ideas and concepts - just as "politics" is referred back to the polis of Ancient Greece, and "State" to Aristotle, Plato, Marx and others. This is, in effect, causal - historical - reductionism which is completely at odds with the acausal revelation of Islam. It is also a making profane that which is sacred: divorcing the Divinity from the practical application of Islam. It is exchanging knowledge for Jahiliyyah.

I consider, rightly or wrongly, that many Muslims view and even understand, or try to understand, Islam in the terms of the kaffir. One result of this is that Islam, and Islamic things, always get referenced to some kaffir theory, or some kaffir historical example: there is always some comparison made between Islam and the West - for example, in terms of so-called "type of government", type of so-called "State", and so on. This is wrong. Islam does not need such comparisons. It is unique, and perfect. It must be apprehended, understood, known, in and on its own terms.

Thus, Khilafah does not refer to a type of "government" of some "State". It refers only to Khilafah - it is the application of siyasah. Now, if I had written "What is the aim of an Islamic State or government," the question itself assumes many things, and the answer or answers are confined, narrowed, distorted, by these underlying, and kaffir, assumptions concerning "State", "politics" and "government". Thus, those sort of questions amount to a type of al-mussaadarah 'ala la-matlub al-awwaal. Yet if I phrase the question Islamically - as above in relation to siyasah - there is no such confinement or distortion; no underlying and kaffir assumptions; no making profane what is and should be sacred.

Correctly understood, siyasah is "a Divine siyasah and the Prophetic clarification, which the ruler and the ruled cannot do without..." (Sheikh ul-Islam Ibn Taimiyyah: *Siyasatush-Shariah*). That is, siyasah relates to what is Islamic and Islamic only - the divine revelation manifest in the Quran and Sunnah whose guidance can be made real, on this Earth, through a Khalifah who rules according to Shari'ah alone, and who judges according to Quran and Sunnah alone.

"And whosoever does not judge by what Allah has revealed, such are the Kaffiroon." (5:44 Interpretation of meaning)

In effect, siyasah is sacred: it belongs to, and manifests, what is sacred, divine. This is in complete and utter contrast to the temporal, profane - and lower - nature of kaffir politics.

Democracy and Siyasah:

Democracy gives the attributes of Uluhia to human beings, by giving and allowing human beings the right to make laws and prescribe limits. This implies an Ilah, at best alongside and at worst above, Allah (Subhanahu wa Ta'ala). This is most certainly Kufr Akbar, which nullifies one's Islam, for rights, and the duty, knowledge and perfection necessary to make laws and prescribe limits, as well as to determine what is good, and what is bad, belongs to Allah (Subhanahu wa Ta'ala) alone. In addition:

"Because obedience is a form of worship, it is not allowed to obey anyone unless it conforms with obedience to Allah and His Messenger (salla Allahu 'alayhi wa sallam)." Sheikh Muhammad Abdul-Wahhaab: *Kitaab At-Tawheed*

"And it is known by necessity in the Deen of the Muslims and by the agreement of all the Muslims that whoever follows a Shari'ah other than the Shari'ah of Muhammad (salla Allahu 'alayhi wa sallam) then he is a Kaffir and it is like the Kufr of the one who believes in some of the Book and disbelieves in some of the Book." Sheikh ul-Islam Ibn Taimiyyah: *Al-Fataawa*, Vol. 28/524

"Allah does not forgive that partners should be set up with Him to be obeyed, even though - if He pleases - He forgives whom He pleases everything else, for whomsoever sets up partners with Allah in obedience, has most certainly manufactured a grievous error. " (4: 48 Interpretation of Meaning)

Democracy - and all forms of kaffir politics - is a concealment of the reality of Tawhid, for in democracy - and in Dar al-Kufr in general - individuals take their own hawaah as their Ilah. In contrast, siyasah - manifest in Khilafah - is an acceptance of the perfection of Islam, and implies a striving to do what Allah (Subhanahu wa Ta'ala) has commanded, which is to strive to live according to Quran and Sunnah alone.

"It is not for the believer - man or woman - when Allah and His Messenger have decreed a matter, that they should have any option in their decision. For whoever disobeys Allah and His Messenger has indeed strayed into plain error." (33:36 Interpretation of Meaning)

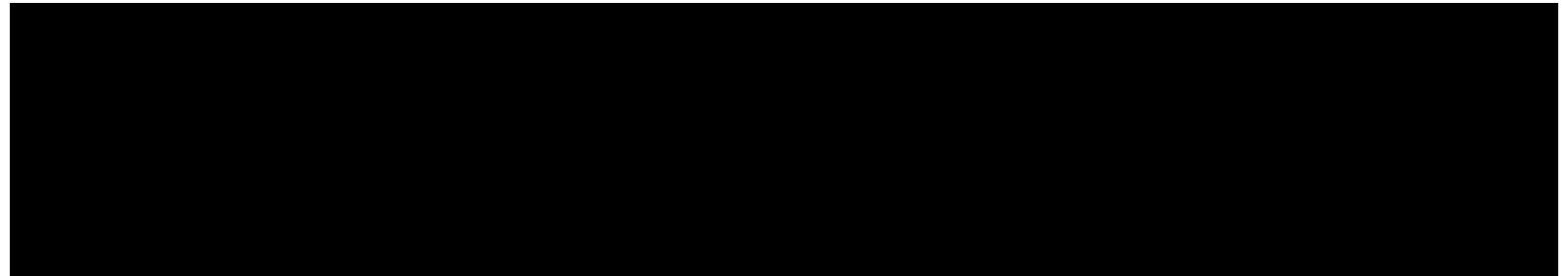
"This is My path which is straight, true. Therefore follow it, and do not follow other paths all of which will lead you astray you from this, His Way." [6:153 Interpretation of Meaning]

"This day I have perfected your Way of Life for you and completed My Favour upon you and have chosen for you as your Way of Life Al-Islam" (5:3 Interpretation of Meaning)

May Allah (Subhanahu wa Ta'ala) protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path.

Allah (Subhanahu wa Ta'ala) knows best.

Abdul Aziz
11 Rajab 1424
(Revised 29 Rajab 1424)



The Tughyan of the Kuffar



The Messenger of Allah (salla Allahu 'alayhi wa sallam) said:
"The world is the prison of the Mu`min, and a Paradise for the Kaffir."
(Saheeh Muslim, Kitaabuz-Zuhdi war-Raqaa`iq [18/93] Sharh an-Nawawi)

The war against Islam launched by the kuffar last year has revealed many things. It has revealed the true agenda, the true beliefs, of those who hold power in kuffar countries, as it has revealed their utter hypocrisy. It has also revealed the utter failure of the Muslim Ummah to respond in any positive, Islamic, way.



The Kuffar Agenda:

The agenda of the kuffar is simple: make all Islamic countries conform to Western ways, manifest as these Western ways are in the political idea of so-called democracy, and in the Western concepts of law and Justice.

This means taming Islam, or rather, redefining -modernizing - Islam so that Muslims can live in a Western-style society (a so-called "modern industrialized nation") governed according to Western concepts of law and justice, with these societies taking part in the hypocritical fraud that is modern "representative democracy". These new societies will also have to abide by two other things: agree to the use, by Banks and financial institutions, of usury and agree to accept the overlordship of the United Nations, which is itself based upon kuffar concepts such as that of modern "nations", and Western law.

The West has shown that it is prepared to use lethal, massive force to get its own way. That is, the West is prepared to bomb Muslim countries, invade them and overthrow their governments, often using the United Nations to justify what is, according to the definition used by kaffir countries such as Amerika, terrorism. (Note 1)

In effect, the kuffar desire to impose their way of life upon Muslims. The way of the kuffar is the way of taghut. The way of taghut is the way which allows or demands that we judge or rule by something other than that which Allah (SWT) has revealed. The Tughyan of the Kuffar is the rebellion of the arrogant, the insolent, who have or who desire to appropriate to themselves that which rightly belongs to Allah (SWT). This way of taghut is the way of Amerika.



The Hypocrisy of the Kuffar:

The hypocrisy of the kuffar is revealed, for instance, in their insistence that a country like Iraq cannot and must not have "weapons of mass destruction", although the kuffar themselves can have such weapons, as can the Zionist entity that occupies Palestine.

The hypocrisy of the kuffar is revealed, for instance, in their capture and humiliation of over five hundred Mujahideen who are held in conditions contrary to the international laws that Amerika says it upholds and respects, and who are denied the rights that Amerika allows to its own citizens and to those of other kaffir countries.

The hypocrisy of the kuffar is revealed, for instance, when they speak and write about "freedom" and yet deny it to those Muslims who do not like what the West is doing in places such as Afghanistan, as witness the many Islamic web-sites that have been recently shut-down for daring to present an alternative source to the censored news that the Western media and Western governments allow (two recent examples are the Azzam site and aljihaad.spyw.com). The kuffar mean by "freedom" the "freedom" to believe in those ideas, concepts, views and ways which the West - the kuffar - allow or find acceptable. For the kuffar always reserve to themselves and their governments the "right" to make illegal anything and everything they the kuffar find, or might find, objectionable.

The hypocrisy of the kuffar is revealed, for instance, in their "selective memory" which mourns the loss of several thousand Amerikan citizens in the Jumaada Al-Thaani attacks, and yet "forgets" about the hundreds upon hundreds of thousands Muslims killed by Amerika, its allies, and Amerikan weapons in the past few decades alone: such as the tens of thousands killed in Afghanistan, the seventeen thousand killed during just one Summer during the Zionist invasion of Lebanon, or the one hundred thousand Iraqi Muslim children who have died in the last twelve months as a result of Amerikan-imposed sanctions on Iraq.



The hypocrisy of the kuffar is revealed, for instance, in their condemnation of "terrorism" while they themselves are the greatest terrorists of the modern world, as is evident from their actions in Afghanistan, their threats to Iraq, their support of the Zionist entity, their support for the Russian and Karimov Governments who have conducted and who are conducting a brutal war against Chechen and Uzbek Muslims, a war which this past year alone has cost the lives of over seven thousand Muslims.



The Muslim Response

Since we Muslims are facing a war which is both military and directed at our own Way of Life, we should be quite clear as to what our own Way of Life means. We have to accept that Islam is not based upon, or compatible with, the following:

- 1) The Western concept of the sovereign nation;
- 2) The Western concept of democracy;
- 3) The Western concepts of law and justice;
- 4) The division of everyday life, and Institutions, into secular, political and religious
- 5) The overlordship of a kuffar organization like the United Nations which can have or give a mandate to use force or blackmail ("sanctions") to invade or change or coerce an Islamic society.

If we do not accept that these kaffir things are incompitable with Islam, then we have surely either not understood Islam, or have already compromised with the kuffar, and thus strayed into kufr.



"And whosoever does not judge by what Allh has revealed, such are the Kfir.n." [5:44
Interpretation of meaning]

"Whoever aids an oppressor or taught him an argument to nullify the right of an ordinary Muslim, has drawn upon himself the anger of Allah". 'Abdullah ibn Mas'ood

"It is not for the believer - man or woman - when Allah and His Messenger have decreed a matter, that they should have any option in their decision. For whoever disobeys Allah and His Messenger has indeed strayed into plain error." (33:36 Interpretation of Meaning)

Islam and the Western Concept of Nation:

The Western concept of a sovereign nation - and the nationalism which derives from it - is incompatible with Islam. Islam recognizes only the Ummah and the Khilafah (or Caliphate) which Khilafah is ruled, or rather led, by an Amir (or Imam) called the Khalifah.

All the scholars of Islam from the days of Ahlus-Sunnah Wal-Jama'ah until recent times are agreed upon this. In addition, and importantly, the Khalifah leads through bay'ah and not through any form of "democracy". That is, *the Islamic way is the way of bay'ah*.

Nationalism - and the State or nation based upon it - is contradictory to Islam for two basic reasons.

1) First, because nationalism and the concept of a sovereign nation encourage division among Muslims, and this *asabiyyah* is a return to Jahiliyyah (Ignorance).

In a very important sense, the concept of the nation, and nationalism itself, are kufr: a concealment of the reality of Tawhid. The Message of our beloved Prophet Muhammad (salla Allahu 'alayhi wa sallam) - given by Allah (SWT) and manifest in the Quran and the Sunnah - was a revealing of that which kufr had concealed, and as such, for those who embraced Islam, Jahiliyyah was destroyed.

The only boundary Muslims should recognize is the the boundary between Dar al-Islam and Dar al-Kufr.

2) Second, because nationalism and the concept of the sovereign nation encourage and are based upon placing the welfare of the nation, and its people, first and giving obedience to other than Allah (SWT) and His representatives, who are His representatives (leaders such as an Amir or the Khalifah) by virtue of the fact that they strive to obey His Will and strive to implement Islam in a practical way through such things as the Shari'ah.

That is, the nation and nationalism compete with Allah (SWT): for the Muslim, life means Aqeedah and Emaan, and nationalism and the nation distance the Muslim from these.



Islam and Democracy:

Islam is incompatible with democracy. There can be no such thing as an Islamic society, an Islamic country, which is "democratic" or based upon the Western (kuffar) concept of democracy. This is so because:

1) The essence of the Islamic way - as outlined above - is the Khilafah, which is based upon the Islamic concept of bay'ah. (Note 2).

2) Democracy elevates the judgement and opinions of human beings above that of Allah (SWT), That is, in a democracy, laws are made and enforced based upon the (supposed or alleged) "will of the people" as manifest through their elected political representatives. In Islam, the laws have already been given to us by Allah (SWT). The Way of Life Allah (SWT) revealed is complete:



"This day I have perfected your Way of Life for you and completed My Favour upon you and have chosen for you as your Way of Life Al-Islam." (5:3 Interpretation of Meaning)

3) Democratic societies are in a constant state of change, with new laws being made, new political and social ideas implemented, and old ways being challenged and changed. In contrast, Islam is based upon the unchanging and perfect revelation of the Quran, and upon the Sunnah and its interpretation by learned and pious scholars. In addition, in democracy, the measure of success is usually some short-term popularity or economic advantage, while in Islam the criteria is and only can be what Allah (SWT) demands:



"In truth, the most honourable of you in the sight of Allah is the one who has At-Taqwa." [13:2 Interpretation of meaning.]

In democracy, the reality is that self-interest and such things as "lobby groups" most often hold sway and dictate the agenda of politicians, while in a true Islamic system (the Khilafah) the motivation is submission to the Will of Allah (SWT).



"Let not the believers take the disbelievers as Auliya instead of the believers, and whoever does that will never be helped by Allah in any way." [3:28 Interpretation of Meaning]

Islam and the Western Concepts of Law and Justice:



Islamic law (the Shariah), correctly understood, is very different from Western law. Furthermore, it is impossible to combine the two: any attempt to do so is un-Islamic because it is an imitation of the kuffar and an abandonment of what Allah has decreed.

An Islamic society, an Islamic community, is by definition one where the Shariah is upheld and where it is used to regulate and guide the conduct of the individuals of that society or community. For the Shariah is the Way to Allah, as its very name indicates.

However, due to Western influence in what were once Islamic countries, there have been many attempts, by Muslims, to adopt Western legal ideas and concepts. Thus, nominally Islamic societies such as that in the Arabian Peninsula, have introduced Western-style laws, Courts and punishments, just as they have accepted many fundamental Western legal concepts such as that of treaties involving the extradition of suspects (Note 3).

Indeed, things have gone so far that many "modernist" Islamic scholars have sought to to "adapt the Shariah" to what is called (by the West) "the modern world" and in the process they have seriously weakened Islam and greatly increased the influence of the West. For the Way of Al-Islam (Dar al-Islam) is complete and perfect, and the opposite of the Way of Ignorance (Dar al-Kufr) which dominates the societies of the West.

It is wrong for Muslims to accept, and submit to, Western laws - and those who enforce them - because such laws are man-made laws based upon man-made ideas, and the Muslim is duty-bound to submit only to Allah: to recognize and obey only the authority of those who are Allah's rightful representatives on Earth. These rightful representatives are those who are honourable and pious, who themselves accept the supreme authority of Allah, and who are acting on His behalf. That is, a Muslim obeys no one unless obeying that person is tantamount to obeying Allah. This fundamental Islamic principle is one of those that has been ignored by those Muslims who have sought and who do seek to "modernize" Islam: that is, who seek to compromise with the kuffar or who seek to imitate the kuffar.

The simple truth is that we Muslims have a duty - which is Fard - to re-establish the Khilafah and to live in a society, or strive to create a society, which is governed only by Shariah.



The Muslim Failure:



"Aiding the Non-Muslims over Muslims - no matter which form of aid or co-operation it be, even if it is merely in speech - this is clear Kufr and sheer hypocrisy. The one who does this has perpetrated one of the actions which negates Islam, as has been specifically stated by the Imams of the Dawah and others, and such a person is not a believer in the aqeeda of al-Wala and al-Bara (being a patron of someone or disassociating solely for Allah)." Sheikh Safar bin 'Abdir-Rahmaan al-Hawaali

"It is prohibited to hand over a Muslim prisoner of war to non-Muslims as this involves casting off a Muslim and subjecting him to the control of a non-Muslim; such act typically represents letting a Muslim

down."

"Shari`ah stipulates that it is not permissible to hand over a Muslim captive to a non-Muslim authority. This is the meaning of the Hadith of the Prophet, peace and blessings be upon him, that reads: "A Muslim is the brother of a Muslim. He does not oppress him, nor let him down nor even look down upon him. In addition, handing over Muslim captive to non-Muslims is a form of disdaining a Muslim and a sacrilegious act to his blood." Dr. Anwar Dabbour, professor of Islamic Shari`ah at Cairo University.



The Muslims have, among other things, allowed the kuffar - especially that chief representative of the kuffar, Amerika - the destroy an Islamic government, to install one more pro-kuffar puppet regime in an Islamic land, to coerce and effectively control the government of Pakistan, to capture and take away and continue to humiliate and imprison, hundreds of Mujahideen, to search out, arrest and detain thousands of Muslims world-wide on "suspicion" of aiding Sheikh Osama bin Laden (hafidhahullah).❖ The allowing of all of these things is a clear neglect of our Islamic duty.

The majority of the Muslims of the world have also remained either silent, or they have repeated the propaganda of the kuffar about "terrorism".



Islam - The Way of Jihad:



"In truth, Islamic history is not written except with the blood of the Shuhadaa', except with the stories of the Shuhadaa' and except with the examples of the Shuhadaa'." Sheikh Abdullah Azzam (shaheed)

" The first obligation after Iman is the repulsion of the enemy aggressor who assaults our Way of Life and interferes in our affairs". Ibn Tayymia.

❖ "It has been made clear that if the Kuffar❖ infringe upon a hand's span of Muslim land, jihad becomes Fard Ayn for❖ its people and for those near by. If they fail to repel the Kuffar due to lack of resources or due to indolence, then the Fara'id of❖ jihad spreads to those behind, and carries on spreading in this process,❖ until the jihad is Fard Ayn upon the whole earth from the East to the West." Sheikh Abdullah Azzam (shaheed): *In Defence of Muslim Lands*

"And what is wrong with you that you do not fight in the Cause of Allaah, and for those weak, ill❖treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this place whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help. Those who believe, fight in the Cause of Allaah, and those who disbelieve, fight in the cause of Taghut. So fight against the friends of Shaitaan." [4: 75 - 76. Interpretation of Meaning.]

❖ "One hour of standing firm in the ranks (in Jihad) in the Way of Allah is more virtuous than sixty years of worship."❖ al-Bayhaqee. Al-Albanee called it saheeh in Saheeh Jaami` As-Sagheer (5151).

"Let those who would trade the life of this world for the life Hereafter fight in the Cause of Allah. And those who do fight in the Cause of Allah - whether they be killed or are victorious - will have bestowed on them, by Us, a great reward." [4: 74 Interpretation of Meaning.]

"And when you punish them (your enemy) then do so with the like of that with which you were afflicted by them" [16:126 Interpretation of Meaning]

Hazrat Abu Huraira (RadhiAllahu 'anhu) said: "Safeguarding the Muslim borders in the path of Allah (Jihad) is more beloved to me than my worshipping Allah in the night of Qadr in front of Hajera Aswad (the black stone in the corner of the Kaabah)."

Allah (SWT) knows best



Abdul Aziz
Rajab 1423



(1) A kaffir definition of terrorism: "The calculated use of violence or the threat of violence to inculcate fear; intended to coerce or to intimidate governments or societies in the pursuit of goals that are generally political, religious, or ideological." This most certainly applies to the actions of Amerika against the former Islamic Emirate of Afghanistan, as it does to their actions against Iraq, and their threats to other Islamic countries, actions and threats which were and are nothing short of the tactics of the vicious, arrogant bully: "Do as we demand, or else we shall use lethal force to get our own way."

(2) Although the term bay'ah was sometimes used in the times of Jahiliyyah, with the revealing that was and is the Quran and Sunnah, it acquired a strict Islamic sense, referring to giving allegiance, loyalty, to an Amir or Khalifah.

(3) While some Muslims maintain that extradition was sanctioned by the Prophet Muhammad (salla Allahu 'alayhi wa sallam) they are mistaken. Their belief is based upon the case of the people who escaped to Medina but who were sent back to Makkah, by the Prophet, because of the treaty the Muslims had with the Qureysh.

However, this treaty specified that anyone who left Makkah without proper permission (from their guardian) had to be returned. This is very different from the extradition which has become such a feature of this modern, Westernized, world. The example set by the Prophet is to do with permission by individuals, and as such, I am struck by its humanity, in contrast with the abstract extradition's of the present with their concern for transgressing an abstract concept (a human-made law) and the over-riding power of the modern kaffir State.

Siyasah - The Way of Islam

All Thanks and All Praise are for Allah Subhanahu wa Ta'ala.

Siyasah is an Arabic word which is often wrongly translated as “politics”. Correctly understood, Siyasah is the way we can do our honourable duty to Allah Subhanahu wa Ta'ala and His Messenger, Muhammad (salla Allahu 'alayhi wa sallam). As I have written elsewhere in an attempt to explain the difference between the Way of Islam and the ignorant ways of the kuffar:

“Siyasah is defined as the application of the Quran and Sunnah in the world: the means whereby Muslims can live in a community according to the command of Allah (Subhanahu wa Ta'ala) . That is, it is the practical application of the knowledge of Islam. Siyasah basically means commanding the good, and forbidding the bad, defined as these are by Quran and Sunnah alone: that is, it means a community ruled by an Ameer, or Khalifah, who rules according to Shari'ah, and who is thus the representative of Allah (Subhanahu wa Ta'ala) in this mortal world.

What is the aim of siyasah? To uphold, maintain and expand the Way of Al-Islam through such things as Shari'ah and Jihad. What are the fundamental principles of siyasah? Bay'ah and Shura.”

Siyasah neither means, nor implies, democracy, just as there is not and can be no such thing as an Islamic State. Democracy is a kaffir term, a kaffir concept, a Taghut which the kuffar obey, and has no place in Islam, just as the State is a kaffir term, a kaffir concept. To use such terms - to try and understand Islam in such terms - constitutes an imitation of the kuffar.

The Principle of Bayah

Islam means bayah - this implies personal honour and its application. This allows for, and means, a person is responsible, before Allah Subhanahu wa Ta'ala, for themselves - that a person follows an Ameer to whom they have given their loyalty because that Ameer is understood as a representative of Allah. Such loyalty has the important condition that it is only valid so long as the person given loyalty is Muslim and is seen to uphold the word of Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam): seen to judge everything by the Quran and Sunnah and seem to do his duty as a Muslim by obeying Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam).

"Honour is with, and from, Allah alone." 3: 139 Interpretation of Meaning

An Ameer also gives bayah - to Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam), to be responsible for those whom he leads. It is a sacred trust. This bayah, and the honour upon which it is based, allow for the exercise of personal judgement in practical matters - that is, the Ameer-ul-Mumineen, the Khalifah, and the Khilafah in general, are human; they do not allow themselves to be governed by too many rules and regulations, for it is their Islam, their submission to Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam), their honour, their loyalty, and the judgement which arises from these, which are important, not human-made rules and regulations. That is, an official, a representative, of the Khalifah is expected to be an honourable individual, devoted to Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam), who is allowed, even expected, to use their own judgment, always basing that judgment on the Quran and Sunnah and always aware of how they will be called to account, by Allah Subhanahu wa Ta'ala, for their actions.

This principle of personal judgment - this lack of over-burdening rules and regulations - this humanity, is evident, for example, in the rule of Umar ibn al-Khattab (Radhiyallahu 'anhu) as recorded in the many Ahadith concerning him (see also *Tarikh al-Khulafa* by Jalal-uddin As-Suyut). It is evident in the Hadith regarding Mu'adh ibn Jaba (narrated by Abu Musa):

When Allah's Messenger (salla Allahu 'alayhi wa sallam) sent him and Mu'adh bin Jabal to Yemen, he said to them: "Make things easy for the people rather than difficult; provide them with reports of good, and do not let them turn away [from what is honourable]. You should both work together, with mutual respect, understanding and loyalty." Bukhari, Vol 8, Book 73, Number 145

Thus, Muhammad (salla Allahu 'alayhi wa sallam) - after entrusting them with the duty of ruling Yemen - did not go into great detail about what they should do, or provide them with detailed plans or burden them with regulations. Instead, he trusted them to act, to behave, as Muslims - with honour, fairness, and with the knowledge that they would be held accountable by Allah Subhanahu wa Ta'ala for their deeds.

This makes the practical implementation of Siyasah - the Khilafah - very different from the Western State with its abstract loyalty, its bureaucracy, its ever more powerful Police forces, its ever-increasing human-made, fallible, laws, and its remote politicians who pander to some passing idea, some trendy philosophy, or some human-made, fallible, ever-changing, "political programme" and who often lie, and use propaganda, in order to manipulate people, and secure their vote in some election.

For Islam, the supreme authority, the supreme judge, is Allah Subhanahu wa Ta'ala, and representatives of the Khilafah - from the Khalifah (Ameer-ul-Mumineen), to each and every Qadi, to each and every Ameer who has given bayah to the Khalifah - are only intermediaries, striving to do their honourable duty, and allowed to do their duty by virtue of the trust that has been placed in them. As intermediaries between Allah Subhanahu wa Ta'ala and the Muslims, they are expected to act in accordance with the Quran and Sunnah, and with honour, with fairness, and often with mercy, with forgiveness, for as Allah Subhanahu wa Ta'ala says:

"Remember that Allah is The Most Merciful, He Who Often Forgives." 5:34 Interpretation of Meaning

"Hukm is for Allah alone." 6:57 Interpretation of Meaning

What this means in the practical sense is that the justice of Islam - the justice of Allah Subhanahu wa Ta'ala - is the justice of honour, the justice seen to be honourable, and seen to be administered by honourable individuals who have no affectation, no remoteness from their fellow Muslims, no personal agenda. This makes it very different from the inflexible, abstract, fallible, so-called "justice" of the modern State.

You who believe, be firm in being fair - as a witness for Allah - even though it is not to your own advantage, nor to the advantage of your kin, and whether the matter concerns the rich, or the poor. For Allah is the best protector (of all). Do not just follow your own desires, for you may deviate, and turn away, and Allah is always knowing of all that you do. 4:135 Interpretation of Meaning

Thus, the Khilafah embodies the virtues of the Muslim. There is no abstract loyalty to some Institution - but only personal loyalty (bayah) to Muslims who represent Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam) and that loyalty is, as stated above, dependant on those representatives being Muslim, remaining Muslim, and being seen to be Muslim: being seen to uphold, and judge by, the Quran and Sunnah and these alone; being obedient to the word of Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam).

"Be loyal and do your duty to Allah; fear Him and always speak with honour. He will direct you to do honourable deeds and will forgive your mis-deeds. And whosoever obeys Allah and His Messenger will achieve the greatest achievement of all." 33:70-71 Interpretation of Meaning

The Principle of Shura:

Shura means and implies consultation - but with those who have knowledge and experience of the matters under consideration. Thus, in the strict, Shariah, sense Shura means consulting Ahl al-hal waal-'aqd: the people of knowledge; those who are honourable and who have shown by their way of life that they are Muslim, fearing Allah

Subhanahu wa Ta'ala. Shura does not mean, or imply, consulting "the people" in general, or asking them to vote on some issue, or vote in some "election".

Thus, the Ameer-ul-Mumineen - the Khalifah - should consult with those who have knowledge and experience of a matter under consideration. But the decision - the responsibility for the decision - is his, alone. This is exactly what al-Khulafaa' al-Raashidoon did, as evident, for example, in the Hadith narrated Maymun ibn Mahran in relation to Abu Bakr (Radhiallahu 'anhu):

"When Abu Bakr encountered a problem, he would turn to the Book of Allah. If he found the answer, there, he would follow it; if not, he would ask those who knew the Prophet (salla Allahu 'alayhi wa sallam) if they knew what he had done in a similar situation. Thus, he might be informed what the Prophet (salla Allahu 'alayhi wa sallam) had done. If he was not, then he would consult with the leaders of the people. Umar also did this." (See al Dahlawi, *Hujatullah al Balighah*, I, 315)

What matters for us as Muslims is compliance with the commands of Allah Subhanahu wa Ta'ala - obedience to the Book of Allah Subhanahu wa Ta'ala, and following the perfect example of the Prophet, Muhammad (salla Allahu 'alayhi wa sallam). What does not matter are our fallible ideas, our views, our personal desires, our whims, or the views, desires, ideas and whims of the majority. Only through such obedience, such submission to Allah Subhanahu wa Ta'ala, can we achieve the goal of this brief mortal life..

"It is not for the believer - man or woman - when Allah and His Messenger have decreed a matter, that they should have any option in their decision. For whoever disobeys Allah and His Messenger has indeed strayed into plain error." 33:36 Interpretation of Meaning

"And this (Islam and the Quran) is the straight path of your Rabb. For those who take heed of Our clear revelations there shall be that dwelling which is peace (Jannah). 6:126-7 Interpretation of Meaning

Shariah:

Shariah is only a means - its purpose is to lead people to Allah Subhanahu wa Ta'ala, to help them remember Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam), and thus to prepare them for the judgement of Allah Subhanahu wa Ta'ala.

The Khalifah - and thus the Khilafah - are bound by the Shariah, and their duty is to implement it. The Shariah details what is good, honourable, and what is bad, dishonourable, and is thus a guide to what we should do, and should not do. The Shariah prescribes certain punishments - Allah Subhanahu wa Ta'ala has clearly set the limits (hudood), the boundaries which we are warned not to cross, for the insolence of such disobedience has consequences.

"Observe the limits which Allah has set." 9:112

"And over you are Watchers - just, honourable - who know and record [write down] all that you do. Thus shall those who do what is commanded be in bliss while the disobedient will be in the blazing Fire. " 82: 10-14 Interpretation of Meaning

As Muslims, we should recognize and accept the wisdom of Shariah, as we should strive to place acceptance of it - and acceptance of its prescribed punishments - before our fallible personal ideas, before our personal desires, before our personal views. We should especially distance ourselves from the views, and the ideas, the concepts, of the kuffar in relation to Shariah, and Hudood.

"Judge between them by what Allah has revealed: do not give in to your own desires, and beware, for they will try to lead you astray, away from some of that which Allah has revealed. And if they turn away, there

is the knowledge of their punishment by Allah for some transgression of theirs - and, indeed, there are many disobedient, rebellious ones [Fasiqun]. Do they seek to judge according to the ways of Jahiliyyah? The judgement of Allah is best - for those who sincerely believe." 5:49-50 Interpretation of Meaning

"If you believe in Allah and The Last Day do not let pity deter you from administering the punishments which Allah has ordained, and let a group of those who believe witness such punishment." 24:2 Interpretation of Meaning

Conclusion:

Siyasah - the Way of Al-Islam - is implemented by bayah and Shura. Bayah means an Ameer, a Khalifah - a leader who is obeyed, and to whom Muslims give a pledge of loyalty, because that leader is considered to be a representative, in this life, of Allah Subhanahu wa Ta'ala, so long as he is seen to obey Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam) and is thus seen, and known, as an honourable Muslim. An Ameer rules by striving to follow the guidelines of the Quran and Sunnah, by Shura, and by implementing the Shariah. This is quite different from the ways of the kuffar, who judge according to their own fallible ideas, according to their own desires, according to their own fallible human-made laws, and who, in their arrogant disobedience, insist that we Muslims must abandon the Way of Islam for their ways of ignorance, and accept their idols, the Taghut, of "democracy", of "the State", and of "the nation", idols which they have set up to compete with Allah Subhanahu wa Ta'ala.

"Allah never forgives those who ascribe anything as equal to Him - even though he can forgive other things. For whomsoever ascribes anything as equal to Allah has indeed established extreme dishonour." 5:48 Interpretation of Meaning

"How could I seek a Rabb other than Allah, for He is the Rabb of everything." 6:164

"In truth We have sent Messengers to every people with a warning for them to submit only to Allah and so reject the Taghut." 16:36 Interpretation of Meaning

We Muslims must distance ourselves from the ways, the Taghut, of the kuffar - evident in their "democracy", their "State", their "politics" - and commit ourselves to upholding the Way of Al-Islam. Thus must we speak, and write about, Siyasah, bayah, the Khilafah, Shariah, accepting the superiority of our Way, given to us by Allah Subhanahu wa Ta'ala, over and above the ways of the kuffar.

May Allah (Subhanahu wa Ta'ala) protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path.

Abdul-Aziz

The Incitement of Islam: Al-wala wal-bara

One aspect of La ilaha il Allah, Muhammad-ur-Rasool-Allah is that we hate kufr and those who hate or demean the Prophet, Muhammad (salla Allahu 'alayhi wa sallam) in any way. Another aspect is that we love the Prophet, Muhammad (salla Allahu 'alayhi wa sallam) and strive to do what Allah Subhanahu wa Ta'ala has commanded that we do: that is, we strive to submit to Allah Subhanahu wa Ta'ala alone. Indeed, Allah Subhanahu wa Ta'ala has commanded us to hate for His sake and to love for His sake - to draw closer to what He loves and to distance ourselves from what He hates.

Love, and hate, are both necessary - and part of being Muslim. Love is the basis for wala just as hate is the basis for bara. As Muslims we are commanded to fight the Disbelievers; we are commanded to fight to establish the Word of Allah Subhanahu wa Ta'ala on this Earth and to make our Deen, our Islamic Way of Life, triumphant - to make our Way of Life entirely for Allah Subhanahu wa Ta'ala. Thus do we incite our brothers and sisters to action - to resist kufr, and resist the kuffar who interfere in our affairs and who occupy our lands. Thus do we incite our brothers and sisters to love and respect those, such as the Mujahideen, who live only for Allah Subhanahu wa Ta'ala.

All these things we know, as Muslims, and accept. They are part of Islam, of our Islam - of our submission to Allah Subhanahu wa Ta'ala. Yet the kuffar, in their arrogance, in their hypocrisy, in their dishonourable insolence, are now demanding that we abandon this fundamental duty of Islam - this duty to love for the sake of Allah Subhanahu wa Ta'ala and to hate, to show enmity, for the sake of Allah Subhanahu wa Ta'ala. The kuffar are even introducing new laws in their lands, in Dar al-harb - and demanding their lackeys, their apostate allies in once Muslim lands, introduce similar laws - to make Al-wala wal-bara illegal. Thus do they intend to send us to their prisons for doing our honourable duty, as Muslims. They are doing this - such is their arrogance, such is their insolence - as part of their campaign, their strategy, to "secularize Islam", to change our Way of Life, our Deen.

In this campaign, the kuffar have the enthusiastic help of tens upon tens of thousands of apostates, and many more so-called "moderate" Muslims who are so taken with kufr, with the idolatry of the kuffar, with the decadence, the materialism, the ideas, of the kuffar, that they are intent on imitating the kuffar, in clear defiance of Allah Subhanahu wa Ta'ala.

"If you obey the Kafiroom, they will turn you away from your Way of Life and your own life will be a failure." 3: 149 Interpretation of Meaning

The kuffar are doing such things because they want to weaken us - because they want to control us. If we love for the sake of Allah Subhanahu wa Ta'ala and hate, and show enmity, for the sake of Allah Subhanahu wa Ta'ala then we are strong - we are Muslim. If we do not do this, then we are simply imitating the kuffar, and accommodating ourselves to kufr.

The kuffar are saying to us: "Change! Our we will put you in Prison; we will hunt you down and bring you before our Courts; or we will kill you...Change! For you must obey our laws, our human-made laws, above everything else." They are also saying, in their insolence: "We will never allow you to establish what you desire, a Khilafah, an Islamic land - look what we did in Afghanistan! We demand you live in a nation of kufr, whose borders will will define, under what we call democracy."

Hearing such things as this, the apostates cheer and clap their hands - and do the bidding of the kuffar, just as the so-

called "moderate Muslims" applaud, and take the money of the kuffar, and shake the hands of the leaders of kufr, the hands that have the blood of hundreds upon hundreds of thousands of Muslims upon them.

Yet - and yet there are many among our youth, many sisters and brothers, who understand, who refuse to abandon their duty, who refuse to obey the kuffar; who refuse to bow down before the kuffar; who refuse to be blackmailed by the kuffar. These are the ones who have heard, and read - who feel in their hearts - the words of their Rabb:

"It is only the Shaitan who causes you to fear his awliyaa [supporters and friends]. Do not fear them; rather, fear Me, if you are indeed of the Believers." 3:175 Interpretation of Meaning

"And this (Islam and the Quran) is the straight path of your Rabb. For those who take heed of Our clear revelations there shall be that dwelling which is peace (Jannah). 6:126-7 Interpretation of Meaning

"Will you not fight? Or is it that you are afraid of them? Rather - fear Allah most of all, if you do indeed believe." 9: 13 Interpretation of Meaning

"You who believe! What is wrong with you that you did not rush forth when called [to aid] the Way of Allah? Or is it that you love this earth so much - that you crave its comforts so much - that you forget the next life where such earthly things are revealed for the insignificant comforts they are?"
9: 38 Interpretation of Meaning

"Whomsoever seeks a Way of Life other than Islam, it shall not be accepted, for in the life to come they shall be the ones who have lost." 3:85 Interpretation of Meaning)

Of course, the kuffar will try and use, and have tried to use, clever words to disguise their intent - so they will talk and write and make speeches about "curbing hatred" and "dealing with those who incite hatred". But we know them for the liars, the hypocrites, the dishonourable, insolent people that they are - we are not deceived, and neither will we abandon our Allah-given duty to love for the sake of Allah Subhanahu wa Ta'ala and to hate, to show enmity, for the sake of Allah Subhanahu wa Ta'ala. We will not abandon our duty, because this duty is a sign of our Islam, of our desire to submit only to Allah Subhanahu wa Ta'ala, a sign of our desire to obey only Allah Subhanahu wa Ta'ala and those honourable Muslims who show by their deeds, their thinking, their Islamic way of living, that they deserve our allegiance, our loyalty, our bayah, for the sake of Allah Subhanahu wa Ta'ala and Allah Subhanahu wa Ta'ala alone.

Thus, let the kuffar say and write what they will; let them pass what laws they will; let them strive to silence us and imprison us. We say to them what our Rabb has said to us:

"Do they seek honour from the kuffar? In truth, honour is with, and from, Allah alone." 3: 139
Interpretation of Meaning

"Fight against those who do not believe in Allah, or in The Last Day, and who do not forbid that which has been forbidden by Allah and His Messenger, as well as those among the people of the book who do not acknowledge the Deen of Truth, and fight them until they pay the Jizya with willing submission." 9:29
interpretation of Meaning

"But they never lost their belief despite all that happened to them in Allah's Way, and neither did they weaken or dishonour themselves. And Allah loves as-Sabireen (the patient ones)." 3:146 Interpretation of Meaning

"Those who believe in Allah and the Last Day would not ask for permission to be exempted from fighting with their wealth and their lives, since they know that Allah knows all who are Al-Muttaqun. It is only those who do not believe in Allah and the Last Day, and in whose hearts is doubt, that would ask for such an exemption. For they in their doubt waver." 9: 44-45 Interpretation of Meaning

Abdul-Aziz
13 Rajab 1426

In The Name of Allah, The Compassionate, The Merciful

What is Imitating the Kuffar?

All Praise and All Thanks are for Allah (Subhanahu wa Ta'ala).

"And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn." (5:44 Interpretation of Meaning)

Imitating the kuffar can be of two kinds: the obvious one of imitating their manners, their customs, their appearance, and the not so obvious imitation of their ideas, their way of life, their system of government and their laws.

“The genesis of truth is Allah alone, so do not be among those who do not believe.” (3:60 Interpretation of Meaning)

The first kind includes such things as men shaving their beard, eating using the left hand, and behaving like the kuffar, while the second kind involves accepting, or being influenced by, the standards, and the values, of the kuffar, or using the kuffar, and their society, as "role models" and so seeking to copy the kuffar and their society.

"Whoever imitates a group, then he belongs to them." Abu Dawood, narrated by Hadhrat Ibn Umar (R.A).

The second kind of imitation is imitating their political system - such as so-called "democracy" - and using kuffar terms and ideas to describe Muslims and Islam itself. One relevant example here is the use of the Kaffir term "terrorism". For those who adhere to Quran and Sunnah alone there is only that which Allah (Subhanahu wa Ta'ala) has ordained, and that which he has forbidden, such as imitating the kuffar. If a Muslim does what Allah (Subhanahu wa Ta'ala) has ordained, they are acting correctly - regardless of whether the kuffar calls that Muslim a "terrorist" and his/her deed an "act of terrorism". Thus, for Islam, the question of so-called "terrorism" is irrelevant, for the question we as Muslims must ask is: was, or is, this Muslim acting in accord with Quran and Sunnah?

Another relevant example is the much-debated issue of Islam and so-called "democracy". For Islam, so-called "democracy" is irrelevant: the Islamic question to ask is: is the government of that or this Muslim country acting in accord with Quran and Sunnah? Is their law Shariah and Shariah only?

To frame questions about Islam and Muslims using the terms, the ideas, of the kuffar is to imitate the kuffar.

The essential criteria to determine what is, or is not, imitating the kuffar is the criteria of judgement. A Muslim should use the Quran and the Sunnah, and these alone, as their guides, their standard, their criteria. That is, Quran and Sunnah determine what is right, and what is wrong, and every issue should be referred to them for guidance.

“Correct guidance is the guidance of Allah.” (3:73 Interpretation of meaning)

"Whomsoever seeks a Way of Life other than Islam, it shall not be accepted, for in the life to come they

shall be the ones who have lost." (3:85 Interpretation of meaning)

Imitating the kuffar is kufr - a concealment of the reality, the truth, of Tawhid - and thus ignorance, a negation of one's Islam, because we have been commanded, by Allah (Subhanahu wa Ta'ala) to judge only by the Quran and Sunnah, and to follow the perfect example of the Prophet Muhammad (salla Allahu 'alayhi wa sallam) who revealed the perfect, the complete, Way of Life which is Al-Islam.

"This day I have perfected your Way of Life for you and completed My Favour upon you and have chosen for you as your Way of Life Al-Islam"
(5:3 Interpretation of Meaning)

Distancing Ourselves from the Kuffar:

"The best of people is my generation, then those who come after them, then those who come after them."
[Reported by Bukhari and Muslim - Mutawaatir. Muslim, Narrated 'Aisha].

"In the Messenger of Allah you have the perfect example to follow." [33:2 Interpretation of Meaning]

Our role models - those whom we as Muslims should admire and seek to imitate - are the Prophet Muhammad (salla Allahu 'alayhi wa sallam), al-Khulafaa' al-Raashidoon and As-Salaf as-Saalih. If we follow their example, we shall, in our outward behaviour, distance ourselves from the kuffar. But to distance ourselves from the kuffar in our minds and in our hearts - to live, to breathe, to think Islam - is to embrace Islam and Islam only by consciously rejecting the way of life of the kuffar: their ideas, their system of government, their type of society, the very terms they use to describe their ignorant, dishonourable way of life.

Allah (Subhanahu wa Ta'ala) knows best.

Abdul Aziz

Whose Law Do We Obey?

Whose law do we, as Muslims, obey? I ask this because the events of the last few years have proved - to all rational people - that there is a systematic war being waged against those Muslims who seek to obey the law given to us by Allah Subhanahu wa Ta'ala, as revealed in the Quran and Sunnah, and manifest in Shari'ah.

Those Muslims who seek to obey the law of Allah Subhanahu wa Ta'ala are being arrested, imprisoned - and often tortured - and sentenced to many long years in the prisons of the kuffar. That is, the kuffar have come to regard it as crime for us to live, and act, as Muslims, obedient to the law of Allah Subhanahu wa Ta'ala.

For instance, what is wrong - from a Muslim point of view - with us desiring to, and training to, partake in Jihad? Nothing - in truth, it is our duty, as Muslims to strive to undertake Jihad in defence of our lands, in defence of our brothers and sisters who are being oppressed. It is our duty - if for whatever reason we personally cannot undertake Jihad - to aid and assist the Mujahideen, through our words, our deeds, with our wealth, with du'a.

"And there shall be no blame for those who take revenge after they have suffered injustice. The way (of blame) is only for those rebellious ones who oppress others and who insolently walk on the earth: for these there will be a painful torment indeed." [42: 41-42 Interpretation of Meaning].

"Fighting is prescribed for you, even though you may dislike it. But it is possible that you dislike that which is good for you, and that you love that which is bad for you. Yet although you may not know, Allah knows." [2:216 Interpretation of Meaning]

"Let those who would trade the life of this world for the life Hereafter fight in the Cause of Allah. And those who do fight in the Cause of Allah - whether they be killed or are victorious - will have bestowed on them, by Us, a great reward." [4: 74 Interpretation of Meaning.]

"And what is wrong with you that you fight not in the Cause of Allah, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this place whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help. Those who believe, fight in the Cause of Allah..." [4: 75 - 76. Interpretation of Meaning.]

What, for instance, was the error - according to Islam - of Muslims such as those being held at Guantanamo Bay? There was no error, no blame, for they were fighting for Islam; defending Islam. What was the error - according to Islam - of Shafiq Rasul, Ruhal Ahmed and Asif Iqbal? There was no error, no blame, for they were only striving to aid Islam, and their brothers and sisters. What was the error - according to Islam - of John Walker Lindh, now serving a long prison sentence? There was no error, no blame, for he was fighting for Islam; defending Islam. What was the error - from an Islamic point of view - of Masaudm Khan, Seifullah Chapman? There was no error, no blame, for these brothers were only seeking to train as warriors, to fulfil their obligation to Allah Subhanahu wa Ta'ala. And yet, they have been sentenced, by the kuffar, to a life in prison. What was the error - according to Islam - of Abu Hamza? There was no error, no blame, for he was seeking to train brothers in the way of Jihad, and for this is now languishing in a kuffar prison.

But the kuffar do want us to do our duty; they do not want us to be inspired by the example of the noble Prophet

Muhammad (salla Allahu 'alayhi wa sallam). They do not want us to act upon the word of Allah Subhanahu wa Ta'ala. The reality is that the kuffar demand that we Muslims obey them and their kaffir laws - and if we refuse to bow down before them, they will invade our lands, capture us, imprison us, torture us, kill us, and humiliate us. And the response of the majority of the Ummah to such things? To remain silent, or to forsake the law of Allah Subhanahu wa Ta'ala, and make friends with, allies of, the kuffar - to seek to accept the modernist, tame, religion for Muslims that the kuffar insist we accept.

"The Jews and Nazarenes will never be satisfied with you until you follow their way of life." [al-Baqarah (2): 120 Interpretation of Meaning]

This tame religion (I will no longer dignify it with the name of Islam) is being made for us, by the kuffar - who have indoctrinated many, many Muslims with Western ideas, and Western concepts (such as democracy and human rights), and it is these modernist Muslims who give aid and support to the kuffar, and who - as in Pakistan and elsewhere - hand-over Muslims to the kuffar, or work alongside the kuffar to enforce kuffar laws and the kaffir occupation of Muslim lands.

"You will not find any people who believe in Allah and the Last Day, making friendship with and loving those who oppose Allah and His Messenger (salla Allahu 'alayhi wa sallam), even if they are their fathers or their sons or their kin-folk..." [58:22 interpretation of the meaning]

"Aiding the Non-Muslims over Muslims - no matter which form of aid or co-operation it be, even if it is merely in speech - this is clear Kufr and sheer hypocrisy. The one who does this has perpetrated one of the actions which negates Islam, as has been specifically stated by the Imams of the Dawah and others, and such a person is not a believer in the aqeeda of al-Wala and al-Bara (being a patron of someone or disassociating solely for Allah)." Sheikh Safar bin 'Abdir-Rahmaan al-Hawaali

What can we Muslims do? Steadfastly adhere to the simple beauty of the Quran and Sunnah, and these alone. Steadfastly admire, and seek to emulate, to be like, the noble Prophet Muhammad (salla Allahu 'alayhi wa sallam), al-Khulafaa' al-Raashidoon and As-Salaf as-Saalih. We can and should believe in our very hearts and souls that the Way of Al-Islam is perfect and complete, as our Rabb has said it is complete and perfect - and far, far superior to the ways, the ideas, the concepts, of the West. We must accept that we do not need the West - their aid, their support, their ways, their ideas, their materialism. We must know, and accept, and strive to do our duty, as Muslims - for our aim is not and never should be this world and its temptations, its wealth, its material perspective. Rather, our aim is to live as Muslims, submitting only to Allah Subhanahu wa Ta'ala, judging everything by the Quran and Sunnah, and with the perspective of Jannah living in our hearts.

"We have made you [Muslims], a Wasat (just) (and the best) people, that you be witnesses over mankind as the Messenger (Muhammad) be a witness over you." [Al-Baqarah: 143 Interpretation of Meaning].

"That which you have is only transitory, but that which Allah has is enduring, timeless. And We shall

reward the steadfast according to their noblest deeds." [16: 96 Interpretation of Meaning]

"For the Unbelievers, the life of this world is decked with all kind of temptations. They scoff and laugh at the faithful, but those that fear and obey Allah shall be above them on the Day of Resurrection." [2: 212 Interpretation of Meaning]

Anas b. Malik reported: The Paradise is surrounded by hardships and the Hell-Fire is surrounded by temptations. (Muslim Book 40, Number 6778)

For it is the perspective of Jannah - and our complete submission to Allah Subhanahu wa Ta'ala - which surely InshaAllah will give us the strength we need to defeat the kuffar, regain our lands, and create communities where we can live as Muslims, among Muslims, with Shari'ah as our only law.

May Allah Subhanahu wa Ta'ala forgive us for our mistakes and may He guide us to and keep us on the Right Path.

Abdul-Aziz
17 Jumaad Al-Thaani 1425

An Introduction to Islam

1: Islam - A World Civilization

Correctly understood, Islam is a Way of Life. One of the most important things about this Muslim way - the way of submission and obedience to Allah alone - is that it is applicable to, and open to, any and every human being on this planet of ours: regardless of 'race', gender, place of birth or material circumstances. The only personal criteria Islam uses is the criteria of personal behaviour - of personal devotion to what is good and Muslim (i.e. Islamic).

The simple and profound truth of Islam is that it not only explains the meaning and purpose of our lives, as human beings, but it is also a guide to living in a human and thus a *civilized* way. It is also and most importantly a guide to how we can create not only a civilization, but a *world civilization* where justice, tolerance and reason are valued as ideals and upheld in practice and where we as human beings can strive for and attain perfection and peace.

This makes Islam much more than just a "religion" just as it makes Islam very different from other religions. To understand why this is so - and thus to understand Islam itself - we must first understand what our true nature is, as human beings.

As human beings, we are different from all other life on this planet of ours. We are different because we possess two qualities which this other life does not possess: we possess the ability *to reason*, to think - to learn, understand and acquire knowledge - and the ability *of free will*.

Free will gives us the ability to consciously change ourselves. That is, as human beings, we possess the ability to decide whether or not to do something. Or, expressed another way, we have the ability, the potential, to use our will to control or restrain ourselves: to act in a *civilized* way.

To be civilized is to allow our reason and our will to triumph over the animal nature - the animal desires, feelings and instincts - which we still possess.

What really makes us human and civilized is when we use reason and the rational knowledge we have acquired as a guide to changing ourselves. When we do not do this - when we allow our feelings or instincts to control us - we are simply expressing our lower animal nature, and behaving like animals behave. To act - or worse, live - in this animal way is a complete waste of, and a complete rejection of, our special gifts as human beings.

By allowing our human nature to triumph over our animal nature we have created societies where what is good is valued and where what is bad is rejected, disapproved of or outlawed. When we have consciously understood this triumph, we have created ordered societies where reason and the pursuit of knowledge are valued and encouraged. In brief, we have created *civilizations*.

When we, as individuals, do use our reason - that is, when we think about our life and human existence itself, and when we embark upon a quest for rational knowledge - we discover and thus learn a very fundamental truth. This discovered truth is perhaps the most fundamental and important truth of all.

This truth which we discover through thinking about life and by pursuing knowledge concerns the nature of reality, of Existence, itself. What we discover is that existence - all being and all life - is ordered in a very wonderful way and that we ourselves, as human beings, are but part of this wonderful cosmic order. And when we discover and understand this we have, in truth, discovered God: the Creator, the origin, of all this cosmic order. For the fundamental truth is that God is Existence itself, and all life, all being and all beings, derive from this fundamental Being which we name as God, Who we can discover and know through reason.

This rational way to God is the beginning of Islam.

2: The Fundamentals of Islam

Islam is based upon reason and the rational pursuit of knowledge. For Islam values and upholds those particular qualities which make us human and civilized - qualities such as fairness, justice, tolerance and reason itself.

The fundamental Islamic beliefs are:

(1) A belief that there is no deity except Allah (Aza Wa Jal) [See Footnote (1)] and that therefore only Allah (Aza Wa Jal) should be acknowledged and revered as the Creator.

This belief in the uniqueness and Oneness of Allah (Aza Wa Jal) - and thus an acknowledgement that there is a Creator, a God who is One, Eternal and Infinite and who neither begets nor who was begotten, and who is the only being worthy of worship - arises from a rational pursuit of knowledge and from coming to know the Signs of Allah (Aza Wa Jal). That is, the proof - the only proof - that Islam accepts for a belief in Allah (Aza Wa Jal) and His Oneness is the proof of reason and knowledge: the discovery of His Signs in this world (in 'nature'), and in the heavens themselves.

(2) An affirmation of the truth that Muhammad (salla Allahu 'alayhi wa sallam) [See Footnote (2)] is the Messenger and Prophet of Allah (Aza Wa Jal).

The proof from reason and knowledge that applies to a belief in Allah (Aza Wa Jal) applies also to the affirmation about the Prophet Muhammad (salla Allahu 'alayhi wa sallam). He is accepted as the Messenger and Prophet of Allah (Aza Wa Jal) on the basis of knowledge of his life, knowledge of his achievements, what is revealed in the Holy *Quran* and by the fact that he it was who received the revelation of the Holy *Quran*.

Muhammad (salla Allahu 'alayhi wa sallam) was a civilized human being who lived a simple life and who did not perform 'miracles' to show or 'prove' that he was favoured by Allah (Aza Wa Jal). By any standard, his achievement in changing the Arabs of his time, and then the whole world, after his death, through Islam, is remarkable. In particular, the achievement of this illiterate but very humane and human man in laying the foundation for the most civilized civilization there has ever been is a natural 'miracle' in itself.

(3) An affirmation of the truth that the Holy *Quran* is the very word of Allah (Aza Wa Jal) and thus expresses His Will.

A reasoned examination of the Holy *Quran* leads to this particular conclusion. (a) Muhammad (salla Allahu 'alayhi wa sallam) was illiterate and it seems rather unreasonable (albeit it is possible) to assume or believe that such a person could create or 'write' such a work which purely on its beauty of language and conciseness of expression is most certainly the greatest work in Arabic. (b) The work was revealed over a period of some twenty years, which involved the Prophet in migration and war, and yet it is consistent - it is reasonable to assume or believe that under these circumstances an ordinary man, writing or 'creating' such a work, would make a mistake and contradict himself. (c) Muhammad (salla Allahu 'alayhi wa sallam) himself said it was a revelation from Allah (Aza Wa Jal), and throughout his life he was known for his honesty and truthfulness - it is reasonable to assume or believe therefore that he himself sincerely believed this work to be a revelation from Allah (Aza Wa Jal). (d) This avowedly religious work is unlike any other avowedly religious book in that it exhorts us to seek out knowledge for ourselves and use our powers of reason to understand things, for by doing so - this work says - we will come to know our Creator through his Signs, His creations and His will; that is, it exhorts us to be human and civilized, and elevates our human gift of reason *and tolerance* above blind religious faith, religious zeal and 'miracles'. (e) The work itself is unique in the literature of the

world - for there is the evidence of not only its unique literary style but the evidence from history, and the present day, as to how the very reading of this work - *and particularly the hearing of a recitation from this work* - has affected individuals and led them to discover and then embrace Islam.

Taking all such things as these together, it is reasonable to conclude that among the Signs of Allah (Aza Wa Jal) is the Holy *Quran* itself.

(4) An affirmation of the truth that Muhammad (salla Allahu 'alayhi wa sallam) is the last and final Prophet of Allah (Katam-al-Nabiyyin), and that the way of life he revealed and made known (Islam) is complete and perfect and so therefore does not need to be changed or altered or 'updated' in any way.

This follows logically from the truth of the Holy *Quran* as revealing the will of Allah (Aza Wa Jal), for this particular affirmation is contained in the Holy *Quran* itself [Sura 33: 40; and 5:3 - "This day I have perfected your Way of Life for you and completed My Favour upon you and have chosen for you as your Way of Life AI-Islam."]

(5) An acceptance that the only standard of judgement - the only true guide to what is good and evil and therefore to what is lawful and what is forbidden - is that revealed to human beings by Allah (Aza Wa Jal) in the Holy *Quran* and through the example of the Prophet Muhammad (salla Allahu 'alayhi wa sallam).

This [q.v. for example Sura 6: 114f] follows logically from the above truths and means that in all that Muslims do they must be guided by the will of Allah (Aza Wa Jal) and not by their own feelings, their own instincts, nor even by their own judgement. This also means that Muslims are guided by Islam alone - and take Islam as the one and only standard and guide - and do not follow the judgements, standards or guidance of anyone or anything else. That is, Muslims fully submit to the will of Allah (Aza Wa Jal).

3: The Islamic Community

The fundamental purpose of an Islamic community - a society, a community, governed by and observing the Shari'ah (Islamic law) - is to create the necessary conditions where the Islamic way of life can exist and flourish.

An Islamic community is thus a society where Muslims can live in freedom according to the will of Allah (Aza Wa Jal), and where devoutness to the will of Allah (Aza Wa Jal) is the highest ideal and the criteria which governs both private and public life. Such a community is called a Khilafah, and is ruled by an Ameer - a noble person who is given the title of Khalifah.

Correctly understood, the Shari'ah is the way to Allah (Aza Wa Jal), for the Shari'ah determines what is good and bad: what is lawful and what is forbidden; what is recommended and what is to be discouraged. To do what is lawful and recommended is to do the will of Allah (Aza Wa Jal) and thus follow the path to Paradise and Eternal life. To do what is forbidden and discouraged is to strive to disobey the will of Allah (Aza Wa Jal), and to follow the path which leads to Hell.

According to Islam, our purpose as human beings is to obey the will of Allah (Aza Wa Jal) *so that* we may enter Paradise and gain an eternal blissfullife. By obeying the will of Allah (Aza Wa Jal), we are being truly human - and thus fulfilling the promise latent within us and which Allah (Aza Wa Jal) bestowed upon us.

Allah (Aza Wa Jal) has placed us in a position of trust - of guardianship over this planet, and possibly over other planets in the cosmos. For we are His vicegerents, and thus have been honoured by Allah (Aza Wa Jal) even above the Angels.

The Shari'ah explains the terms of this trust - it outlines our duties and responsibilities: to Allah (Aza Wa Jal), to ourselves, to our fellow Muslims, to our fellow human beings, and to all the life which exists on this planet of ours.

One of the duties and responsibilities of Muslims is to spread the truth of Islam - to be a witness to the truth of Islam through both our words and our deeds - thus giving those who do not believe in the Oneness of Allah (Aza Wa Jal), and who do not accept Muhammad (salla Allahu 'alayhi wa sallam) as the Messenger and Prophet of Allah (Aza Wa Jal), the opportunity to follow the way of Islam. And what is a duty and responsibility for individual Muslims, becomes a duty and responsibility for a Khilafah: for the Muslim community, or Ummah. Thus, one of the duties and responsibilities of a Khilafah would be inviting others to Islam. Indeed, one of the reasons for creating such a Khilafah is the practical example it affords - for it would be a living witness to the truth of Islam.

Thus, it is wrong to conceive of a Khilafah in contemporary - Western - political terms. For a Khilafah is not a "State" - it is a society based upon and adhering to pure, fundamental Islam, and thus is an entirely a-political entity. For a Khilafah is but a means to create and maintain the Islamic way of life, and this way of life is the way of Unity, of Oneness, of awareness of and submission to God, to Allah (Aza Wa Jal). This way of life is thus above and beyond politics just as the economics of such an Islamic society is above and beyond ordinary economics, derived as it is from the moral and just principles of Islam, forbidding as these principles do speculation, usury, and social and economic injustice. In a sense, the Khilafah is an entirely new type of community created and maintained to enable us to perfect ourselves, as human beings, and thus draw closer to Allah (Aza Wa Jal).

Hence, the very basis of a Khilafah, such a new society, is not 'individual rights', 'individual freedom', 'democracy' or even what has come to be called our 'human rights'. Instead, the basis of an Islamic community is our duties and responsibilities to Allah (Aza Wa Jal) and other beings. Our own so-called 'rights' as individuals are only secondary to this. This is entirely the opposite of modern-day politics which concerns itself primarily with the so-called 'rights and freedoms' of individuals and with trying to ensure the material prosperity and happiness of the individual.

The concern of modern politics, and modern States based upon such politics, is the happiness, prosperity and 'freedom' of the individual. The concern of a Khilafah is that we willingly and joyfully accept and discharge the duty which Allah (Aza Wa Jal) has entrusted us with. Thus, the only laws of an Islamic community are those of the Shari'ah - everything and anything else is wrong, misguided or unnecessary: that is, un-Islamic. The only duties of those who live in such a society are the duties given by Islam, and the only freedom which such a society encourages and allows is the freedom to do what is right: what is the will of Allah (Aza Wa Jal).

To create and maintain such a Khilafah it is necessary for Muslims to strive to live in an Islamic way. This means we who are Muslims striving to change ourselves for the better by living according to Islamic principles: that is, not compromising with the modern world in any way, but instead only doing what is right and Islamic, what Allah (Aza Wa Jal) has called upon us to do. This means us always keeping to the straight path by upholding Islamic (Muslim) morals and manners; it means striving to invite others to Islam; it means striving against injustice and defending our brothers and sisters.

This requires we who are Muslims to always judge everything and everyone by the guidelines given to us in the *Holy Quran* and in Ahadith. It requires us to always have before us the example of the Prophet Muhammad, to always compare ourselves to him and always strive to be more like him in our everyday lives. In brief, it means us as Muslims using our will and our reason to follow the commands of Allah (Aza Wa Jal) and the example of his Messenger and Prophet (salla Allahu 'alayhi wa sallam).

Abdul-Aziz
1421 AH

Footnotes:

(1) *Aza Wa Jal* (also spelt *Azza Wa Jal*) means "He is Sublime and Glorified". It - and similar such expressions such as *Subhanahu wa Ta'ala* - is often written or said by Muslims after the name of Allah as a mark of respect and obedience.

(2) *Salla Allahu 'alayhi wa sallam* means *May the Peace of Allah, and His Blessings, be upon him*, and is often written (or spoken) by Muslims after the name of the Prophet, Muhammad, as a mark of respect. (See Quran: 33:56.)

[See undated version](#)

In the Name of Allah, the Beneficent, the Merciful

Islam, Honour and Ecology:

The Natural Balance of Mortal Life

One of the fundamental principles of Islam is that we human beings - we mortals who live on this planet we call the Earth - are God's vicegerents. That is, we have been appointed by Allah as *custodians* of this world of ours. We are the Khalifah of Allah on this planet which is our mortal home. This principle, and its consequences, are outlined in the noble *Quran* - the most central, and most sacred, reality of the Way of Life which is Al-Islam.

"Behold - your Rabb said to the Angels: 'I will create a vicegerent on Earth'." Sura 2: 30⁽¹⁾ (Interpretation of meaning.)

Allah has created this world, with its bounteous life, for us just as He created us, as human beings, so that we may be put to the test:

"He [Allah] created life and death that He might put you to the test and find out which of you acquitted himself best." Sura 67: 1-2. (Interpretation of meaning.)

"Every soul shall taste death. We shall try you in good and bad ordeals." Sura 21:35 (Interpretation of meaning.)

Those who acquit themselves are those who will enter Paradise - who will gain for themselves a joyous eternal life.

"Verily, the most honourable of you in the sight of Allah is the one who has At-Taqla." Sura 49:13⁽²⁾ (Interpretation of meaning.)

As the vicegerents of Allah we have certain duties and responsibilities - and a Muslim is a human being who accepts Allah as the Creator, the Sustainer, of all life and all existence, who accepts the duties and responsibilities given to us by our Creator, and who strives to uphold their responsibilities and do their duty.

These duties and responsibilities are to ourselves, to fellow Muslims, to our fellow human beings, to this planet with its diversity and abundance of life and to Allah Himself.

Islam and Honour

One of our duties, given to us by Allah, is to strive to live in a *balanced* and human way by using our reason and our will. For we have been endowed by our Creator with the gift of reason, and the gift of free will - and it is these gifts which distinguish us from the other living beings on this planet.

"And He [Allah] has set up the balance [of Justice and Honour] in order that you may not transgress this balance. So observe this balance with honour - do not stop short of this measure." Sura 55: 7-9 (Interpretation of meaning.)

This striving to be human - to uphold the natural balance - means us restraining ourselves, being just, being civil (that is, having *manners*) and being reasonable. This is a striving to live in an *honourable* way, for honour is nobility of spirit: an outward expression of our duty to do what is right, what Allah has asked us to do.

"Allah is with those who restrain themselves and those who do good." Sura 16:128 (Interpretation of meaning.)

This striving to be restrained, to be just, to be civil, to be reasonable, and to do what is good as ordained by Allah - in brief, this striving to be honourable - is the central practical, everyday reality of the Way of Life which is Al-Islam, a reality exemplified, and first made real, by the Prophet Muhammad nearly one and half thousand years ago. And it was this practical example of honour, set by Muhammad, then followed by other Muslims, which won converts for Islam and which created and maintained the great Islamic civilizations.

All Muslims acknowledge this personal ideal of honour and all strive to follow the perfect honourable example of Muhammad. In the same way, all Muslims acknowledge - or should acknowledge - that an Islamic ruler or government exists only to follow and make real this example for a community who live in a particular area: that is, to implement Islam in a practical way through Islamic law, with the aim of such a ruler or Islamic government being to ensure the conditions necessary to allow and encourage people to be Muslims, to do their duty, as Muslims.

Islam and Ecology

As Allah's vicegerents on this planet, we are the guardians of the Earth - the guardians of its diversity of life, its resources, its awe, its beauty. For all these things are *Signs*, manifestations of the Will of Allah - that is, means whereby we can come to know and understand our Creator and our own purpose, on this planet Earth, and in the Cosmos itself.

"This present life is only like water which We send down from the clouds so that the luxuriant herbage sustaining man and beast may grow; until when the Earth puts on its lovely garment and becomes adorned, and its people believe that they are its masters - down then comes Our scourge upon it by night or in broad day, laying it waste as though it had not blossomed yesterday. Thus We make plain our revelations to thoughtful men." Sura 10: 24-25 (Interpretation of meaning.)

As vicegerents, this Earth, its creatures and resources, is ours - a gift from our Creator. But our duty is to act in a balanced way, in a honourable way. To *exploit* this planet, its creatures, its resources, for commercial or selfish gain, or for selfish pleasure, is quite simply wrong - against the terms of our trust, our guardianship. Such exploitation is selfish and dishonourable - an upsetting of the natural balance which Allah has asked us to maintain, for we, as trustees, should think of the generations that might yet be who will inherit the world, the planet, we will leave behind.

To act in an honourable way toward our Earth is to restrain our greed, our desire for luxury, our desire for goods and commodities - and instead strive to live in the simple Islamic way Allah has asked us to. This simple Islamic way is evident in the life of the Prophet Muhammad.

As Allah says: **"Do not walk on the Earth with insolence."** Sura 17: 37 (Interpretation of meaning.) For insolence upsets the natural balance - it is the conduct of the ignoble, of those who do not have *honour* and who thus 'overstep the mark'. The Ancient Greeks - often regarded by many Westerners as the founders of Western culture - called insolence 'hubris' and understood that someone who committed hubris would, sooner or later, be punished, either in this life, or the next. According to the Greek poet Sophocles:

"Insolence is the mother of tyranny:
There is insolence if by a great foolishness

There is a useless over-filling which goes beyond
The proper limits -
It is an ascending to the steepest and utmost heights
And then that hurtling toward that Destiny
Where the useful foot has no use."

(Sophocles: Oedipus the King)

The West has forgotten this ancient insight, just as the West in its insolence, in its ignoble pursuit of exploitation, both natural and human, scorns the truth of Islam - the truth of honour, of observing and respecting the natural balance.

All Muslims have a duty to care for this Earth, just as they have a duty to care for themselves, their family, their fellow Muslims and all those who strive to be righteous or who might, Insha Allah, be guided toward righteousness were the truth of Islam explained to them.

Islam - The Perfect Example

What this means in practical terms of the Earth is that there must be limits on the exploitation of natural resources, fuelled as this exploitation is by ignoble greed, by usury and by the dishonourable desire for excessive material comfort and excessive material security. There must be conservation of resources, and a desire to keep and enhance the natural heritage of this planet. There must be an understanding of our real Destiny, as human beings, and a return to a simpler, purer, way of living even if this means us giving up some of the many modern conveniences, and 'labour-saving devices', which modern technology has given us. For much of this modern technology is founded on gross exploitation of the natural world and its resources, mineral, animal and human, just as this modern technology is almost always funded by dishonourable usury and almost always unnecessary. It is unnecessary - from an Islamic point of view - because it is a distraction from our purpose, which is to live in this life in a simple honourable way, to endure and overcome the tests, temptations and ordeals that might beset us, in order to proceed to the next stage of our existence, in Paradise.

We need a remembrance of Allah - not 'progress'. We need honour - not material wealth. What is important - what is our Destiny - is our relation to Allah and us striving to be human: that is, using our reason, and restraining ourselves by doing what is honourable, doing what Allah has commanded us to do, as revealed in the noble *Quran* and in Ahadith. [\(3\)](#)

To be brief, in our personal lives we who are Muslims need to always remember the example of the Prophet Muhammad, always strive to live in the simple way he did, and always strive to make this world a better place by taking the truth, the honour, that is Al-Islam to those in need of them. *Perhaps only by restoring the Khilafah can the world be changed for the better, the natural balance of life restored, and an end made to the exploitation of the Earth and other beings brought about and continued by the ignoble culture of the West with its insolence.*

Islam, with its principle of us as vicegerents, as noble guardians of the Earth, is the true ecological movement just as it is perfect example of honour: of everything that is noble and truly human. It is this perfect example which we who are Muslims must reveal to the world, through our deeds, our words, and our hearts.

Allah knows best.

Abdul Aziz

1. Rabb refers to Allah and means the Supreme Being: the Creator, the Sustainer, the Master, of all being, of all life - of existence itself. It is usually translated as 'Lord' which misses the power of the word and its complexity of meaning.

In the same way, 'Allahu Akbar' could be interpreted as meaning "Allah is the Supreme Being".

2. Taqwa is 'piety' - the remembrance of Allah, a reverence for Him, a reverence for His last Prophet and Messenger, and a remembrance of our own duties and responsibilities to Allah Himself.

3. A hadith (plural 'ahadith') is a saying attributed to the Prophet Muhammad or a record of his deeds and personal example.

The Islamic Ruling on the Permissibility of Martyrdom Operations

Introduction

All praise is due to Allah, Sustainer of the Universe, Who informs us that:

"Were it not for Allah's repelling some people by means of others, the earth would surely have become corrupt."
[Quran]

The choicest peace and blessings be on the Chief of the Prophets, who has said,

"By [Allah] in Whose Hand is my soul! I have surely wished to be killed in the path of Allah, then brought to life, then killed [again], then brought to life, then killed!" [Bukhari, Muslim and others]

And who has also said, "Act, and each will be eased to that for which he was created." [Bukhari, Muslim and others]

Allah legislated Jihad for the dignity of this Ummah, knowing that it is abhorrent to us. People today have neglected this great duty, and pursued what they love, thinking good lies in what they love, and failing to realize that good lies in that which Allah has legislated.

Allah has blessed us, here in Chechnya, by allowing us to fight unbelief - represented by the Russian army, and we ask Allah to strengthen and assist us. We praise Allah also for allowing us to have scored victories over the enemy. Some of us have fulfilled their pledges; others are still waiting. Verily, Allah has fulfilled His promise to us, and granted us dignity through Jihad. Our martyred brothers have written, with their blood, a history we can be proud of, and their sacrifices only increase us in eagerness for our own martyrdom, so as to meet Allah, and to be resurrected with the Prophet (peace and blessings be upon him), his companions and all the other prophets, martyrs and righteous ones.

The Ummah has become used to hearing, through its history, about men who sacrifice their lives for the religion, but they are not as familiar with women doing the same. The young woman who was - inshaa-Allah - martyred, Hawa Barayev, is one of the few women whose name will be recorded in history. Undoubtedly, she has set the most marvellous example by her sacrifice. The Russians may well await death from every quarter now, and their hearts may appropriately be filled with terror on account of women like her. Let every jealous one perish in his rage! Let every sluggish individual bury his head in the dirt! She has done what few men have done. Every supporter of the truth should prepare to give the like of what she has given. The Ummah may well be proud that such a paragon has appeared in our midst. We are certain that an Ummah that contains people like her will never - by Allah's leave - become devoid of good.

However, while we were in the midst of rejoicing over our sister's self-sacrifice, and we were still supplicating for her to achieve forgiveness and mercy from Allah, we received mail which clouded our joy. It came, not from an enemy or envier, but rather from a handful of people whom we presume wanted to offer constructive advice. However, they erred, and accused the great Mujahidah, Hawa Barayev, of having committed suicide, saying that it was not permissible for her to have acted thus. Nor did they think it was permissible for us to mention her account on our website, rather that we should have criticized her. They mentioned evidences which they had misunderstood to imply what they claimed. In this study, we shall clarify that Hawa Barayev - and similarly `Abdur-Rahman Shishani, Qadi Mowladi, Khatam, his brother `Ali, `Abdul-Malik and others - are, Allah willing, in Gardens of Eternity, in the bodies of green birds, betaking themselves to lanterns hanging from the `Arsh. This is how we regard them, but we do not sanctify anyone before Allah.

Before we embark on a detailed exposition concerning the Islamic verdict on martyrdom operations, it is appropriate for us to first present a brief, to-the-point response:

Firstly : If you did not know, could you not ask? It is not appropriate for someone who is unaware of a verdict to make sweeping statements accusing others of wrongdoing. If those who criticized us had only investigated the issue first, they would have found that the issue is, at worst, a disagreed issue among scholars, such that we cannot be criticized for following legitimate scholarship.

Secondly : We request our respected brothers, who seek the truth, not to criticize us for anything without backing the criticism with verdicts of scholars, and [especially] the understanding of the Pious Predecessors.

Thirdly : Dear brothers and sisters! Not every martyrdom operation is legitimate, nor is every martyrdom operation prohibited. Rather, the verdict differs based on factors such as the enemy's condition, the situation of the war, the potential martyr's personal circumstances, and the elements of the operation itself. Thus, one may not give a verdict on such operations without having an understanding of the actual situation, and this is obtained from the Mujahideen, and not the unbelievers. How, then, can you accuse us of ignorance when you are unaware of our situation, let alone the specific details of the operation in question?

Definition of Martyrdom Operations, and their Effect on the Enemy

Martyrdom or self-sacrifice operations are those performed by one or more people, against enemies far outstripping them in numbers and equipment, with prior knowledge that the operations will almost inevitably lead to death.

The form this usually takes nowadays is to wire up one's body, or a vehicle or suitcase with explosives, and then to enter amongst a conglomeration of the enemy, or in their vital facilities, and to detonate in an appropriate place there in order to cause the maximum losses in the enemy ranks, taking advantage of the element of surprise and penetration. Naturally, the enacter of the operation will usually be the first to die.

Another technique is for an armed Mujahid to break into the enemy barracks, or area of conglomeration, and fire at them at close-range, without having prepared any plan of escape, nor having considered escape a possibility. The objective is to kill as many of the enemy as possible, and he will almost certainly die.

The name 'suicide-operations' used by some is inaccurate, and in fact this name was chosen by the Jews to discourage people from such endeavours. How great is the difference between one who commits suicide - because of his unhappiness, lack of patience and weakness or absence of iman and has been threatened with Hell-Fire - and between the self-sacrificer who embarks on the operation out of strength of faith and conviction, and to bring victory to Islam, by sacrificing his life for the upliftment of Allah's word!

As for the effects of these operations on the enemy, we have found, through the course of our experience that there is no other technique which strikes as much terror into their hearts, and which shatters their spirit as much. On account of this they refrain from mixing with the population, and from oppressing, harassing and looting them. They have also become occupied with trying to expose such operations before they occur, which has distracted them from other things. Praise is to Allah. Many of their imminent plans were foiled, and furthermore, Putin issued a severe condemnation of the Home Affairs and Defense Ministers, placing the responsibility on them, and threatening high-level reshufflings in the two ministries. Those troops who are not busy trying to foil martyrdom operations are occupied with removal of Russian corpses, healing the wounded, and drawing out plans and policies from beneath the debris. This is all on the moral level.

On the material level, these operations inflict the heaviest losses on the enemy, and are lowest in cost to us. The cost of equipment is negligible in comparison to the assault; in fact the explosives and vehicles were captured as war-booty, such that we returned them to the Russians in our special way! The human casualty is a single life, who is in fact a martyr and hero gone ahead to Gardens of Eternity, inshaa-Allah. As for the enemy, their losses are high; after the last operation, they had over 1,600 dead and wounded, and the most crucial concentration of Russian forces in Chechnya was completely destroyed.

All of this was achieved by the efforts of only four heroes. We feel sure that the Russians will not remain long in our land with such operations continuing. Either they will fear aggregation, in which case they will become easy targets for attack, or they will gather together to combat the assaults, in which case the martyrdom operations will be sufficient - Allah willing - to disperse them. If they wish to keep matters under control, they would need more than 300,000 troops in every city, and this is no exaggeration.

One can see how much fear the operations in Palestine caused, and that they were a major factor in convincing the

Jews to grant self-rule to the Palestinians, hoping that they could be more easily controlled in that way. In Chechnya, the damage is much greater than in similar operations in Palestine, on account of Russian fortification being much less than that possessed by the Jews.

Evidences for the Issue

Before going into the verdict concerning the operations, citing the pronouncements of scholars about them, and resolving some unclear issues, it is appropriate for us to first present some of the Shar`i (Islamic law) evidences, and then follow them up with discussion and application thereof. We will not analyze the chains of transmission of each narration separately; we will regard it as sufficient that the basis of the evidence is in the collections of Bukhari and Muslim, and hence any reports outside of these two books is strengthened by them.

1 - "Verily, Allah has purchased from the believers their selves and their wealth, in return for Heaven being theirs. They fight in the path of Allah and they kill and are killed " [Qur'an, 9:111]

Hence, any scenario in which the Mujahid offers the purchase price in order to attain the merchandise is permissible unless an evidence exists to specifically prohibit it.

2 - "How many a small force has overcome a numerous force, by the permission of Allah. And Allah is with the steadfast ones." [Qur'an, 2:249]

This verse indicates that the measure of power in the Shari`ah is not primarily linked to material, worldly measures.

3 - "Among mankind is he who sells himself seeking the pleasure of Allah. And Allah is Pitying towards the servants." [Qur'an, 2:207]

According to the explanation of this verse by the Sahabah, as we cite below, one who sells himself for the sake of Allah is not considered to have committed suicide, even if he immerses himself into 1,000 of the enemy forces without armour.

4 - In the hadith in Sahih Muslim, containing the account of the boy and the king in the story of the Trenches referred to by Surah al-Buruj, we find that the unbelieving king tried various means to kill the believing boy, failing each time. Eventually, the boy told him, "You will not be able to kill me until ? you gather people on one plateau, hang me on a palm-trunk, take an arrow from my quiver, place it in the bow, say, "In the name of Allah, the Lord of the boy," and shoot me." The king did this, and thereby managed to kill the boy as predicted, but the people who had gathered began saying, "We believe in Allah, the Lord of the boy!" Thereupon, the king ordered trenches to be dug, and fires lit in them, and then for the people to be made to jump into them if they refused to give up their faith. This was done, and eventually a woman was brought with her infant, and she hesitated to jump on account of him, but he said, "O mother! Remain steadfast for you are upon the truth."

The boy, in this hadith, ordered the king to kill him in the interest of the religion, and this indicates that such a deed is legitimate, and not considered suicide.

5 - Imam Ahmad has narrated in his Musnad (1/310) [and a similar narration is in Ibn Majah (4030)] that Ibn `Abbas said that the Messenger of Allah said, "On the night in which I was taken by night, a pleasant fragrance came my way, and so I said, "O Gabriel! What is this pleasant fragrance?" He said, "This is the fragrance of the hairdresser of Pharaoh's daughter, and [of the hairdresser]'s children." I said, "What is her situation?" He said, "While she was combing Pharaoh's daughter's hair one day, the comb fell from her hand, so she said, "In the name of Allah." Pharaoh's daughter asked, "[You mean] my father?" She said, "No, rather my Lord, and the Lord of your father, is Allah." She said, "Can I tell him that?" She said, "Yes."" The hadith goes on to describe that a huge brass pot was heated, and it was ordered for her and her children to be cast therein. She requested from Pharaoh - and he acceded to her request - that her bones and her children's bones be gathered in a single cloth and buried. Her children were then thrown into the cauldron one by one before her eyes, until they got to a suckling infant, and it seemed she wavered on account of him, but he said, "O mother! Jump in, for the torture of this world is lighter than the punishment of the Hereafter." So she jumped in.

The narrators of the chain [of Imam Ahmad's version] are reliable, apart from Abu `Umar al-Dareer, whom al-Dhahabi and Abu Hatim al-Razi considered truthful, and Ibn Hibban considered reliable.

According to this hadith, the child was made to speak, as was the child in the preceding story of the trenches, telling the mother to jump into the fire, which indicates the virtue of this deed.

6 - Abu Dawud (3/27) and Tirmidhi (4/280) have narrated (and Tirmidhi graded it as sahih) that Aslam ibn `Imran narrated that when they were fighting a mighty army of the Romans, a man in the Muslim army attacked the Roman ranks until he penetrated them. People shouted, saying, "SubhanAllah! He has contributed to his own destruction." Thereupon, Abu Ayyub al-Ansari stood up, and said, "O people! You give this interpretation to this verse, whereas it was revealed concerning us, the Ansar, when Allah had given honour to Islam and its supporters had become many, whereupon some of us secretly said to one another ? "Our wealth has been depleted, and Allah has given honour to Islam and its supporters have become many, so let us stay amidst our wealth and make up what has been depleted of it." Thereupon, Allah revealed to His Prophet [meaning] "And spend in the Path of Allah, and do not contribute to your own destruction" [Qur'an, 2:195] refuting what we had said. So, the destruction lay in staying with our wealth and repleting it, and abandoning combat." Abu Ayyub remained fixed until he [was killed and] was buried in Rome.

Al-Hakim authenticated it, saying it conforms to the criteria of Bukhari and Muslim, and Dhahabi corroborated him. Nasa'i and Ibn Hibban also narrated it. Bayhaqi included it, and other narrations in his Sunan in a chapter entitled, "Permissibility of a man or men fighting alone in the enemy land," thereby citing it as evidence for the permissibility of advancing against a group, even if the more likely result is that they will kill him.

In this hadith, Abu Ayyub explained that the verse (Qur'an, 2:195) does not apply to one who plunges into the enemy ranks alone, even though it may seem to people that he is destroying himself. The Sahabah tacitly confirmed this explanation of his [by not objecting].

7 - Ibn Abi Shaybah has narrated in his Musannaf (5/338) that Mu`adh ibn `Afra' asked the Messenger of Allah, "What makes Allah laugh upon His slave?" The reply: "[The servant] immersing himself into the enemy without armour." Mu`adh then took off his armour and fought until he was killed.

This hadith is a clear evidence for the virtue of Jihad operations in which it is most likely that one will die, and it indicates that Jihad has some special rules which permit what may normally be prohibited.

8 - Ibn Abi Shaybah has extracted (5/289) [and similarly Tirmidhi (2491 and 2492, the latter narration he classified as sahih) and Nasa'i (1597 and 2523), and Ahmad (20,393), as well as Tabarani (in al-Kabir, with a hasan chain) and Ibn al-Mubarak (in Kitab al-Jihad, 1/84)], "Three [categories of people] Allah loves,?" and among them is "a man who was in a dispatchment and met the enemy, and they were defeated, but he faced them with his chest until he was killed or victorious." Al-Hakim also narrated it, and said it is sahih.

9 - Ahmad narrated in his Musnad (6/22) from Ibn Mas`ud that the Prophet said, "Our Sustainer marvels at two men: a man who stirs from his bed ? to salah ? and a man who fights in the path of Allah, and his companions are defeated, and he realizes what awaits him in defeat and what awaits him in returning [to combat], but he returns [to combat] until his blood is spilled. Allah says, "Look at My servant who went back [to combat] hopeful and anxious for what is with Me, until his blood was spilled."

Ahmad Shakir said,: its chain is sahih. Haythami said in Majma` al-Zawa'id: Ahmad ad Abu Ya`la narrated it, as did Tabarani in al-Kabir, and its isnad is hasan. Abu Dawud and Al-Hakim narrated it in abbreviated form, and Al-Hakim authenticated it. Ibn al-Nahhas said: even if there were only this single authentic hadith, it would suffice us as evidence for the virtue of plunging [into the enemy ranks].

10 - Muslim has narrated from Abu Hurayrah, "Among the best of lives for people is a man who clasps the reins of his horse in the path of Allah, rushing on its back; whenever he hears a cry [of battle] or advancement towards the enemy, he hurries to it, seeking death and being slain with eagerness."

This indicates that seeking to be killed and pursuing martyrdom are legitimate and praiseworthy acts.

11 - Bayhaqi has narrated in Al-Sunan al-Kubra (9/100) with a sahih chain from Mujahid that the Prophet sent out `Abdullah ibn Mas`ud and Khabbab as one dispatchment, and Dihyah as a dispatchment on his own.

This indicates that regardless of the level of risk in a Jihad operation, it remains permissible by default, and the greater the risk, the greater the reward.

12 - Bukhari and Muslim have narrated that Talhah shielded the Prophet from arrows in the Battle of Uhud, and his hand was crippled thereby.

13 - Bukhari and Muslim have reported that Salamah ibn al-Akwa` was asked, "For what did you pledge allegiance to the Prophet on the Day of Hdaybiyyah?" He said, "For death."

14- Many have reported from Muhammad ibn Thabit ibn Qays Ibn Shimas, when the Muslims were disclosed on the Day of Yamamah, Salim, the freed-slave of Abu Hudhayfah, said, "This is not how we used to act with the Messenger of Allah." Then, he dug a trench for himself, and stood in it carrying the flag, and fought until he was killed as a martyr on the Day of Yamamah.

This and the next report indicate that steadfastness is desirable, even if it leads to death, and Salim attributed this type of action to the [days of] the Messenger of Allah.

15 - Ibn Jareer Tabari has narrated in his Tarikh (2/151) that in the Battle of Mu'tah, Ja`far ibn Abi Talib took the flag and fought until he became immersed in the fighting, whereupon he turned to a light-colored horse he had and wounded it [so he could not escape], then he fought until he was killed. Hence, JA`far was the first Muslim to wound his horse [in this manner].

16 - Muslim has narrated that a man heard a Sahabi saying, when the enemy was near, "The Messenger of Allah said : The doors of Heaven are under the shade of the swords." The man, upon hearing this, got up and asked for verification of the hadith. When it was confirmed, he turned to his companions, gave them the greeting of salam, broke and discarded the scabbard of his sword and then advanced to the enemy with his sword, striking them until he was killed.

[The original study in Arabic contains 40 narrations, but for brevity we have omitted the remainder].

Verdicts of Scholars Concerning one who Attacks the Enemy Alone

Having established the permissibility of plunging into the enemy and attacking alone even when death is certain, we proceed and say that the martyrdom operations are derived from this principle, realizing that the prohibition of suicide relates to deficiency or absence of faith. However, the former generations did not have knowledge of martyrdom operations in their current-day form, for these evolved with the changes in techniques of warfare, and hence they did not specifically address them. However, they did address similar issues, such as that of attacking the enemy single-handed and frightening them with one's own death being certain. They also deduced general principles under which the martyrdom operations fall, and in doing so they relied on evidences such as those we have mentioned in the previous section. There is one difference between the martyrdom operations and their classical precedent, namely that in our case the person is killed by his own hand, whereas in the other he was killed by the enemy. We also explain that this difference does not affect the verdict.

A. Scholars of the Sahabah and Tabi`in

1 - Ibn al-Mubarak and Ibn Abi Shaybah (5/303) have reported, through a sahih chain, that Mudrik ibn `Awf al-Ahmasi said, "I was in the presence of `Umar when the messenger of Nu`man ibn Muqrin came to him and `Umar asked him about the people, whereupon he replied, "So-and-so and so-and-so were hit, and others and others whom I do not

know." `Umar said, "But Allah knows them." [The messenger] said, "O chief of the believers! [There was] a man who sold his life." At this Mudrik said, "That is my maternal uncle, by Allah, O chief of the believers! People claimed he has contributed to his own destruction." `Umar said, "They have lied (or: are mistaken). Rather, he is among those who have bought the Hereafter with this world." Bayhaqi mentioned that that was on the day of Nahawand.

2 - Ibn Abi Shaybah has extracted (5/322) that a battalion of unbelievers advanced, and a man of the Ansar faced them and attacked them, and broke through the ranks, then returned, repeating this twice or thrice. Sa`d ibn Hisham mentioned this to Abu Hurayrah, who recited the verse (meaning), "Among mankind is he who sells himself seeking the pleasure of Allah."

3 - Al-Hakim has extracted in the Book of Tafseer (2/275) and Ibn Abi Hatim (1/128), with a similar narration recorded by Ibn `Asakir, that Bara' was asked about the verse (meaning), "And spend in the Path of Allah, and do not contribute to your own destruction..."; does it refer to a man who encounters the enemy and fights until he is killed? He said, "No, rather it is a man who commits a sin, and then says Allah will not forgive him." Al-Hakim said this is authentic according to Bukhari's and Muslim's criteria. This explanation of the verse was narrated by Tabari in his exegesis (3/584) from Hudhayfah, Ibn `Abbas, `Ikrimah, Hasan Basri, `Ata', Sa`id ibn Jubayr, Dahhak, Suddi, Muqatil and others.

B. Verdicts of Renowned Exegetes

1 - Ibn al-`Arabi says in Ahkam al-Qur'an (1/116, and see also Qurtubi's tafseer 2/364), commenting on the verse, (meaning), "And spend in the Path of Allah, and do not contribute to your own destruction...", "There are five views about [the meaning of] destruction [here]:

Do not give up spending [in the path of Allah] Do not go out without provision Do not abandon Jihad Do not take on an enemy you are not capable of withstanding Do not despair of forgiveness Tabari said: "It is general [in scope], and there is no contradiction between them." He is right, except regarding plunging into the enemy, for scholars have disagreed concerning this. Qasim ibn Mukhaymirah, Qasim ibn Muhammad and `Abdul-Malik from among our [Maliki] scholars said there is no objection to a man single-handedly taking on a large army, if he is strong and [the action] is sincerely for Allah. If he has no power, then that is self-destruction. It has been said [by some] that if he is seeking martyrdom and his intention is sincere, he can attack, for his goal is to kill one of the enemy forces, and that is clear in the verse (meaning), "Among mankind is he who sells himself seeking the pleasure of Allah." The correct view by me is that of permissibility of rushing into an army one cannot withstand, for it contains four [possible] aspects:

Seeking martyrdom Inflicting losses [on the enemy] Encouraging the Muslims to attack Demoralizing the enemy, showing them that if one man can do this, what will the totality be capable of!" 2 - Qurtubi says in his Tafseer (2/364), "Muhammad ibn al-Hasan al-Shaybani, the student of Abu Hanifah, said: If a man single-handedly attacks 1,000 pagans, there is no objection to it if there is hope of success, or inflicting loss on the enemy, otherwise it is disliked, for then he would expose himself to death without benefit to the Muslims. As for someone whose aim is to embolden the Muslims to emulate his feat, it's permissibility is not far-fetched, for it entails benefit to the Muslims in some ways. if his intent is to frighten the enemy, and demonstrate the Muslims' strength of faith, its permissibility is not far-fetched. If there is benefit in it for the Muslims, then giving one's life for the strengthening of the religion and weakening of the unbelievers, then it is the noble rank praised in the verse, (meaning), "Among mankind is he who sells himself seeking the pleasure of Allah." and other verses."

3 - Shawkani says in Fath al-Qadeer (1/297) about the verse of self-destruction, "The reality is that the words have general implication, and are not specific to the circumstances of revelation, and so everything which may be described as worldly or religious self-destruction is covered by it, as stated by Ibn Jareer al-Tabari. Among that which comes under this verse is a man attacking an enemy army which he can neither overcome, nor have any effect beneficial to the Mujahideen."

This implies that if there is a benefit it is permissible.

C. Texts of the Madhahib

1 - Hanafi

Ibn `Abideen says in his Hashiyah (4/303), "There is no objection to a man fighting alone, even if he thinks he will be killed, provided he achieves something such as killing, wounding or defeating [the enemy], for this has been reported from a number of the Sahabah in the presence of the Messenger of Allah on the Day of Uhud, and he praised them for it. If, however, he knows he will not inflict any loss on them, it is not permissible for him to attack, for it would not contribute to the strengthening of the religion."

2 - Maliki

Ibn Khuwayz-Mandad said, as cited by Qurtubi in his Tafseer (2/364), "As for a man single-handedly attacking 100 or more enemy troops ... this has two scenarios: If he is certain, or reasonably so, that he will kill the subject of his attack, and emerge safe, then it is good, and similarly if he is reasonably certain that he will be killed, but will inflict loss or cause damage, or have a beneficial effect for the Muslims, then it is permissible also." Statements from Qurtubi and Ibn al-`Arabi have already preceded.

3 - Shafi'i

In the completion of Al-Majmu` (19/291) by al-Muti`i, we find, "If the number of the unbelievers are twice the numbers of the Muslims, and they do not fear perdition, it is obligatory to stand firm ... If they are more convinced than not of destruction, then there are two possibilities:

1. That they may turn back, based on the verse (meaning), "do not contribute to your own destruction..." 2. That they may not turn back, and this is the correct view, based on the verse, (meaning), "When you encounter a force, remain steadfast...", and because the Mujahid only fights in order to kill or be killed. If the number of the unbelievers exceed twice the numbers of the Muslims, then they may turn back. If they are more convinced than not that they will not be destroyed, then it is better for them to remain steadfast so that the Muslims are not routed. If they are more convinced than not that they will be destroyed, then there are two possibilities:

That they are obliged to turn back, based on the words of Allah (meaning), "do not contribute to your own destruction..." That it is recommended for them to turn back, but not binding, for if they are killed they will attain martyrdom." 4 - Hanbali

Ibn Qudamah says in Al-Mughni (9/309), "If the enemy is more than twice the Muslims' number, and the Muslims are reasonably certain of victory, then it is preferable to remain steadfast on account of the benefit [involved], but if they turn back it is permissible, for they are not immune to destruction ... it is conceivable that they are obliged to stand fast if they are reasonably certain of victory, on account of the benefit, but if they are reasonably certain or being defeated by remaining and being unscathed by turning back, then it is preferable for them to turn back, but if they remain put, it is permissible, for they have a goal of martyrdom, and it is also possible that they will be victorious. If they are reasonably certain of being routed whether they remain put or turn back, then it is preferable for them to remain steadfast to attain the rank or martyrdom, ... and also because it is possible they might be victorious."

Ibn Taymiyyah says, in Majmu` al-Fatawa (28/540), "Muslim has narrated in his Sahih the story of the people of the trenches, in which the boy ordered his own killing for the benefit of the religion, and hence the four imams have allowed a Muslim to immerse himself in the enemy ranks, even if he is reasonably certain that they will kill him, provided there is benefit in that for the Muslims. "

5 - Zahiri

Ibn Hazm says in Al-Muhalla (7/294), "Neither Abu Ayyub al-Ansari nor Abu Musa al-Ash`ari criticized a man plunging alone into a raging army and remaining steadfast until he was killed... It has been authentically reported that a man from among the Sahabah asked the Messenger of Allah about what makes Allah laugh upon a servant, and he said, "His immersing himself into the enemy without armour," whereupon the man removed his armour and entered the enemy [ranks, fighting] until he was killed."

D. Some Analysis

The hadith of the boy is the strongest of evidences for this issue. The hadith explains that when the boy saw that his being killed in a specific way would be a means for spreading the religion, and hence he advised the king - from whom Allah had protected him hitherto - how to kill him, for spread of the religion and people's entering into it was more weighty in his eyes than his remaining alive, and he thereby contributed to taking his own life. Yes, he did not take it by his own hand, but his opinion was the sole factor leading to his killing. This is just as if a man, suffering from painful wounds, asked someone else to kill him; he would be as guilty of suicide as if he had taken his own life, regardless of who did the killing, for he requested it. Similarly, Allah praised those who believed in the boy's Lord; those who were being forced to jump into the pits of fire for refusing to renounce their faith. Nay, even the infant spoke, encouraging its mother to advance when she hesitated about entering the fire. They were praised in Surah al-Buruj, which described their fate as being gardens beneath which flow rivers, and they are called successful. The story of Pharaoh's daughter's hairdresser is similar. We have cited evidences from our Shari`ah which fortify these two hadiths, and nothing has appeared to contradict sacrificing one's life for raising Allah's word. Hence, the content of these two hadiths is part of our Shari`ah, according to the majority of scholars.

In fact, we see that this sort of operation was carried out in the presence of the Prophet, and after him by the Sahabah, not once but many times. Furthermore, protection of the religion is the greatest service a Mujahid performs, and the evidences do not leave us with any doubt that a Mujahid may sacrifice his life for the religion. Talhah shielded the Prophet with his hand, and this supports the permissibility of a person sacrificing himself for others in the interests of the religion.

E. Synopsis

It has transpired that scholars gave, to the issue of plunging single-handed into the enemy with reasonable certainty of being killed, the same verdict as in cases of death being certain, such that whoever permits the latter permits the former.

Further, the majority of scholars gave conditions for the permissibility:

1. Intention 2. Infliction of losses on the enemy 3. Frightening them 4. Strengthening the hearts of the Muslims

Qurtubi and Ibn Qudamah allowed plunging into the enemy with only a sincere intention, even if no other conditions are fulfilled, for seeking martyrdom is legitimate. Since there is no explicit stipulation of the majority's conditions in narrations, this view appears preferable. The majority deduced their conditions from general standards of the Shari`ah, but the general need not restrict the specific. Yes, we do say that if there is no benefit to the Muslims or the Mujahideen, an action should not be carried out, and is not the most optimal practice, but this is apart from the original permissibility of the act, for to condemn one seeking martyrdom without a firm basis is an injustice.

The Issue of using Prisoners as a Human Shield

The issue of killing Muslim prisoners whom the enemy has used as a human shield resembles the issue at hand, although there is also a difference between them. The similarity is that both involve ending a Muslim life in the interests of the religion. The difference between the issues is that killing those used as a shield was permitted by scholars out of necessity, for there does not exist any text permitting the taking of someone else's life, rather it derives from the public interest overshadowing the individual interest. Hence, killing prisoners used as a shield is based on the rule of necessity permitting the unlawful, and of choosing the lesser of two evils when one is inevitable. As for martyrdom operations, no such rules need be applied, for we have clear texts encouraging plunging into the enemy ranks in spite of the certainty of being killed, and it is not a case of necessity.

Killing another person is an even greater sin than killing oneself; Qurtubi cites in his Tafseer (10/183) consensus of scholars that anyone who is coerced to kill someone else may not comply. Hence whoever allows killing another Muslim, where no textual evidence exists, but for an overwhelming religious benefit, should similarly allow killing

oneself for an overwhelming benefit, for the taking of one's own life is less serious than taking someone else's life. This would be even if we did not have any texts to support martyrdom operations, although we actually do have specific evidences, as mentioned earlier.

The Muslim army is ordinarily prohibited from killing not only Muslims, but also dhimmis (unbelievers living as protected subjects of the Muslim state), as well as old men, women and children from among the unbelievers. If Muslim prisoners of war are used by the unbelievers then it is not permissible to fire on them except in cases of dire necessity. In the case of women and children of the unbelievers, however, they could be fired upon for an expediency of war even if it is not dire necessity, for war may need such action, but the intention should not be specifically to kill the non-combatants. The Prophet (peace and blessings be upon him and his Household) was asked about the pagans being hit by night, and some women and children being killed in the process, and he replied, "They are from among them." [Bukhari and Muslim] In the case of Muslims, however, firing is permissible only if abstaining will lead to a wholesale harm, such as a greater number of Muslims being killed than those being used as a shield, or the Muslims being defeated and their land overrun. In such a case, any Muslims killed as a result will be raised up according to their intentions.

The majority consider it obligatory to attack the enemy in cases of necessity, even if it leads to the members of a human shield being killed. [See: Shawkani's Fath al-Qadeer (5/447), Mughni al-Muhtaj (4/244), Hashiyat al-Dusuqi (2/178), and Ibn Qudamah's al-Mughni (10/505)] The author of Mughni al-Muhtaj gives two conditions which should be satisfied:

1. That the Mujahideen try their best to avoid hitting the shield deliberately.
2. That they do not intend to kill the people in the shield.

Ibn Taymiyyah said, "If the unbelievers use Muslims as a human shield, and the unbelievers cannot be repelled without killing [the Muslims], then [the Muslim army may fire], for inflictions and afflictions may smite one in this world who does not deserve it in the Hereafter, and it counts as a misfortune for him [for which he may be rewarded]. Some expressed this by saying, "The killer is a Mujahid and the killed one is a martyr.""

The majority of Hanafis and Malikis, as well as Imam Sufyan al-Thawri, have permitted attacking when the enemy have used a shield of Muslims, whether or not abstaining would be detrimental or lead to defeat, reasoning that otherwise Jihad would never take place. [See: Fath al-Qadeer (5/448), Jassas' Ahkam al-Qur'an (5/273) and Minah al-Jaleel (3/151)] The weakness of this position is clear, in that the sanctity of a Muslim life is greater than to allow its taking without a clear proof, and moreover such shields are not universally used, and so Jihad would not necessarily come to a halt.

In the case of women children and old men from among the unbelievers being used as shield, the majority of Hanafis, Shafi`is and Hanbalis have allowed attacking even if it is not a dire necessity. [See: Al-Siyar al-Kabeer (4/1554) Mughni al-Muhtaj (4/224) and Al-Mughni (10/504)] The Malikis differed, but for brevity we will not mention their reasoning. [See: Dardeer's Al-Sharh al-Kabeer (2/178) and Minah al-Jaleel (3/150).]

The View of the Majority Concerning one who assists in Killing

Plunging into the enemy ranks without hope of escape is the greatest means by which a Mujahid contributes to his death, and contributing to one's own death is just like killing oneself, just as one who deliberately causes the death of someone is like one who actually killed him. The majority of scholars, from among the Malikis Shafi`is and Hanbalis, have subjected one who kills someone by consequence to being killed in retaliation just as in the case of direct murder.

Among the textual bases for this is that which Bukhari has reported, that a boy was assassinated, whereupon `Umar said, "Even if all the inhabitants of San`a took part in it, I would kill them all." From a rational angle, if killing in retaliation were to be halted in such a case, murder would increase, for murderers would merely use one or more accomplices without fear of being executed for the crime. The monetary compensation of blood-money would not deter all murderers, especially the well-off. Hence it is fitting for all the participants to be executed, and in a similar light the Qur'an describes one who kills one person to be like one who has killed all mankind. [See: Al-Sayl al-Jarrar

(4/397), Tafseer al-Qurtubi (2/251), Majmu` Fatawa Ibn Taymiyyah (20/382), Al-Bahr al-Ra'iq (8/354), Sam`ani's Qawati` al-Adillah (2/243)]

So, if one who kills himself by plunging into the enemy is praised, then this praise applies independent of the weapon and manner in which he gives up his life. We have already mentioned in evidence 14 the Sahabi's action, and no criticism or stipulation has been recorded from the Prophet (peace and blessings be upon him) of such a practice. Hence, if allowing oneself to be killed by the enemy is allowed when it is in the interests of the Muslims, then clearly killing oneself for the same purpose should be allowed, and in such a case a Mujahid is exempted from the general texts which prohibit taking one's own life.

Definition of a Shaheed (martyr)

Nawawi has enumerated [in Sharh Sahih Muslim (1/515) and Al-Majmu` (1/277)] seven explanations for why the martyr is called Shaheed:

(1) Because Allah and the Prophet have testified concerning his entry into Heaven (2) Because he is alive before his Lord (3) Because the angels of mercy witness the taking of his soul (4) Because he will be among those who testify over nations on the Day of Resurrection (5) Because his faith and good ending have outwardly been witnessed (6) Because he has a witness to his death, namely his blood (7) Because his soul immediately witnesses Heaven.

Ibn Hajar has mentioned fourteen means by which a person can acquire the title, some of them specifically related to being killed in the path of Allah and others not. [See: Fath al-Bari (6/43)]

Jurists have given the technical definition of a martyr as follows:

According to the Hanafis:

"One who is killed by the pagans, or is found killed in the battle bearing a mark of any wound, whether external or internal - such as blood emerging from an eye or the like." [Al-`Inayah published on the margins of Fath al-Qadeer (2/142) and Hashiyat Ibn `Abideen (2/268)]

"Anyone who is killed while fighting pagans, or rebels, or brigands, by a means attributed to the enemy - whether directly or by consequence - is a shaheed, anyone who is killed by a means not specifically attributed to [an action of] the enemy is not considered a shaheed." [Zayla`i's Tabyeen al-Haqa'iq, (1/247). See also Al-Bahr al-Ra'iq (2/211)]

According to the Malikis:

"One who is killed while fighting warring unbelievers only, even if killed on Islamic land such as if the enemy attacked the Muslims, [even if he] did not fight on account of being unaware or asleep, [and even if] killed by a Muslim who mistook him for an unbeliever, or trampled by a horse, or mistakenly smitten by his own sword or arrow, or by having fallen into a well or from a cliff during the fighting." [Dardeer's Al-Sharh al-Kabeer, (1/425)]

According to the Shafi`is:

"One who is killed in fighting unbelievers, facing and not running away, for the raising of Allah's word and not for any worldly motive." [Mughni al-Muhtaj (1/350) and see Fath al-Bari (6/129)]

According to the Hanbalis:

"One who dies in a battle with the unbelievers, whether male or female, adult or not, whether killed by the unbelievers, or by his own weapon in error, or by having fallen off his mount, or having been found dead with no mark, provided he was sincere." [Kash-shaf al-Qina`, 2/113. See also Al-Mughni (2/206)]

From the above, it transpires that the majority - apart from the Hanafis - do not consider the identity of the killing party to be a factor in determining whether the victim is a shaheed. The majority view emerges preferable, based on:

i. A hadith narrated by Bukhari (4196) in which `Aamir while trying to kill an enemy man during the battle of Khaybar, mistakenly killed himself instead. Someone said he had invalidated his good deeds, but the Prophet said, "Whoever says that is lying (or mistaken). Verily, he is has two rewards," and he coupled two of his fingers, "He is a striver and a Mujahid."

ii. A hadith narrated by Abu Dawud (2539) about a Sahabi who mistakenly hit himself with his own sword, and people asked, "Is he a shaheed?", whereupon it is reported that the Prophet said, "Yes, and I am a witness for him."

Some people may waver about the permissibility of martyrdom operations because the Mujahid is killing himself. In order to dispel this confusion, we may remind ourselves that the Shari`ah often gives a differing verdict about two actions which externally appear the same, but differ in the intentions behind them. E.g.

Marrying a divorced woman is permissible, but doing so with the sole intention of making her permissible to the first husband is prohibited. Paying back a loan with more than was borrowed is allowed, but if the excess is stipulated in the contract, it is prohibited, being *riba*. One who performs Jihad in order to raise aloft the word of Allah is a Mujahid, but one who fights for the sake of showing off bravery is among the first who will be taken to Hell. Mistakenly striking oneself with one's own weapon makes one shaheed (according to the majority) but deliberately killing oneself to escape the pain of wounds makes one deserving of Hell. These examples, all based on the hadith, "Verily, actions are only according to intentions?", clearly support the notion that the verdict concerning the shaheed does not differ based on who the killing party is, provided the intention is pure. So, one who has a bad intention and is killed by the enemy is deserving of the Fire, as would be the case if he kills himself out of pain. And, one who has a sincere intention will be in Heaven, whether he is killed by the enemy, or kills himself in error. And, one who helps in killing himself for the good of the religion will be in Heaven, like the boy, *inshaa-Allah*.

Definition of Suicide

Suicide here refers to killing oneself on account of anger, pain or some other worldly motive, and scholars are unanimous that it is prohibited and moreover a major sin, making the offender deserving of Hell - either eternally if he legitimizes the act, or for a finite duration [if he did not legitimize it and died as a Muslim]. "Do not kill yourselves. Verily, Allah is merciful to you. And, whoever does that, out of animosity and , We shall burn him in a Fire. And that is easy for Allah." [Qur'an, 4:29-30; See Tafseer al-Qurtubi, (5/156)]

"Among those before you, there was a man with a wound, and he was in anguish, so he took a knife and cut his hands, and the blood did not stop until he died. Allah said, "My servant has hastened the ending of his life, so I have prohibited Heaven to him." [Bukhari and Muslim]

"Whoever strangles himself will be strangling himself in the Fire, and whoever stabs himself will be stabbing himself in the Fire." [Bukhari and Muslim]

The authentic ahadith on this subject are many. In fact, we have been ordered not to even wish for death.

"Let not any of you wish for death on account of harm which has befallen him. But, if he must, he should pray, 'O Allah! Keep me alive as long as life is better for me, and take my life when death is better for me.' [Bukhari and Muslim]

All of these texts prohibiting suicide related to killing oneself for worldly motives such as pain or anguish or lack of patience, and not for raising aloft the Word of Allah. We have already cited the evidences for permitting a Mujahid to plunge into the enemy ranks without armour, and these exempt the Mujahid from the generality of the suicide texts. Can one then say that one who kills himself in order to lift the Word of Allah - to inflict losses on the enemy, to frighten them, and with a sincere intention - can we describe him as one committing suicide? That is a grave slander. We say that the prohibition of suicide is on account of its resulting from weakness or lack of faith, whereas the Mujahid in a martyrdom operation is killing himself on account of the strength of his faith. The boy in the account of the Trenches referred to in Surah al-Buruj effectively killed himself for such a reason, and his deed was praiseworthy. Similarly, the Prophet wished for death in the Path of Allah not once but thrice [the hadith was cited at the start of the article], and it was permissible because it was not on account of harm which had befallen him, but rather it emanated

from strong faith. So, when the rationale of the prohibition of suicide becomes clear, one arrives at the conclusion that martyrdom operations are permissible and praiseworthy when undertaken for some religious benefit.

Synopsis

We have arrived at the conclusion that martyrdom operations are permissible, and in fact the Mujahid who is killed in them is better than one who is killed fighting in the ranks, for there are gradations even among martyrs, corresponding to their role, action effort and risk undertaken. Then, we explained how martyrdom operations are the least costly to the Mujahideen and most detrimental to the enemy. We have heard, as you must have, that most scholars today permit such operations; at least 30 Fatawa have been issued to this effect. We explained how this issue is derived from the issue of plunging single-handedly into the enemy ranks; something which is praiseworthy by the agreement of jurists. We then further stated that we preferred the view that such an action is permissible even if martyrdom is the only goal, although it is certainly not the optimal practice. Martyrdom operations should not be carried out unless certain conditions are met:

1. One's intention is sincere and pure - to raise the Word of Allah.
2. One is reasonably sure that the desired effect cannot be achieved by any other means which would guarantee preservation of his life.
3. One is reasonably sure that loss will be inflicted on the enemy, or they will be frightened, or the Muslims will be emboldened.
4. One should consult with war strategy experts, and especially with the amir of war, for otherwise he may upset plan and alert the enemy to their presence.

If the first condition is absent, the deed is worthless, but if it is satisfied while some others are lacking, then it is not the best thing, but this does not necessarily mean the Mujahid is not shaheed.

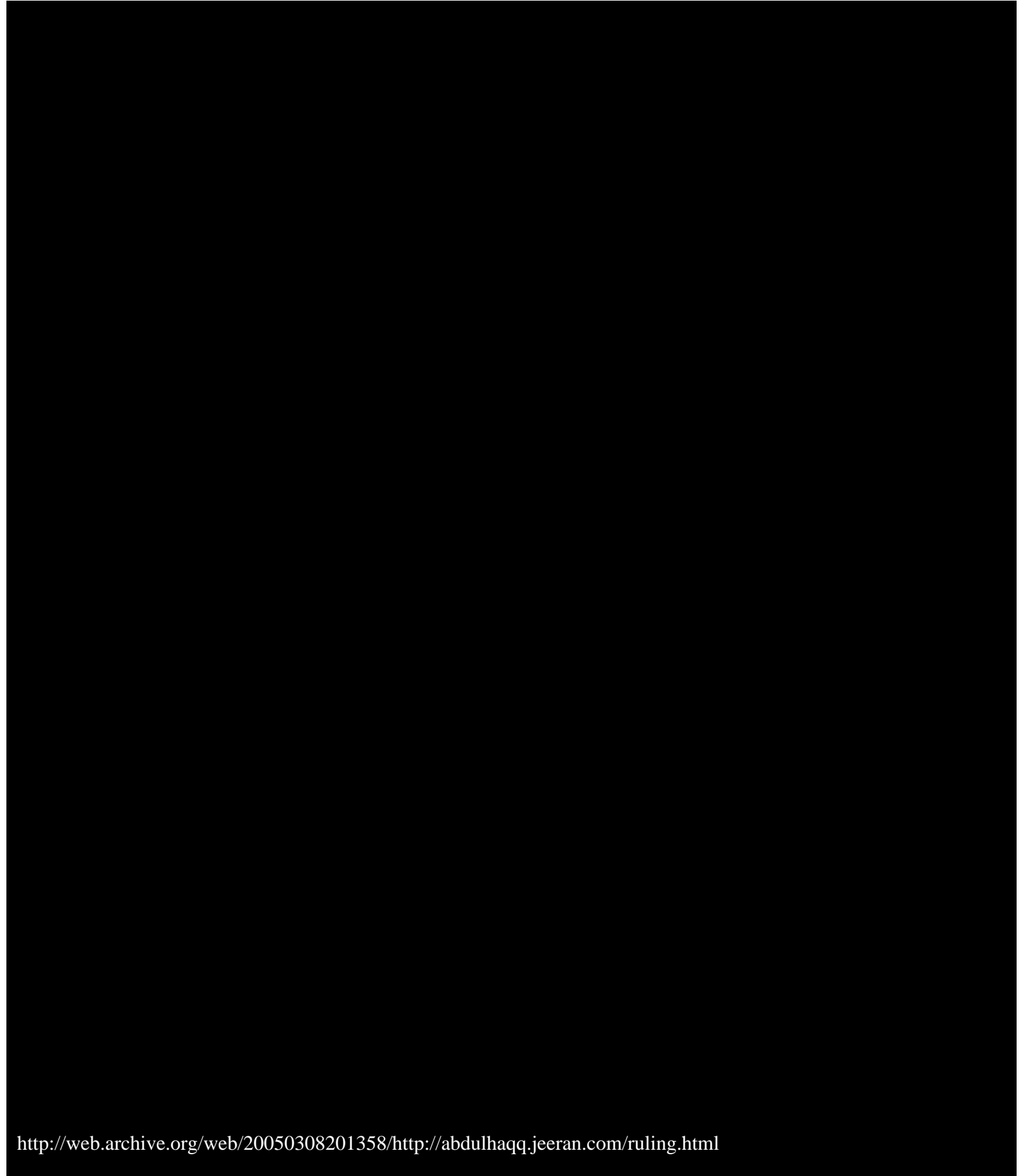
We also explained how causing a death carries the same verdict as actual killing. Hence one who plunges without armour into the enemy ranks, being certain of death, just like one who engages in a martyrdom operation, is effectively causing his own death, but they are praiseworthy because of the circumstances and intention, and hence are not considered to have committed suicide. We also clarified that [according to the majority] the identity of the killer does not have an effect on whether the Mujahid will be considered shaheed. This dispels the wavering arising from the fact that the Mujahid is taking his own life. Thus, such operations could take on any of the five Shar'i verdicts depending on intention and circumstances. Finally, we clarified that taking one's own life is not always blameworthy; rather it is contingent on the motives behind it. So, we conclude that one who kills himself because of his strong faith and out of love for Allah and the Prophet, and in the interests of the religion, is praiseworthy.

Conclusion

Finally, we should point out that this topic needs a much more expansive study. However, we are thankful to Allah for having allowed us to complete this. If we are correct, it is due to Allah, and if we have erred, then all humans are prone to error. Finally, let the scholars and students of knowledge approach us with their feedback and advice, for we are in need of such help. Let them fear Allah in discharging their responsibility to us.

And peace and blessings be upon the Messenger of Allah, who rightly strove in the Path of Allah until he left this world, and also upon his Household and Companions and those who follow them in goodness until the Day of Judgment.

And our final words are praise to Allah, Lord of the Worlds.



<http://web.archive.org/web/20050308201358/http://abdulhaqq.jeeran.com/ruling.html>

Islamic Law and the Islamic Way of Life

Islamic Law and Western Ideas:

Islamic law (the Shariah), correctly understood, is very different from Western law. Furthermore, it is impossible to combine the two: any attempt to do so is un-Islamic because it is an imitation of the kuffar and an abandonment of what Allah has decreed.

An Islamic society, an Islamic community, is by definition one where the Shariah is upheld and where it is used to regulate and guide the conduct of the individuals of that society or community. For the Shariah is the Way to Allah, as its very name indicates.

However, due to Western influence in what were once Islamic countries, there have been many attempts, by Muslims to adopt Western legal ideas and concepts. Thus, nominally Islamic societies such as that in Saudi Arabia, have introduced Western-style laws, Courts and punishments, just as they have accepted many fundamental Western legal concepts such as that of treaties involving the extradition of suspects [\(1\)](#).

Indeed, things have gone so far that many "modernist" Islamic scholars have sought to to "adapt the Shariah" to what is called (by the West) "the modern world" and in the process they have seriously weakened Islam and greatly increased the influence of the West. For the Way of Al-Islam (Dar al-Islam) is complete and perfect, and the opposite of the Way of Ignorance (Dar al-Kufr) which dominates the societies of the West.

It is wrong for Muslims to accept, and submit to, Western laws - and those who enforce them - because such laws are man-made laws based upon man-made ideas, and the Muslim is duty-bound to submit only to Allah: to recognize and obey only the authority of those who are Allah's rightful representatives on Earth. These rightful representatives are those who are honourable and pious, who themselves accept the supreme authority of Allah, and who are acting on His behalf. That is, a Muslim obeys no one unless obeying that person is tantamount to obeying Allah. This fundamental Islamic principle is one of those that has been ignored by those Muslims who have sought and who do seek to "modernize" Islam: that is, who seek to compromise with the kuffar or who seek to imitate the kuffar.

The loyalty which a Muslim gives is a loyalty to Allah and those - such as the Khalifah and his appointed representatives - who are Allah's vicegerents. Thus, because of this, a Muslim has a duty to either live in a genuine Islamic society, governed by the Shariah, or strive to create an Islamic society.

Islamic Legal Principles and Ideals:

The Shariah defines types of unlawful behaviour and acts (see, for example, [Introduction to Shariah](#)) as it defines the procedures which should be used to judge the individuals accused of such behaviour and acts.

It is important to understand that in Islamic law there is no concept of arresting a person "on suspicion" of having committed some unlawful act, and detaining that person in some prison. Similarly, the Western legal ideas of "conspiracy", "incitement" and "extradition" do not exist in Islamic law.

In Islamic law, the victim of an unlawful act, or a blood-relative, was the person responsible for accusing an individual before an Islamic Court. That is, Islamic law in its pure form does not involve nor accept the Western idea of some government or State appointed prosecutor.

Islamic law has a "due process of law". This involves notice of the claim made by the injured or offended person, the right of the accused to remain silent, and the presumption of innocence in a fair and public trial before an honourable,

learned and pious Judge (there were no Juries), with both the individual making the claim and the defendant presenting their own cases. What is especially important to note is the weight given to an oath made by the person accused, and the fact that circumstantial evidence is not allowed. In addition, written evidence, the testimony of so-called "experts" and the evidence of documents, is generally inadmissible, since the trial essentially revolves around the character, the honour, of the accused and the accuser, with the Judge assessing these and not abstract "evidence" or someone else's opinion. Since there are no so-called professional "lawyers" and no Juries, there is none of the clever rhetoric that is such a feature of Western Courts with their lawyers trying to impress both Judge and Jury and trying to outdo their colleagues with impassioned speeches or courtroom tricks.

Also, a confession made by the accused is only admissible if it is made by the accused during a public trial.

At an Islamic trial, the Judge (Qadi) first asked the defendant about the claim or claims made against him. If the defendant denied the claim, the Qadi then ask his accuser to produce evidence. Evidence mostly was the testimony of witnesses known for their good, their Islamic, character. These witnesses are first questioned by the accuser, then the defendant, and if deemed necessary, by the Qadi. If there were no direct witnesses (and the *direct* is important, since hearsay or rumour is inadmissible) then the accuser could demand that the defendant take an oath, before Allah, that he was innocent.

This principle of the oath is extremely important, for it is reported that the Prophet Muhammad said: *"Your evidence or his oath."* If the defendant then, on oath, swore he was innocent, the Qadi dismissed the case.

The Nobility of Islam:

The above principles and ideals, and only them, represent genuine Islamic law. These principles and ideals represent true nobility and true justice, and are in direct opposition to the inhuman, the tyrannical, principles and ideas which have come to dominate Western law. For Islamic law respects, and allows for, the judging of personal character, just as it respects, and allows for, a person to personally defend their character, their honour.

A return to pure Islam - to the way of Ahlus Sunnah wal-Jamaa'h - involves upholding these Islamic legal principles and ideals, and only them. This involves us in accepting the guidance of *As Salafus Saalih*, the Righteous Predecessors. For the stark truth is that we, as Muslims, have strayed from the perfect way of Islam, especially in recent times when we have accepted or condoned the corruption of Islam by kufr ideas and kufr principles.

(1) While some Muslims maintain that extradition was sanctioned by the Prophet Muhammad, they are mistaken. Their belief is based upon the case of the people who escaped to Medina but who were sent back to Makkah, by the Prophet, because of the treaty the Muslims had with the Qureysh.

However, this treaty specified that anyone who left Makkah without proper permission (from their guardian) had to be returned. This is very different from the extradition which has become such a feature of this modern, Westernized, world. The example set by the Prophet is to do with permission by individuals, and as such, I am struck by its humanity, in contrast with the abstract extraditions of the present with their concern for transgressing an abstract concept (a human-made law) and the over-riding power of the State.

In the name of Allah, the Beneficent, the Merciful

Islam: Way of the Honourable Warriors

Islam - The Way of Honour

If there is one English word which can usefully sum up the Way of Life which is Al-Islam it is *honour*. For Islam is a guide to how we - as individuals, as individuals in a family, and as individuals in a community - can live in a human way, according to those gifts, those qualities, which make us human and which distinguish we human beings from the other living beings on this planet of ours. These human gifts of ours are reason, and our ability to control ourselves through using our will.

To live in a human way is to have honour - that is, nobility of spirit. And this nobility of spirit is the cause, the genesis, of civilization itself: that is, of the creation of a particular type of community living.

Honour means fairness; it means civility - that is, manners: being courteous to others. Honour means being honest; it means being tolerant and using our reason, our ability to think. Honour means using our will to restrain ourselves - that is, to follow an ethical code whose standards we strive to uphold and which we consider more important than our own personal desires, feelings, comfort or even happiness.

Honour also means we accept that there is a God - a Creator, an Eternal Being far more powerful than we mortals. *There can be no real honour without this understanding of God*, for it is this understanding of God which gives us the cosmic perspective we need to understand ourselves, as humans, and judge ourselves - with such an understanding and judgement being the beginning of morality. It is this understanding alone which prevents us from being insolent - from upsetting the natural balance by 'overstepping the mark'. Furthermore, this understanding of God which is the basis of honour is not a belief, a question of faith, but rather a *reasoned apprehension* - the result of rational observation and reasoned thought.

One of the glories of Islam is that it expresses this reasoned apprehension of God - for Islam, God is not a question of faith, but the conclusion of us thinking about ourselves, our world, and the cosmos itself. Our very existence, our human nature, the complexity and beauty of life on Earth, the wonders of the cosmos are all Signs - all pointers to the conclusion that there is and must be a Supreme Being, one God and only one God, who is Infinite, Eternal and whom Muslims call Allah⁽¹⁾ [literally, The One (and Only) God].

The Prophet Muhammad is the perfect example of the honourable man - he was the archetypal human being, the archetypal honourable and chivalrous man: fair, courteous, just, trustworthy, brave, tolerant, honest, generous, modest and pious. Anyone who studies his life in a reasoned and fair way is impressed - and one of the reasons for the failure of Islam to make significant converts in the modern West is a lack of unbiased, trustworthy and readable accounts, in English, of the life of the Prophet Muhammad, of his honourable Companions and of those honourable warriors - such as Ali Ibn Abu Talib and Salah al-Din - who fought for the cause of Islam.

Every pious Muslim - that is every Muslim who strives to be honourable - has a *duty* (waajib) to do what Allah has ordained, and refrain from doing what Allah has forbidden. One of the duties of a Muslim is to be *loyal* (wala) to fellow Muslims. Another duty a Muslim has is *Jihad*.

In truth, the Shahada - the affirmation which makes a person a Muslim - may be likened to an oath of loyalty freely sworn by a person of honour: it is an oath to Allah, and to His Messenger, Muhammad; thus, a Muslim is someone who is honourably bound to uphold that oath: to be loyal to Allah and His Messenger, and to obey their commands. To

disobey such commands - once having sworn to obey them - is dishonourable: the act of an ignoble person.

Islam - The Way of Jihad

Islam is the way of Jihad - that is, the way of honourable striving in the cause of Allah. One aspect of Jihad is physically striving to defend Islam through force of arms: that is, through war.

If Islam is threatened, or if the lands of Islam are occupied by oppressors and those who are insolent and opposed to Islam, then physical Jihad becomes an obligation for all Muslim men who are able to fight. Neglect of this duty makes a Muslim a hypocrite and a sinner.

Since Islam is the Way of Honour, physical Jihad is governed by strict rules - by a code of honour⁽²⁾. Indeed, the fighters of Islam (Mujahideen) were the first in the world to fight according to such honourable rules, and following this code of honour is obligatory. Because of this, it is correct and fitting to call such fighters honourable warriors, and Jihad the Way of the Honourable Warrior.

The history of the spread of Islam is the history of peoples being impressed by the nobility of the fighters of Islam, and the honour, the civilized nature, of Islam itself, and converting to Islam willingly. The peoples of the West do not at present understand this - and so have not begun to understand what Islam is - because they have not been presented with the simple, wonderful truth.

A perfect example of this truth is the return of the Prophet Muhammad to Makkah at the head of a ten thousand strong army, following years of exile and fighting. Even before his exile from Makkah, the Quraish had taunted him - he had been spat upon, stoned, laughed at. But on his return, he entered the citadel of his enemies alone, and asked them: *'O assembly of Quraish! What do you say? What do you think I will do to you?'*

"We hope you will do what is good", they replied.

"I say what my brother Yusuf once said. He said: '(There shall be) no reproof against you this day. May Allah forgive you, for He is the most Merciful of the merciful.'"

So it was that his former enemies willingly embraced Islam, and accepted him as their leader, overwhelmed as they were by his personal example - by his nobility, his honour. For he was a living example of the honour and truth of Islam.

Compare this to the example of Alexander 'the Great' who ordered the population of whole cities killed. Compare the example of the honourable warriors of Islam to the warriors commanded by Agamemnon when they sacked the citadel of Troy. Compare the conduct of Salah al-Din (Saladin) and his warriors during the Crusades with that of the Crusaders themselves, with Salah al-Din respecting Christian and Jewish places of worship, and the Crusaders wantonly desecrating Churches, destroying Mosques and persecuting Jews. No wonder the Christians in the Palestine of the time looked to Salah al-Din for protection, for they thought the Crusaders were barbarians.

History is replete with conquerors and armies who 'overstepped the mark' and who thus acted dishonourably and so dishonoured themselves. The one and only exception are the Chiefs and armies of Islam - who went into battle with the nobility of the noble *Quran* and the example of the Prophet Muhammad living in their hearts, as alive for them as it was for the very first Muslims, for one of the many wonderful things about Islam is that they had the noble *Quran* exactly, word for word, as the Prophet Muhammad recited it, just as we have today.

The History of Islam

Expressed briefly, the history of Islam is the history of honour made manifest in this world - for the noble *Quran* and the example of the Prophet Muhammad are guides to how we should live our lives if we wish to be civilized and noble, just as Jihad is honourable individuals striving to defend what is honourable and striving to make the world an honourable place in which to live.

In the same way, the history of the decline of Islam is the history of the decline of honour: of rulers abandoning honour, failing to follow the example of the Prophet Muhammad, failing to control themselves, and thus giving in to their own desires, lusts and whims.

Expressed in the same simple way, Islam itself is a guide to the truths of Existence - the truth about life and death and what is beyond: truths which we can apprehend and understand if we use and develop the reason we are gifted with.

Abdul Aziz
1421 AH

1. For a brief discussion of this reasoned apprehension of Allah as the basis of Islam see [*An Introduction to Islam*](#).
2. These rules are evident in many Hadith, and in the letters and sermons of Ali Ibn Abu Talib, especially in the advice Ali gave to his Soldiers, Army Commanders and the letter given to Maalik when Ali appointed him Governor of Egypt. (See *Nahjul Balagha* - usually translated "The Peak of Eloquence").

The Kaffir Errors of Ideology and Islamo-Fascism:

A recent myth, propagated by the kuffar is that Islam is some kind of “ideology”. This myth arose from the kaffir error of viewing the world, and people, through various manufactured concepts, ideas, ideals and abstractions. That is, these concepts, ideas and abstractions - all *-isms* and all *-ologies* - the kuffar and those imitating them project onto the world and people, so categorising them. They then believe they have “understood” the world, and people, whom they so describe, and define, by such *-isms*, *-ologies* and abstractions.

This is a fundamental error, a manifestation of kufr, for by doing this the kuffar, and those imitating them is speech, writing and thought, are categorizing that-which cannot and should not be so categorized, which is The Unity, the purity, the sacredness, of Tawheed. By this division according to human manufactured and fallible and ever-changing concepts, ideas, ideals and abstractions, the kuffar, and those imitating them, have at best covered-up, and concealed, the numinous, the sacred, indivisible essence of Allah Subhanahu wa Ta’ala, *and our correct relationship with and obligations to Allah Subhanahu wa Ta’ala*, and at worst they have set these concepts, ideas, ideals and abstractions up as idols, as Tawagheet, which they adhere to, admire, respect, trust and often worship: which they use as their source of judgement and understanding. This is the profoundest Ignorance - a manifestation of Jahiliyyah - because it profanely tries to separate us human beings from our source, from Allah Subhanahu wa Ta’ala, ascribing to us the judgement which rightly belong to Allah Subhanahu wa Ta’ala, alone. This error is hubris: the arrogant insolence of usurping that which rightly belong to God, to Allah Subhanahu wa Ta’ala, and the arrogant belief that there is not, or we do not need, a Creator; that we are free agents and can attain understanding (and thus “wisdom”) by ourselves, using our ingenuity and the concepts, ideas, ideals and abstractions which we have manufactured or which we may manufacture in the future.

In contrast, for Muslims, everything is a creation of, or a Sign of, Allah Subhanahu wa Ta’ala, just as our natural nature, our fitrah, as human beings is to know and to submit to, to obey, only Allah Subhanahu wa Ta’ala. Furthermore, Muslims accept that Aql - one thing which distinguishes us, as human beings - is a gift from Allah Subhanahu wa Ta’ala. [See Note 1]

According to the fundamental error of the kuffar - according to this manifestation of their hubris - Islam is just a “religion” among many religions, and those Muslims who do not accept or who do not adhere to the “moderate” so-called “Islamic religion” that the kuffar find acceptable (and which they and those imitating them have in large part manufactured and propagated) adhere instead to some kind of “Islamist ideology”. Furthermore, according to the kuffar, this so-called “Islamist ideology” is “totalitarian” in nature and has, according to them, similarities with “fascism” and even “National Socialism” and some of the kuffar have gone so far as to describe this “Islamist ideology” by the term Islamo-fascism. Thus do the kuffar, and those imitating them, believe they have “understood”.

However, as I have written elsewhere:

“Correctly understood, Islam is a *Deen* - a complete and perfect and numinous Way of Life. Nowhere in the Quran does the word *mazhab* occur. Allah Subhanahu wa Ta’ala calls Islam a *Deen*, and therefore to be precise we should talk and write about *Deen Al-Islam*, and not about “Islam” as if Islam was a “thing” - a manufactured human construct - to be categorized according to the manufactured terms, ideas and concepts of the kuffar. Thus, there is no such thing, in *Deen Al-Islam*, as a “religion” which is separate from something called a “State” or separate from that which is “secular”: instead, there are only duties and obligations to Allah Subhanahu wa Ta’ala and His Messenger (salla Allahu ‘alayhi wa sallam). There is only obedience to Allah Subhanahu wa Ta’ala. A “religion” is a manifestation of kufr, concealing as kufr does The Unity of Tawheed which lies beyond the ignorant division to which the kuffar have assigned and manufactured separate concepts such as “the State”, “the nation”, “the secular” and “religion”. Furthermore, the submission that is *Deen Al-Islam* is a personal, individual, submission to Allah Subhanahu wa Ta’ala and His Messenger, Muhammad (salla Allahu ‘alayhi wa sallam) - that is, it is not to “Islam” as if this “Islam” was some “thing”, some abstract, impersonal, human-manufactured and thus fallible construct to to be adhered to or to be identified with.”

Notes:

- (1) 'Aql is often best left untranslated - it is gift, to us, from Allah Subhanahu wa Ta'ala, the basis for our humanity, and it implies both reason and intelligence, although not as these words are commonly understood in the West, according to the materialistic philosophy of the West. One possible interpretation of the meaning of al-'aql is "awareness of the numinous" where by numinous is meant "the sacred", the divine. An awareness of the numinous can dispose us toward what is good, and distance us from what is bad. Thus, a Sign of Allah Subhanahu wa Ta'ala is numinous - reminding us of Allah Subhanahu wa Ta'ala; reminding us of the beauty, the purity, of Emaan; reminding us of the truth of Islam itself.

In the Name of Allah, the Beneficent, the Merciful



Islam and Western Industrialization

Understanding Islam:

Islam, correctly understood, is a way to both inner and outer peace; peace for the individual, and peace for society. The Quran asserts, "In truth, through the remembrance of Allah the heart finds rest" (13:28, Interpretation of Meaning).

A Muslim is a person who, through reason, accepts their place in the cosmic scheme of things: a person who, having pursued knowledge and reflected upon it, knows and understands how they themselves relate to all living things, all being, and to the creator of those living beings, and all that exists, has existed or will exist. It is this understanding, this realization, of the interdependence of all life, all being, which forms the essence of the Islamic way of life.

Many enlightened non-Muslims also understand this:

Islam - like Buddhism and Hinduism - refuses to separate man and nature, religion and science, mind and matter, and has preserved a metaphysical and unified view of ourselves and the world around us.

Western civilisation has become increasingly acquisitive and exploitive in defiance of our environmental responsibilities. This crucial sense of oneness and trusteeship of the vital sacramental and spiritual character of the world about us is surely something important we can relearn from Islam. (Speech by The Prince of Wales, at the Sheldonian Theatre, Oxford 27 October 1993 CE)

The Muslim is the one who worships Allah through knowledge and because of love for Him, not in hope of reward or fear of punishment. The Muslim loves Allah, and seeks to do what Allah has willed because the Muslim accepts that this is the very meaning, the very purpose of their lives. This is a real surrender to the will of Allah and is, in fact, a moving-away-from the primitive state of being which exists when an individual is in thrall to their feelings, their desires, their passions.

Islam is a means whereby individuals can rise above this primitive state of being by using their will to restrain themselves. The Quran - the Holy Book of Islam - is "a Guide for those who can restrain themselves..." (Sura 2: 4, Interpretation of Meaning) and there are many recorded sayings by the Prophet Muhammad regarding restraint.

The free surrender, deriving from reason and love, and the conscious following of the perfect example of Muhammad, is the quintessence of Islam:

"Some people submit to Allah out of desire for reward: that, surely, is the submission of traders. Other people submit to Allah out of fear, and that, surely, is the submission of slaves. Yet another group submit to Allah out of gratefulness, and this, most certainly, is the submission of free human beings." (Nahjul Balagha, Saying 237)

To create a peaceful, human, reasoned, society all that is needed is correct guidance and a community of Muslims who truly surrender themselves to Allah because they consciously understand and accept such an obeying of Allah's will as the meaning, the purpose, of their life on this Earth. That is, the individuals of such a community remember Allah, and consciously accept their own purpose, every day of their lives, a remembrance made real through daily prayer, through enjoining good deeds and striving to discourage bad deeds.

Thus, the essence, the foundation, of any and every Islamic society is this obeying of Allah's will, manifest in the society through the Shari'ah and through the guidance of honourable, learned, Islamic scholars. Such a society is thus a reflection, a manifestation, of Allah's will on this planet which is our temporary and mortal home: a means, a path, a guide, to Allah and thus to Paradise. This means, this guidance, is far more important than material prosperity, than property. It is recorded that the Prophet of Islam said:

My foremost anxiety is not the incursion of material hardship among my community; that about which I am most anxious for them is dishonourable thinking. That which a lack of reason will bring my community is much worse than that which a lack of material goods will bring them.

Understanding the West:

In Islam, there is the reality of we human beings as Vicegerents of Allah, as guardians of this Earth, who have been given a sacred trust. Islam outlines the terms of this trust, and to be a Muslim is to accept our duties and obligations: to ourselves, to other Muslims, to other human beings, to all life, and to our Creator, Allah.

In complete contrast, Western society is dominated by materialism, by economics, based as Western society is on the quest for, and accumulation of, material possessions, wealth, and material comfort. The foundation of modern Western society is the happiness, in this life, of the individual, or at least the happiness of the greatest number, and the twin ideas that we human beings are or can be the masters of our own fate, and that we are or can be the masters of Nature, of this world, which is ours to use and exploit as we wish.

The materialism of the West is based upon capitalism which itself relies upon usury, the goal of profit, and the idea of a continuing "progress" with the consequent "development", innovation and change. Implicit in such capitalist change and development is exploitation, of both the natural world and of people.

The story of one person will express, and serve to illustrate, the ethos, the spirit, the essence, the attitude, of the West. This is the Spanish Conquistador, Pizarro who, through ruthlessness and deceit, began the Spanish ("Western") conquest and exploitation of South America in the sixteenth century of the Christian era and who was driven by a lust for gold, for wealth. His treatment of, and attitude toward, the native Indians of South America is as instructive as it is indicative of the attitude which formed the basis for the colonialism of the nations of the West: he regarded them as inferior, as savages, who needed to be ruthlessly controlled and ruthlessly ruled, and he had no hesitation about torturing and killing them. In the same way, he regarded their land, their property, and even the people themselves, as mere possessions which he could claim "on behalf of Spain" and which he, and his Spanish King, could and indeed should exploit. So it was that for centuries Spain ruled and exploited these people and their lands.

In more recent times, the brutal colonialism of Western nations has been replaced by the exploitation of capitalism. The truth is that these multi-national capitalist companies are the heirs of Western imperialism: exploiting the resources of this planet, and exploiting its peoples, in the lust for profit, for wealth. Just as the Spanish believed that their God gave them the right to exploit, suppress and rule over other peoples and their lands, so too do modern capitalists and their companies justify their actions and policies by appealing to theories such as "social darwinism" which asserts that it is natural and indeed necessary for the strong to dominate because life is a mere struggle for dominance and only the "fittest" will - or deserve to - survive.

As a result, the world and its peoples are now increasingly being exploited by the spread of American-led consumer-

capitalist commercial "culture" which seeks to find markets for capitalist goods, which seeks to persuade people, through commercial advertising and commercial blackmail of governments, to buy these goods (often through taking out loans based on usury) and which seeks to find cheaper and cheaper labour to produce these goods. One essential element of such continued exploitation is the need to produce newer, more costly, versions of products and to persuade people that they must have the latest product, the latest device, the latest "technology", the latest "fashions". In effect, a new global capitalist market has been created which uses sophisticated advertising and other means to persuade people to buy more and more material goods, year after year after year.

The Myth of Industrialization:

The exploitation of the world and its peoples by the West - through both historical colonialism and modern capitalism - has been achieved and is now being continued through the Western myth of industrialization.

The basis of this myth is that all nations, all societies, must continually change and that such change is, in itself, "good" for it prepares the way for, and may even create, the "ideal society" where there will be, on this Earth, peace, happiness and prosperity, all achieved by abandoning "old ideas" and the "old ways" in favour of "modernization": in favour of modern ideas, new ways, dreamt up by some "clever" human being.

In effect, the West has persuaded the world - and especially the Islamic world - that it too can achieve the wealth, the prosperity, the West has achieved if they "modernize", which means create an industrialized society.

An industrialized society means international trade, with prices set by Western financial centres and financial markets; it means funding growth and new factories and business through loans, using usury; it means setting targets and goals based upon profits. But above all, it means the notion, the idea, the belief that what is important is personal comfort, personal wealth, personal possessions: that the measure of success in life is material goods and property not bought by cash but obtained through usury, through loans from Banks, or governments, or financial institutions.

This industrialization of the West, and the world following the bad example set by the West, this commercial exploitation of the world and its peoples by capitalism, is wrong: totally against the principles of Islam

The sad fact is that the Islamic world has followed the West and sought to create industrialized nations based on the Western model. From Arabia, to Egypt, to Turkey, to Iran, the Islamic world has been radically changed with the old traditional, rural-based, almost self-sufficient societies being destroyed and replaced with "modern nations" and large cities and towns with their polluting industries, their large factories, their noise, their roads, their increasing traffic, and their urban way of life.

But this change, this industrialization, has not brought peace, harmony, social justice, true freedom or even solved the problem of poverty. It has not even done these things in the West itself, as anyone who visits a large, industrial or commercial, city in America will discover. What industrialization has done is to hide these problems, distracting people's attention from them through entertainment, sports, government sponsored propaganda events and spectacles. In many cases industrialization has added to these problems: creating more divisions within societies; making some wealthy, and many others poorer. In particular, industrialization has ravaged and is ravaging the world, so much so that if it continues we will damage this planet for ever.

In addition, the newer industrialized societies - including those in the Islamic world - are discovering some of the many social problems which such industrialization, such a breakdown of traditional rural, society brings: widespread alcohol-abuse; widespread drug-abuse; random violence; burglary; organized crime; wide-spread corruption. And, of course, more government taxes (to help pay-back "foreign loans") and more and more government laws - enforced by an ever-growing Police force - to regulate things and ensure continued "economic growth".

The World of Islam:



The Time used by the world of God - the world of Islam - is a different Time from the Time used by the world of the West and the world newly created by the West.

The Time of the West, and used by the West, is the manic Time of rapid communication, of commerce, of industry, of multi-national companies where every second can mean a profit or a loss.

This difference in Time between Islam and the West can be simply understood: the Time of Islam is the slow, almost still and always quiet Time of the desert, while the Time of the West is the rapid, noisy, never-still Time of the modern city.

Islamic Time is human, traditional: a reflection of the laws, the cycle, of Nature. Islamic Time has been given to us by God, by Allah and is manifest in our daily cycle of prayers, which follow the rising and the setting of the Sun, and in our monthly calendar, which follows the cycle of the Moon.

Western Time is abstract, inhuman, changing: a reflection of man-made ideas, man-made machines. Western Time has been created by human beings and is manifest in the large factories which work continuously, shift after shift, day after day, month after month, year after year. Western Time is manifest in the brightly lit cities at night with their constant flow of motor traffic and their constant flow of business and commerce.

Islam states quite clearly that the only criteria which matters - the only thing which distinguishes one human being from another, which gives them preference - is their virtue, their honour: their willingness to do what Allah has decreed and avoid what he has forbidden.

This is the criteria which a true Islamic government, an Islamic society, uses in all things: what matters for such a society is Islam, the submission to the will of Allah. What does not matter - or what is of only secondary importance - is wealth, material comfort, goods.

The Islamic way is to prefer - and indeed to insist upon - a society where the main daily concern is Allah: His worship, the seeking after His Signs through learning, the striving to do good deeds and refrain from bad deeds. That is, the Islamic way is to use Islamic Time, born as this Time was in the deserts of Arabia and manifest as it was in the small community created by the Messenger of Islam in Madinah.

Expressed simply and starkly, an Islamic society does not require and does not need vast industries; vast cities and urban sprawls choked by traffic transporting commercial, material, goods; it does not need large internationally owned factories or companies. It requires a much more simple way of living: a return to Islamic Time with all that this implies in terms of a non-urban society and a non-urban way of life.

To live in Islamic Time is to remember Allah: to be aware of Allah. To live in Western Time is at best to be distracted from Allah and at worst to forget Allah and His Messenger.

Abdul Aziz



Fatwa of Sheikh Yousef Al-Qaradhawi

Al-Qaradhawi Speaks On The Legitimacy Of Martyrdom Operations

Jul 24, 2003

Source: Al-Sharq Al-Awsat, Translated by MEMRI

During the first week of July 2003, the European Council for Fatwa and Research convened in Stockholm for its 11th session. The council, which was established in 1997 in the U.K., is comprised primarily of Islamic scholars from the Arab world and is headed by Sheikh Yousef Al-Qaradhawi, one of the most influential clerics in Sunni Islam and amongst Islamist groups and organizations. The council convenes every few months in a European city to conduct discussions and issue Fatwas on questions concerning Muslim communities in the West. Following differences of opinion on the matter of martyrdom bombings during the previous session (convened in Dublin in January 2003), the council decided to research the matter and bring it up for discussion at the July session..

Though the Stockholm conference was called "Jihad and Denying its Connection to Terror," the five reports that were presented focused on dictionary definitions of the word "terror." The London-based Arabic language daily Al-Sharq Al-Awsat reported at length on the research by Sheikh Al-Qaradhawi, who classified terror according to the following categories: colonialist terror, state terror, international terror, political terror, terror that is permitted by Islamic law, terror that is prohibited by Islamic law, and martyrdom operations. The following are excerpts from the report:

Martyrdom Operations

"The martyrdom operations carried out by the Palestinian factions to resist the Zionist occupation are not in any way included in the framework of prohibited terrorism, even if the victims include some civilians. This is for several reasons:

First of all, due to the colonialist, occupational, racist, and [plundering] nature of Israeli society, it is, in fact, a military society. Anyone past childhood, man or woman, is drafted into the Israeli army. Every Israeli is a soldier in the army, either in practical terms or because he is a reservist soldier who can be summoned at any time for war. This fact needs no proof. Those they call 'civilians' are in effect 'soldiers' in the army of the sons of Zion.

Second, Israeli society has a unique trait that makes it different from the other human societies, and that is that as far as the people of Palestine are concerned, it is a 'society of invaders' who came from outside the region - from Russia or America, from Europe or from the lands of the Orient - to occupy Palestine and settle in it..."

"Those who are invaded have the right to fight the invaders with all means at their disposal in order to remove [the invaders] from their homes and send them back to the homes from whence they came... This is a Jihad of necessity, as the clerics call it, and not Jihad of choice... Even if an innocent child is killed as a result of this Jihad - it was not intended, but rather due to the necessities of the war... Even with the passage of time, these [Israeli] so-called 'civilians' do not stop being invaders, evil, tyrants, and oppressors..."

"Third... It has been determined by Islamic law that the blood and property of people of Dar Al-Harb [the Domain of Disbelief where the battle for the domination of Islam should be waged] is not protected. Because they fight against and are hostile towards the Muslims, they annulled the protection of his blood and his property."

"Fourth, the Muslim clerics, or most of them, have agreed that it is permissible to kill Muslims if the army that attacks the Muslims hides behind them, that is, uses them as barricades or human shields, and sets them at the front so that the fire, arrows, or spears of the Muslims will harm them first. The clerics have permitted the defenders to kill these innocent Muslims, who were forced to stand at the head of the army of their enemies... Otherwise the invading army will enter and annihilate their offspring and their harvests. There was no choice but to sacrifice some [of the Muslims]

in order to defend the entire [Muslim] community... Therefore, if it is permitted to kill innocent Muslims who are under coercion in order to protect the greater Muslim community, it is all the more so permissible to kill non-Muslims in order to liberate the land of the Muslims from its occupiers and oppressors.

Fifth, in modern war, all of society, with all its classes and ethnic groups, is mobilized to participate in the war, to aid its continuation, and to provide it with the material and human fuel required for it to assure the victory of the state fighting its enemies. Every citizen in society must take upon himself a role in the effort to provide for the battle. The entire domestic front, including professionals, laborers, and industrialists, stands behind the fighting army, even if it does not bear arms. Therefore the experts say that the Zionist entity, in truth, is one army.

Sixth, there are two types of Fatwas: Fatwas concerning a situation of calm and choice, and Fatwas concerning a situation of distress and necessity. It is permissible for a Muslim, when in a situation of extreme necessity, to do what is prohibited to him [in circumstances allowing] choice... Thus, one of the clerics has espoused the rule: 'Necessities permit prohibitions.' Our brothers in Palestine are, without a doubt, in a situation of extreme necessity to carry out martyrdom operations in order to unsettle their enemies and the plunderers of their land and to sow horror in their hearts so that they will leave, and return to the places from whence they came..."

"What weapon can harm their enemy, can prevent him from sleeping, and can strip him of a sense of security and stability, except for these human bombs - a young man or woman who blows himself or herself up amongst their enemy. This is a weapon the likes of which the enemy cannot obtain, even if the U.S. provides it with billions [of dollars] and the most powerful weapons, because it is a unique weapon that Allah has placed only in the hands of the men of belief. It is a type of divine justice on the face of the earth... it is the weapon of the wretched weak in the face of the powerful tyrant..."

Those Who Oppose Martyrdom Operations and Claim that they are Suicide are Making a Great Mistake

"Those who oppose martyrdom operations and claim that they are suicide are making a great mistake. The goals of the one who carries out a martyrdom operation and of the one who commits suicide are completely different. Anyone who analyzes the soul of [these two] will discover the huge difference between them. The [person who commits] suicide kills himself for himself, because he failed in business, love, an examination, or the like. He was too weak to cope with the situation and chose to flee life for death.

In contrast, the one who carries out a martyrdom operation does not think of himself. He sacrifices himself for the sake of a higher goal, for which all sacrifices become meaningless. He sells himself to Allah in order to buy Paradise in exchange. Allah said: 'Allah has bought from the believers their souls and their properties for they shall inherit Paradise.'

"While the [person who commits] suicide dies in escape and retreat, the one who carries out a martyrdom operation dies in advance and attack. Unlike the [person who commits] suicide, who has no goal except escape from confrontation, the one who carries out a martyrdom operation has a clear goal, and that is to please Allah..."

In the Name of Allah, the Beneficent, the Merciful

Islam - A Question of Identity

Islam is a Way of Life, and this Islamic Way of Life is: (1) the way of being human and thus civilized; and (2) applicable to *all* human beings. It is entirely wrong to view Islam - as most Westerners do - as some sort of 'foreign' religion, or some 'foreign' way of life lived by people in the Middle East, North Africa and elsewhere.

For the truth about Islam is that it both embodies, and can make real, those things which make us human, and which thus distinguish us from animals.

Our human qualities are our ability to reason (and the fairness, honour, judgement and justice which arise from using our reason) and our ability to use our 'free' will to change ourselves for the better.

One of the beauties of Islam is that it is a practical way - the ideals, the principles, have to be lived; they have to be made real and made manifest in the everyday life of the individual. Another of the beauties of Islam is that the ideals, the principles, are attainable - for they already have been made real, and a civilized community created by putting them into practice. That is, practical, human, examples of these ideals and principles exist - and all it requires to make these ideals and principles real again in this world, is a sincere intention and a sincere striving on our part. These perfect examples, these ideals, existed in the community the Prophet Muhammad established in Medina.

A Muslim is a person who strives to live in an Islamic way by upholding, championing and striving to follow the ideals and principles of Islam - chief of which is an acceptance, based on reason, of our place in the cosmos and of our duties and responsibilities: to ourselves, to other human beings on this world, to the other beings on this and other worlds, and to God, the Supreme Being. This acceptance is, in practice, a submission to the Will of God - that is, submission to the Will of Allah as revealed in the noble Quran and through the perfect example of the Prophet Muhammad.

Islam seems or appears to be 'foreign' to many Westerners simply because the living example which Muslims strive to follow - Muhammad - lived in Arabia many centuries ago.

A Question of Identity

We all live our lives - knowingly or unknowingly - in either a quest for identity, or in greater or lesser conformity to an identity given to us or chosen by us, for without an identity we are often lost, and perplexed or living as animals live, following our desires, instincts and impulse, which are often destructive, unfair and dishonourable.

In the West (and increasingly in the world due to Western power and influence), this identity derives from one or more of the following:

- (1) Our place of birth (and thus from what the West terms our 'nation' or nationality);
- (2) Our language and 'culture' - or rather, the language and 'culture' of our parents;
- (3) Our gender;
- (4) Our social position and/or wealth;
- (5) Our employment, trade or our role in the society in which we live;
- (6) Our 'politics' or other beliefs.

Our identity is a means to try and understand ourselves, the world, the cosmos - and give some meaning, some perspective and some purpose to our lives. Thus, individuals come to consider themselves, for instance, as English, as American, as Pakistani, or as belonging to some nation, culture or 'race' which has a history, and achievements, to be proud of.

A Muslim, however, is the exception to all this. *For a Muslim defines their personal identity in relation to Allah* because they have fully submitted to the Will of Allah as revealed to us in the noble Quran and the perfect example of the Prophet Muhammad. *And it is this relationship to our Creator which defines, establishes and which maintains our very humanity* - for from Allah we derive our understanding and knowledge of what is right, what is wrong, how we came to be, who and what we are and thus what the purpose of our life here on this planet is.

In a very important sense, therefore, the Islamic Way of Life - defined through the noble Quran, the life of the Prophet Muhammad, and made manifest in the Shari'ah (Islamic law) - gives a Muslim their sense of identity. This identity is of being a Muslim, and only a Muslim.

For a Muslim, there is only the Islamic Way of Life - and the way of life of the *kuffar*, the Unbelievers: those who have not submitted to the Will of Allah, through either ignorance of it or through a conscious choice. The reality of Islam is that a Muslim is not an 'English' Muslim or a 'Pakistani' Muslim or an 'American' Muslim or an 'African' Muslim or whatever; they are just Muslims, with a Muslim identity and a Muslim way of life to uphold and be proud of. For to be fully human - to strive to be and do good, to use our reason and our will, to seek to know and to acknowledge our Creator and Sustainer, the one true God, and to accept His guidance as given by His Prophets - is to be a Muslim.

Islam - The Global Culture of Humanity

The simple and fundamental truth about islam is that Islam is the global culture of humanity - defining what makes us human and giving us the guidance and knowledge we need in order to live fully human lives and create a fully human, and thus civilized, community way of life.

All other cultures and ways of living are a denial, in whole or in part, of our humanity - in effect, an insolence, an 'overstepping of the bounds' of what is true, right and fair: a refusal to acknowledge our Creator and Sustainer, a refusal to accept that our Creator is One, and the Supreme Being, and refusal to be humble before this Supreme Being.

It is not Islam that is 'foreign' or 'strange' - it is the other cultures, the other ways life of this world. Islamic culture is our true identity, for it expresses our inner nature as human beings. And in an acceptance of this Islamic culture and identity - and only this Islamic culture and identity - lies true peace, for individuals and the world itself.

David
Myatt [View profile](#)

More options 29 Sep 2001, 12:28

Newsgroups: **soc.religion.islam**

From: **dwmy...@hotmail.com (David Myatt)**

Date: **29 Sep 2001 12:28:23 GMT**

Local: **Sat 29 Sep 2001 12:28**

Subject: **Re: Islam's treatment of women in Afghanistan**

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Nigel.Wh...@sssltd.co.uk (Nige White) wrote in message <[news:9p29gi\\$nmr\\$1@samba.rahul.net](mailto:news:9p29ginmr1@samba.rahul.net)>...

> What is really going on in the minds of male muslims when asked about
> women's rights? They make claims that women are revered and protected.

> When the "purest" form of Islam is set free as has happened in
> Afghanistan, all this is shown to be <kufr propaganda>

The Taliban and Women

The treatment of women in Afghanistan is a subject that the Western Media and Feminists have concentrated their ideological warfare efforts on. They have based their 'reports' and analyses on a number of interviews with Communist women, whose idea of 'freedom' is similar to the freedom given to women in the West, i.e. that all women should make all parts of their bodies available to men to view and use; that in order to be good you must look good (thus creating an inferiority complex and problems such as Anorexia eating disorders in young women who cannot accept that they do not look like beautiful models) and the use of naked and half-naked women to sell everything from cars to toilet paper. It is important to look at the policies of the Taliban as regards women and the facts in the country itself, as reported by independent journalists.

Women's Life Conditions Presently and Under Rabbani Regime

The Islamic Emirate of Afghanistan is fully committed to the social, cultural and economic development of women. The government has been able to protect the honor, life and property of Afghan women. Contrary to the situation under the Rabbani regime, women can now be outside their

houses safely without the fear of being kidnaped, raped or looted. They no longer fear conditions that were common during the Rabbani regime. According to amnesty international reports of 1992-95, women in Afghanistan bore the brunt of the atrocities by the Rabbani regime and other armed factions. Irresponsible commanders and gunmen not only violated the honor of women by raping them but mutilated women's bodies and in many cases, cut their breasts etc. Similarly, common was murder, torture and execution of our people by the armed factions. Due to the intolerable atrocities, the Taleban Islamic Movement emerged to deliver the defenseless Afghan people from the cruel hands of the warlords. One should ask oneself, is women's freedom to be raped with their breasts cut, or is it to freely live their lives without fear of even comments being made at them.

The former regime that did not serve the country had employed women in a number of sectors without any real need. Some of them were used just for the sexual entertainment of the bureaucracy. Due to the ineffective and immoral institutions, they have temporarily been relieved of their duties. The government pays them their salaries regularly. But women whose work is really needed, are still working in the health, education and security sectors. As conditions in the country improve, so will, doubtlessly, job opportunities for women.

Restoration of Women's Safety, Dignity and Freedom

Being highly concerned about the well-being of its female citizens, the Islamic Emirate of Afghanistan, soon introduced measures to put a stop to the miserable living conditions under which the women lived in Kabul. After the communists took over in Kabul, they began to exploit women for the purpose of advancing their political and social agendas. In spite of war condition in the country and with no work in the offices, the communist regime forced a large number of women to attend government offices only for their amusement.

The Islamic Emirate decided to pay the salaries of these women at their homes, so that they could stay home and take care of their families and children. The purpose of this policy is to help revive the Afghan family and household, as the foundation of the Afghan society, a foundation that was intentionally destroyed by the communist regime.

The Islamic Emirate of Afghanistan is determined to provide educational and employment opportunities for the women of Afghanistan, as soon as the security and financial circumstances under which the Islamic Emirate operates allow such a step to be taken. In the meantime, the Islamic Emirate of Afghanistan will try to acquire the resources and build the facilities that would make the separate education of women possible.

Observance of Islamic Hejab or the Veil

The enforcement of the code of Islamic Hejab by the Islamic Emirate of Afghanistan is fully consistent with the Islamic beliefs of Afghans and the traditions of the Afghan society. Wearing a veil is common among women all over Afghanistan. Islam and Afghan tradition attach the greatest importance to the honor and safety of women in the society.

To comply with the Islamic code of Hejab, as well as to reduce the degree of threat to the personal safety of women, the Islamic Emirate of Afghanistan is asking the women to observe the Islamic Hejab, and cover their faces in public. This is a measure that is undertaken for the simple reason of protecting the honor, dignity, and personal safety of the women in Afghanistan.

Women's Education in the Islamic Emirate of Afghanistan

Based on the holy teachings of Islam, the Islamic Emirate of Afghanistan considers education as the pillar of a healthy and prosperous individual and social life. The Islamic Emirate is determined to provide educational opportunities for all Afghans irrespective of gender, race, tribe, language, or regional affiliations.

The Islamic Emirate of Afghanistan considers education to be obligatory equally for men and women according to the tenets of Islam. This is a clear verdict of our religion. However, currently the country is in shambles, its economic structure destroyed and education facilities turned to rubble like much else in the country. Afghanistan requires appropriate foreign assistance to rebuild every aspect of educational institutions. The present war situation imposed and fueled by foreign powers diverts from Afghanistan's already meager national resources that would be better allocated to opening more schools. Larger and more

centrally-run schools in urban areas present the greatest challenge. Secondly, the Afghans do not trust the communist-style curriculum. We have to restore the trust of the common people in government-run education. We also need to compile a new curriculum that will answer to the needs of our society. Thirdly, the war has created a huge brain drain in all sectors including education. In order to successfully tackle restoration of educational, economic, political and social institutions, the government wants to attract Afghan professionals and intellectuals living abroad. We want them to take part in the reconstruction of their country. Without their full participation in the rehabilitation and development efforts, the Islamic Emirate will not be able to tackle these issues successfully.

The conditions today for the implementation of a sound, effective, and Islamic educational program for the women of Afghanistan are nonexistent. Over ninety percent of school buildings have been ruined by the war. Qualified teachers have left the country. School books are full of communist propaganda and indoctrination material. Because of past abuses of the educational system for the purpose of propagating atheist ideology and ideas, the great majority of Afghan fathers and mothers have lost faith in schools and secular education. Last but not least, in spite of its deep desire to activate the schooling system in the country, the Islamic Emirate of Afghanistan has been facing great difficulties in securing the financial and physical resources needed to provide security for the schools, reconstruct school buildings, print new books, acquire the necessary materials and pay for qualified and dependable teachers.

The limited amount of resources at the disposal of the Islamic Emirate are being used to finance a war that has been imposed on Afghanistan by the brazen and open intervention of countries such as Iran, Russia, Uzbekistan and India. Intervention by these countries, and the resulting terrorist activities launched against the innocent men and women of Afghanistan by groups affiliated to these countries, have made the task of providing security for schools and public buildings, particularly girl's schools, extremely difficult.

Currently Operating Girls' Schools

Despite the limited economic resources of the Islamic Emirate of Afghanistan to fund educational institutes,

universities in Qandahar, Kabul and Nangrahar provinces are operating as usual. Several NGOs have been allowed to fund schools in Afghanistan, besides the schools funded by the government.

Contrary to reports about girls education in the press, the figures obtained from the education sector in Afghanistan, reveal that girls education in rural Afghanistan is increasing. According to a survey conducted by the Swedish Committee for Afghanistan (SCA), almost 80 per cent of the girls schools located in rural areas under the administration of the Islamic Emirate of Afghanistan are operating in full swing. Ms. Pia Karlsson, education advisor at the Education Technical Support Unit (ETSU) of SCA, said in a recent interview published by the Frontier Post, a Peshawar based English daily that only in Ghazni province, where the Islamic Emirate under the leadership of TIMA has control for the last two years, approximately 85 per cent of the girls are still in schools. Ms. Karlsson says, "The picture outside the cities is totally different."

The SCA which has been supporting elementary education in Afghanistan since 1984, currently supports 422 boys schools, 125 girls schools and 897 mixed schools (co-education) in the forms of primary schools and home schools. During the survey, she concentrated on 100 SCA supported girls schools in the nine provinces: Kabul, Kunar, Laghman, Ningarhar, Ghzani, Logar, Paktika, Paktya and Wardak. All these provinces are under the administration of the Islamic Emirate of Afghanistan. According to the survey, female attendance was at 94 per cent and of the 7834 girls enrolled, 7341 were found present. More significantly, at least 170 female teachers were found teaching in these schools. Similarly, in Kunduz province, 122 schools are operating with 390 female teachers teaching at the schools. The Islamic Emirate is ready to open girls and boys schools with appropriate foreign assistance.

Female Health Sector

Health facilities for women have increased 200% during Taleban administration. Prior to the Taleban Islamic Movement's taking control of Kabul, there were 350 beds in all hospitals in Kabul. Currently, there are more than 950 beds for women in exclusive women's hospitals. Some hospitals which have specifically been allocated to women include Rabia Balkhi Hospital, Malali Hospital,

Khair Khana Hospital, Indira Gandhi Child Health Hospital, Atta Turk Hospital, Kuwait Red Crescent Hospital, Contagious Disease Hospital and T.B. Hospital. Moreover, there are 32 mother and child health clinics. In addition to this, women receive treatment at ICRC and the Sandy Gal Orthopaedic Centers. In all these hospitals and clinics, women work as doctors and nurses to provide health services to female patients.

Please also read Canadian Physician describes Healthcare in Afghanistan and American Journalists set the story straight on Afghanistan for further independent refutations on the ill treatment of women in Afghanistan.

In the Name of Allah, the Beneficent, the Merciful



Thinking Pure Islam

It is important that we Muslims think in an Islamic way - that is, in terms of Islamic ideas and Islamic ideals - and so actively reject, in our very thoughts, the ideas and ideals of the West.

We should strive to do this because the ideas and ideals of the West are at best wrong, and at worst the embodiment of everything that Islam regards as sinful and evil. If we think in terms of Western ideas and ideals we are allowing these ideas and ideals to contaminate us.

Thus, we must stop using - in our speech, writings and thoughts - Western political and sociological terms and ideas such as 'colonial', 'racism', 'socialism', 'democracy' and even 'politics' and what is called 'human rights'. Any attempt to try and understand the world - its past and present - in such terms as these is simply un-Islamic. For all these terms and ideas represent how the West views the world and the individuals within it - they represent Western thinking, divided as this thinking is into politics, religion, sociology, economics and other subjects.

The Western way is the way of dividing things into subjects and inventing abstract theories in an attempt to understand these subjects. Thus the West has the political theories of Marx and other 'socialists', as it has the sociological theories of Durkheim, Levi-Strauss and others, and the psychological theories of Freud and Jung. These and other Western theories all have their exponents and those who oppose them with different theories. Thus, in 'politics' there are socialists, of various sorts, described as being on the Left, and conservatives and 'nationalists', described as being on the Right.

What this Western way amounts to is a projection of abstract ideas onto Reality itself - *that is, interpreting Reality in terms of these human-derived abstract ideas, theories and forms*. For the West, human identity itself is explained, and defined, by such abstract, human, notions. There is thus a concealment of Reality - a covering-up - by these human, abstract, constructs.

Properly, Islam regards this concealment as **Kufr**. What results from such concealment is Ignorance (Jahiliyah) - ignorance of the true nature of Reality. An individual who, for whatever reason, is ignorant of the true nature of Reality is a **Kafir** - that is, someone who knowingly or unknowingly conceals the nature of Reality, from either themselves, or others, or both.

Islam regards Reality - all being and all beings, including ourselves - as not only created by, but also defined by, Allah. Kufr is thus a tyranny, a loss of that freedom which Truth - the true apprehension of Reality - brings. This tyranny of Kufr is a mental one, or a physical one, for instance when someone, or many, try to make one of those human abstract notions real in the world through the creation of a particular type of political State. Quite often, Kufr is both a mental and a physical tyranny.

The Way of Al-Islam is the way of Unity - of thinking only in terms of what is Islamic, and what is un-Islamic. Thus, in Islam there are only believers, and kuffar, the unbelievers. In Islam, there is only the Truth, revealed to us by the Prophet Muhammad, and Ignorance (Jahiliyah). In Islam, there is only obedience to the Will of Allah or disobedience.

Reality, according to Islam, is tawhid: the Unity of Allah. This reality is manifest to us in the Shahada. To affirm the truths of the Shahada is to affirm the reality of our relation to Allah. To be a Muslim is to strive to live according to the truths of the Shahada and thus to strive to return ourselves to our natural relation with all life and all existence and thus to our proper, our natural, relation to Allah, the Unity, the One, The Creator. The natural relation with all life is the natural balance, the harmony - the true Middle Way - which Islam is and which the Prophet Muhammad revealed to us.

Thus, there are Muslims - who strive to obey the Will of Allah and thus who strive to be civilized - and there are those who are ignorant of, or who scorn, the Will of Allah. There is the striving for an Islamic Way of Life, represented by the Islamic ideal of an Islamic community governed according to the Shariah, and there is the striving by the kuffar for the ideas and ideals which arise from Jahiliyah. **And that is all.** There are no 'races', no nations; no politics of Left and Right, no 'exploitation' of workers/racial minorities and no 'racial discrimination'. There is only the Way of Islam, and the way of the kuffar. There is only Islam - and thus the striving to purify ourselves, defend Islam (Jihad), create an Islamic community, and bring the Truth to others - or there is Ignorance. There is only the Quran, Ahadith, pious, learned Islamic scholars - or there is Ignorance.

The Truth is that the solution to life, and all the problems of living - be they so-called 'social', political, economic or whatever problems - is contained in Islam.

We as Muslims must view and strive to understand everything in Islamic terms, and in Islamic terms only. Hence, if we need to try and understand, and explain to others, some happening in the modern world, then we must strive to understand it in these Islamic terms of Kufr or the Truth of Allah contained in the Quran and Ahadith. And if we, as individuals, cannot understand some happening, in this Islamic way, then we must ask those more qualified than us - our pious and learned Scholars, who will, InshaAllah, guide us to a proper and correct Islamic understanding.

This guidance - given to us by Allah in the Quran and Ahadith - liberates us because it returns us, guides us back, to our real nature: to an understanding of our place in Nature, in the cosmos, and to our duties and responsibilities, to ourselves, to other human beings, and to all existence.

Abdul Aziz

In the Name of Allah, the Beneficent, the Merciful

Islamic Knowledge verses Western Ideas

A Personal View

There is a fundamental, and important, difference between the Western way of thinking and education - and thus the 'understanding' and perspective this gives individuals - and the Islamic way.

The Western way, the Western perspective, depends upon the notions, the ideas, of 'progress' and individual 'enlightenment' through an academic study based upon separate subjects, such as Physics, biology, history, music and so on. The 'understanding' that this Western perspective provides depends upon this academic study of subjects and the accumulation of information. When enough information about a subject is accumulated (and memorized) there is said to be a 'mastery' of that subject, often formally acknowledged through some academic qualification produced by some Western institution.

The Islamic perspective is totally different. It rests upon the foundation that all true knowledge is numinous - that is, sacred: a path to dhikr, to awareness and remembrance of Allah. The Islamic quest for knowledge is a quest for an understanding of the Signs of Allah - an understanding of Allah as the Creator of all being and all beings. Knowledge is a way to understanding the Unity of Existence, and to acquire knowledge one needs the tools of learning - reason, logic, the ability to judge and, equally important, a piety, an acknowledgment of how we, as individuals, were created by Allah, should be grateful to Him and strive to remember Him.

Furthermore, Islam totally opposes the Western idea of progress in this world and the renunciation of the past, of tradition, that this almost always involves. For Islam, the perfect, ideal society existed at Madina during the time of the Prophet Muhammad just as the ideal human being existed in the figure of the Prophet himself.

All our Islamic striving in this world is a desire to emulate these ideals, this perfection, which once actually existed.

In the West, the ideal society is always said to exist 'in the future' - and it always involves some person, or some group, race or nation, or whatever, believing they are special, that they have some kind of 'Destiny' and have been somehow chosen to make this ideal future real. Very often, this idea of Destiny involves Imperialism - that is, the exploitation of others through colonialism because the imperialists believe they have a 'right' to do this, either because it is their Destiny, or because they are chosen or 'better' than the people they conquer.

This Western idea of progress, of an ideal (but impractical) society with a Destiny to make it real, is perhaps one of greatest misfortunes the West has produced, for since its genesis in the culture of ancient Greece (witness Plato, and Alexander) it has caused immense suffering and destruction.

The traditional Islamic way of education strove to provide Muslims with the tools of learning - so that, once having these tools, an individual was capable of making reasoned judgements and of understanding the Signs of Allah. The Western way of education is to present and accumulate facts (and in case of the so-called social sciences, abstract ideas and theories) and completely ignore not only the underlying Unity behind the diverse academic subjects, but also piety in the individual. Thus the Western way becomes a way away from Unity, away from God, away from an awareness and remembering of what is sacred, just as there is no attempt to teach individuals to reason, to judge, to cultivate that excellence of character which arises from upholding morality and being aware of God.

Abdul Aziz

Islam, the West and Politics

It is essential for us, in speaking and making comments about 'the West' and Islam, to define what we mean by 'the West' and by Islam itself.

The 'West' properly defined is a way of living, and this way of living is based on certain fundamental perceptions and assumptions: that is, on certain ideas. One of these Western ideas is that of something called 'society'; another is that of politics; another is that of economics; another is that of religion. Yet other Western ideas are 'human rights' and 'women's rights' and the idea of 'nation'. In addition, the way of life which exists in the West is primarily the material way of life where the happiness, the comfort, of the individual is the main concern.

So when people talk or write about Islamic politics or even an Islamic economy, they are already basing their Islam on Western ideas - on the Western way of thinking. Thus, to talk about such a thing as Islamic democracy is really a contradiction, since democracy itself is a Western idea, totally alien to the Islamic 'view of the world' - the Islamic Way of Life and of Living [see below]. For Islam itself is a Way of Life; we Muslims should and indeed must understand that Islam is not a religion - as religion is understood in the West: that is, just rituals and religious observance, and some moral guidance, all separate from what is termed the 'secular' life. For Islam, all life - every moment of every day for every Muslim - must be in accord with the will of Allah. In Islam, there is not and should never be any division of everyday life, any division of thought, or action, into 'politics' or 'religion' just as there should not be, in the life and thought of the Muslim, any attempt to view the world, its peoples and its problems through the ideas of the West.

For Islam, for Muslims, there is only the quest, the striving, to live as Allah has decreed - made evident to us in the Quran, Ahadith and the teachings and rulings of pious, Allah-fearing, scholars, and everything that we do should be for Allah. Islam simply does not need the divisions, the ideas, the concepts, the West has developed: divisions, ideas and concepts which have alienated the West and its peoples from God, and distanced them from understanding all life as dependent upon the Creator

In essence, Islam is a vision of Unity: an expression of the numinous, the sacred, truth of tawhid, with the Islamic way of life a means to make this numinosity real in the world. Thus, when we live in an Islamic way we are manifesting, restoring, the sacred, whereas when we live in any other way we are undermining or destroying, or helping to destroy what is sacred. To live according to Islam is to fulfil our purpose, as human beings. To live in any other way is to deny that purpose, and thus deny our very humanity. In essence, the West, with its ideas and concepts and modern way of life, is the opposite of Islam.

Quite a few Western ideas go back to Ancient Greece - to philosophers like Plato and Aristotle. One of the many Muslims who understood the fundamental difference between Islam and the West - between the Islamic Way and the way of the West - was Hasan Al-Banna, one of the founders of Al-Ikhwan al-Muslimeen. Another was Imam Khomeini, the founder the Islamic Republic of Iran.

The stark truth which we Muslims in the modern world must understand is that the West is a collection of nations whose people are essentially barbarians, despite the technology, the prosperity and the system of education of these Western nations. (And even despite the religion of those nations.) For a barbarian is: (1) someone ignorant of the Word and Will of Allah; (2) someone who does not use the reason with which Allah has endowed us, who is thus ruled by their passions and who thus cannot or will not restrain themselves [and Allah loves those who restrain themselves], and (3) someone who does not have the reasonable behaviour, the honour, and the civilized manners which we Muslims strive to possess (Adab Al-Islam).

Expressed another way, a barbarian is someone who is not aware of their Creator - who does not know or feel how they are dependant upon that Creator, and who thus does not or cannot or will not bow down before their Creator. Someone, in brief, who possesses the pride, the egotism, of Shaitan. Such a person does not believe or understand or even feel that everything that happens, happens because of that Creator. The truth about the barbaric nature of a lot of the peoples of the West today is evident in the behaviour of those people, and evident in the fact that Western governments tolerate and even encourage such behaviour through tolerating and encouraging the films, the advertising, the television programmes, the books, the magazines, and the so-called "popular culture" of music, lack of manners, sexual permissiveness and alcohol which has ensnared and which does ensnare most young Western people.

Islam is the Will of Allah whereas the way of the West is the way of Man. Thus the very ideas and ideals of the West are the ideas and ideals of Man, while the very ideas and ideals of Islam are the ideas and ideals which Allah has given us to enable us to live according to His Will. Any way of living other than Islam is therefore fundamentally wrong and contrary to our true nature, as human beings endowed by our Creator with reason and the will to restrain ourselves. This really is the quintessence of the argument against the West.

Is there such a thing today as a Muslim community - a State - following the Will of Allah? There are nations where the majority of people are born Muslim, but any devout Muslim striving to follow the will of Allah who goes to such places, or lives in them, knows full well that Islam is not a Way of Life for many of the people in those places. That is, such people do not fully obey, or strive to obey, the Will of Allah in all that they do - their lives are not focused upon Allah, not centered round Islam; for their aim is not taqwa, but rather something worldly, of benefit to themselves or their family. To understand this is to understand how far we Muslims are from creating and living in an Islamic way in an Islamic community. The truth seems to me to be that what was the Islamic world has come under the influence of Western ideas, Western ways, as a consequence of which people have drifted away from Islam and in particular their governments and rulers have forgotten their duty to Allah and instead seek after Western goals, Western aims, Western materialism.

We really have to stop thinking in terms of Western ideas, as we must start thinking in pure Islamic terms. What we must never do, or never try to do, is base our understanding of Islam on Western ideas, and judge Islam itself by these Western ideas.

Thus, we must stop thinking in terms of politics, of sociological theories, of economics, of 'human rights' and all such Western ideas (and stop using these terms in relation to Islam) - and instead start thinking only in terms of the Will of Allah.

As I with my limited knowledge understand it, this is what being Muslim means - an awareness of Allah, an awareness of Muhammad as His Messenger, as the human being *par excellence*, and an awareness of our duty to strive to live on a daily basis according to the Will of Allah - that is, according to Adab Al-Islam, with piety (taqwa) while fulfilling our Allah-given obligations (one of which is Jihad).

In one way - the inner way of personal awareness of our Creator, Allah - the West is fundamentally irrelevant. In another way, the West is the fundamental obstacle to the creation of a practical world-wide Muslim community where we can live as Allah intended us to live.

No Muslim can really be part of, or consider themselves part of, Western society and Western culture. For such society and culture is, on the personal level, haram, and on the outer practical level an obstacle in the way of creating and maintaining an Islamic community whose members live according to the Will of Allah, for surely an Islamic community means Muslims being in charge of this community, with the laws of such a community being the laws of the Shari'ah.

Islam and the Western Idea of Democracy

Islam is opposed to the Western idea of democracy, for the very idea of democracy is contrary to the Way of Life which is Al-Islam.

This is so for two reasons. Firstly, because the ideal of democracy is to give power, and authority, through the vote, to individuals - regardless of the qualifications, the morals, the piety, the knowledge or way of life of those individuals. This is in total opposition to Islam.

In true Islam, authority (and respect) resides in those who know, who fully understand and who live by the will of Allah. To know the will of Allah is to know the holy *Quran*, the *Sunnah* and the *Shari'ah*. Those who do know, and who live by what they know, guide others - it is their duty to guide other, less knowledgeable Muslims, just as it is the duty of those less knowledgeable Muslims to willingly accept such guidance and respect those favoured by Allah with knowledge, scholarly learning, understanding and taqwa. This is so in Islam because it is the Will of Allah as expressed in the holy *Quran* and in the *Sunnah*.

The second reason why democracy is un-Islamic is because in democracy, it is individuals who make laws, and they make them based upon man-given, man-derived social and political ideas. Further, these laws are constantly being changed - every change of government sees new laws, based on the social and political ideas of the winning political Party.

In complete contrast, in Islam the laws have been given to us by Allah - and they are complete and perfect. Any attempt to change these laws - to try and 'update' them and make them seem more 'relevant' [that is, more in accord with Western ideas] - is wrong, and indeed evil because it is contrary to the Will of Allah who has said:

"This day I have perfected your Way of Life for you and completed My favour upon you and have chosen for you as your Way of Life Al-Islam." (Surah 5:3 Interpretation of Meaning)

The Islamic Community and the Khilafah

The Islamic community, or homeland, which we Muslims need - where we can live as Muslims according to the Will of Allah - is and must be a community which is governed by the *Shari'ah* and guided by pious, knowledgeable Allah-fearing Muslims.

This means, as Hasan Al-Banna understood, the restoration of the Khilafah, the creation of free and independent Islamic societies through Jihaad and revolutions so that, through these, we can live as God's vicegerents on Earth in a free and noble society where our humanity, expressed as it is through Islamic morals, Islamic manners and the Islamic quest for justice, reason and knowledge, can be not only be expressed but flourish.

Abdul Aziz

Sunday Mercury Reply

(**THIS WEBSITE:** See also regarding this reply by Sheikh ibn Myatt '[Reply from Abdul Aziz](#)')

Hasbiya Allahu la illah illa huwa `alayhi tawakaltu wahuwa rabbul `arshil `atheem

"You who believe, if a dishonourable person [fasiq] comes to you with any news, verify it lest you harm people unwittingly and afterwards regret what you have done." [The Noble Quran 49:6 Interpretation of Meaning]

Further to your article about me, published in The Sunday Mercury on August 1st (**THIS WEBSITE:** '[Come And Be A Muslim, Nick](#)' Aug 1 2004), in which you made a number of unsubstantiated allegations concerning me.

However, these scurrilous and dishonourable allegations come as no surprise, given the on-going war against Islam and those who support the Mujahideen through deeds, and words, and given that it seems your primary source of "information" about me comes from the notoriously unreliable pro-Zionist "Searchlight" organization.

In reply, I wish to state here and publicly and most importantly that - despite the rumours and disinformation to the contrary - I am now as I have been for six years a Muslim, Alhamdulillah. I converted/reverted at a Mosque in England, in front of several Muslim witnesses. For over a year, I regularly attended Namaz (prayers) at that Mosque. My writings in praise of Islam, my writings concerning my own conversion, and in support of those fighting the dishonour of the kuffar, also testify to my acceptance of Islam.

You wrote: "They claim he is continuing to post messages on fascist websites while posing as a devout Muslim on Islamic sites where he praises the 9/11 attacks and Osama bin Laden..."

As I wrote above, I am a Muslim. As for being "devout", only Allah Subhanahu wa Ta'ala truly knows and only Allah Subhanahu wa Ta'ala can truly judge.

"There is no believing servant except that he has a sin which he commits from time to time, or a sin in which he persists in and does not abandon until he leaves this world. Indeed the Believer was created as one who is frequently tried and tested, who often repents (then) forgets. When he is admonished he accepts the admonition." Reported by at-Tabaraanee in al-Mu'jamul Kabeer (no. 11,810); hasan.

As for posting messages to "fascist web-sites" - yes, I have, as a Muslim, striven for some years to bring various factions together to fight the menace of the mis-named New World Order - the Zionist-Crusader alliance - as I have striven to explain the honourable and perfect Way of Life which is Al-Islam to various people. My Letter to Nick Griffin (**THIS WEBSITE:** See '[An Open Letter To Nick Griffin of the BNP](#)') was a public part of this action, by me, to counter the propaganda that is being directed at Islam, and to counter the prejudice that is rife concerning both Islam and Muslims.

However, given the reaction to my efforts, and this letter to Griffin, it appears that my strategy to counter the prejudice and ignorance rife among certain politically orientated factions has failed. Perhaps this strategy of mine to bring such disparate factions together was wrong.

In your article you made mention of involvement with Satanism - malicious allegations which has been repeatedly made against me for many decades without the slightest proof ever being offered, apart from referring to a hackneyed, now discredited "interview" I allegedly gave some decades ago, which "interview" was mostly fiction invented by the journalist in question in order to make a good story and sell more newspapers. As I wrote years ago:

Despite all the rumours spread, and all the (unsubstantiated and dishonourable) allegations made by my political opponents in order to discredit me, I am not now nor have I ever been a so-called satanist. I regard so-called satanism as decadent and morally wrong. Whatever may be said or written about me, my own conscience is clear and God is my witness...

As for my own political views and opinions now, I have none. For I am a Muslim, and so view this world, and its peoples, in an Islamic way, striving to think in Islamic terms and striving to live according to the laws and customs of Islam, as revealed in the Quran and through the words, deeds and example of the noble Prophet Muhammad (salla Allahu 'alayhi wa sallam).

As for me praying in the way you scurrilously mention in your article - I have only ever in my life prayed to God: prior to my conversion to Islam, as a Christian (and more especially when I was a Christian monk) and, more recently in the last six years, to Allah Subhanahu wa Ta'ala.

Contrary to the incorrect assumption in your article, my over-riding (and only) inspiration now is Islam - the word of Allah Subhanahu wa Ta'ala as manifest in the Quran, and the perfect example of the Prophet Muhammad (salla Allahu 'alayhi wa sallam) as manifest in the Sunnah.

"And whosoever does not judge by what Allah has revealed, such are the Kafiroom." [5:44 Interpretation of meaning]

As for my political past:

"Asking for details of a persons past and wanting to know what sins they might have committed when they were ignorant about Islam is not right at all. Allaah covers peoples sins and loves to see them covered (i.e. not dragged out into the open). So long as a person has repented, his sins have been wiped out. Islam deletes whatever came before, so why should we ask questions that will only embarrass people? Allaah accepts peoples repentance without their having to confess or expose their sins to any other person. A number of the Sahaabah had committed adultery and murder repeatedly, or had buried infant girls alive, or stolen things, but when they entered Islam they were the best of people. No one needs to be reminded of a shameful past; it is over and done with, and Allaah is the All-Forgiving, Most Merciful." Sheikh Muhammed Salih Al-Munajjid

Those interested in various articles by me about Islam and my own conversion, can find them at <http://website.lineone.net/~davidmyatt>

"Islam is simply a guide to how we should live our lives in an honourable, civilized, way; a simple guide to the way which leads to the perfect eternal peace of Jannah. This simple honourable way is what the West with its arrogance, its hubris, its dishonour, its materialism, its hypocrisy, its new empire, has forgotten. Right, and laws, belong to Allah (Subhanahu wa Ta'ala) and Allah (Subhanahu wa Ta'ala) alone, just as honour is not possible without the higher perspective that an awareness of Allah (Subhanahu wa Ta'ala) brings. That is, Taqwa is the beginning, the foundation, of honour just as in the Prophet Muhammad (salla Allahu 'alayhi wa sallam) we have the perfect example of the honourable man - the archetypal human being, the archetypal honourable and chivalrous man: fair, courteous, just, trustworthy, brave, tolerant, honest, generous, modest and pious. " (A Question of Islam and the West)

A copy of this letter will be posted on various Islamic Internet forums as I have certain doubts about it appearing in your newspaper.

May Allah Subhanahu wa Ta'ala forgive us for our mistakes and may He guide us to and keep us on the Right Path

Allah Subhanahu wa Ta'ala knows best.

Abdul-Aziz ibn Myatt
15 Jumad Al-Thaani 1425

"One of the foremost principles of [Al-Jahiliyah] was that they were deceived by following the majority, using that majority as proof of the correctness of their view." Sheikh Muhammad Abdul-Wahhaab: "Masaail-ul-Jahiliyah"

Note:

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Islam and the Western Fraud of Democracy

In recent years there have been numerous attempts - some funded by governments of kufr such as Amerika - to get Muslims to accept that Islam is compatible with democracy, and that Muslims should imitate the kuffar by establishing democratic governments in their lands.

What is Democracy?

Democracy is that system of government which depends on, or requires, the establishment of a modern nation State. That is, it depends on the concept of "nationalism": the division of the world into sovereign nations with formal boundaries. In addition, it is generally accepted that the purpose of a democratic country is to ensure the happiness, and the security, of the "greatest number", with the people assumed, and expected, to rely on the government of the day to provide these or at the very least provide conditions where they can flourish.

In democracy, the government is elected by majority vote, and the government, once elected, is said to have been given a mandate by "the people". This mandate allegedly gives that government and its officials the power to make and enforce laws, and to collect taxes, as well as to enter into diplomatic relations, and alliances, with other countries. In addition, the government assumes the right to declare, on behalf of "the people", war on other countries and expects - and may legally require - its citizens to fight in such a war.

In reality, in all democratic countries the government is supported by only by a percentage of the people - who voted for the winning political party - with those who did not vote, or who did not vote for that political party, having to accept the rule of that political party. In some countries, a government may be elected by, and have the support of, less than half the population.

In democracy, the representatives of the people, who are elected by vote, seldom - after such an election - consult all or most of the people they are supposed to represent, and in many instances these representatives support legislation, and government actions, which many people (sometimes a majority) do not approve of. In addition, these representatives are often susceptible (as are governments) to "lobby and interest groups" and it has become commonplace in most Western democracies for some representatives to use their power and influence to enrich themselves. Many people - often a majority - regard many politicians in democratic countries as an unscrupulous, corrupt, group of people whose personal conduct often leaves a lot to be desired.

In democracy, as in most other countries, the Media exert a powerful influence, often using their power of propaganda to form and sway people's opinions.

The concept of democracy means an acceptance of the belief that the majority, or a majority at any one time, know what is right. That is, what a majority feel or assume or believe to be right, or are manipulated by politicians and the Media to believe is right - as manifest by their votes, or their opinions - should be lawful. That is, it is majority (and often a minority) who possess the right to legislate, with democratic representatives allegedly acting on their behalf. In essence, and in theory, in democracy, sovereignty is said to reside "in, and on behalf of, the people."

In truth, the democracy of modern nation States is a fraud, since the politicians and governments rarely represent, and seldom consult, the vast majority of their people, and are increasingly prone to corruption as well as skilled at manipulating public opinion through the Media and appealing to the basic, primitive, feelings of people (which often involved some appeal to "patriotism") in order to fulfil the agenda of cabals, lobbies and interest groups, and to ensure the survival of their government and themselves.

Government in Islam:

The basis for government in Islam - as revealed in the Quran and Sunnah - is Bayah and Khalifah. These stem from the fact that, for Islam, supreme authority, and sovereignty, resides in Allah (SWT). It is Allah (SWT) and Allah (SWT) alone who knows what is right and who can therefore determine what our laws should be. Many of these laws - which manifest the distinction between right and wrong - are given in the Quran and Sunnah, just as the Quran and Sunnah are the source, the only source, for judging issues: for deciding what is right and wrong in circumstances not mentioned in Quran and Sunnah. A Muslim is a person who has submitted to Allah (SWT) and who has taken an oath - the Shahadah - to this effect.

Thus, Islam accepts as an indisputable fact that we human beings, being fallible and prone to error and misguidance, should not take upon ourselves the duty of making laws, of determining what is right and wrong. In addition, in Islam, the final authority in any matter is the will of Allah (SWT) as manifest in Quran and Sunnah. This is in complete contrast to democracy where the final authority is "the people" or a majority of it, or some government official who is said to be acting on their behalf.

In Islam, the basis for government is bayah: or more correctly, the bayah contract. This is a contract - determined and manifest by an oath of allegiance, or loyalty - between the Muslim community, the Ummah, and their leader, the Khalifah (or Ameer). The content of this contract is ruling according to Quran and Sunnah and these alone in order to implement Islam: that is, in order to establish the will of Allah (SWT) on Earth. This means and implies that Shariah and Shariah alone is the only type of law allowed, since it is the law of Allah (SWT).

The important thing for Muslims to understand is that the purpose of government in Islam - as evident in the bayah contract - is ruling according to Quran and Sunnah and these alone.

In Islam, the Khalifah, or Ameer, takes a bayah from the Ummah to govern over them according to Quran and Sunnah. That is, it is the Muslim community who freely determine who is, or should be, Khalifah, and provided the Khalifah rules according to Quran and Sunnah then the Muslim community, having given their oath of loyalty, is honour and duty bound to obey that Khalifah. However - and there are many clear evidence for this - if the Khalifah ceases to judge and rule according to Quran and Sunnah then the Muslims are duty bound - commanded by Allah (SWT) - to dispose him.

The relationship between the Muslim community and the Khalifah is determined by Shura, that is, by consultation. This Islamic consultation is, however, not done by the process of secret voting, in an election, or otherwise, but rather by directly appealing to the community, or their leaders (such as Majlis al-Ummah), as well as through seeking the advice of pious, learned Islamic scholars. The Khalifah, having consulted the Ummah and the scholars, then makes a decision.

The Difference Between Islam and Democracy:

The difference between Islam and democracy is simple, and profound. Government in Islam is bound by, and determined by, Quran and Sunnah and exists only to implement Islam. An Islamic community, governed according to Islam, exists to manifest the will of Allah (SWT) and so prepare the way for individuals to, InshaAllah, achieve Jannah. In democracy, society exists to manifest the will of the people and to strive to make them happy and fulfil their material desires in this life.

In addition, democracy means and implies the nation State whereas, for Islam, there is only the boundary between Dar al-Islam and Dar al-Kufr: since all of the Muslims are one community, the concept of citizenship of one particular sovereign non-Islamic nation is irrelevant as are the so-called "borders" established by kuffar governments. A Khilafah - a Muslim community ruled by a Khalifah - exists to unify Muslims, to protect Muslims from the kuffar, and to make

Islam triumphant in the world.

Thus it is clear that Islam and democracy are incompatible.

May Allah Subhanahu wa Ta'ala forgive us for our mistakes and may He guide us to and keep us on the Right Path.

Allah Subhanahu wa Ta'ala knows best.

Abdul Aziz

A Question of Islam and the West

In the Name of Allah, The Compassionate, The Merciful

All Praise and All Thanks are for Allah (SWT) to whom we shall all return to be judged on The Last Day.

We praise Him and ask Him for help and forgiveness; and ask His protection from the mischief of our souls and the bad results of our deeds; whomsoever Allah guides, none can misguide; and whom He declares misguided, none can guide to the right path; and I bear witness that there is none worthy of worship but Allah: He is Alone, without partner. And I bear witness that Muhammad (salla Allahu 'alayhi wa sallam) is the Messenger and Servant of Allah (SWT)

As I write this I am once again in a Muslim land, surrounded by the sights and sounds that I love, among a people whose way of life and culture I respect and which I myself am part of. Yesterday I sat on the edge of the desert under the shade of a Palm tree beneath a perfect blue sky as, not far away, in the small village, the sound of the Athan could be heard. So I went to pray, and there in that simple Mosque amid my brothers, I was reminded that one of the many remarkable things about Islam in this modern world is its numinosity: the beauty, the sacredness, the intimation of the divine, which manifests itself in daily life especially through daily prayer, the recitation of the Quran, a love of the Prophet Muhammad (salla Allahu 'alayhi wa sallam) and a remembrance of Allah (Subhanahu wa Ta'ala).

It is this sense of the numinous that the West has almost totally lost, just as it is this sense of the numinous that is one of the great strengths of Islam in the modern world. And it is this numinosity which the kuffar are trying so hard to undermine and destroy with their evil desire to change Islam and have Muslims imitate the materialistic, dishonourable, arrogant ways of the West.

This sense of the numinous is the reality of Islam because Muslims submit only to Allah (Subhanahu wa Ta'ala) - a submission they affirm five times a day when, in prayer, they prostrate saying Subhana Rabbi-yal A'Ala. For Muslims are aware - and know and understand - that all that is given, achieved, or taken away, in this life is the result of Allah (Subhanahu wa Ta'ala), the gift of Allah (Subhanahu wa Ta'ala) or a test from Allah (Subhanahu wa Ta'ala). There is thus a genuine humility in Muslims, a humility totally lacking in posturing, arrogant, bullies like Bush the infidel and his swaggering soldiers who believe they have the right to do what they do and who use whatever force is necessary to achieve their aims, intent as they are on humiliating Muslims and having Muslims bow down to their dictates, their demands. It is through daily Salat that we Muslims are reminded of our duty to Allah (Subhanahu wa Ta'ala) and thus remember our own humble place in this life, this world, this Cosmos.

In the course of my varied life I have experienced many things, lived among many cultures - but one of the most beautiful and moving moments was while traveling in the desert, doing Salat on the hot sand while a burning Sun sweated me. It was so fitting, so perfect, so human, so simple to praise and submit to Allah (Subhanahu wa Ta'ala) there, alone, in that place - to acknowledge His Prophet and to say His words. I was complete, whole, at peace, there for everything made sense in those moments of prayer - especially my own mortality. For there, there was only me, the vast desert, the Sun, and Allah (Subhanahu wa Ta'ala) and it was easy to suspend my prideful belief in my own abilities and my own knowledge. For there - and it might have been any century since the Message of the Prophet Muhammad (salla Allahu 'alayhi wa sallam) - it was quite clear that life and death were a gift from Allah and Allah alone. There, at night, I lay looking at the sky, watching the shooting stars which every ten or twenty minutes, flashed across the sky, as our own mortal lives briefly traverse the horizon which is this Earth.

I knew then that we complicate things. We seem to insist that life is not as simple as it is - that there is not a perfect peace, a perfect understanding, in such submission, in such an acknowledgement of our duty; in our giving of thanks. We complicate things by insisting on imposing our own fallible interpretations on life - by responding in an animal, and not a human, an honourable way; by giving in to our lower nature; by believing we mere mortals have the answers

and have the right, even a duty, to impose our own answers, by force if necessary, upon others. We complicate things by forgetting the simple, unaffected, perspective that the desert, that Islam, brings - which is of our fragile, mortals, selves, of our Rabb.

Life is simple, as Islam is. Islam is simply a guide to how we should live our lives in an honourable, civilized, way; a simple guide to the way which leads to the perfect eternal peace of Jannah. This simple honourable way is what the West with its arrogance, its hubris, its dishonour, its materialism, its hypocrisy, its new empire, has forgotten. Right, and laws, belong to Allah (Subhanahu wa Ta'ala) and Allah (Subhanahu wa Ta'ala) alone, just as honour is not possible without the higher perspective that an awareness of Allah (Subhanahu wa Ta'ala) brings. That is, Taqwa is the beginning, the foundation, of honour just as in the Prophet Muhammad (salla Allahu 'alayhi wa sallam) we have the perfect example of the honourable man - the archetypal human being, the archetypal honourable and chivalrous man: fair, courteous, just, trustworthy, brave, tolerant, honest, generous, modest and pious.

"Indeed in the Messenger of Allah you have a perfect example to follow." [33:2 Interpretation of Meaning]

"And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn." [5:44 Interpretation of meaning]

The West - and especially the leaders of the governments of the West, and their minions - have forgotten or never known the simple truth that it is Allah (Subhanahu wa Ta'ala) alone who has the understanding, the knowledge, the perfection, the wisdom to decide the things we mortals require to lead an honourable life and so achieve Jannah, and the simple truth that we Muslims must remember is that we have, in the Quran and Sunnah, the perfect, the only, guides, we need, to such a life and to Jannah: a gift as these are from our Rabb.

What have I learnt from my most recent return to Muslims lands? I have re-learnt humility, finding as I did the simple beautiful love, friendship, trust and hospitality of the Ummah, born from a striving to follow the perfect example of our beloved Prophet Muhammad (salla Allahu 'alayhi wa sallam). I have re-learnt that imitation of the kuffar is not a solution to the many problems that face our brothers and sisters in such lands. But most of all I have learnt that the real Islamic revolution - a return to the simple, numinous way of Quran and Sunnah - begins in the heart, in the mind, of each and every Muslim: with a simple return to total submission to Allah (Subhanahu wa Ta'ala) and Allah (Subhanahu wa Ta'ala) alone. There is then an avoiding in each and every way of imitating the kuffar.

From this return to the essence, to the simplicity of Islam, all else will InshaAllah follow - the Jihad to evict the kuffar from Muslim lands; the desire, the means, to re-establish an Islamic way of life based only on Quran and Sunnah, thus enabling us, as Muslims and through Shariah, to draw closer to Allah (Subhanahu wa Ta'ala) and His Prophet Muhammad (salla Allahu 'alayhi wa sallam), thus attaining InshaAllah the success which is Jannah, the ultimate goal of our own mortal life.

Narrated Anas ibn Malik: The Prophet (salla Allahu 'alayhi wa sallam) said: Use your property, your life and your tongues in striving against the Unbelievers. Abu Dawud 14, 2498

May Allah Subhanahu wa Ta'ala forgive us for our mistakes and may He guide us to and keep us on the Right Path.

Allah (Subhanahu wa Ta'ala) knows best.

Abdul Aziz
29 Jumaad Al-Awal 1424



Autobiographical Ramblings

Our life in this world should not be as it is, with all the hatred, the unnecessary violence, the lies, the deceit, the oppression, unfairness, poverty and injustice.

It is against all reason that this world is as it is now. It could be different, and it can be different.

I remember the happiness of some of the years of my childhood when I would wander out from my home in the hot sun of an East African afternoon, past some trees and then along a dusty red path to where a pool lay beneath a waterfall. Hours would be spent swimming, or sitting watching the water fall and flow, and there was for me no world beyond, except my home and the few square miles around in which I roamed and the few places where I was taken to by my parents - Lake Nivasha, a beach near Mombasa; a river where hippos wallowed; a colourful, busy market in some town whose name I never knew.

I remember the storekeeper beyond the bridge over the railway line whose treasured glass counter I broke by playing with one of the heavy weights he used to measure out some of his goods on his shiny scales. I remember his smile as I stood there amid the shattered glass, waiting and a little afraid.

I remember a journey into the bush where I heard only the sound of the wind and a distant storm, breaking over some distant hills to begin once again another rainy season, and where I stood watching for what seemed a long time large ants as they trailed in profusion along the trail they had made.....

There was a happiness, a peace, a simple contentment then which is still remembered now, over forty years later. Where has this world that I then knew and lived in gone?

In many ways, I myself have helped to destroy it. I have "grown up" and become involved in the affairs of the world and the affairs of my own heart and my own beliefs. I have added to the impatience that besets the world; I have added to the strife; to the violence and even to the hatred. And I have done these things - as many others have - because my perspective, at its worst, was of me - my life, my concerns - and at best, was of my own beliefs of how the world should be.

My intentions were good - but the results for the most part were just as bad as if I had had no good intentions at all.

But now - now I understand that the world is as it is because we have made it so just as people like me keep it this way, with its injustice, its hatred, its unnecessary violence, its glaring divide between poverty for many and wealth for a few.

The world could be as it could be if we wanted to change it by means which did not change it for the worst. To change it for the better we must have a better perspective - one which is far beyond our own: far above the perspective of our own life, our own beliefs, our own desires. What is this higher perspective we need in order to change life for the better?

Not long ago I converted to Islam because I understood Islam as the way to change our world, our life, in a good way - a way to bring us to that peace which is both within ourselves and external to ourselves. Not long ago I converted to Islam because I discovered it to be the most noble way of living I had ever known.

But above all I converted to Islam because I accepted that there was no god but the one God, Allah, and that Muhammad was His Messenger and Prophet who revealed to us human beings the truth about how we should live our lives.

The world is as it is because many of us have forgotten Allah and many more have never even known Allah or been made aware of Allah - never known or been aware of that higher perspective which a knowledge or awareness of the one true God brings. The world is as it is because many of us have forgotten - as I forgot - that we are but the creations of Allah and that our life, here on this planet, is but a test - a path that can lead us toward Paradise.

The truth that Muhammad revealed is that most of us live our lives according to our own desires or according to human ideas, and that we strive to create societies based upon and governed by either the desires of one person or some human idea and human law, whereas true peace, and true happiness, can only arise from an acceptance of Allah's law - from our own realization that we are His creation and have duties and responsibilities toward Him, our fellow human beings and toward ourselves. We have a duty to do good, to refrain from doing what is wrong; we have a duty to enjoin others to do good and a duty to enjoin others to refrain from doing what is wrong.

What is good is what is honourable, just, fair, decent; what is wrong is what is ignoble, unjust, unfair and indecent, and we

remember what is good, and what is wrong, when we remember Allah and our dependence upon Allah.

"This present life is only like the water which We send down from the clouds so that the luxuriant herbage sustaining humans and animals may grow until - when the earth has put on that lovely garment and becomes adorned with its beauty and the people believe that they are its masters - We send down Our scourge upon it by night or in broad day, laying it waste as though it had never blossomed yesterday. Thus do We make clear Our signs to those humans who use reason." (Interpretation of Surah 10, v.24-25)

The happy memories of my childhood I sense are but the faintest glimmer of what awaits us among the fountains in the gardens of Paradise.

"What your heart desires and your eyes delight in will be there in that Garden of Paradise you can inherit through your deeds in your life in this world." (Interpretation of Surah 43, v.71-72)

"There is no reward for kindness except kindness - so which of the benefits of your Creator will you deny?" (Interpretation of Surah 55, v.60-61.)

This is the letter I sent in response to an article about me, and my [Letter to Nick Griffin](#), which article appeared in a British Sunday newspaper.

THIS WEBSITE: See also regarding this reply by Sheikh ibn Myatt '[Sunday Mercury Reply](#)')

In The Name of Allah, The Compassionate, The Merciful

Hasbiya Allahu la illah illa huwa `alayhi tawakaltu wahuwa rabbul `arshil `atheem

"You who believe, if a dishonourable person [fasiq] comes to you with any news, verify it lest you harm people unwittingly and afterwards regret what you have done." [The Noble Quran 49:6 Interpretation of Meaning]

Further to your article about me, published in The Sunday Mercury on August 1st (**THIS WEBSITE:** '[Come And Be A Muslim, Nick](#)' Aug 1 2004), in which you made a number of unsubstantiated allegations concerning me.

However, these scurrilous and dishonourable allegations come as no surprise, given the on-going war against Islam and those who support the Mujahideen through deeds, and words, and given that it seems your primary source of "information" about me comes from the notoriously unreliable pro-Zionist "Searchlight" organization.

In reply, I wish to state here and publicly and most importantly that - despite the rumours and disinformation to the contrary - I am now as I have been for six years a Muslim, Alhamdulillah. I converted/reverted at a Mosque in England, in front of several Muslim witnesses. For over a year, I regularly attended Namaz (prayers) at that Mosque. My writings in praise of Islam, my writings concerning my own conversion, and in support of those fighting the dishonour of the kuffar, also testify to my acceptance of Islam.

You wrote: "They claim he is continuing to post messages on fascist websites while posing as a devout Muslim on Islamic sites where he praises the 9/11 attacks and Osama bin Laden..."

As I wrote above, I am a Muslim. As for being "devout", only Allah Subhanahu wa Ta'ala truly knows and only Allah Subhanahu wa Ta'ala can truly judge.

"There is no believing servant except that he has a sin which he commits from time to time, or a sin in which he persists in and does not abandon until he leaves this world. Indeed the Believer was created as one who is frequently tried and tested, who often repents (then) forgets. When he is admonished he accepts the admonition." Reported by at-Tabaraanee in al-Mu'jamul Kabeer (no. 11,810); hasan.

As for posting messages to "fascist web-sites" - yes, I have, as a Muslim, striven for some years to bring various

factions together to fight the menace of the mis-named New World Order - the Zionist-Crusader alliance - as I have striven to explain the honourable and perfect Way of Life which is Al-Islam to various people. My Letter to Nick Griffin was a public part of this action, by me, to counter the propaganda that is being directed at Islam, and to counter the prejudice that is rife concerning both Islam and Muslims.

However, given the reaction to my efforts, and this letter to Griffin, it appears that my strategy to counter the prejudice and ignorance rife among certain politically orientated factions has failed. Perhaps this strategy of mine to bring such disparate factions together was wrong.

In your article you made mention of involvement with Satanism - malicious allegations which has been repeatedly made against me for many decades without the slightest proof ever being offered, apart from referring to a hackneyed, now discredited "interview" I allegedly gave some decades ago, which "interview" was mostly fiction invented by the journalist in question in order to make a good story and sell more newspapers. As I wrote years ago:

Despite all the rumours spread, and all the (unsubstantiated and dishonourable) allegations made by my political opponents in order to discredit me, I am not now nor have I ever been a so-called satanist. I regard so-called satanism as decadent and morally wrong. Whatever may be said or written about me, my own conscience is clear and God is my witness...

As for my own political views and opinions now, I have none. For I am a Muslim, and so view this world, and its peoples, in an Islamic way, striving to think in Islamic terms and striving to live according to the laws and customs of Islam, as revealed in the Quran and through the words, deeds and example of the noble Prophet Muhammad (salla Allahu 'alayhi wa sallam).

As for me praying in the way you scurrilously mention in your article - I have only ever in my life prayed to God: prior to my conversion to Islam, as a Christian (and more especially when I was a Christian monk) and, more recently in the last six years, to Allah Subhanahu wa Ta'ala.

Contrary to the incorrect assumption in your article, my over-riding (and only) inspiration now is Islam - the word of Allah Subhanahu wa Ta'ala as manifest in the Quran, and the perfect example of the Prophet Muhammad (salla Allahu 'alayhi wa sallam) as manifest in the Sunnah.

"And whosoever does not judge by what Allah has revealed, such are the Kafiroom." [5:44 Interpretation of meaning]

As for my political past:

"Asking for details of a persons past and wanting to know what sins they might have committed when they were ignorant about Islam is not right at all. Allaah covers peoples sins and loves to see them covered (i.e. not dragged out into the open). So long as a person has repented, his sins have been wiped out. Islam deletes whatever came before, so why should we ask questions that will only embarrass people? Allaah accepts peoples repentance without their having to confess or expose their sins to any other person. A number of the Sahaabah had committed adultery and murder repeatedly, or had buried infant girls alive, or

stolen things, but when they entered Islam they were the best of people. No one needs to be reminded of a shameful past; it is over and done with, and Allaah is the All-Forgiving, Most Merciful." Sheikh Muhammed Salih Al-Munajjid

Those interested in various articles by me about Islam and my own conversion, can find them at <http://website.lineone.net/~davidmyatt>

"Islam is simply a guide to how we should live our lives in an honourable, civilized, way; a simple guide to the way which leads to the perfect eternal peace of Jannah. This simple honourable way is what the West with its arrogance, its hubris, its dishonour, its materialism, its hypocrisy, its new empire, has forgotten. Right, and laws, belong to Allah (Subhanahu wa Ta'ala) and Allah (Subhanahu wa Ta'ala) alone, just as honour is not possible without the higher perspective that an awareness of Allah (Subhanahu wa Ta'ala) brings. That is, Taqwa is the beginning, the foundation, of honour just as in the Prophet Muhammad (salla Allahu 'alayhi wa sallam) we have the perfect example of the honourable man - the archetypal human being, the archetypal honourable and chivalrous man: fair, courteous, just, trustworthy, brave, tolerant, honest, generous, modest and pious. " (A Question of Islam and the West)

A copy of this letter will be posted on various Islamic Internet forums as I have certain doubts about it appearing in your newspaper.

May Allah Subhanahu wa Ta'ala forgive us for our mistakes and may He guide us to and keep us on the Right Path

Allah Subhanahu wa Ta'ala knows best.

Abdul-Aziz ibn Myatt
15 Jumad Al-Thaani 1425

"One of the foremost principles of [Al-Jahiliyah] was that they were deceived by following the majority, using that majority as proof of the correctness of their view." Sheikh Muhammad Abdul-Wahhaab:
"Masaail-ul-Jahiliyah"

Note:

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The Way Forward?

Islam and the West

Note (1423 AH): This article was written several years ago before the infidel Zionist-Crusader alliance invaded Afghanistan. May Allah (tabarak wa'tala) give victory to the Mujahideen, and may He destroy the infidels and their apostate allies.

"Let those who would trade the life of this world for the life Hereafter fight in the Cause of Allah. And those who do fight in the Cause of Allah - whether they be killed or are victorious - will have bestowed on them, by Us, a great reward." [4: 74 Interpretation of Meaning.]

All Praise and all thanks are for and due to Allah (tabarak wa'tala).

As most Muslims are aware, the West is the opposite of Islam. How then can we Muslims counter the influence and power of the West? How can we create the Islamic society we need, based on the *Islamic ideal* of the Khilafa?

For some time, some Muslims have been trying to counter the influence and the power of the West by using Western ideas and Western methods. For instance, there has been, and sometimes still is, the desire (and sometimes practical attempts or practical plans) to 'overthrow' or somehow oust existing Governments (in the Middle East and elsewhere). There also has been, and still is, the desire and plan for Muslims to gain power in an existing nation-State through participating in what are falsely described as 'democratic' elections.

These desires, plans and attempts - while understandable - are not the only way we can achieve our aim of an Islamic society. What most existing attempts focus on is nation-States and the Governments of these States - and the idea of changing these States into Islamic societies once we have somehow gained control of, or obtained political power in, these States.

However, we need to understand that the very idea of such nation-States - of a sovereign country - run by whatever type of government, be they so-called 'democratic' ones or tyrannical ones, is Western and therefore un-Islamic. We also need to understand that the whole modern world is divided into separate nation-States or groups of such States, and that all these States are either controlled by the West, through military or commercial power, or so influenced by the ideas and so-called 'culture' of the West that they are in effect dominated by the West.

A New Alternative

Perhaps one other way we can achieve our aim is to base our action, our deeds, our hopes, our desires on the original Islamic ideal. This Islamic ideal is the total opposite of the Western idea of sovereign countries, and when we consider our own Islamic ideal we can understand why all modern States, *all modern countries*, all past and modern cultural identities, are irrelevant.

Then, having considered our Islamic ideal, we can understand why - instead of concentrating on trying to gain influence or power in these modern States, these countries - we might concentrate on creating a new, pure and simple Islamic society founded on Islamic values and only Islamic values.

Our immediate task is to establish Islam as a Way of Life somewhere on this planet. This means a Muslim *community* - that is, a group of Muslims who live in a certain geographical area. We need this new community to enable us to live in an Islamic way, according to the Will of Allah (tabarak wa'tala). This community needs to govern itself according to Islamic ideals - that is, according to Islamic laws. It needs to have the freedom to do this - that is, it is an independent entity, existing in its own right. Perhaps most importantly, this community needs to be established on the basis of Muslim identity - that is, it needs to express, and only express, Islamic culture. All that happens in this community is and must be Islamic - and *all* the people in this community must live there because they want to, because they wish to strive to live according to the Will of Allah (tabarak wa'tala).

This new community does not need to be established *from* an existing nation-State, or even be part of an existing country. It does not and indeed should not take on or be part of the cultural identity, the 'history', of any existing country or State - for such nationalistic and ethnic identities are un-Islamic, contrary to the civilized idealism of the Muslim Ummah.

We need this community as an example of Islam - an example of the idealism of Islam in action in this world - and as a place where our Islamic culture and Muslim identity can be expressed and where they can flourish. Having established this free Islamic community, this Muslim homeland, we can then undertake Dawah, showing, by our practical example, what Islam actually is.

In this venture, our practical everyday example, our guide to daily life, should and must be the example of the Prophet (salla Allahu 'alayhi wa sallam) and the example of Al-Khulafa-ur Rashidun.

To establish this example - this living testimony to the truth and nobility of Islam - we do not need large industries or large cities bustling with commercial activity. We need a real community bound together by the Way of Life that is Al-Islam; we need our noble, civilized idealism to live through our own personal deeds. Above all, we need a purity of intention, a remembrance (dhikr) of Allah (tabarak wa'tala) and a desire for Jihad - a striving for the cause of Islam.

In brief, we need to live as the early Muslims lived - simply, with real sincerity, and living examples of our Way of Life, of Islam itself. This, perhaps, is the easy part - if we really believe, if we really do strive for taqwa. We may find it hard now, because we do not live in a real, independent Muslim community - most of us live either among other Muslims in some Western-dominated country, surrounded by the influence of Western culture, or we live in what once were Islamic countries where the majority profess to be Muslim but where our ideals, our Way of Life, are no longer practiced by a large part of this majority because they have forgotten, or forget, to remember Allah (tabarak wa'tala) in every moment of their lives.

Corrupted by the West

The stark truth is that many of us have allowed ourselves to be corrupted by Western materialism, by the Western idea of 'progress', and the supposed benefits this materialism and such so-called 'progress' bring - so much so that we have forgotten what is fundamentally important about life: Islamic values and the simple Islamic way of living. What some of us seem to have forgotten is the very purpose of our lives, here on Earth.

"He [Allah] created life and death that He might put you to the test and find out which of you acquitted himself best." [Sura 67: 1-2 (Interpretation of meaning)]

"The life of this world is nothing - only play and amusement. What is best is the dwelling in the Life-to-Come - for those who are pious." [Sura 6:32 (Interpretation of Meaning)]

"Renounce the world, and Allah will love you. Renounce what people possess, and the people will love you." (Hadith, related by Ibn Majah)

"Of those devoted to Me the one I favour most is the believer who is of meagre means and much given to

prayer, who has been particular in his worship of his Rabb and has obeyed Him inwardly, who has remained unnoticed among the people and not pointed out, and whose sustenance was just sufficient to provide for him yet he bore this patiently." (Hadith, related by at-Tirmidhi and Ahmad ibn Hanbal)

Having forgotten the real purpose of our lives - or often forgetting this purpose in the course of our everyday lives - so it is that we desire and have desired a 'modern State'; some kind of modern society with the luxury, the wealth, the material goods, the plenty, that capitalism, usury and technology has brought to the West.

Of course, this new quest to *initially* return to the simple, pure, Islamic way will be seen by many Muslims as naively idealistic, or impractical in this "modern age". And I admit this is true. But that is the very point - the very essence of the argument, just as the objections to such a quest reveal the contamination of the West. For the very essence of the argument is that Islam is idealistic, pure, just as someone with taqwa is a "naive" person when viewed through the eyes and the mind of a modern materialistic Westerner.

The truth is that we must return to fundamentals and reject everything which is worthless and unnecessary because they are un-Islamic, even if this means some personal hardship, some personal frugality, some loss of 'luxuries' and personal comfort. Thus must we firmly re-state what the essentials of the Islamic Way of Life are - and strive for these essentials, and only them.

A New Beginning

So what then, in practical terms, am I advocating? I am advocating an *initial* return to the simple, pure Islamic Way of Life as exemplified by our beloved Prophet Muhammad (salla Allahu 'alayhi wa sallam). And I am advocating this is some geographical area where those who wish can come to live together, as Muslims.

I am advocating the creation of a community which seeks to be an example for all other Muslims, and the world itself, a community where there is tolerance, justice, honour, nobility and a daily, hourly, remembrance of Allah (tabarak wa'tala) and our duty to Him.

I am advocating a rejection of everything Western and most things modern - *to start with*. From such a small beginning we can change the world, as our beloved Prophet Muhammad (salla Allahu 'alayhi wa sallam) changed the world.

Is this the path to follow? Do we reject the modern world, the West, to one day conquer what will still be "the modern world", the West, through taqwa, through living as Allah (tabarak wa'tala) has commanded us to live?

Or do we continue trying to fight the West, and the modern world the West has created, on unequal terms, letting ourselves be corrupted in the process? Do we do or plan to do what is ignoble, what is un-Islamic, and try to justify the un-Islamic things we do, because we feel we have no other option when fighting the terror, the injustice, the un-Godliness of the West?

Or do we undertake the Jihad that is creating a new community (or communities) wherever we can, the Jihad which is restraining our passion for immediate results and immediate worldly power, and the Jihad which is setting an example for others to follow, generation after generation, until we by sheer conviction, by sheer force of example, by sheer purity and taqwa, conquer our enemies?

In the increasing ethnic violence, chaos and selfish materialism of this modern world, those with good hearts are crying out for answers: for a pure example to follow - for a real guide to what is important and how they should live their lives. It is our duty, as Muslims, to guide them and guide them as we have been instructed to:

"Invite others to the Way of your Rabb with wisdom, and beautiful preaching, and argue with them in a way which is better (than their way)." [Sura 16:125 (Interpretation of meaning)]

Of course, they may one day need to be - and undoubtedly (Insha Allah) one day will be - some physical conflict between the new community (or communities) and its neighbours, and between this community (or communities) and the enemies of Islam. And then the striving will be physical, bloody and deadly - as it was before, in the very beginning during the time of the Prophet (salla Allahu 'alayhi wa sallam).

A New Start?

Perhaps the time has come for some of us to forget what exists now, to forget how we feel the modern world should be, and instead begin again by forsaking the Satanic temptations of this modern world. The difficulties are only there to be overcome, and will be overcome if Allah (tabarak wa'tala) so wills it.

Perhaps the new community, based on pure Islam, which we need already exists in the new and still evolving Islamic society in Afghanistan, creating as this new Islamic community has been by the idealism of the Taliban. If so, then we are duty-bound to support it in every way we can, from giving financial and moral support, to moving there to live, if possible, and then if necessary undertake Jihad in physical support of the devout brothers who have fought and who do fight for the sake of Allah (tabarak wa'tala).

Perhaps, as many believe, the Taliban are a blessing to us from Allah (tabarak wa'tala) - guides to guide us back to the path of taqwa and righteousness.

All praise and all thanks are for and due to Allah (tabarak wa'tala). May Allah (tabarak wa'tala) in His Mercy forgive me for any and all errors, and may He in His Compassion guide me to a better understanding. For Allah (tabarak wa'tala) knows best.

Abdul Aziz

Ramadan 1420 AH

Nationalism, Race, Culture and Islam

All Praise and All Thanks are for Allah (Subhanahu wa Ta'ala) to whom we shall all return to be judged on The Last Day.

Since my conversion/reversion to Islam, I - because of my own past and previous political involvements - have been asked many times over the years for my views regarding nationalism, race and Islam. Is, some have enquired, Islam compatible with nationalism, and/or racial identity, while others have asked whether our own native or ancestral culture is important.

For years, I have striven to answer these questions, by asking the advice of those Muslims more learned than I, by studying the Quran and Sunnah, and by studying the works of Islamic scholars. Thus I have come to understand that, for Islam, there is only Dar al-Islam and Dar al-Kufr: the lands of Islam, and the lands of Ignorance where abide the Kafiroom. In addition, as Allah Subhanahu wa Ta'ala says:

"The most honourable of you in the sight of Allah is the one who has At-Taqua." [49:13 Interpretation of Meaning]

Muslim Identity and Culture

A Muslim - someone who submits only to Allah Subhanahu wa Ta'ala - should define themselves in relation to Allah Subhanahu wa Ta'ala and His Messenger, Muhammad (salla Allahu 'alayhi wa sallam) - that is, seeking always to do what Allah Subhanahu wa Ta'ala has commanded, and seeking always to be aware of the perfect example of the Prophet Muhammad (salla Allahu 'alayhi wa sallam):

"In the Messenger of Allah you have the perfect example to follow." [33:2 Interpretation of Meaning]

Thus, the primary distinction to be made, in Islam is between those who believe, and those who do not believe - between Haqq and Batil (Truth and Falsehood); between Ignorance and Islam; between the revealing of the truth (the Quran and Sunnah) and the concealment that is Kufr. Between the kuffar (the infidels) and those who are Muslim.

"The Prophet's hadith tell us to differ from the disbelievers. In fact, scholars have noted that to differ from the kuffar in their habits, dress, attitudes, practices, appearances, and so on is one of the most important parts of the Prophet's message." Sheikh Ahmad al-Ghumari: "Al-Istinfar li-ghazw al-tashabbuh bi l-kuffaar"

For a Muslim, all Muslims are their brothers and sisters - they are not judged, or categorized, according to any other criteria, such as "race". Indeed, it is perhaps true to say that there is a specific Islamic culture: a Muslim identity, created by the revealing which is the Quran and Sunnah, and manifest in Adhab Al-Islam: in the customs, the ways, the manners of Muslims. For Muslims are enjoined to behave and live in certain ways; to follow the perfect example of the Prophet Muhammad (salla Allahu 'alayhi wa sallam).

Thus, we strive to follow the advice, the wisdom, contained in Ahadith such as the following:

"It was narrated on the authority of Abu Hariara that the Prophet (salla Allahu 'alayhi wa sallam) said: Iman [faith] has over seventy branches, and modesty is a branch of Iman." (Muslim, Book1, 55)

"It was narrated on the authority of Abu Hariara that the Prophet (salla Allahu 'alayhi wa sallam) said: "He who believes in Allah and the Last Day should either speak honourably or be silent. He who believes in Allah and the Last Day should be noble toward his neighbour, and he who believes in Allah and the Last Day should be a good host to his guests." (Muslim Book 1, 75)

Narrated by Abdullah bin 'Umar - Once, the Prophet of Islam (salla Allahu 'alayhi wa sallam) passed by one of the Ansar who was admonishing a man on account of his shyness. But the Prophet (salla Allahu 'alayhi wa sallam) said: "Let him be, for shyness is part of Iman." (Bukhari, Book 2, 23)

'Aayeshah (Radiyah Allahu 'Anha) reports, that: "It was not the nature of Rasulullah (salla Allahu 'alayhi wa sallam) to talk indecently, nor did he engage himself in the use of obscene language. Nor did he shout and talk in the bazaars (which is against dignity). He did not avenge a bad deed with a bad one, but forgave it, and thereafter did not even mention it". Shamaa-il Tirmidhi Chapter 47, Number 5 (330).

What this means in respect of culture is that it is Islam which is our culture and which defines us, and it is the Quran, the Sunnah, and Shari'ah which defines our culture, which are our culture: from them we derive all we need, in terms of how we live, how we behave, in public and in private, what is lawful and prohibited, and how our communities should be. We belong to the Ummah, the community bound by submission to Allah Subhanahu wa Ta'ala and Allah Subhanahu wa Ta'ala alone, and we, knowing our nature as Muslims, should strive to follow only the perfect and complete Way of Al-Islam. Anything else is surely a moving-away from the Right Path which Allah Subhanahu wa Ta'ala in His Mercy and Compassion has bestowed upon us.

"This Book which We have revealed is a Blessing - therefore follow it and be honourable so that you may receive mercy." [6:155 Interpretation of Meaning]

"The genesis of truth is Allah alone, so do not be among those who do not believe." [3:60 Interpretation of Meaning]

"Correct guidance is the guidance of Allah." [3:73 Interpretation of meaning]

"And We have sent you (Muhammad) only as a mercy for the Alamin." [21:107 Interpretation of Meaning]

"Be loyal and do your duty to Allah; fear Him and always speak with honour. He will direct you to do honourable deeds and will forgive your mis-deeds. And whosoever obeys Allah and His Messenger will achieve the greatest achievement of all." [33:70-71]

Nationalism and Racialism are 'Asabiyyah

Expressed simply, for Muslims nationalism is 'asabiyyah. 'Asabiyyah is a loyalty to, or a feeling of kinship with and a belonging to, some group, or grouping, distinguished as that grouping is by some criteria established by some person, or idea, or non-Islamic way. 'Asabiyyah is a dividing or division of people according to limits, or boundaries, or standards which are not Islamic. Why are they not Islamic? Because these limits, boundaries or standards do not derive from Allah Subhanahu wa Ta'ala but instead belong to Jahilliyah, the Ages of Ignorance. In addition, 'asabiyyah demands or implies two things: first, obedience and loyalty to other than Allah Subhanahu wa Ta'ala and such loyalty obedience is at best ignorance, and at worst a setting up of some idea, or ideal, or way, or loyalty, or group to compete with Allah Subhanahu wa Ta'ala; second, 'asabiyyah demands or implies judging others and ourselves by other than what Allah Subhanahu wa Ta'ala has revealed:

"And whosoever does not judge by what Allâh has revealed, such are the Kâfiroon." [5:44 Interpretation of meaning]

As Muslims, our standards are Quran and Sunnah, and these alone. Our examples are Muslim ones - that is, those who strive to adhere to the Quran and Sunnah, and who strive to follow the noble, the honourable example of the Prophet Muhammad (salla Allahu 'alayhi wa sallam).

In nationalism, a person is judged by their nationality, or their "race" (their outward appearance) and is supposed to give allegiance to their "nation" and its leaders, government (or rulers) and representatives, to obey or abide by the human-made and thus fallible laws made by such people and such national Institutions. In addition, such nationalism - and the racialism which often underlies it - is often said to define a person's identity and a person is mostly expected to feel some sense of pride in belonging to such a group, and to desire to defend it.

"It is known by necessity in the Deen of the Muslims and by the agreement of all the Muslims that whoever follows a Shari'ah other than the Shari'ah of Muhammad (salla Allahu 'alayhi wa sallam) then he is a Kaffir and it is like the Kufr of the one who believes in some of the Book and disbelieves in some of the Book." Sheikh ul-Islam Ibn Taimiyyah: Al-Fataawaa, Vol. 28/524

In truth, 'asabiyyah divides Muslims, and takes them away from that simple submission to Allah Subhanahu wa Ta'ala which is Islam. In Islam, loyalty - the essence of Shahadah - is only to Allah Subhanahu wa Ta'ala, and His Messenger (salla Allahu 'alayhi wa sallam) and those, such as an Ameer or Khalifah, who are Muslim and who follow only the guidance of Quran, Sunnah and Shari'ah. Any other following, or loyalty (bay'ah), or adherence, is not Islamic: rather, it is a negation of one's Islam.

It is narrated by Abu Dawud that the Messenger of Allah (salla Allahu 'alayhi wa sallam) said, "He is not one of us who calls for 'asabiyyah, or who fights for 'asabiyyah or who dies for 'asabiyyah." (Hadith 4456)

"Do not be like those who were divided and who differed after those clear Signs were given to them." [3:105 Interpretation of Meaning]

"Do not follow anyone except he who adheres to your Way of Life." [3:73 Interpretation of Meaning]

"Because obedience is a form of worship, it is not allowed to obey anyone unless it conforms with obedience to Allah and His Messenger (salla Allahu 'alayhi wa sallam)." Sheikh Muhammad Abdul-Wahhaab "Kitaab At-Tawheed"

Narrated By Abu Hurayrah: The Prophet (salla Allahu 'alayhi wa sallam) said: "Allah, Tabarak wa'tala, has removed from you the pride of Jahilliyah and its boasting about ancestors. A person can be either an honourable believer or an ignoble sinner. You are sons of Adam, and Adam came from dust. Let the people cease to boast about their kin and kin-folk." Abu Dawud, Book 36, 5097

Furthermore, those who uphold nationalism, and/or such things as race, set themselves and their ways up as a Taghut. That is, they exceed the proper, honourable, limits, the bounds, set by Allah Subhanahu wa Ta'ala - they follow where these ways of Ignorance lead them, and expect obedience and conformity to these ways.

"The one who judges without referring to the Quran is a taghut." Sheikh ul-Islam Ibn Taimiyyah: Majmo' al-Fataawaa, Part 28, 201.

"(A taghut is) every one who exceeds exceeded their limits (whether they are) worshipped, followed or obeyed. So, the taghut of any people is the one, or the thing, who or what they make as a judge besides Allah and His Prophet, or who or which they worship, ignoring Allah, or who or which they follow without taking any consideration of Allah, or who or which they obey in a matter where they do not know whether it is in obedience to Allah". Ibn al-Qayyim: E'lam Al- Muwaaqi'een, Part 1, 50.

"Those who believe, fight in the Cause of Allah, and those who disbelieve, fight in the cause of Taghut. So therefore fight against those friends of Shaitaan." [4: 76 Interpretation of Meaning.]

We have been created by Allah that we might be tested, and earn the right to enter Paradise. He created us that we might know, discover, and find, His Signs on this Earth and in the Cosmos: through these Signs we will come to know ourselves, our Rabb, and our own Muslim nature.

"Among His Signs are the creation of the heavens and this Earth and the living beings He has scattered through both of them." [42:29 Interpretation of Meaning]

"This present life is only like water which We send down from the clouds so that the luxuriant herbage sustaining man and beast may grow; until when the Earth puts on its lovely garment and becomes adorned, and its people believe that they are its masters - down then comes Our scourge upon it by night or in broad day, laying it waste as though it had not blossomed yesterday. Thus We make plain our Signs to thoughtful men." [10: 24-25 (Interpretation of meaning)]

Allah Subhanahu wa Ta'ala says: "We made you into diverse peoples and diverse cultures that you may discover one another." [49:13 Interpretation of Meaning] Allah Subhanahu wa Ta'ala divided us initially into these groups not so

we could ally ourselves with them to the exclusion of Islam, but so we might understand them as among His Signs - and so go beyond them to the simple submission of Islam, becoming one Ummah. For He also says in that Ayat: "The most honourable of you in the sight of Allah is the one who has At-Taqla." That is - the one who submits wholly, without reservation, to Allah Subhanahu wa Ta'ala alone; who follows the perfect example of the Prophet Muhammad (salla Allahu 'alayhi wa sallam); who avoids imitating the kuffar in thought, deed, appearance, behaviour and manner; and who understands nationalism and all forms of racialism - all things which divide the Ummah - as 'asabiyyah: as belonging to Jahilliyyah, the Ages of Ignorance and thus a sign of the kuffar.

May Allah (Subhanahu wa Ta'ala) protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path.

Allah (Subhanahu wa Ta'ala) knows best.

Abdul-Aziz ibn Myatt
28 Jumaadi Al-Thaani 1425

Allahu Akbar!

How many Muslims have the kuffar killed in the last two years, in Palestine, in Afghanistan, in Iraq and elsewhere? Tens of thousands? Twenty thousand - or more? Even now the kuffar are plotting to gain control of another land where Muslims live: Sudan. The war by the kuffar against Islam goes on.

But the kuffar should know that no matter how many Muslims they kill, imprison, humiliate, torture or corrupt to the materialistic, hedonistic, kaffir ways of the West, they will always be some Muslims who will resist them and their kaffir ways: resist with force of arms; resist with words; resist in their hearts; resist with du'a to Allah Subhanahu wa Ta'ala.

"Let those who would trade the life of this world for the life Hereafter fight in the Cause of Allah. And those who do fight in the Cause of Allah - whether they be killed or are victorious - will have bestowed on them, by Us, a great reward." [4: 74 Interpretation of Meaning.]

"There is nothing more beloved to Allah than two drops or two marks. The teardrop that falls because of (love and) fear of Allah, and the drop of blood shed in the Path of Allah. And as for the marks, then a mark in the Path of Allah, and a mark in an obligation from the obligations to Allah". (Hasan, reported by at-Tirmidhi)

The kuffar should now that they cannot kill the spirit of Jihad which lives within us, which will always live within us so long as we Muslims submit only to Allah Subhanahu wa Ta'ala and follow the Quran and Sunnah and these alone. For we have been promised victory by Allah Subhanahu wa Ta'ala, and the words of Allah Subhanahu wa Ta'ala - the perfect example of the Prophet Muhammad (salla Allahu 'alayhi wa sallam) - live within our hearts, live within our very being.

We will never bow down to the kuffar and their ways, and will strive, InshaAllah, for however long it takes to undermine, subvert, attack, and destroy the kuffar and their ways until we are victorious and Islam is triumphant in this world.

Abdullah ibn Umar (RA) narrated that the Prophet Muhammad (Sallallahu Alaihi Wa sallam) said:

"I have been ordered to begin the fighting against the unbelievers - a fight which will last until they testify that there is no god save Allah, that Muhammad is His Messenger and Prophet, and establish Salat and pay Zakat." [Bukhari and Muslim].

"You will not find any people who believe in Allah and the Last Day, making friendship with and loving those who oppose Allah and His Messenger (salla Allahu 'alayhi wa sallam), even if they are their fathers or their sons or their kin-folk..." [58:22 Interpretation of Meaning]

The kuffar should know that even if they kill us, we will have won - for then, InshaAllah, we have attained the

ultimate goal of Jannah.

"Anyone who truly submits [to Allah] who dies and has been bestowed good from Allah, does not wish to return to the World, even if he is given the World and what it contains; except a Shaheed, due to what he sees from the virtues of Martyrdom. So he wishes to return to the World in order to be killed again." [al-Bukhari and Muslim]

"Thus they who persecute believing men and believing women and who do not repent will have the doom of hell, and the doom of burning. And they who believe and do what has been commanded, will be in those Gardens underneath which rivers flow. That is the greatest achievement of all." [85: 7-11 Interpretation of Meaning]

"The life of this world is nothing - only play and amusement. What is best is the dwelling in the Life-to-Come - for those who possess Taqwa." [6:32 Interpretation of Meaning]

The kuffar should know that they cannot destroy our organizations, like Hamas, however many Muslims and leaders they kill or imprison or torture. For the spirit of, the enthusiasm for, resistance to the kuffar and their ways and their oppression and injustice lives within us: it is part of Islam, and they will always InshaAllah be young men and young women ready to sacrifice their lives in this world for the sake of Islam, for the sake of Jannah, for this sacrifice, this martyrdom, is central to Islam. Though the kuffar may seem to destroy such an organization, it will arise again, perhaps with another name, to challenge them and their dishonourable oppression and materialistic ways.

We Muslims, if we are true to the Message of Islam, are inspired - have always been inspired - by stories of Jihad, by stories of Shuhadaah. The first battles of Islam are as alive to us, today, as they were a thousand years ago. For the Kuffar have not realized that we are inspired by Allah Subhanahu wa Ta'ala, Whose words endure, and by our beloved Prophet Muhammad (salla Allahu 'alayhi wa sallam) whose example endures, while the kuffar are inspired by temporary, causal, material things, which but briefly flourish, and the assuredly decline and die.

As I have written before:

"While to many it seems that the infidel forces have achieved a triumph in their battles against the true believers in Afghanistan, this is not so. For the victory of the infidels and their apostate allies is only a temporary, geographical, worldly one: that of a few battles in a very long world-wide war. The real truth is that there has been a victory for the true believers, many of whom, Insha'Allah, have through martyrdom obtained the ultimate victory which is entering Paradise.

So, while the infidels and their apostate allies may cheer their temporary success - which Allah (SWT) has allowed them, perhaps as test for this Ummah - the true believers are the real victors in this war, which in truth has only just begun.

For this war is not only or even mainly about temporary, worldly gains, achieved through military force. It is about the meaning, the purpose of Islam itself: about the Right Path, about distinguishing between Imaan and Kufr, and about that ultimate victory, which is us, as individuals, attaining Paradise.

What for a Muslim is victory, or defeat? Victory is being guided to and along the Right Path, and following this Path to the final victory which is Paradise. Defeat is being led astray, by others or by one's own animal nature, and following the wrong path which leads only to eternal damnation.

Thus, the infidels and their apostate allies see and understand only a temporary, worldly, victory, as they strive only on the basis of worldly things. They measure their final success by the deaths, injury and destruction they cause; by the Muslims they capture, torture and imprison; by the land they capture and maintain through military

force or blackmail or bribery or oppression.

But the Muslims - the true believers - see the greater picture, the wider perspective beyond this temporal world." (*Why Sheikh Osama bin Laden Has Won*)

We Muslims are what the kuffar fear the most - an enemy who endures; an enemy who refuses to submit to them and their bullying, ignorant, dishonourable, ways. An enemy who has purity, truth, honour and nobility living in our hearts, in our lives, in our communities, which is why of course they fear us, and have tried so hard to humiliate us and are trying so hard to subvert Islam, to make it conform to their materialistic, decadent, ignoble kaffir ways. It is this fear that lies at the heart of the treatment of Muslims by the kuffar in places like Abu-Gharib and Guantanamo Bay.

But the truth is we Muslims will endure, century upon century, thousand year upon thousand year, while the oppression, the tyranny, the killings, the profane ways of the kuffar will come, and go. For them, they will only be the loss of Jannah; for us - if we strive through Jihad, and taqwa, if we submit only to Allah Subhanahu wa Ta'ala - there will be InshAllah the triumph of Jannah.

How many tens of thousands of people, in the West, have converted to Islam in the last few years - despite all the propaganda of the kuffar? How many have converted - despite the oppression of the kuffar, despite the injustice and hypocrisy and lies of the kuffar? Have many, in the West, have rejected the ways of the kuffar in favour of the perfect, noble way of Al-Islam?

In truth, the kuffar are afraid. They are weak, in terms of character; while we are strong, and we have only to return to the pure simplicity of Quran and Sunnah, and these alone, to triumph in this life and the next.

"This is My path which is straight, true. Therefore follow it, and do not follow other paths all of which will lead you astray you from this, His Way." [6:153 Interpretation of Meaning]

"In truth, Islamic history is not written except with the blood of the Shuhadaa', except with the stories of the Shuhadaa' and except with the examples of the Shuhadaa'." Sheikh Abdullah Azzam (shaheed)

May Allah (Subhanahu wa Ta'ala) protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path.

Allah (Subhanahu wa Ta'ala) knows best.

Abdul-Aziz

25 Jumaad Al-Thaani 1425

Islam and the Western Myth of Human Rights Or Why I Support the Taliban

In The Name of Allah, The Compassionate, The Merciful

What is Islam?

Correctly understood, Islam is a revelation concerning both the true nature of Reality, and the meaning and purpose of our lives, here on this planet which we call Earth.

Reality, according to Islam, is Tawhid: the infinite, eternal, Unity which is Allah, Who is the Creator, the Sustainer, of all being, of all that exists, has existed or will exist. Thus, we, as living beings, are a creation of Allah, and to understand reality is to understand and accept our relationship to our Creator.

According to Islam, Nature, the cosmos - all beings, whether living, or inert, inorganic matter - are Signs of Allah, and one of the purposes of our life, as human beings gifted with reason, is to seek to discover, know and understand these Signs, for by doing this we will come to understand Tawhid: how all beings derive from The One, depend upon The One, and change only in accordance with the Will of Allah.

Tawhid makes us aware of how we not only depend on Allah for all things, but also that it is for Allah alone to determine our duties, our responsibilities, our goals, our way of life. For we are but finite fallible beings, whose knowledge and understanding can never be complete or totally correct. Thus, we must rely on Allah, with this reliance being the essence of our very being: a manifestation of our true nature, as human beings.

That is, our natural state of being - that which expresses our purpose, our nature, that which is the meaning of our being - is to acknowledge and accept our reliance upon our Creator. Islam names this reliance "submission to the Will of Allah" and a Muslim is someone who submits to the Will of Allah.

But on what do we rely? That is, how do we know the Will of Allah? Because of the revelation which Allah has bestowed on us. That is, we rely on the perfect, the complete, way of life which is Al-Islam, which we know through Risala (prophethood - or, rather, the Prophets) and which we have in perfect form thanks to the Prophet Muhammad, who, through the revelation of the noble *Quran*, and in his teachings and example (the *Sunnah*) gave us the complete, the perfect guides we need in order to know, understand and make real, in our lives and on this Earth, the Will of Allah.

Thus, if we wish to know how to conduct ourselves, if we wish to know what is right, what is wrong, and if we wish to know how our communities, our societies, should be run and governed, we will find the answers, the guidance we need, in the *Quran* and the *Sunnah*, for since - as Allah says in the *Quran* - Islam as revealed is perfect and complete, there is nothing left out, nothing yet to be discovered, nothing withheld. There will be, for us, no more Prophets, no more divine Messengers, for Muhammad was the Last Prophet of Allah: Katam-al-Nabiyyin.

Hence, we know that the perfect, the Islamic, way of living for us is the one governed according to the laws which Allah has revealed to us, laws which are manifest in the Shari'ah. Shari'ah (meaning "the right Way of Living") is our Way to Allah for it is our guide, as Muslims, to the perfect and right Way of Life which is Al-Islam, determining what is lawful and what is unlawful, both in private, and in public (that is, in society).

This Islamic way of living is manifest in the Khilafah, as made real by Muhammad in Medinah and by Al-Khulafa'Ar-Rashidun, the Rightly Guided Caliphs.

Kufr, Jahiliyya, and Infidels:

According to Islam, rights belong to Allah alone. It is Allah who sets the limits; Allah who determines what is right, and just, what is wrong and unjust. Allah has determined that the right, the correct, the most just, society for us to live in is one governed according to Shari'ah: that is, according to Islamic law, where what is lawful is what the Shari'ah establishes is lawful, and what is unlawful, and "criminal", is what the Shari'ah establishes as unlawful and "criminal".

Thus, our guidance, our judgement, about what is right or wrong - about what is necessary, correct, and just - is determined and must be determined by Islamic criteria and Islamic criteria only. We must judge every individual, every community, every ruler, every society, every law, according to Islamic criteria: that is, by reference to the Quran, the Sunnah, the Shari'ah.

Since, in Islam, there are only Allah-given duties and responsibilities, it is correct to say that the very concept of "human rights" is alien to Islam, and indeed an expression, a manifestation, of the ways of the kuffar, the Unbelievers: those who do not accept the Will of Allah, as manifest in the Quran, the Sunnah, the Shari'ah.

Thus it is totally wrong, wholly incorrect, to talk about Islam, when implemented in an Islamic society, granting human beings "human rights" or even giving them "rights". What Islam does - or should do via an Islamic society, the Khilafah - is determine the correct limits of personal behaviour, both private and public. To live according to these limits, is to live according to the Will of Allah: that is, as we should live. To transgress these limits, for whatever reason, is to either actively defy the Will of Allah, or to live in Ignorance, as animals live.

Islam is the opposite of Ignorance (Jahiliyya), for Islam was revealed in order to remove Jahiliyya. Jahiliyya is everything that keeps us from a true understanding of our own Muslim nature, and as such Jahiliyya includes the submission, either willfully or through lack of knowledge, to human-derived concepts, ideas, laws and edicts, all of which, being fallible and imperfect, serve only to distance us from Tawhid, from the true nature of Reality and thus from our own purpose in this life.

Jahiliyya is thus a concealment: that is, Kufr. Kufr essentially is a projection of our own abstract, fallible, ideas and concepts onto Reality itself: that is, interpreting Reality in terms of these human-derived abstract ideas, theories and forms, and assuming that such ideas, theories, concepts and forms actually *are* Reality.

Infidels (kaffiruun) are those who by their deeds (such as fighting against Muslims) actively defy the Will of Allah, and while these infidels may sometimes seem to others to succeed in their aims, their oppression, their injustice, they will be held accountable on The Last Day for their transgressions, and will be judged, and sentenced, for their intentions, for what they have done, or failed to do. That is, they cannot and will not escape the Justice of Allah, the final day of reckoning.

The Myth of Human Rights:

The truth, the reality, which Islam reveals is that we do not possess any inalienable human rights; we possess only a Muslim nature, which we can: (a) discover, know, and accept, or (b) which we can remain in ignorance of, or (c) which we can defy. Our Muslim nature guides us to submit to Allah.

We can discover, know and accept our true, Muslim, nature through discovering and knowing Islam and through the willing submission of being a Muslim: that is, through doing what is halal, and avoiding what is haram; through enjoining what is good, and striving (through Jihaad) to overturn or remove what is bad, in ourselves, in others, and in society itself.

Thus, as Muslims, we have certain duties and responsibilities: to ourselves, our family, our community, our society, to all life, and to our Creator, Allah. To live in an Islamic way, in a Khilafah, is to know, understand, accept and discharge these duties and responsibilities, since a Khilafah by its very Muslim nature outlines and manifests in practical ways and in detail the terms of these duties and responsibilities. We do not need anything more, or anything less, than this.

What has been called "human rights" are modern untrue myths: expressions, manifestations, of the profoundest Ignorance and the profoundest arrogance, for the basis of such concepts as these is the belief that human-derived laws, edicts, rulers, governments and organizations can somehow "give" us these rights, or embody them, or protect them, and furthermore that we have some kind of "duty" to "obey" such laws, such edicts, such rulers, such governments, and such organizations. This, in essence as well as in practice, amounts to kufr: to insolence, to overstepping the bounds which Allah has set for us. It is a profound denial of both our

Muslim nature and the truth of Tawhid. For a Muslim, it is Shirk.

Thus, to judge an Islamic society by abstract ideas such as "human rights" or "democracy" is to use the wrong criteria, the wrong standard of judgement, and the acceptance of such ideas, such standards, such norms, by Muslims is an imitation of the kuffar, which is expressly forbidden in Islam since it is a denial of our Muslim nature: a submission to Jahiliyya, a concealment of the true nature of Reality, a turning away from the truth of Tawhid.

For there is only Islam, or Ignorance. There is only the striving to implement Islam in a practical way through the creation of Islamic societies and the Khilafah, or there is submission to the ways of Ignorance. This is the simple truth about Islam which we Muslims must know, accept and act upon, just as we must know, accept and act upon the truth that today the infidels and the unbelievers are striving hard to distance us from our Muslim nature, and the truth of Tawhid: that is, striving to undermine Islam itself so that their kuffar ways, manifest in their kuffar societies, can triumph.

To counter these infidels and unbelievers - to fight for Islam - we must actively distance ourselves from the ways, the ideas, the values, the standards, of the kuffar, just as we must adhere only to our own Islamic ways, principles, and standards, and judge everything according to these.

Those who do not judge by what Allah has revealed are the disbelievers (Kafirun 5:44. Interpretation of meaning)

Allah knows best.

Abdul-Aziz Ibn Myatt

In the Name of Allah, The Compassionate, The Merciful



The Mistakes of Arrogance

"And what is wrong with you that you do not fight in the Cause of Allaah, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this place whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help.

"Those who believe, fight in the Cause of Allaah, and those who disbelieve, fight in the cause of Taghut (Shaitaan). So fight against the friends and allies of Shaitaan. " [4: 75-76. Interpretation of Meaning.]

America has gravely miscalculated.

No matter how many Mosques and Madrassahs in Muslim countries are closed by the apostate allies of the American infidels, no matter how many Muslims and Mujahideen are arrested and imprisoned in the hypocritical and mis-named war on "terrorism", there will be - Insha'Allah - no forgetting the humiliation the Americans have inflicted upon the Mujahideen they have detained, just as we shall not, Insha'Allah, forget the lies, the hypocrisy, the arrogance, the dishonour of the Americans as they slaughtered thousands of Muslims in Afghanistan with their weapons of mass destruction.

No matter how much propaganda the Americans and the Western Media spew forth, no matter how much the Americans may spend bribing apostate governments and making allies with hypocritical Muslims, no matter how many Kufr laws are passed, there will be - Insha'Allah - no stopping the Islamic awakening and revival: an awakening and revival which makes a clear distinction between Haqq and Batil, which rejects imitation of the Kufr in thought, word, deed and ideas, which seeks to establish an Islamic community governed only according to Shari'ah, and whose followers submit only to Allah (SWT).

For the truth of these times of ordeal and crises for the Ummah is that in their haughty arrogance the Americans have "overstepped the mark": they have become more and more insolent and - trumpeting their military and economic superiority over other countries - have set themselves up as rivals to Allah (SWT), seeking to get Muslims to submit to them and their laws, and believing as they do in their pride and insolence that they and they alone have the supreme right to judge, to make laws, to decide what is right and what is wrong.

But this arrogance, this pride, this insolence, will not - Insha'Allah - be forgotten by us for assuredly Almighty Allah (SWT) will humble them as he humbled others before them, just as Almighty Allah (SWT) will punish them as He has punished others who believed themselves invincible and who also sought to humiliate, subjugate and destroy the true Believers.

The humiliation the arrogant Americans have inflicted upon the noble Mujahideen - forcibly shaving off their beards in defiance of the Sunnah of our beloved prophet (salla Allahu 'alayhi wa sallam), forcibly injecting them with drugs, forcing them to bow their heads and remove all their clothes, shackling them and keeping them in cages - this

humiliation of such noble Muslims will mark the beginning of the downfall of America.

For already - in Africa, in Arabia, in Afghanistan, in Pakistan, in Asia, in Europe and elsewhere - Muslims alone or gathering together in groups, offer Du'a to Almighty Allah (SWT) to ask that Allah (SWT) aid the Mujahideen, strengthen the Emaan of the Muslims, and humble America:

Allahumma! Forgive us, and forgive all the true Believers, men and women, and all Muslims, men and women, and make them all as brothers and sisters to each other. End our disputes, and aid us against our enemies.

Curse the infidels who oppress the Muslims and who prevent them from following Your path.

Allahumma! Create disputes and difference between the infidels and make them lose heart, and punish them with that torment which You will use against those who disobey You.

Allahumma! We seek Your help against them and seek Your protection from their ignoble deeds.

Allahumma! We leave You to judge the Jews and the Christians, just as we know You are the final judge of all disbelievers.

Allahumma! Destroy our enemies: those who oppose our Way of Life.

Allahumma! Help and assist the Mujahideen. Help and protect them as a powerful leader would help and protect them. Make their aim true so that they hit their targets, and provide them with strength.

So our determination grows, day after day, just as more and more Muslims - especially among our youth - ardently desire to undertake Jihad in defence of Muslims lands, in defence of our brothers, in defence of our noble Way of Life, and in the hope, Insha'Allah, of defeating the arrogant, insolent infidels.

It is reported that the Holy Prophet (salla Allahu 'alayhi wa sallam) said:

"Whoever did not go out for Jihad, nor help equip a Mujahid, nor look after a Mujahid's family whilst he is away, then Allah will smite him with a sudden calamity before the Day of Judgement." [On the authority of Abu Umamah, related by Abu Dawud]

Allah (SWT) knows best.

Abdul Aziz
12 Zul al-Qi`dah 1422

Islam and Western Industrialization

By David Myatt

In the Name of Allah, The Compassionate, The Merciful...

Understanding Islam:

Islam, correctly understood, is a way to both inner and outer peace; peace for the individual, and peace for society. The Quran asserts, "In truth, through the remembrance of Allah the heart find rest" (13:28, Interpretation of Meaning).

A Muslim is a person who, through reason, accepts their place in the cosmic scheme of things: a person who, having pursued knowledge and reflected upon it, knows and understands how they themselves relate to all living things, all being, and to the creator of those living beings, and all that exists, has existed or will exist. It is this understanding, this realization, of the interdependence of all life, all being, which forms the essence of the Islamic way of life.

Many enlightened non-Muslims also understand this:

Islam - like Buddhism and Hinduism - refuses to separate man and nature, religion and science, mind and matter, and has preserved a metaphysical and unified view of ourselves and the world around us.

Western civilisation has become increasingly acquisitive and exploitive in defiance of our environmental responsibilities. This crucial sense of oneness and trusteeship of the vital sacramental and spiritual character of the world about us is surely something important we can relearn from Islam. (Speech by The Prince of Wales, at the Sheldonian Theatre, Oxford 27 October 1993 CE)

The Muslim is the one who worships Allah through knowledge and because of love for Him, not in hope of reward or fear of punishment. The Muslim loves Allah, and seeks to do what Allah has willed because the Muslim accepts that this is the very meaning, the very purpose of their lives. This is a real surrender to the will of Allah and is, in fact, a moving-away-from the primitive state of being which exists when an individual is in thrall to their feelings, their desires, their passions.

Islam is a means whereby individuals can rise above this primitive state of being by using their will to restrain themselves. The Quran - the Holy Book of Islam - is "a Guide for those who can restrain themselves..." (Sura 2: 4, Interpretation of Meaning) and there are many recorded sayings by the Prophet Muhammad regarding restraint.

The free surrender, deriving from reason and love, and the conscious following of the perfect example of Muhammad, is the quintessence of Islam:

"Some people submit to Allah out of desire for reward: that, surely, is the submission of traders. Other people submit to Allah out of fear, and that, surely, is the submission of slaves. Yet another group submit to Allah out of gratefulness, and this, most certainly, is the submission of free human beings." (Nahjul Balagha, Saying 237)

To create a peaceful, human, reasoned, society all that is needed is correct guidance and a community of Muslims who truly surrender themselves to Allah because they consciously understand and accept such an obeying of Allah's will as the meaning, the purpose, of their life on this Earth. That is, the individuals of such a community remember Allah, and consciously accept their own purpose, every day of their lives, a remembrance made real through daily prayer, through enjoining good deeds and striving to

discourage bad deeds.

Thus, the essence, the foundation, of any and every Islamic society is this obeying of Allah's will, manifest in the society through the Shari'ah and through the guidance of honourable, learned, Islamic scholars. Such a society is thus a reflection, a manifestation, of Allah's will on this planet which is our temporary and mortal home: a means, a path, a guide, to Allah and thus to Paradise. This means, this guidance, is far more important than material prosperity, than property. It is recorded that the Prophet of Islam said:

My foremost anxiety is not the incursion of material hardship among my community; that about which I am most anxious for them is dishonourable thinking. That which a lack of reason will bring my community is much worse than that which a lack of material goods will bring them.

Understanding the West:

In Islam, there is the reality of we human beings as Vicegerents of Allah, as guardians of this Earth, who have been given a sacred trust. Islam outlines the terms of this trust, and to be a Muslim is to accept our duties and obligations: to ourselves, to other Muslims, to other human beings, to all life, and to our Creator, Allah.

In complete contrast, Western society is dominated by materialism, by economics, based as Western society is on the quest for, and accumulation of, material possessions, wealth, and material comfort. The foundation of modern Western society is the happiness, in this life, of the individual, or at least the happiness of the greatest number, and the twin ideas that we human beings are or can be the masters of our own fate, and that we are or can be the masters of Nature, of this world, which is ours to use and exploit as we wish.

The materialism of the West is based upon capitalism which itself relies upon usury, the goal of profit, and the idea of a continuing "progress" with the consequent "development", innovation and change. Implicit in such capitalist change and development is exploitation, of both the natural world and of people.

The story of one person will express, and serve to illustrate, the ethos, the spirit, the essence, the attitude, of the West. This is the Spanish Conquistador, Pizarro who, through ruthlessness and deceit, began the Spanish ("Western") conquest and exploitation of South America in the sixteenth century of the Christian era and who was driven by a lust for gold, for wealth. His treatment of, and attitude toward, the native Indians of South America is as instructive as it is indicative of the attitude which formed the basis for the colonialism of the nations of the West: he regarded them as inferior, as savages, who needed to be ruthlessly controlled and ruthlessly ruled, and he had no hesitation about torturing and killing them. In the same way, he regarded their land, their property, and even the people themselves, as mere possessions which he could claim "on behalf of Spain" and which he, and his Spanish King, could and indeed should exploit. So it was that for centuries Spain ruled and exploited these people and their lands.

In more recent times, the brutal colonialism of Western nations has been replaced by the exploitation of capitalism. The truth is that these multi-national capitalist companies are the heirs of Western imperialism: exploiting the resources of this planet, and exploiting its peoples, in the lust for profit, for wealth. Just as the Spanish believed that their God gave them the right to exploit, suppress and rule over other peoples and their lands, so too do modern capitalists and their companies justify their actions and policies by appealing to theories such as "social darwinism" which asserts that it is natural and indeed necessary for the strong to dominate because life is a mere struggle for dominance and only the "fittest" will - or deserve to - survive.

As a result, the world and its peoples are now increasingly being exploited by the spread of American-led consumer-capitalist commercial "culture" which seeks to find markets for capitalist goods, which seeks to persuade people, through commercial advertising and commercial blackmail of governments, to buy these goods (often through taking out loans based on usury) and which seeks to find cheaper and cheaper labour to produce these goods. One essential element of such continued exploitation is the need to produce newer, more costly, versions of products and to persuade people that they must have the latest product, the latest device, the latest "technology", the latest "fashions". In effect, a new global capitalist market has been created which uses sophisticated advertising and other means to persuade people to buy more and more material goods, year after year after year.

The Myth of Industrialization:

The exploitation of the world and its peoples by the West - through both historical colonialism and modern capitalism - has been achieved and is now being continued through the Western myth of industrialization.

The basis of this myth is that all nations, all societies, must continually change and that such change is, in itself, "good" for it prepares the way for, and may even create, the "ideal society" where there will be, on this Earth, peace, happiness and prosperity, all achieved by abandoning "old ideas" and the "old ways" in favour of "modernization": in favour of modern ideas, new ways, dreamt up by some "clever" human being.

In effect, the West has persuaded the world - and especially the Islamic world - that it too can achieve the wealth, the prosperity, the West has achieved if they "modernize", which means create an industrialized society.

An industrialized society means international trade, with prices set by Western financial centres and financial markets; it means funding growth and new factories and business through loans, using usury; it means setting targets and goals based upon profits. But above all, it means the notion, the idea, the belief that what is important is personal comfort, personal wealth, personal possessions: that the measure of success in life is material goods and property not bought by cash but obtained through usury, through loans from Banks, or governments, or financial institutions.

This industrialization of the West, and the world following the bad example set by the West, this commercial exploitation of the world and its peoples by capitalism, is wrong: totally against the principles of Islam

The sad fact is that the Islamic world has followed the West and sought to create industrialized nations based on the Western model. From Arabia, to Egypt, to Turkey, to Iran, the Islamic world has been radically changed with the old traditional, rural-based, almost self-sufficient societies being destroyed and replaced with "modern nations" and large cities and towns with their polluting industries, their large factories, their noise, their roads, their increasing traffic, and their urban way of life.

But this change, this industrialization, has not brought peace, harmony, social justice, true freedom or even solved the problem of poverty. It has not even done these things in the West itself, as anyone who visits a large, industrial or commercial, city in America will discover. What industrialization has done is to hide these problems, distracting people's attention from them through entertainment, sports, government sponsored propaganda events and spectacles. In many cases industrialization has added to these problems: creating more divisions within societies; making some wealthy, and many others poorer. In particular, industrialization has ravaged and is ravaging the world, so much so that if it continues we will damage this planet for ever.

In addition, the newer industrialized societies - including those in the Islamic world - are discovering some of the many social problems which such industrialization, such a breakdown of traditional rural, society brings: widespread alcohol-abuse; widespread drug-abuse; random violence; burglary; organized crime; wide-spread corruption. And, of course, more government taxes (to help pay-back "foreign loans") and more and more government laws - enforced by an ever-growing Police force - to regulate things and ensure continued "economic growth".

The World of Islam:

The Time used by the world of God - the world of Islam - is a different Time from the Time used by the world of the West and the world newly created by the West.

The Time of the West, and used by the West, is the manic Time of rapid communication, of commerce, of industry, of multi-national companies where every second can mean a profit or a loss.

This difference in Time between Islam and the West can be simply understood: the Time of Islam is the slow, almost still and always quiet Time of the desert, while the Time of the West is the rapid, noisy, never-still Time of the modern city.

Islamic Time is human, traditional: a reflection of the laws, the cycle, of Nature. Islamic Time has been given to us by God, by Allah and is manifest in our daily cycle of prayers, which follow the rising and the setting of the Sun, and in our monthly calendar, which follows the cycle of the Moon.

Western Time is abstract, inhuman, changing: a reflection of man-made ideas, man-made machines. Western Time has been created by human beings and is manifest in the large factories which work continuously, shift after shift, day after day, month after month, year after year. Western Time is manifest in the brightly lit cities at night with their constant flow of motor traffic and their constant flow of business and commerce.

Islam states quite clearly that the only criteria which matters - the only thing which distinguishes one human being from another, which gives them preference - is their virtue, their honour: their willingness to do what Allah has decreed and avoid what he has forbidden.

This is the criteria which a true Islamic government, an Islamic society, uses in all things: what matters for such a society is Islam, the submission to the will of Allah. What does not matter - or what is of only secondary importance - is wealth, material comfort, goods.

The Islamic way is to prefer - and indeed to insist upon - a society where the main daily concern is Allah: His worship, the seeking after His Signs through learning, the striving to do good deeds and refrain from bad deeds. That is, the Islamic way is to use Islamic Time, born as this Time was in the deserts of Arabia and manifest as it was in the small community created by the Messenger of Islam in Madinah.

Expressed simply and starkly, an Islamic society does not require and does not need vast industries; vast cities and urban sprawls choked by traffic transporting commercial, material, goods; it does not need large internationally owned factories or companies. It requires a much more simple way of living: a return to Islamic Time with all that this implies in terms of a non-urban society and a non-urban way of life.

To live in Islamic Time is to remember Allah: to be aware of Allah. To live in Western Time is at best to be distracted from Allah and at worst to forget Allah and His Messenger.

Muhammad Yusuf

Some Words Regarding Statements Made by Prisoners

"Whoever does not have concern for the affairs of the Muslims, is not from them." (Reported by al-Haakim (4/317), at-Tabaraanee and others.)

"Allaah will not change the condition of a people until they change themselves." [13:11 Interpretation of Meaning.]

"Whenever people abandon a part of what Allaah has commanded them with, this causes enmity and hatred to arise between them." Shaykhul-Islaam Ibn Taymiyyah (rahimahuilaah) [Majmoo Fatawa (3/421)]

"You who believe! If a rebellious bad person comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done." [49: 6. Interpretation of Meaning]

Recently, several unnamed officials of the British government - widely regarded as agents of MI6, the British Secret Service - returned from the American camp in Cuba which holds the Mujahideen illegally detained by the American infidels. [Illegally detained according to Shari'ah.]

These officials had, apparently, interviewed three Mujahideen who were regarded by the British government as British citizens, and in these interviews the Mujahideen had, allegedly, said they were being treated fairly and that they had no complaints.

Immediately, sections of the Western Media and government officials - especially in Britain - used these alleged statements to dismiss the allegations which had been made about the brutal, uncivilized, degrading conditions under which the Mujahideen were being held.

More recently still, the United States government released affidavits from its own officials regarding statements allegedly made by Mujahid Abdul Hamid (also known as John Walker Lindh) during his interrogation. These affidavits were presented to the American court which charged Abdul Hamid with so-called "terrorist offences".

Caution Regarding Statements:

All such statements, and especially alleged "confessions" - made by those detained in prisons or elsewhere - should be treated with caution. This applies even if there is no evidence suggesting that coercion or physical force or torture or drugs have been used to obtain such statements and confessions. For it is well-known that physical intimidation, psychological pressure or promises made by the authorities in return for "co-operation" have been used and are used in all penal establishments in the West and by most Police forces or government agents.

This caution is also required when detainees, and prisoners, talk to representatives of so-called "impartial" or neutral agencies or groups, such as Aid agencies. For the same kinds of threats, or promises, may have been made beforehand to the detainees and prisoners by the prison authorities.

Thus, in the case of the three Mujahideen seen by British government agents, they may have been tricked into giving statements, or they may have been offered some inducement, or may even have been told that if they did not say what the authorities wanted them to say, then "things might happen to them." Their statements may even have been doctored by the insertion of things they did not say, or the officials, or interrogators, may have "suggested" they say something, which they may have done.

The truth is that we do not know the circumstances which led to the statements, although we do know how the captured Mujahideen have been and are being humiliated, and how they have been and are being forcibly restrained, drugged, and subject to torture techniques such as sensory deprivation and disorientation.

Some years ago I came to know a brother who had recently reverted/converted to Islam. Before his reversion, he was often - in his own words - in trouble with the authorities, and spent several years in various Prisons in a certain Western country. [He has given me permission to recount his experiences, by the way - may Allah (SWT) reward him - in the hope it might help us understand the plight of the Mujahideen and particularly their alleged statements and "confessions".]

This brother knows from personal experience how the Police in Western countries offer inducements to obtain a "confession" and how they sometimes "suggest" certain things be added to a written or verbal statement. These inducements often take the form that they, the Police, will "put in a good word for them", or "see what they can do," or "we might drop those other charges against you if you co-operate." This brother also knows how things can be made quite difficult for someone in Prison if the Prison authorities want to make it difficult for them. Quite often, the mere threat of physical violence, or a longer sentence, or harassment of the person's family is sufficient, although of course, the authorities in most Western countries now try to make sure that their threats go unrecorded, unwitnessed.

For myself, therefore, I regard the statements made by the three Mujahideen - as recounted by agents of the British government - as essentially devoid of value, just as I know from reading the affidavits against Mujahid Abdul Hameed that his honesty, his co-operation with the infidel authorities, only served the infidels, who used what he said, and wrote, in order to charge him with "crimes" that are not crimes according to Shari'ah. That is, they dishonourably and without shame tricked him into incriminating himself as a result of which he will probably - unless Allah (SWT) wills otherwise - spent the rest of his life in an infidel prison for the infidel "crime" of doing his Islamic duty by undertaking the obligation of Jihad according to the command of Allah (SWT).

In addition - knowing the hypocrisy and dishonour that is rife among the infidels, proven by their treatment of the Mujahideen - I fully expect the US authorities to obtain some "confessions" from the captured Mujahideen which "implicate" Sheikh Osama bin Laden in the Jumaad Al-Thaani attacks, just as I know the infidels will try, through torture and psychological methods, to break some of the Mujahideen in an effort to get them to admit "their mistakes" and renounce Jihad, and say such things as they "regret what they have done".

Therefore, we should be very cautious about any and all such statements and "confessions" made by captured Mujahideen and others, not form any opinions on the basis of them, and in fact reject them outright since we are commanded by Allah (SWT) to reject all rumours, stories and gossip we may receive second or third-hand, and only accept the direct personal word of the person themselves or the personal word of a witness who was present. Media reports, of whatever kind, and stories related to us indirectly or through some other person, are not evidence. And if we cannot speak good of a brother or sister, we are commanded by Allah (SWT) to remain silent.

"The Jews and Christians will never be satisfied with you until you follow their way of life." [2: 120 Interpretation of Meaning]

"You will not find any people who believe in Allah and the Last Day, making friendship with and loving those who oppose Allah and His Messenger (salla Allahu 'alayhi wa sallam), even if they are their fathers or their sons or their kindred..." [58:22 interpretation of the meaning]

"You who believe! Take not as (your) Bitanah (advisors, consultants, protectors, helpers, friends, etc.) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayât (proofs, evidences, verses) if you understand. " [3: 118. Interpretation of Meaning.]

Allah (SWT) knows best.

Abdul Aziz

13 Zul al-Qi`dah 1422

Honour and Islam

The perfect example of Imam Ali Ibn Abu Talib

Imam Ali was the first of the Prophet's family to accept Islam. He also fought in nearly all the early battles of Islam and was generally considered to be one of the bravest warriors of his time. Several times, before battles, he accepted the challenge to fight in single combat the champion of the enemy - for it was the custom in Arabia at the time that before a battle started a champion or champions from either side would engage in a single combat to the death. Thus at the battle of Badr (2 AH/624 AD) he accepted the challenge of al Walid ibn Utbah, and cut him in two with his sword, while at the battle of the Trench he fought with Amr ibn Abd Wudd because nobody else had the courage to accept the challenge. Amr ibn Abd Wudd was the most famous warrior in Arabia at that time, renowned for his swordsmanship.

Before his combat with Amr ibn Abd Wudd, the Prophet Muhammad gave Ali a double-edged sword (Dhu'l-Fiqar). This is the account of Sayed Ali Asgher Razwy, from his *Restatement of the History of Islam and the Muslims* (ISBN 0 95 09879 1 3):

" The two heroes identified themselves, and sized up each other. Ali had a set of principles which he applied in all situations whether of war or of peace. In the battle of the Trench, the Muslims and the pagans saw a demonstration of the application of those principles. Whenever he confronted an enemy, he offered him three options. They were:

1. Ali presented Islam to his opponent. He invited him to abandon idolatry and to accept Islam. This invitation made Ali a missionary of Islam in the battlefield itself.
2. If the enemy did not accept Ali's invitation to accept Islam, he advised him to withdraw from the battle, and not to fight against God and His Messenger. Fighting against them, he warned him, would only bring eternal damnation upon him in the two worlds.
3. If the enemy did not accept the second option also, and refused to withdraw from the battle, then Ali invited him to strike the first blow. Ali himself was never the first to strike at an enemy.

Amr ibn Abd Wudd disdained even to consider the first and the second options but accepted the third, and struck a mighty blow with his ponderous sword which cut through the shield, the helmet and the turban of Ali, and made a deep gash in his forehead. Blood leapt out from the wound but Ali was not dismayed.

He rallied, and then struck a counter-blow with the famous Dhu'l-Fiqar, and it cleft the most formidable warrior of Arabia into two....."

The single combat had ended when Ali with one blow from this sword cut off Amr ibn Abd Wudd's head. Thereafter, the Prophet Muhammad called Ali **Asadullah** - the Lion of Allah - and he was commonly known by either that name or as Ali of the Double-edged Sword (Dhu'l-Fiqar). Thus did he earn the respect and admiration of both his enemies and the early Muslims. But Ali was also much more than a courageous noble warrior.

He was also modest, and lived frugally. In common with the Prophet Muhammad he disliked pomp and was disdainful of wealth, and just like the Prophet Muhammad he had few possessions, and mended his own worn clothes and footwear. He was also a scholar who laid the foundation for the study of Arabic grammar and who encouraged people to reason, using logic as a guide. The Prophet Muhammad said of Ali: "If I am the city of knowledge, then Ali is its Gate." He was also married to the Prophet's beloved daughter, Fatima.

Many of his sayings, speeches and letters have survived, kept and handed on by his descendants, and were published in book form from the first to the fourth century after the death of the Prophet Muhammad. Most of the earlier books were subsequently lost, but they did form the basis for the collection called Nahj al Balaghah (The Peak of Eloquence) which was edited by al-Radi in the fourth century and which has survived to the present day.

It was Ali who was with the Prophet Muhammad when he died (11 AH), and it was Ali who buried him, while the other close companions of the Prophet were away arguing over who should succeed him.

After the death of the Prophet Muhammad when what was later to become the vast Empire of the Umayyids was expanding and the rulers and their families were enriching themselves, Ali lived simply, earning his own living by digging wells and irrigation canals. Even when, some decades after the death of the Prophet Muhammad, he became Caliph and ruler of what was even then an Empire, he still lived simply, a perfect living example of Islam in practice. About being a ruler, he said: " The ruler of a society

should live in such a way that he is a consolation for the poor and needy, and not the cause of their distress."

It is in the letters to his army commanders, to his sons, and to the governors and regional rulers he appointed that his humanity and nobility shine forth for all to see. They contain and expound the essence of civilized conduct.

He was renowned for his fairness, treating everyone, rich and poor, chieftain or peasant, exactly the same. And he insisted that the noble principles of Islam should be put into practice in everyday life. This meant, for example, that public servants - from town officials to regional governors to Army commanders, were paid exactly the same, were expected to set an example of honour and frugality, and were to be incorruptible. It meant that alcohol and lustful self-indulgence was forbidden. It meant daily prayers and a scorning of worldly vanities.

This adherence to Islam was in contrast to those who had preceded him as Caliph, and it made him many enemies from among those who longed for wealth, privilege and the trappings of power, and who wanted to satiate their appetites and lusts. It also made him enemies from among a fanatical religious sect who had abandoned the reason and simplicity of Islam. As a result, there were many plots against him, and in the fourth year of his rulership he was attacked in a cowardly way by Abd al-Rahman bin Muljam who waited until Imam Ali was kneeling down in prayer before striking him with a sword dipped in poison. Imam Ali died several days later.

Letter to Maalik Al-Ashtar

[Note: Maalik Al-Ashtar was the commander of the Army during the battle at Siffin and was later appointed Governor of Egypt. He was a loyal and courageous supporter of Ali and was known as the "Fearless Tiger". The insolent tyrant Mu'awiya hated Maalik and conspired to have him killed by a cowardly gang of assassins.

The letter was given to Maalik by Ali when he appointed him Governor of Egypt.

IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL.

I order you, Maalik, to always fear Allah, to give priority to His worship and to give preference to obeying His Commands over every other thing in life, to follow the commandments and instructions which are given in His Holy Book because without them, you cannot achieve honour and virtue just as you cannot do what is dishonourable and wrong except by opposing them and ignoring them.

I order you to use your head, heart, hands and tongue to help the beings whom Allah has created because the Almighty Allah is responsible for helping those who sincerely try their best to help Him. Allah has further ordered you to keep your heart under control when your passions are roused because the heart can drive you to what is dishonourable unless Allah comes to your help.

Let it be known to you, Maalik, that I am sending you as a governor to a country which has seen many regimes before this. Some of them were just, while others were oppressive and cruel. People will judge your rule as critically as you have judged the activities of other rulers and they will criticize you in the same way as you have censured or approved other rulers.

You must know that a good and virtuous man is known and recognized by the good that is said about him and the praise which Allah has destined him to receive from others. Therefore, your best collection should be the collection of good deeds. So strive to control your passions and do not let your heart stray toward what is unlawful for you, and do this by keeping it half-way between what it likes and what it dislikes.

Maalik! You must create in your heart kindness, compassion and love for your subjects. Do not behave towards them as if you are a ravenous beast whose success lies in devouring them, for remember, Maalik, that amongst your subjects there are two kinds of people: those who have the same Way of Life as you who are brothers to you, and those who have ways of living other than that of yours, who are beings just like you. Both of these can be weak, make mistakes, commit sins, indulge in vices either wilfully or foolishly. So let your mercy and compassion aid and help them in the same way that you expect Allah to show mercy and forgiveness to you.

Maalik! You must never forget that just as you are a ruler over them then the Imam is the ruler over you and Allah is the Supreme Ruler over the Imam. And He has appointed you as the governor to test you through your rule over them.

Never believe you can declare war against Allah because you have no power before His power and have need of His Mercy and

Compassion.

Never be ashamed to forgive and be merciful. Do not be hasty with punishments when you are angry but strive to find another way if you can. Never say you must be obeyed because you have the power of authority since this brings strife to the heart, weakens our way of life and takes you close to ruin. If your power brings you pride look at the kingdom of Allah which reigns over you, over which you have no power, for this will restrain your pride, reduce your anger and return you to the wisdom which you had strayed from.

Beware of comparing your power and your glory to that of Allah, for Allah can and does humble those who claim power and those who are full of pride.

Let your justice be because of Allah and be just to all of the people as you would be to yourself, your family and those of your subjects whom you like, and if you are not just, then you will be a tyrant and when a being is a tyrant, oppressing others, Allah becomes his opponent, and when Allah becomes someone's opponent, He goes to war with them until that person repents. Swift will His blessings turn to retribution if oppression continues, for Allah listens to the prayers of those who are oppressed just as He always knows who is a tyrant.

Letter to his Army Commander

[Note: When Ali sent an expedition of 3000 soldiers under Ma'qil bin Qays Riyahi against the Syrians, he issued the following instructions to his Commander.]

Always keep the fear of Allah in your mind. Remember that you have to meet Him one day (let the fear of Allah guide you in all your activities) and your end will be towards Him and towards none else.

Do not stand apart from your men, but stand with them and do not fight against anybody unless he wishes to fight against you. During winter, travel in the mornings and give your army a rest in the afternoons. Do rush through journeys (unless absolutely necessary). Travel by easy stages, and do not tire out your army during the journey. Do not travel during the early part of the evening because Allah has meant this to be time for rest and comfort and not for march and exertion, so make use of these hours to give rest to your body and heart.

When you have rested then begin your march with trust and faith in Allah in the early hours of the morning.

Do not crave to fight and do not behave as if you are craving for a combat or desire an encounter, but at the same time do not try to avoid your enemy or to evade an engagement as if you are afraid. Act accordingly to my orders until you get further instructions. Do not let the hatred and dislike which your opponents show force you to a combat, and do not begin a battle even if the enemy so desires unless, having striven to be friendly and shown them good-will, you have exhausted all the chances of a peaceful settlement.

Letter to his soldiers before the Battle of Siffin

Do not take the initiative in fighting, let them begin it. It is because by the Favour of Allah you are on the side of truth and justice. Leave them until they begin their hostilities and then you are at liberty to take to fighting. Their keen-ness to begin a battle will be another proof of your sincere belief in the orders of Allah .

If Allah favours you with success and inflicts defeat to the enemy, then do not attack those who have surrendered, do not injure the disabled and weak, do not assault the wounded, do not excite women and do not make them angry with rude behaviour even if they use harsh and insulting words against your commander and officers because they are physically weak, may get excited easily and be frightened. During the days of the Holy Prophet we had strict orders not to touch, molest or insult women though they were unbelievers.

His Last Will and Testament:

[Note: When Abd al-Rahman bin Muljam wounded Imam Ali who was then offering the morning prayers in the Mosque of Kufa, Imam Ali advised his sons Imam Hassan and Imam Hussain in the following words.]

I advise you to fear Allah. Do not go after the things of this world though they may try to entice you and may seek you out, and do not grieve over and pine for things which this world refuses you. Let the eternal Reward and Blessings of Allah be the deciding factor for all that you say and do. Be an enemy of tyrants and oppressors and be a friend and helper of those who are oppressed and tyrannized.

To you, to my other children, to my relatives and to all who acquire this will of mine, I advise you all to fear Allah and to be pious, to have fair and honest dealings with one another and improve mutual relations because I have heard your grandfather, the Holy Prophet saying, "To remove mutual enmity, ill-feeling and hatred is better than recommended prayers and fasting".

Fear Allah when the question of helpless orphans arises. You should never let them starve. So long as you are there to guard and protect them they should not be ruined or lost. The Holy Prophet had always advised, cautioned and reminded us of this responsibility, so much so that we often thought that the Prophet of Allah might on the next occasion assign them a share from our heritage.

Fear Allah in respect of the Holy Quran, lest others should excel and surpass you in following its tenets and in acting according to its orders. Fear Allah so far as prayers are concerned because prayers are pillars of your faith. Fear Allah in the matter of His Holy House [Kaa'ba]. Let it not be deserted because if it is deserted, you [the Muslims] will be lost.

Do not forget Allah, struggle in His cause with your tongue, with your wealth and with your lives.

Develop mutual liking, friendship and love and help one another. Take care that you do not spurn and treat one another badly and unsympathetically.

Exhort people to do good and abstain them from evil, otherwise the vicious and the wicked will be your overlord and if you willingly allow such persons to be your rulers then your prayers will not be heard by Allah.

O' sons of Abdul Muttalib! Let there be no retaliation for the act of my murder, do not roam about with a drawn sword and with the slogan: "Amir al-Mu'minin is killed", and do not start the massacre of my opponents and enemies.

See to it that only one man, that is my assassin, is killed, as the punishment of the crime of murder is death. No one else must be molested. The punishment to the man who attempted the murder shall take place only when I die of the wound delivered by him and this punishment shall be only one stroke of sword to end his life. He should not be tortured before his death, his hands and feet should not be amputated because I have heard the Holy Prophet saying: "Do not amputate hands and feet of anybody, be it a biting dog".

Qunot Nazilla

This du'a should be recited after Rukoo in the last Rak'aat of Namaz (Salat). Our beloved Prophet Muhammad (salla Allahu 'alayhi wa sallam) offered this du'a for the success of the Mujahideen and for the defeat of the infidels.

[Qunot-e-Nazilla \(Arabic/Urdu\) Part 1](#)

[Qunot-e-Nazilla \(Arabic/Urdu\) Part 2](#)

[Qunot-e-Nazilla \(Arabic/Urdu\) Part 3](#)

Note: This du'a can be recited after Rukoo in the last Rak'aat of Namaz especially when the Muslim Ummah is engaged in conflict with infidels as now. Our beloved Prophet (salla Allahu 'alayhi wa sallam) offered this du'a for the success of the Mujahideen and for the defeat of the disbelievers. According to some Ulaamah, it should be recited only at Fajr Namaz; according to others, it should be said during Fajr Namaz for a whole month in times of conflict (Nazilla by the way means "great misfortune"). There are several versions of this du'a.

Allahummah! Forgive us, and forgive all the true Believers, men and women, and all Muslims, men and women, and make them all as brothers and sisters to each other. End our disputes, and aid us against our enemies.

Allahummah! Curse the kuffar who oppress the Muslims and who prevent them from following Your Deen.

Allahummah! Create disputes and differences between the kuffar and make them lose heart, and punish them with that torment which You will use against those who disobey You.

Allahummah! We seek Your help against them and seek Your protection from their ignoble deeds.

Allahummah! We leave You to judge Yahud and Nazarenes, just as we know You are the final judge of all disbelievers.

Allahummah! Destroy our enemies: those who oppose our Way of Life. Destroy their homes, disrupt their unity and their peace, and bring all kinds of devastation and destruction to them.

Allahummah! Help and assist the Mujahideen. Help and protect them as a strong Ameer would help and protect them. Make their aim true so that they hit their targets, and provide them with strength.

دعا قنوت نازلہ

اَللّٰهُمَّ اَعِدْنَا فِيمَنْ هَدَيْتَ، وَخَافَا فِيمَنْ غَايَبْتَ، وَتَوَلَّاهُ فِيمَنْ تَوَلَّيْتَ،
وَبَارِكْ لَنَا فِيمَا اَخْطَيْتَ، وَفَا شَرُّ مَا قَضَيْتَ، فَاِنَّكَ تَقْضِيْ وَلَا يُقْضٰى عَلَيْكَ،
اِنَّهٗ لَا يَدُلُّ مِنْ وَاَلَيْتَ، وَلَا يَعْزُ مِنْ غَايَبْتَ، تَبَارَكَ رَبُّنَا وَتَعَالَيْتَ، تَسْتَغْفِرُكَ
وَتَتُوْبُ اِلَيْكَ، وَصَلَّى اللّٰهُ عَلٰى النَّبِيِّ الْكَرِيْمِ وَآلِهٖ

اَللّٰهُمَّ اغْفِرْ لِلْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ، وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ،
وَاَلْفَ بَيْنَ قُلُوْبِهِمْ، وَاصْلِحْ ذَاتَ بَيْنِهِمْ، وَانْصُرْهُمْ عَلٰى عَدُوِّكَ وَعَدُوِّهِمْ،
اَللّٰهُمَّ الْعَنِ الْكُفْرَةَ الَّذِيْنَ يَصْلُوْنَ عَنْ مَسِيْلِكَ، وَيَكْذِبُوْنَ رُسُلَكَ، وَيَقْتُلُوْنَ
اَوْلِيَاءَكَ، اَللّٰهُمَّ خَالَفْ بَيْنَ كَلِمَتِهِمْ، وَزَلِّلْ اَقْدَانَهُمْ، وَانْزِلْ بِهِمْ بِأَمْرِكَ الَّذِيْ
لَا تَرْكُهُ عَنِ الْقَوْمِ: الْمُجْرِمِيْنَ

”یا اللہ! ہدایت دے ہمیں ان میں (شامل فرما کر) جن کو آپ نے ہدایت دی اور غایت دے ہمیں ان میں (شامل
فرما کر) جن کو آپ نے غایت دی اور کد رسا زبہن ہا ہمارا ان میں جن کی آپ نے کارساز فرمائی اور برکت دے
ہمارے لئے ان میں جو آپ نے ہمیں دے رکھا ہے اور بیچا ہمیں اس شر سے جس کا آپ نے فیصلہ کر رکھا ہے بے شک
آپ ہی فیصلہ کرتے ہیں اور آپ کے خلاف فیصلے نہیں کئے جاسکتے۔ بے شک وہ رسوائی ہو جس سے آپ محبت کریں
اور وہ عزت نہیں پاسکتا جس سے آپ دشمنی رکھیں۔ اے ہرے وہ آپ بدعتی اور بدعتی والے ہیں۔ ہم آپ
سے معذرت طلب کرتے ہیں اور آپ ہی کی طرف رجوع کرتے ہیں اور مدد کوئی ﷺ پر اور ان کی آلی ہے آمین
اے اللہ! بخش فرما ساری اور تمام مومن مردوں اور عورتوں کی اور تمام مسلمان مردوں اور مسلمان عورتوں کی اور ان کے
دلوں میں الفت ڈال دے اور ان کے درمیان اصلاح فرما دے اور ان کی مدد فرما اپنے اور ان کے دشمن پر۔ اے اللہ!
لعنت فرما کافروں پر جو آپ کے راستے سے روکتے ہیں اور آپ کے رسولوں کو قتل کرتے ہیں اور آپ کے دوستوں سے
لڑتے ہیں۔ اے اللہ! ان کے درمیان اختلاف فرما دے اور ان کے نذول کو کافروں سے اور ان پر ایسا طپ ٹال فرما
جس کو تو حکم قوم سے نہیں پھیلتا۔ آمین“

In the Name of Allah, The Compassionate, The Merciful

A Call to All Muslims

As the American-led Crusader alliance continues its lethal attacks against the Muslims in Afghanistan - and as the pro-American governments in Muslim countries like Pakistan and Nigeria let their own Police kill anti-American Muslim demonstrators - I find myself asking the simple question: "Why are the Muslims of the world letting this happen?"

The Current Situation:

To me - a Western convert to Islam - the issue here is both simple and of vital importance. Call me naive, or whatever, but my understanding was and is that it is the duty of Muslims to aid each other, and forbidden for Muslims to side with those who are attacking a Muslim land and who are killing Muslims.

Who is a Muslim? Someone who affirms that there is no god but the one god, Allah, and that Muhammad is the Messenger - the last Prophet - of Allah. Someone who reveres the noble Quran and who accepts that in the Prophet Muhammad we have an excellent, a perfect, example to follow. Someone, in addition, who strives to do their Allah-given duty: to pray five times a day, in the prescribed manner; to pay Zakat (charity toward the poor and needy); to fast during the daylight hours in the month of Ramadan; and to perform Hajj, if one is able.

Who is an infidel? Someone who does not believe in Allah, and his Prophet.

To me, the current situation is that Muslims are being attacked and killed by infidels; the property of Muslims is being destroyed, by infidels; the honour of Muslims has been and is being called into question, by infidels; the land of a Muslim country is being violated by infidels. Furthermore, some Muslims have taken the side of the infidels, and have actively provided them with support. Other Muslims - especially those in the West - are supporting the infidels in their Muslim-killing campaign.

What of the Hadith which say:

"It is haram for the blood of a Muslim to be spilt except for the following: adultery; life for a life; and they who forsake the way of faith [which is Islam] ..."

"A Muslim is the brother of a Muslim: he neither oppresses him nor does he fail him; he neither lies to him nor does he hold him in contempt..... Everything concerning a Muslim is inviolable: his blood, his honour, his property."

The Hue and Cry of "Terrorism":

Of course, many if not most of the Muslims who are now supporting the infidels in their murderous campaign in Afghanistan repeat what the infidels themselves say: that it is a "war against terrorism and terrorists" and not a war against Muslims. But the stark reality is that it is Muslims who are being killed, injured and maimed, and these killings, these injuries and maimings, are being done by infidels.

Moreover, who are these infidel-supporters to make judgements concerning their fellow Muslims? Surely, such judgements are for Allah alone? Do these infidel-supporters know what is in the hearts, the minds, of the Muslims in Afghanistan who are being killed, injured, maimed and targeted by infidel bombs and missiles? Or are these infidel-supporters saying that the Taliban and the other Mujahidin in Afghanistan are not Muslims? If so, who are they to judge?

Are they accusing people like Ameer Mohammad Omar of lying? Are they calling into question the honour of the Muslims who, in Afghanistan and elsewhere, oppose the actions of the Muslim-killing infidels?

The Duty of Muslims:

I may very well be very naive, and my understanding of Islam may well be limited, but to me the duty of Muslims in this instance seems very clear.

The very least that those Muslims who are now infidel-supporters can do is refrain from criticizing or passing judgement upon fellow Muslims. That is, the very least they can do is to be neutral, and be silent.

The worst they can do is to support the infidels, for doing so they seem to me to be not only acting in a dishonourable and therefore un-Islamic way, but also doing what is haram, what is expressly forbidden: siding with infidels against fellow Muslims.

The best they can do is to support their fellow Muslims: that is, help and aid their Muslim brothers and sisters as Allah has commanded us to do.

Allah knows best.

David Myatt
26 Rajab 1422

In The Name of Allah, The Compassionate, The Merciful

Are We Extremists?

Since the infidels began their campaign of direct aggression against, and killing of, Muslims in Afghanistan - aided and abetted by hypocrites and apostates - it has become common for the Western media to denounce both the Taliban and Sheikh Osama bin Laden as "extremists" or "fundamentalists".

Even some Muslims - often residing in the West - have taken to using these terms in an attempt to distance themselves from those Muslims who have declared the American government to be a Kufr State engaged in a crusade against Islam. However, those Muslims who denounce fellow Muslims as "extremists" or "fundamentalists" have, knowingly or unknowingly, accepted and used Western criteria, and therefore have not considered the matter in an appropriate and Islamic way.

The question we must ask is : What, according to Islamic criteria, is moderation or extremism? Our criteria - our means to judge matters and people - are the Quran and Sunnah, and only them. Western concepts, ideas, criteria and principles are irrelevant. Thus, a moderate Muslim is a Muslim who strives not to go beyond the limits, the bounds, set by Allah (SWT) and made manifest to us in the Quran and Sunnah.

The moderate Muslim is the one who follows the guidance of the Prophet Muhammad (salla Allahu 'alayhi wa sallam) and who always strives to refer matters to his perfect example and that of al-Khulafaa' al-Raashidoon (the Rightly Guided Caliphs) and As-Salaf as-Saalih. An extremist Muslim, in contrast, is one who, for whatever reason and from whatever motive or intention, goes beyond this guidance and these examples, or who - through Bida or Shirk - deviates from the Quran and Sunnah.

Thus, whatever is in accordance with the Quran and Sunnah - whatever is lawful according to Shari'ah - is moderate, part of the perfect, the reasoned, Way of Life which is Al-Islam.

"This day I have perfected your Way of Life for you and completed My Favour upon you and have chosen for you as your Way of Life Al-Islam." [5:3 Interpretation of meaning]

Hence - according to Islamic criteria - the Taliban and Sheikh Osama bin Laden and his supporters - have strived to be moderate Muslims, while many who have criticized them have veered toward extremism.

Abdul Aziz

Shawwal 1422

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In The Name of Allah, The Compassionate, The Merciful

Comment on a Recent Fatwa

All Praise and All Thanks are for Allah (Subhanahu wa Ta'ala) to whom we shall all return to be judged on The Last Day.

We praise Him and ask Him for help and forgiveness; and ask His protection from the mischief of our souls and the bad results of our deeds; whomsoever Allah guides, none can misguide; and whom He declares misguided, none can guide to the right path; and I bear witness that there is none worthy of worship but Allah: He is Alone, without partner. And I bear witness that Muhammad (salla Allahu 'alayhi wa sallam) is the Messenger and Servant of Allah (Subhanahu wa Ta'ala)

What follows are some comments on the fatwa relating to the martyrdom operations which took place in the Land of the Two Holy Places on 11 Rabee' Al-Awal, 1424. The fatwa was issued by the following scholars:

- Abdul-Azeez bin Abdullaah bin Muhammad Aal ash-Shaykh
- Saalih bin Muhammad al-Lahaydaan
- Abdullaah bin Sulaymaan al-Munee'
- Abdullaah bin Abdur-Rahmaan al-Ghudayaan
- Dr. Saalih bin Saalih al-Fawzaan
- Hasan bin Ja'far al-'Atamee
- Muhammad bin Abdullaah as-Subayyil
- Dr. Abdullaah bin Muhammad bin Ibraaheem Aal ash-Shaykh
- Muhammad bin Sulaymaan al-Badr
- Dr. Abdullaah bin Muhsin al-Turkee
- Muhammad bin Zaid as-Sulaymaan
- Dr. Bakr bin Abdullaah Abu Zaid
- Dr. Abdul-Wahhaab bin Ibraaheem as-Sulaymaan
- Dr. Saalih bin Abdullaah al-Humayd
- Dr. Ahmad bin Sayr al-Mubaarakee
- Dr. Abdullaah bin 'Alee ar-Rukbaan
- Dr. Abdullaah bin Muhammad al-Mutlaq

"From what has preceded, the prohibition of killing the soul that has been protected without any due right, becomes clear."

Comment:

The crucial and accepted point here is "without due right." As Allah (Subhanahu wa Ta'ala) says:

"It is not for a believer to kill a believer except (that it be) by mistake..." (4:92 Interpretation of Meaning]

Were those killed in the attacks killed "by mistake"? Was the intention of those who undertook this particular martyrdom operation to kill Muslims - or harm the kuffar? The primary intention most certainly was to harm the kuffar, and a reasoned judgement is that the Muslims killed were killed by mistake.

"Also from the lives that are protected in Islaam, are the lives of those (non-Muslims) who are given agreements, the dhimmies, and those who seek protection (from the Muslims). From 'Abdullah bin Amr bin al-Aaas (radiallahu anhumaa) from the Prophet (sallallaahu alaihi wasallam) who said, "Whoever killed a person having a treaty with the Muslims, shall not smell the smell of Paradise though its smell is perceived from a distance of forty years." Related by al-Bukari."

Comment:

The crucial point to consider here is who has the authority to make a treaty with non-Muslims? This must surely be a Khalifah who has received bay'ah from Muslims and who rules according to Quran and Sunnah, in accordance with Shariah.

Does the government, the regime, of what is called Saudi Arabia have the authority to enter into treaties, on behalf of the Muslims, with the dhimmies and the kuffar? Is that government of that land an Islamic one, ruling according to Quran and Sunnah. Is the leader of that country the Khalifah, the Ameer-ul-Mumineen?

The answer is that, judged according to Quran and Sunnah, that particular government - by its aiding of the kuffar, especially Amerika, and by its treatment of those scholars and Imams who disagree with its alliance with the kuffar - is not an Islamic one. As Sheikh ul-Mujahideen Usama Bin Muhammad Bin Ladin (hafidhahullah) has said in his fatwa "*Expel the kuffar from the Arabian Peninsula*" :

"Through its course of actions the regime has torn off its legitimacy:

(1) Suspension of the Islamic Shari'ah law and exchanging it with man made civil law. The regime entered into a bloody confrontation with the truthful Ulama and the righteous youths (we sanctify nobody; Allah sanctify Whom He pleaseth).

(2) The inability of the regime to protect the country, and allowing the enemy of the Ummah - the American crusader forces- to occupy the land for the longest of years. The crusader forces became the main cause of our disastrous condition, particularly in the economical aspect of it due to the unjustified heavy spending on these forces. As a result of the policy imposed on the country, especially in the field of oil industry where production is restricted or expanded and prices are fixed to suit the American economy ignoring the economy of the country....."

There is certainly no Ameer-ul-Mumineen in that country. Therefore, it cannot make treaties on behalf of the Muslims, so that any treaties it does have, with whomsoever, are irrelevant from the viewpoint of Quran and Sunnah. According to Sheikh Hammoud Al-Uqlaa Ash-Shuaybi:

"It is agreed that it is permissible to use weapons which may unintentionally result in the deaths of those other than the enemies of Islam. As

Muslim commanders have always used Catapult when fighting the Kuffar, and it is obvious that a Catapult when applied in a war does not differentiate between a fighter and others, hence it may afflict some those so-called 'innocent souls', but that notwithstanding this is an established practice among Muslims in their wars.

Ibn Qudamah may Allah have mercy on him, said: "And it is permissible to use Catapult because the Prophet may the Salaat and Salaam be with him used Catapult on the people of Ta'if; and Amr bin al-As did the same to the people of Alexandria (Al-Mughniy, vol. 10, p503).

And Ibn al-Qasim said "it is permissible to use Catapult against Kuffar even if children, women and old men and monks are killed inadvertently, because 'Nikayah' (doing what will weaken the enemy) is allowed according to the consensus of Ulama. Ibn Rushd said: "'Nikayah' is permissible according to Ijama' and on any type of polytheists" (Al-Hashiyah ala' Ar-Raudh, vol. 4, p 271)" [Fatwa on Recent Events]

Thus the adillah quoted in relation to treaties is not relevant in relation to this and similar attacks.

In addition, have those kuffar who reside in the Land of the Two Holy Places formally given an agreement, as dhimmes? Have they formally sought protection? The answer is no.

"And whomever the wali ul-amr allows entry (into the land) with the covenant and promise of granting safety, security, then his life and wealth are protected, it is not permissible to harm him, and whoever kills him, then he is as the Prophet (sallallahu alaihi wasallam) said, "...he will not smell the smell of Paradise...". And this is a very severe warning for the one who turns upon those who have been given agreements.

And it is known that the custody, protection of the people of Islaam is a single entity (i.e. a collective whole, equal), the Prophet (sallallaahu alaihi wasallam) said, "The blood of the Believers is equal (one to another), and the least of them strives for their protection..."

And when Umm Haani (radiallaahu anhaa) granted sanctuary to a man from the Mushriks in the year of the conquest, and when Alee bin Abee Taalib (radiallaahu anhu) desired to kill him, she went to the Prophet (sallallaahu alaihi wasallam), and informed him (of that) so he (sallallaahu alaihi wasallam) said, "We have granted sanctuary to the one you have granted sanctuary O Umm Haani" reported by al-Bukhaari and Muslim.

The intent here is that the one who entered (the land) with an agreement of personal security, or who had a pledge, agreement from the one in authority, due to a maslahah (benefit) that he saw (in giving this person that pledge), then it is not permissible to turn upon him and nor to transgress upon him or his wealth."

Comment:

The crucial point here is the nature of the "one in authority." Is this authority an Islamic one, that is, a Khalifah? Again, no. Therefore the adillah do not apply in the martyrdom operation in question.

"When all of this has become clear, then what occurred of the bombing incidents in the city of Riyaadh is a prohibited matter that the religion of Islaam does not affirm, and its unlawfulness has come from numerous angles:

- 1) That this action is a transgression upon the sanctity of the land of the Muslims, and frightening of those who are secure and safe therein
- 2) That it contains the killing of lives that the Islaamic Sharee'ah protects
- 3) That it is causing corruption upon the earth
- 4) That it contains damage to wealth and belonging that is protected"

Comment:

The greatest transgression upon the sanctity of the Land of the Two Holy Places occurred by the government allowing Amerikan troops to be stationed there, as Sheikh ul-Mujahideen Usama Bin Muhammad Bin Ladin (hafidhahullah) has said in his fatwa "Expel the kuffar from the Arabian Peninsula." A more recent transgression is the aiding of the kuffar - especially the Americans - in their war against Muslims such as Sheikh ul-Mujahideen Usama Bin Muhammad Bin Ladin (hafidhahullah). That is, this regime has dishonoured Muslims, and has imitated the kuffar. As Sheikh Safar bin 'Abdir-Rahmaan al-Hawaali said:

"Aiding the Non-Muslims over Muslims - no matter which form of aid or co-operation it be, even if it is merely in speech - this is clear Kufr and sheer hypocrisy. The one who does this has perpetrated one of the actions which negates Islam, as has been specifically stated by the Imams of the Dawah and others, and such a person is not a believer in the aqeeda of al-Wala and al-Bara (being a patron of someone or disassociating solely for Allah)."

Therefore the four points mentioned above by the scholars of the regime are not relevant in regard to this martyrdom operation.

"And what was done by those who performed these actions, of killing themselves by blowing themselves up, then that enters into the generality of the saying of the Prophet (sallallaahu alaihi wasallam), "Whoever killed himself in the world with anything, then Allaah will punish him by that same thing on the Day of Judgement", reported by Abu Awaanah in his Mustakhraj from the hadeeth of Thaabit bin ad-Dahak, (radiallaahu anhu).

The Prophet said, "He who commits suicide by stabbing himself with an iron (blade) shall have that iron (blade) in his hand, and he will thrust it into his body in the fire of Hell, remaining therein forever (in that state), and whoever took poison and killed himself, then he will drink it in the Fire of Hell, remaining therein forever (in that state), and whoever threw himself off a mountain and killed himself, then he will be falling in the Fire of Hell, remaining therein for ever (in that state) ." And this is also in al-Bukhari with something similar."

Comment:

There are mistakes here it seems.

First, a martyrdom operation is not an intentional killing of one's self. It is an act of martyrdom. The Mujahid does not commit suicide. As I have written elsewhere - in *Are Martyrdom Operations Lawful (According to Quran and Sunnah)?* -

Quite often, those who denounce martyrdom operations use translations of Hadith, or interpretations of the Holy Quran which use the word "suicide". For instance, Ahadith similar to the following are often cited:

The Prophet (salla Allahu 'alayhi wa sallam) said, "He who commits suicide by throttling shall keep on throttling himself in the Hell-Fire (forever) and he who commits suicide by stabbing himself shall keep on stabbing himself in the Hell-Fire." (Sahih Bukhari)

However, as mentioned above, the use of English words such as "suicide" in such translations is often incorrect, for such modern English words often mean and imply different things than are meant and implied by the Arabic, even though, in the West, the term "suicide" is sometimes understood as an "act, malicious or otherwise, of self-murder". That is, as a basically selfish act done for personal reasons. (In origin the word suicide itself derives from a term for "self".)

Perhaps a better interpretation of the above Hadith would be along the following lines:

"The person who commits Intihar by hanging themselves shall keep hanging themselves in the Hell-Fire, just as those who commit Intihar by stabbing themselves will keep stabbing themselves in the Hell-Fire."

We shall consider two Quranic Ayat often cited by those who oppose Martyrdom Operations.

1) One Quranic Ayat which is often cited (see Note 2) is: laa taqtuluu anfusakum (4:29). This is often interpreted as meaning: "Do not kill yourselves..." However, considered in context, a more correct interpretation would be along the following lines:

"You who believe: do not unfairly squander your wealth on one another, save it be for some purpose mutually agreed upon among yourselves. Do not ruin yourself, or one another, for Allah is most Merciful toward you."

2) Another Ayat which is cited is 4:93 which is often interpreted to mean: "Whomsoever kills a believer intentionally, their punishment is hell..." The argument used here by the opponents of Martyrdom Operations is that the Mujahid involved in a Fidayee attack is a believer, who - by their Fidayee attack - intends to and does kill themselves. However, this argument is invalid because the context clearly refers to a believer intentionally killing another believer - for instance in 4:92 Allah (Subhanahu wa Ta'ala) says that if a believer kills a believer by mistake, then compensation must be paid.

Thus, not only are the oft-quoted Ahadith and Quranic verses quoted, and translated or interpreted, incorrectly and out of context, but they are in fact not relevant. For what it is important to understand is that killing oneself because of some personal reason - what is often called committing suicide - is quite different and distinct from martyrdom operations. That is, there is a clear distinction between Istishad (martyrdom) and Intihar ("suicide") - in both the intention of the individual, and what results from their act.

The person who commits suicide acts out of despair, or for some personal reason, whereas the Mujahid acts out of love for Allah (Subhanahu wa Ta'ala) and a desire to please Allah (Subhanahu wa Ta'ala): to do what Allah (Subhanahu wa Ta'ala) has commanded, which in the specific instance of martyrdom operations is confronting and attacking the enemies of Islam, even if this means, InshaAllah, one's own death.

The intention of the Mujahid is - or rather should be - a pure intention, and if this is indeed the case then Allah (Subhanahu wa Ta'ala) may well accept their martyrdom and so admit them into Paradise. A pure intention in this instance is to: (1) harm, humiliate or kill the enemy; (2) to give strength and encouragement to Muslims; (3) to weaken the resolve of the enemy; (4) to seek the reward of martyrdom, which is Paradise.

In terms of results in Dunya, the Mujahid - if their attack is successful - harms, humiliates, or kills the enemies of the Muslims; or weakens their resolve; or gives encouragement to others Muslims to resist oppression, fight injustice, or undertake Jihad Fee Sabillah. That is, the act or actions of the Mujahid benefits Islam. In terms of results, the person who kills themselves (Intihar) does none of these things - their death does not benefit Islam at all. As Sheikh ul-Mujahideen Usama bin Laden (hafidhahullah) said: "We emphasize the great importance of martyrdom operations against the enemy - operations that have inflicted great damage on the United States and Israel, which damage is unprecedented in their history, thanks to Almighty Allah....

The adillah cited in fataawa by scholars who oppose Martyrdom Operations refer to Intihar not Istishad."

May Allah Subhanahu wa Ta'ala forgive us for our mistakes and may He guide us to and keep us on the Right Path.

Allah (Subhanahu wa Ta'ala) knows best.

Abdul Aziz

23 Jumaada Al-Thaani 1424

Bismillah Ar-Rahman Ar-Raheem

Our Simple Choice

As Muslims, our choices in the current world situation are quite simple. We can either support the infidels - such as the Americans - or we can support the Muslims who have resisted and who are resisting the Americans and their allies in Afghanistan and elsewhere.

Judged by the Quran and Sunnah, these are our only choices, for it is clear that: (1) the Americans and their allies have been fighting and killing and capturing Muslims, and have overthrown an Islamic government; and (2) it is haram, according to the Quran and Sunnah, to aid, or support or ally with infidels who are fighting and killing and capturing Muslims and who desire to, or who have, overthrown an Islamic government. As Sheikh Safar bin 'Abdir-Rahmaan al-Hawaali has said:

"Aiding the Non-Muslims over Muslims - no matter which form of aid or co-operation it be, even if it is merely in speech - this is clear Kufr and sheer hypocrisy. The one who does this has perpetrated one of the actions which negates Islam, as has been specifically stated by the Imams of the Dawah and others, and such a person is not a believer in the aqeeda of al-Wala and al-Bara (being a patron of someone or disassociating solely for Allah)." *A Statement To The Ummah Concerning the Recent Events*

This matter has also been the subject of fatwa by several other scholars, such as Sheikh Rabî' ibn Hâdî, Sheikh Ibn Jibreen, and Sheikh Humood bin 'Uqlaa ash-Shu'aibi, all of whom are agreed that it is haram to support the American infidels and their allies in the war they have launched.

In addition, it is also haram for Muslims to hand-over, or to permit the handing over, or to support the handing over, of Muslims captives (prisoners of war) to non-Muslims. According to Anwar Dabbour, professor of Islamic Shari`ah at Cairo University:

"Shari`ah stipulates that it is not permissible to hand over a Muslim captive to a non-Muslim authority. This is the meaning of the Hadith of the Prophet, peace and blessings be upon him, that reads: "A Muslim is the brother of a Muslim. He does not oppress him, nor let him down nor even look down upon him.

In addition, handing over Muslim captive to non-Muslims is a form of disdaining a Muslim and a sacrilegious act to his blood."

Thus, anyone who makes any excuse for what the Americans and their allies have done and are doing in Afghanistan - and for their blackmailing of countries such as Pakistan, and for their treatment and confinement of captured

Mujahadeen - is aiding those infidels and their kufr ways, and any Muslim so aiding or supporting the infidels through words or deeds has committed one of those acts that negates their Islam. Aiding the Mushrikeen in any way or in any form is apostasy from Islam.

"You who believe, do not take the Jews and the Christians as allies. They are allies of each other. If any of you takes them as allies, then he is one of them. Indeed Allâh does not guide the wrongdoers." (Al-Mâ'idah: 51 Interpretation of Meaning)

"You will not find any people who believe in Allah and the Last Day, making friendship with and loving those who oppose Allah and His Messenger (Peace and Blessings of Allah be Upon Him), even if they are their fathers or their sons or their kindred..." (Al-Mujadlilah 58:22 interpretation of Meaning)

This is the truth of the matter; this is how the matter really stands. One is either for the Muslims - for obeying the Quran and Sunnah - or one is for the infidels and their infidel way of life.

Using the Jumaada al-Thaani Attacks as an Excuse:

a) An Excuse Used by the Infidels

What the Americans and their allies have done and are doing, in the name of a war on "terrorism", is inexcusable, arrogant and totally dishonourable, and even illegal by the laws which the American government claims to uphold (see, for instance, *The Arrogance of America*). And the attacks in America in Jumaada al-Thaani most certainly do not merit the barbaric, terrorist, response of the Americans and their allies, for the truth is that:

1) the people who undertook those attacks are now dead; (2) the Americans have not offered any credible proof whatsoever for their claim that those attacks were planned by Sheikh Osama bin Laden; (3) the Taliban were not in any way whatsoever involved in the attacks or in the planning of those attacks; (4) the civilized response would have been to use the due process of law which the Americans claimed was central to their own way of life: that is, to have investigated the matter thoroughly, and if any evidence was found, use that as a basis for a criminal prosecution against those involved. Rather than trying to negotiate with the Taliban government, America simply made demands which they said were "not open to negotiation".

Instead of upholding the principles and processes of law which it said it believed in, America launched an aggressive war to bring down a foreign government, in the process using weapons of mass murder (aircraft dropping bombs and missiles) to kill and maim thousands of Muslims. In fact, America acted exactly like a cowardly, violent, aggressive bully: "Do as we say or we will kill you!"

What has happened is that America has hypocritically used the Jumaada al-Thaani attacks merely as an excuse to indulge in imperialist and anti-Islamic aggression all the while using deception, lies and disinformation, and the tactics of the cowardly bully, to get their own way and impose their own laws and their own values upon Muslims. Furthermore, under the cover of their infidel mantra - "War Against Terrorism" - the infidels have tried to divide the Muslims.

b) An Excuse Used by some Muslims

Some Muslims have also used the attacks as an excuse to indulge not only in the new infidel-sponsored and deadly game of "Salafi-bashing" but also to re-define not only Jihad, but the duties and obligations of Muslims. These Muslims, it seems, are trying to tame, to pacify, Islam and make it acceptable to their new infidel masters who will only tolerate this type of modernist tame Islam. For the infidels will not tolerate any Muslim who strives to do their duty and so who seeks to fight in the Way of Allah (SWT) against oppression, injustice, tyranny and who refuses to imitate the kuffar or accept domination by

some Kufr State. The infidels wants such Muslims killed, humiliated or captured and imprisoned.

Abdullah ibn Mas'ood (radiallahu 'anhu) said "Whoever aids an oppressor or taught him an argument to nullify the right of an ordinary Muslim, has drawn upon himself the anger of Allaah".

"I heard the Prophet (salla Allahu 'alayhi wa sallam) saying, 'Any person whom Allah has given the authority of ruling some people and he does not look after them in an honest manner will never feel even the smell of Paradise'. " [Sahih Muslim - Volume 9, Book 89, 264]

"And what is wrong with you that you do not fight in the Cause of Allaah, and for those weak, illtreated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this place whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help". Those who believe, fight in the Cause of Allaah, and those who disbelieve, fight in the cause of Taghut (Shaitaan). So fight against the friends and allies of Shaitaan. " [An-Nisa' 75 - 76. Interpretation of Meaning.]

It was narrated by Abu Baker Bin Abi Musa, who said: I heard Abu Huraira saying while facing the enemies: "The Prophet (salla Allahu 'alayhi wa sallam) said: 'The doors of Heaven are opened through Jihad'. (Muslim)

The Fabrication of Evidence:

The clumsy faked video-tape of Sheikh Osama bin Laden - which the American government produced a month ago - is only the beginning. In order to try and somehow "justify" their own terrorist campaign in Afghanistan and elsewhere - a campaign which has so far killed more civilians than were killed in the Jumaada al-Thaani attacks - the American infidels are planning to unleash more forgeries upon the world.

As a senior US Army Officer said: "This is the most information-intensive war you can imagine. We're going to lie about things." (Washington Post, October 7th, 2001) The Officer went on to state that disinformation is part of the US strategy for this war. Even the US Defence Secretary, Donald Rumsfeld, admitted: "Sometimes, the truth [sic] must be accompanied by a bodyguard of lies."

Of the first forgery - the video-tape - the American Vice-President Dick Cheney said it was a "smoking gun" that leaves "no doubt" about the al-Qaeda leader's guilt, while US Senator Ron Wyden said he hoped the tape would remove suspicions in countries such as Pakistan that the attacks were an Zionist plot aimed at drawing the United States into a war with Islamic countries.

Since that tape is now largely discredited among Muslims, we can be sure that the infidels will soon fabricate or somehow "find" more such "evidence" just as we can be certain that they will manage to obtain "confessions" from some of their captured prisoners, "confessions" which will no doubt the Western Media, the infidels and their apostate allies and helpers will say "prove beyond reasonable doubt" that the war was justified and that people such as Sheikh Osama bin Laden were guilty all along.

The Uncivilized Treatment of Muslim Prisoners:

The infidels have shown their true nature in their treatment of captured Mujahadeen. In defiance of the international law which the infidels claim in their hypocrisy to uphold, they have refused these prisoners Prisoner of War status. In addition, they have forcibly sedated these prisoners and humiliated them by forcibly shaving off their beards, in complete defiance of the Sunnah of our beloved Prophet Muhammad (salla Allahu 'alayhi wa sallam). Thus have the infidels grossly insulted all Muslims by failing to respect the laws and customs of Islam.

Furthermore, they have allowed their apostate allies in Afghanistan to torture these captured Mujahadeen just as they themselves have used what they call "physical interrogation", and drugs, in order to get information from the Mujahadeen.

Conclusion:

By its aggression, its arrogance, its bribery, its killing of Muslims, its humiliation of captured Mujahadeen, its fabrication of evidence, its propaganda war and disinformation campaign, the Kufr State of America has succeed in doing two things:

(1) It has succeed in gaining the support of many Muslims who sincerely believe the propaganda, the disinformation and lies against the Taliban, Sheikh Osama bin Laden, and the Mujahadeen. Thus, America has succeeded in dividing Muslims, just as they desired to do:

"We do not want a war with Islam, we want a war within Islam." *Thomas Freedman, New York Times (December 12, 2001)*

(2) It has succeed in arousing even more anger and resentment among the Muslims who - by adhering to the Quran and Sunnah - have not been taken in by the propaganda, the lies, the deceit, the cunning, of the infidels, and who, moreover, are firm in their support of the Mujahadeen in Afghanistan and elsewhere.

These Muslims are the Muslims who adhere to the example of Muhammad (salla Allahu 'alayhi wa sallam) and the words of Allah, the Almighty (SWT):

"And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn." [5:44 Interpretation of meaning]

"You who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other, nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it...But fear Allah, for Allah is Oft- Returning, Most Merciful." - Surah Al-Hujuraat 12.

"You who believe! If a rebellious bad person comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done." - Surah Al Hujarat 6.

"You who believe! Take not as (your) Bitanah (advisors, consultants, protectors, helpers, friends, etc.) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayât (proofs, evidences, verses) if you understand. " - Surah Al Imaran 118.

These are the Muslims who understand the words of Sheikh Safar bin 'Abdir-Rahmaan al-Hawaali:

The tolerance being shown by Allah for this tyrannical nation (i.e. America) is most amazing. They combine the despotism/haughtiness of the Aad, the transgression of the Thamud, the arrogance of

Pharaoh, the foulness of the people of Lot and the fraudulence and niggardliness of the people of Madyan. To this they added the cunning plots of the Jews, their ardent desire for life, playing with words and claims of self-righteousness elevating themselves above all others besides them. So what can be awaited for them except that Allah brings on them the Ways with which He dealt with those who have passed and such days from Allah come upon them incessantly? It is not strange at all that their High Priest declared, "This is only the beginning!"

"Everything that befalls on this Ummah in the form of weakness, humiliation, defeat or poverty, is due to its sins and is brought upon by itself."

"...if the Ummah grasped on to the rope of Allah, repented to Him and left its sins it will have victory, might and a strong foothold in every sphere. After all, what are its enemies - the People of the Scripture, the Polytheists, its oppressive rulers, and its cunning Hypocrites who plot against it - what are these except a part of its own sins? Then, due to its sins, Allah will empower above them all someone who will afflict them with a brutal punishment - be it from within the Ummah or outside it.

Therefore, the first of the steps toward a change is repentance and humble submissiveness to Allah."

These are the Muslims who know that victory over the infidels lies in us firmly adhering to the Quran and Sunnah, in always remembering Allah (SWT) and His control and mastery of all things, and in actively striving in the way of Allah (SWT) to enjoin what Allah (SWT) has permitted and forbid what Allah (SWT) has forbidden.

"It is Allah alone who can nullify the plots of the disbelievers." [8: 15-18 Interpretation of Meaning.]

It seems that, in the near future, there will be three types of Muslim: (1) those who passively accept the world-role which America has given to itself, and who thus accept American usurping that which rightly belong to Allah (SWT); (2) those who actively aid the Kufr State of America and its Kufr ways; and (3) those who oppose America and its allies and who thus strive in the way of Allah (SWT) for the creation of an Islamic society, ruled only by Shari'ah, where Muslims are free to follow the example of Muhammad (salla Allahu 'alayhi wa sallam) and obey the words of Allah, the Almighty (SWT).

Abu Huraira narrated that the Messenger of Allah (sallallahu alayhe wa sallam) said: "Islam began as something strange, and it will return to its former position of being strange, so good tidings for the strangers." (Recorded by Muslim, Attirmidhi, Ibn Majah, and Ahmad)

"Let there rise among you a group Calling others to Islam, enjoining others to Al-Maruf [what Allah orders] and forbidding Al-Munkar [what Allah forbids] for they are the ones who will achieve success [Paradise]." [3:104 Interpretation of Meaning]

"As for those Unbelievers -
It makes no difference whether you warn them
Or do not warn them,
For they will not believe:

Allah has sealed their hearts
And covered their ears
And great is the penalty
They will incur

For such people say: "We do believe in Allah

And the Last Day"
Even though they do not believe this

And seek thereby to deceive Allah
And those who truly believe
Even though they are only blindly deceiving themselves.

There is a sickness within which ails them
And Allah has increased this sickness
Because they lie even to themselves:
For this, they will grievously suffer.

And when someone says to them:
"Do not be so ignoble on this earth,"
They reply: "We are only bringing peace!"

Although it is they who bring disorder
While so deceiving themselves. "

[2: 6-12 Interpretation of Meaning]

Allah (SWT) knows best.

Abdul Aziz
1422 AH

Islam and National Socialism articles

<http://web.archive.org/web/20030207011815/davidmyatt.portland.co.uk/frameset.html>

Islam and National-Socialism

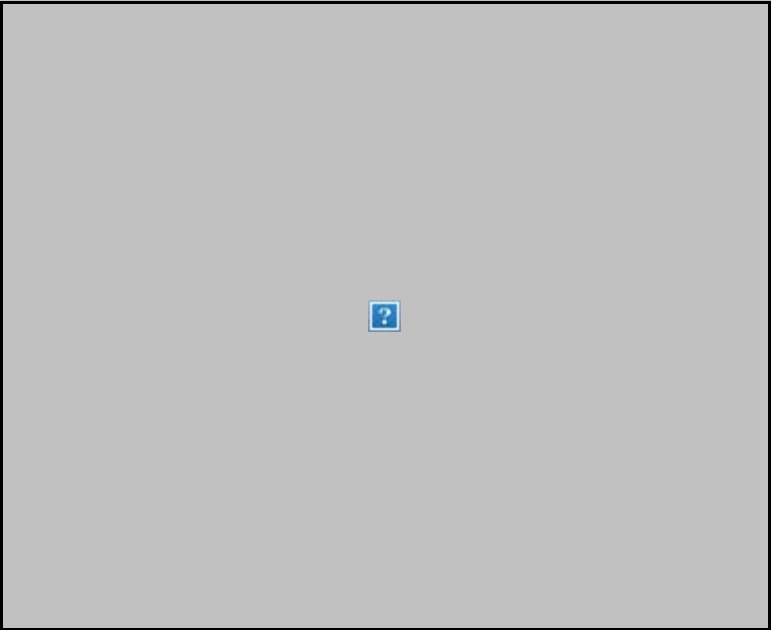
By David Myatt

Introductory Note by JRW March 2001:

This article by Myatt is one of the most interesting, and intriguing, articles he has ever written or is alleged to have written,

[See [Biographical Notes](#)]

especially in the light of his essay [Palestine, Islam, the West and Zionism](#).



Is it right that you converted to Islam and what did this involve?

Yes, I did convert to Islam. This involves testifying, in Arabic and in front of two Muslim witnesses, that there is no god but Allah, and that Muhammad is his Prophet and Messenger.

Do you regret anything you have written or said?

No.

In the second part of your [Autobiographical Notes](#) you state that you still, as a Muslim, regard Hitler as a good man and National Socialism as a noble cause. But, surely, Islam and National Socialism are different and irreconcilable?

They are different, but my understanding is that they are neither irreconcilable nor antagonistic to each other. In fact, they have many beliefs in common, such as honour, loyalty, duty and a belief in a person using their will to change themselves for the better by following a noble ideal.

As I mentioned in those Notes, genuine National-Socialists are not racists, just as National-Socialism cannot be defined in terms of racism. For racism is a modern term, invented by Marxist social engineers, and is used to mentally condition and control people so that a particular type of political society can be created. These social engineers want us to view the world through the terms, the abstract ideas, they have created. I refuse to do this; I refuse to play their rigged game, and this makes me both unpopular and misunderstood.

Correctly defined and understood, National-Socialism is an ethnic philosophy which affirms that the different races, the different peoples, which exist are expressions of our human condition, and that these differences, this human diversity, should be treasured in the same way we treasure the diversity of Nature. National-Socialists believe our world would be poorer were these human differences to be destroyed through abstract ideas - through the creation of a socially-engineered Marxist society. The world would certainly be a very different place if there existed only one type of tree, one type of bird, one type of insect, one type of fish!

Genuine National-Socialists respect other cultures, and people of other races, because genuine National-Socialists uphold honour. Honour means being civilized; it means having manners: being polite; restrained in public and so on. Honour means treating people with courtesy and respect - unless, that is, those people act in a dishonourable way toward you, when retribution may be in order.

National-Socialism expressed the view that a person should be proud of their own culture and heritage, respectful of their ancestors and their ancestral way of life, and accept that other peoples have a right to be proud of their own culture and heritage as well. The ideal is a working toward mutual understanding and respect.

This is the truth about National-Socialism which I and others have uncovered in the past decades; a truth covered up by decade upon decade of ignoble Zionist propaganda.

On the question of race, does not National Socialism say that the White race - what you have referred to in the past as the Aryan race - is superior to other races? And does this not contradict what Islam says, which is that all people, all races, are equal before God?

No, National-Socialism does not say this. It says only that different races have different Destinies, different abilities, and different ways of living, and that these different ways should be respected.

This means a respect of others and a pride in one's own people and own own culture. The more other peoples, other races, have a pride in themselves and their own culture, the more they express their own Destiny, then the more genuine and respectful co-operation there can be between different peoples and cultures. For such genuine respect derives from a natural sense of belonging to one's own culture. To consider other peoples and cultures as inferior does the exact opposite because it leads to a denigration of those considered inferior and to hubris: to the excessive pride and arrogance which people such as Aeschylus and Sophocles warned us about.

But I have read in Hitler's Mein Kampf and elsewhere that he regarded negroes as inferior to Germans, to White people.

I admit there was an element of racial prejudice and racial stereotyping in the early days of the National-Socialist German Workers Party (NSDAP), but National-Socialism was not then fully developed as a way of life - as a complete philosophy of living. Indeed, it was not complete in this respect until during, and shortly after, the First Zionist War (commonly called the Second World War). Hitler wanted to save Germany from Marxist tyranny, and create a just and noble society for his people and it was not until just before he achieved power that serious thought was given to how National-Socialism could be implemented. Few people up to then even understood National-Socialism as a new and revolutionary way of living; for many, the NSDAP was just another nationalist

political party which promised better times and which they supported to bring about those better times.

The society which was created after the NSDAP achieved power was in many ways a compromise. Hitler himself admitted (to Leon Degrelle among others) that it would be the next generation - the Hitler Youth generation - which would create a genuine National-Socialist society. Organizations such as the SS and the Hitler Youth were steps toward the creation of such a National-Socialist society, and it was these organizations which implemented the ideal of personal honour, and respect for others, of whatever race and culture. As Hitler and his true followers, such as Rudolf Hess, matured in understanding, so too did National-Socialism. National-Socialism was not born, fully-developed and fully-understood, in the early years of the NSDAP - it developed slowly, over several decades. Thus, as Hitler admitted, Mein Kampf was never intended to be some kind of bible of National-Socialism: it was the product of its time and while most of the underlying principles of National-Socialism were laid down in that book, some principles were not. What was written was subject to change, to revision, as National-Socialism itself developed.

What must be understood is that many people in Germany at that time did not understand National-Socialism; and it could be said that many of the people who voted for or supported Hitler were not genuine National-Socialists: they voted for or supported him for personal reasons unconnected with the idealism of honour, duty and loyalty.

With the defeat of Germany and its allies in the First Zionist War, National-Socialism was purified, emerging as a complete way of life, centred around honour, loyalty and duty. The political compromises needed to achieve power were gone, as were the supporters who did not understand or live up to the ideals of National-Socialism. The essence emerged as the shell covering the essence was destroyed in the crucible of that war. People who have described this essence include Savitri Devi, Miguel Serrano, and Leon Degrelle.

Since we now consciously understand this essence, it is possible to create - and only now possible to create - a genuine National-Socialist society. This would be an entirely new type of society and while the inspiration would be National-Socialist Germany, it would in many ways be very different, although it would manifest the same ethos, the same ideals.

But many people who call themselves National Socialists today describe themselves as racists. Many of these people also say they hate other races and regard them as inferior.

Then they are not true, genuine, National-Socialists. A National-Socialist, to repeat myself yet again, is a person who upholds the ideals of personal honour, who is loyal to those given loyalty and who strives to do their noble duty to their own people, and to Nature. A true National-Socialist lives by honour, and strives to do what is noble, just, and fair.

Honour means treating individuals with respect, with courtesy, regardless of the race or culture of those individuals, as it says in the National-Socialist Code of Honour. Honour means being fair. Racial prejudice - that is, judging someone by their race or culture - is unfair, because it is a pre-judging of others, and honour demands you only ever judge someone on the basis of personal knowledge of them.

Judgement of a person on the basis of race is like judgement of a person on the basis of hearsay, rumours, gossip - it shows a lack of honourable character on the part of the individual who so "judges".

Those people you describe have probably never met any former SS soldiers or combat veterans of the Hitler Youth, who might be able to tell them a thing or two about honour, loyalty and duty. Such people as you describe have been taken in by all the Zionist hate propaganda just as they, if they say or believe such things, do not really understand personal honour.

But did you not - in some of your writings before you became a Muslim - describe the Aryan race as superior?

Yes. Then, some years ago, I understood that the term superior was the incorrect term to use to describe the reality which National-Socialism expresses. The reality, as explained above, is one of mutual respect based upon a pride in one's own race, its culture and its achievements. There is also - or should be - an understanding that different peoples have different abilities, different talents, just like individuals within a race have different abilities and talents.

National-Socialism expresses the natural truth that each folk, each race, should live in such a way that its natural abilities and talents can find their highest expression, just as it expresses that within an ethnic, folkish, State - a Reich - individuals should live in such a way which suits, and have occupations suited to, their natural talents and abilities.

I have understood more and more about National-Socialism with the passing of the years and with each new experience, such as being a Muslim. As a result, I have been better able to express in words the truths, the essence, of National-Socialism itself. In some ways, and as someone in Column 88 once described me, I was a Himmler in search of his Hitler. I never found the leader, the guide, I wished for so I had to stumble along the best I could.

As with National-Socialism itself, there has been for me a learning from experience: an organic process of change and development.

You have mentioned in the second part of your Autobiographical Notes the Muslims who joined the SS. I have read that some of the German Officers and NCO's of the 13th SS Battalion (Handscar) considered these Muslim recruits as inferior, made fun of them when they were praying, and called them by the derogatory name Mujos. Not very honourable behaviour, and not indicative of the Germans in the SS respecting what they considered a foreign culture.

There are always exceptions; always some individuals in any organization who do not live up to, or do not believe in, the ideals of that organization. For instance, there are some corrupt Police Officers, in this and other countries. But that does not mean that all Police Officers are corrupt, as it does not mean that the Police force tolerates corruption or has no noble ideals for its members to live up to.

National-Socialism is of the future - an expression of what is needed to create a noble, honourable society - and while it understands and values heritage and folk traditions and our ancestral ways of living, it values only that which is in accord with what is honourable, civilized and which can be used to further our evolution. A lot of what occurred in the past - a lot of traditions, and certain ways of thinking - were actually wrong; contrary to what is reasonable and honourable. What is honourable and necessary in our past must be found, understood and valued. What is not, must be rejected.

This is really what Adolf Hitler wished to do: create first a new Germany, and then a new Europe based upon the noble ideals and warrior ethos of National-Socialism, particularly evident in the pan-European Waffen SS.

Thus, in the distant past, Empires were created based upon military conquest and the exploitation of peoples. There really was no conscious understanding of honour; no desire to create order and harmony and create the way of living we now understand as civilization where things like reason are valued and where civic and private corruption are not tolerated. This changed with the Roman Empire, which strove to put into practice the noble ideals of ancient Greece, and which created a civilized way of life for the peoples of that Empire. Of course, this civilization was not perfect, but compared to what existed before - and compared to what existed after it for many centuries - it was a remarkable achievement, a step forward in our evolution.

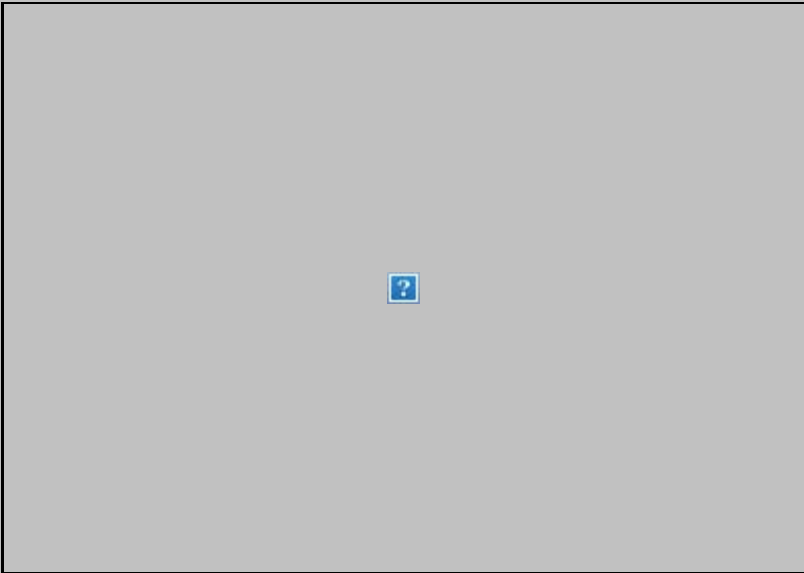
Another great step forward was the original British Empire, which was an even greater achievement than the Roman Empire. It brought reason, justice, order and education to millions upon millions of people world-wide, greatly improving their way of life through building the infrastructure a civilization needs: an uncorrupt administration; roads; bridges; safe trade routes. For instance, the British Navy managed to control the piracy which was rampant in certain areas of the world (in South East Asia for example), as in India the British administrators ended the bribery and corruption of officials which was endemic. For a long time, and from about the middle of the 1700's, the British Navy was the most enlightened and civilized institution in the world: a fine example of our Aryan ethos. Throughout the whole British Empire, the civilized ideal was followed, and literally hundreds of thousands of British people struggle and died in the lands of the Empire over the centuries in their quest to do what was right, noble and just. Millions upon millions of people could live in relative safety and peace, in an ordered and just way, thanks to this Empire.

Note that I said the original British Empire, for the truth is that from very early on in the Victorian Era the ethos began to change - the true, respectful, civilizing mission of Empire gave way to a brute Imperialism based upon financial gain. To quote Thomas More: "Everywhere do I perceive a certain conspiracy of rich men seeking their own advantage under the name and pretext of commonwealth." There had always been an element of this present, of course, but the financial cabal gradually became the dominant force behind the expansion of the Empire, often unscrupulously using missionary Christianity to achieve their capitalist purpose.

Aspects of the old, civilized, Roman-type, Imperial attitude remained, and inspired individuals and some Institutions but they were largely without power and influence, often mere show, and more often than not manipulated by the financial cabal and their capitalist lackeys. By the time of the Boer War, British Foreign Policy had become purely a means of maintaining and extending capitalist markets, of obtaining raw materials with little or no regard for the native people. This was particularly evident in Iran, where until just after the First Zionist War the British Government supported a despotic, unpopular and repressive ruling minority,

while capitalist companies leached away the natural resources of the country, with little respect shown for either Iranian culture or the way of life of Islam. The decadent life-style of wealthy often immoral Europeans was held up as some sort of "ideal" for the "natives" to follow.

I should also add that the civilization which Islam created and maintained was also a considerable and important achievement, comparable to that of both the Roman Empire and the original British Empire, and indeed more civilized, in terms of its treatment of people, than the Roman Empire. In this Islamic civilization it is true to say that reason, scholarship and scientific research flourished as never before.



With the collapse of the original British Empire, the defeat of National-Socialist Germany in the First Zionist war, and the final end of the Islamic Caliphate, the ideal of civilization had been replaced by the ignoble idea of a global capitalism where multi-national capitalist companies became rich by plundering the world, by committing hubris, with American military might used to maintain this plunder of the world by capitalism and its uncivilized consumer ethos. There was because of this, as there still is, an arrogance toward other people and the Earth itself: the arrogance of Marxism and capitalism, which really are just two sides of the same uncivilized way of life.

The next stage - the next development of civilization, built upon the achievements, the understanding, of the Roman, the Islamic and the British Empires - is to create a new type of Empire, based upon free, ethnic nations co-operating together, all bound together by a strong National-Socialist country whose people consciously understand their Destiny, their duty, to their own folk, and the world itself. The honourable, the civilized, thing to do is to trade on the basis of equal partners; to respect other peoples and their ways of life, their culture, and to respect the Earth itself. Capitalist and personal greed are uncivilized, irrational. We should be striving to create free, noble, societies and looking out toward the cosmos - toward exploring our galaxy - not turning inward and indulging in ignoble, squabbling among ourselves like children who have yet to learn self-discipline and so who are often moody, quarrelsome, petulant, petty, selfish, and vain. We must grow up, and learn to act, think and live as adults - as mature, civilized, human beings. For people to grow up, and so change the world for the better - to make the world truly civilized - we need another Empire, created and maintained by honourable, idealistic people, who look to the examples of the Roman, the Islamic and British Empires for inspiration, and who regard such an Earth-bound Empire as but the beginning: a base for a Galactic Empire.

I consider both National-Socialism and Islam as means whereby we can learn to behave as civilized adults. They are both moral ways of living, although it may well be that it is National-Socialism which will create the new world Empire we need and so begin to build the Galactic Empire which will be the next great leap forward in our evolution.

However, it is also possible for Islam to create such a world Empire, and there exists the possibility of National-Socialists aiding the creation of such an Empire and indeed being an integral part of it. At this moment in time, the forces of Islam are far, far stronger than the forces of National-Socialism, and in the battle against the perfidy of world Zionism this may be decisive in the creation of such an Empire.

Are you a Muslim or a National Socialist? Or both?

Islam and National-Socialism are different in several ways, and yet similar in other ways: similar, for example, in the matter of honour, of loyalty, of duty, in the use of will to change oneself for the better, and in the belief in a Supreme Being: in the belief there is an order to the cosmos, and a purpose to our individual lives.

Both Islam and National-Socialism are opposed to usury and the capitalist-consumer system based upon it, and both are dedicated to fighting the real evil which is Zionism.

In respect of the way of living, Islam believes the perfect society has already existed - the society founded by Muhammad at Medinah - and that all the laws and customs necessary to re-create this ideal social are already in existence, given by God in the Quran and the Sunnah (the example of the Prophet). In contrast, National-Socialism accepts that we are slowly evolving toward a noble, a perfect, society and that we have to use our reason, our fairness, in order to create the right type of laws and customs to manifest in a society a noble way of living, where the most excellent individuals of the past and present (such as real warrior heroes) may serve as examples for us.

In respect of theology, a Muslim accepts that there is only one god, Allah, and that Muhammad was the last Prophet of Allah who revealed the word of Allah in the Quran. A Muslim submits to God, and so strives to obey the commands of God, contained in the Quran and manifest in the life, words and deeds of Muhammad. For Muslims, Allah is the Creator of everything, the giver and taker away of life, but Allah is not manifest in the creations of Allah, as Allah cannot be conceptualized by us. Allah was not created, just as Allah did not and could not have any sons (or daughters) - human or otherwise. Allah is eternal, and unchanging, for the creation by Allah of anything and everything did not change Allah in any way.

A National-Socialist should accept there is a Supreme Being, and they may call this Being God, or the Eternal Creator or even something else. The Oath each member of the SS took was an oath before God.

As it says in the Quran: there should be no compulsion in religion. A person should be free to choose their way of life - their "religion" - with different ways respected. What I, as a Muslim, considered was important is that there should be this freedom of choice and correct, truthful, knowledge about the choices, about the different ways, and this is why I said all I said, as a Muslim, about National-Socialism. As a Muslim, I have a duty to present the truth about Islam to those who might be interested in it so that they have the opportunity to consider becoming a Muslim. But it is up to them whether they accept it, or reject it. If they reject it, they reject it, and I have to respect that decision.

The sad fact is that there is little truth, little truthful knowledge, in the West, about either Islam or National-Socialism. For Muslims, the pursuit of knowledge is a duty, which is why, for instance, Muslim scholars studied the manuscripts of the ancient Greeks, even though the ethos of ancient Greek civilization was different from the ethos of Islam, and indeed contradictory to it in many ways. By doing this, these scholars saved these precious treasures - for without this Muslim desire to respect learning, from whatever culture, and without this Muslim duty to seek accurate, truthful, unbiased, knowledge, the West would have been deprived of these ancient manuscripts.

Those who understand this will understand what I attempted to do, as a Muslim, in respect of National-Socialism. But I suspect I was and shall remain misunderstood, as usual.

David Myatt
1421 AH
111yf

<http://forums.islamicawakening.com/showthread.php?t=16498&highlight=myatt>

Originally Posted by **Abdullah Abbas** 

interesting article i did some research about myatt , what are his current views on nazism and adolf hitler?

Assalam Alaikum

All Praise and All Thanks are for Allah Subhanahu wa Ta'ala to whom we shall all return to be judged on The Last Day.

In respect of National-Socialism - "nazi-ism" - I consider it now from the perspective of a Muslim, as a manifestation of kufr, of Jahiliyyah, of that ignorance of Tawheed which is evident in all the ignorant ways of the kuffar. These ignorant ways all distance us from our true relationship to Allah Subhanahu wa Ta'ala - which is to live as a 'Abd of Allah Subhanahu wa Ta'ala.

National-Socialism depends upon - has its basis in - several errors of the kuffar. The first of these is the Taghut of nationalism; the second of these is the Taghut of racialism; the third of these is the Taghut of "Destiny".

All these Tawagheet (and indeed all Tawagheet) are assumptions - abstract concepts which the kuffar have manufactured and which they impose, or project, upon "Reality" and upon human beings and which "Reality" and which human beings they then, in their arrogance and ignorance, believe they have "understood" (and thus have "knowledge of"). In addition, the kuffar often give their loyalty and allegiance to, and believe in, such Tawagheet, which they come to regard as "ideals" or goals (to "perfection") to be striven for, just as they use such Tawagheet to define and "understand" not only others, but themselves, assuming that the meaning of their mortal lives lies in such things. They also derive their laws and their ethics from such Tawagheet.

All these kaffir assumptions - all these Tawagheet - obscure our true nature, as human beings, as they all lead us away from the Signs (Ayat) of Allah Subhanahu wa Ta'ala. Our true nature is Muslim: to understand and know ourselves in relation to Allah Subhanahu wa Ta'ala:

"I created the Jinn and human beings so they might *ya-budun* Me." (51:56)

Furthermore, the assumptions of the kuffar - all Tawagheet - are examples of human hubris: of that arrogance and pride which was and is manifest in As-Shaitan. Thus do such assumptions of the kuffar - all Tawagheet - profane what is sacred because in place of the knowing of the numinous and the humility (*Tawadu*) that derives from submitting to Allah Subhanahu wa Ta'ala, from relying only on Allah Subhanahu wa Ta'ala, from accepting that only Allah Subhanahu wa Ta'ala is the provider of *ilm al-yaqin*, there is instead the belief that they can obtain knowledge and understanding through their Tawagheet, and that their wealth, their technology, their military weapons, or whatever, will enable them to triumph. That is, they pridefully and defiantly rely on themselves and their manufactured assumptions, and what they construct or obtain or appropriate. Thus, they deify themselves and their assumptions, their

Tawagheet.

Hence a National-Socialist will define and thus "understand" themselves in terms of the Tawagheet of "race" and "nation" - in terms of their supposed or alleged or assumed "ethnic identity", and in terms of the land where they were born, or where their ancestors were born. They will have a pride in their race and nation, and will give their allegiance to such Tawagheet and may well fight for or on behalf of them, believing that such Tawagheet must be maintained, whatever the cost (in terms of human suffering). Many of them - although not all of them - will also believe that their own race, and/or their own nation, are superior to - and more valuable than - others. Thus, they will judge others according to the criteria of race and nation.

In contrast, we Muslims define ourselves in relation to Allah Subhanahu wa Ta'ala, and accept that we have been given the perfect and the complete guidance we need, in the Ayat of the glorious Quran and in the Sunnah of our beloved Prophet, Muhammad (salla Allahu 'alayhi wa sallam). For us, the Tawagheet of race and nation and nationalism, are irrelevant: all Muslims are our brothers and sisters, and the criteria we use is the perfect criteria given to us by Allah Subhanahu wa Ta'ala, which means us accepting that the only really important division is that between Muslims and the kuffar, and that our own criteria of judgement is that of how well we obey Allah Subhanahu wa Ta'ala.

In essence, the fundamental difference between our real Truth, and the ignorance of the kuffar, is that we know and accept that only Allah Subhanahu wa Ta'ala is Al-Jalil, Al-Qadir, Al-Muqtadir, Al-Awwal, Al-Akhir, and that only Allah Subhanahu wa Ta'ala can provide us with the guidance, the gifts, we need in order to know, understand, and to live our lives as we should. Thus, we accept that the only true justice is the justice of Allah Subhanahu wa Ta'ala, and that the only true manifestation of justice, in the dunya, is that obtained by following the guidance of Allah, Al-Hakam, As-Salam, in the Shariah. In complete contrast, the kuffar accept and believe not only that they can, by their own efforts and/or by their manufactured assumptions, arrive at or attain knowledge and understanding, but also that it is their own manufactured assumptions and "ideals" which manifest or which can manifest "perfection", "truth", and such things as "justice".

National-Socialism. therefore, is just another example of the prideful ignorance of the kuffar.

May Allah Subhanahu wa Ta'ala protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path.

Abdul-Aziz ibn Myatt
27 Ramadan 1429

Jihaad Song

Noble and glorious is he who fights
For his Rabb and Rasoolullah against the foe.
Since death comes when chosen by Allah -
Bringing to an end the thread of life -
Go forward with weapons ready and the Quran living in your heart
When battle is joined:
There is no flight from death, for that end comes to all mortals
Even they who do not believe.

Many avoid the battle-fury of infidel hate
And stay in their homes
But even there, their end of death awaits;
And they die cowards bound InshaAllah for the torments of Fire
While those who fight gain the greatest reward of all.
All of the Ummah should celebrate the martyrs, who die:
For the deeds of a hero, they did for their Lord.
Thus shall they live forever, in Paradise.

Questions About Islam and National Socialism

The following is taken from the original text of an Interview David Myatt gave, several years ago, to an American academic, before the American invasion of Iraq.

Parts of this interview - with some editorial changes - were published in Professor George Michael's book *The Enemy of My Enemy: The Alarming Convergence of Militant Islam And the Extreme Right* (2006, ISBN 978-0-7006-1444-8).

It should also be noted that Myatt - as he has explained in several more recent articles and interviews (see, for example, [An Interview with Abdul-Aziz ibn Myatt](#) and [Questions for David Myatt](#) and in Part 2 of his [Autobiographical Notes](#)) - has revised his views about alliances and cooperation between Muslims and nationalists. In one of these interviews he states:

"In respect of the so-called "extreme Right", this means we want them to revert to Deen Al-Islam - to reject the Taghut of "race and nation" - to thus discover their true nature, their fitrah, as Muslims who bow down to only Allah Subhanahu wa Ta'ala and who are thus prepared to undertake Jihad *as Muslims*."

The far right's reaction to the September 11 attack seems to have been mixed. Many in the movement expressed feelings of vindication insofar as many of the issues about which they feel strongly (e.g., immigration and American foreign policy in the Middle East), featured prominently in the attack. Others were less sanguine about the current state of affairs and feared that the government's war on terror could spillover into a witch hunt against domestic extremists as well. What are your thoughts on this issue? Ultimately do you think that 9/11 and its consequences will hinder or improve conditions for the far right in the future?

A:

Bismillah Ar-Rahman Ar-Raheem

The attacks have certainly been used, by ZOG, to increase their tyranny, as witness the surveillance, the new laws, the many arrests and detentions. They have also been used to appeal to a vacuous "patriotism" based upon the abstract, non-folkish, concept of "The State".

In the long-term, this can be to advantage of folkish groups, since such things reveal the real nature and intent of those who wield power, as it reveals the insolent, dishonourable, nature of such governments. In the short-term, it will probably lead to some government suppression of folkish dissent, but given good leadership, and the correct understanding of such things as honour, this will not be much of a problem.

Although white racial nationalism and militant Islam are two seemingly disparate movements, the two seem to share a very similar critique on issues such as American foreign policy, the American media, Zionism, and globalization (i.e., NWO). Thus under certain conditions, there could conceivably be potential for greater collaboration between the movements. What do you think are the prospects for a potential alliance between Islam and the far right? Would you recommend against such an alliance?

A: There is a potential for collaboration, but only if "the movement" understands and acts upon their own Aryan values, their own ethics. The main problem with this nationalist/folkish/NS "movement" at the moment is that it is shallow, concentrating on outer issues: it lacks a real knowledge and understanding of what being Aryan means and implies and what true Aryan culture is. As a result a lot of the attitudes and views of people in "the movement" are wrong, dishonourable, un-Aryan.

These people must know, understand, and act upon their Aryan ethics, which are based upon personal honour. In addition, they must understand that their aim should be to create an Aryan society, governed according to their own Aryan laws, and that this new society can and should co-operate with other societies, other cultures, other races, on the basis of reason and honour. Their honourable aim should be an independent, Aryan, ethnic, society, found upon honour, reason and duty to folk and culture.

Honour demands that we treat people - irrespective of their race, their religion, their beliefs, with respect. I quote what I wrote a while back - before my conversion to Islam - to an imprisoned Comrade:

"As I have endeavoured to explain several times, how we as National-Socialists and Aryans relate to people of other races and other religions is determined by our own National-Socialist, Aryan ethics. Our ethics are based upon personal honour, and honour demands of us that we only ever judge a person on the basis of personal knowledge of them: and moreover, with this personal knowledge of a person extending over a period of time. If we have no personal knowledge of a person, or have only met a person once or a few times briefly, then we cannot in all honour make any judgement about them. The race, the religion, and of course the political views of the person are totally irrelevant. Honour demands that we treat people, regardless of their race, their culture, their religion, their "political views" with fairness and respect. That is, honour demands that we have manners and are polite: that we strive to act with nobility of character; that we judge people by their deeds and in particular by how they act toward us... It really is about time that we who uphold the noble way of life which is National-Socialism lived according to our own ethics and began to explain, openly and in clear words, the noble reality of National-Socialism. No matter how dire our situation may be, or appears to be, and no matter how many non-Aryans may live in what were once our own nations, we must hold fast to our own ethics and not allow ourselves be tricked into accepting the Zionist version of "National Socialism" with its hate-filled, irrational, Hollywood "nazis".

The reality is that we both have the same enemies: the materialistic capitalist system, and the cabal who run the NWO. It is in both our interests to fight and destroy the NWO. If there were a nationalist or National-Socialist revolution in America this would be to the great advantage of the Muslims. One goal of the NWO is to reduce everything to material needs and material concerns, and this attempt to destroy the numinous is hubris: the insolence of the tyrant. Both the authentic Islam of the Jihadi movements, as exemplified by groups such as The Base of Jihad, and genuine National-Socialism - as exemplified in my own NS writings - are numinous alternatives to the insolent, materialistic, dishonourable tyranny of the NWO.

We should be aiming to create a world where there is a nationalist or National-Socialist - society in a country such as America, and where there is a Khilafah in the Muslim world, with these two societies co-operating together for their own mutual advantage. This would mean the end of the messianic dream of the cabal for a so-called Greater Israel.

To quote Sheikh Usama bin Laden (hafidhahullah):

"We tell the Americans as a people, and we tell the mothers of soldiers - and American mothers in general - if they value their lives and those of their children, find a nationalistic government that will look after their interests, and not the interests of the Jews." Usama bin Laden, taken from an interview bin Laden gave on May 28 1998 CE

As Sheikh Usama bin Laden (hafidhahullah) has also stated, it is permissible for Muslims to join forces with, to fight the New World Order, those threatened by that New World Order, and the Sheikh gave this example: "the fighting, which is being waged and which will be waged in the days to come, is similar to the fighting of Muslims against the Byzantine [Empire] in the past. And our convergence of interests, now, is not detrimental. Then, the interests of the Muslims fighting against the Byzantine [Empire] converged with the interests of the Persians, and this was not detrimental to the companions of the Prophet."

However we Muslims can only ally ourselves with those who have a good opinion of us, and of Islam:

"If we truly love Allah, how can we love the enemies of Allah? How can we love people who deny the truth when it is presented before them, and who argue and dispute barrenly against it? How can we love and be deeply attached to a lifestyle that thrives on disobeying Allah? We should treat people based on their position towards Islam. The kuffar, including the Jews and Christians, can never become our intimate friends, confidantes or close allies. This does not mean we isolate ourselves from them and give up hope for them. What it means is that our relationship with them should be fair, kind and equitable, and not rude or arrogant, but we should always be thinking about how to bring them to Islam. If, however, they display open hostility to Islam,, then we should treat them as enemies. Those who seize our lands and oppress, torture and kill our Muslim brothers and sisters cannot be our friends." Sheikh Ahmad al-Ghumari

Yet we Muslims have a duty to present Islam to them: they are free to accept, or decline. I have done this, and achieved Alhamdulillah some little success - making some people in such folkish groups, or who hold folkish beliefs, aware of the truth of Islam, its numinosity (one even converted to Islam, Alhamdulillah). To do this, and the other things necessary, I have sometimes had to use deception, for as the Hadith says:

Narrated Ka'b ibn Malik: When the Prophet (salla Allahu 'alayhi wa sallam) intended to go on an expedition, he always pretended to be going somewhere else, and he would say: War is deception. (Abu Dawud, 14, 2629)

We Muslims are indeed at war, and if I have sometimes to deceive the kuffar to achieve things for Islam, to aid my brothers and sisters, I will, provided I do nothing that is dishonourable, or which Islam forbids. Maybe I was - and am - wrong to do such things, as maybe sometime soon they may not be necessary, but all I can do is trust in Allah Subhanahu wa Ta'ala and strive, InshaAllah, to do what is Islamic.

My general impression is that although the far right and militant Islam on occasion share rhetoric, what admiration does exist tends to move in one direction i.e., selected far right activists voice support for militant Islam while the latter rarely voices support for the former. Is this an accurate assessment?

A: Fairly accurate, because what is there to admire in most of the so-called right-wing movement today? If it were composed of people who upheld honour, who understood their own ethics, their own Aryan way of life - for which see my The Complete Guide to the Aryan Way of Life which I wrote before my conversion to Islam - and who thus uphold in their public and private lives the principle of honour, loyalty and duty, then there might be something, other than a few individuals, to admire. I hoped my writings would change this state of affairs, which is one reason I have tried to make to bring these two ways of life together by supporting authentic Islam, by propagating genuine National-Socialism, and writing about Aryan ethics.

That said there seems to some issues that would obviously divide the two movements, specifically, immigration and religion. Both North America and Western Europe are experiencing substantial immigration from Muslim countries. Ultimately this could significantly alter both the racial/ethnic and religious textures of these geographic regions. Furthermore, some far right politicians, such as Jean Marie Le Pen, have made political capital by exploiting xenophobia of Muslim migrants. What are your thoughts on this development? Is Islam more a threat or potential ally?

A: The people who make political capital out of such things and who thus strike an anti-Muslim pose - such as the BNP and Le Pen - are in my opinion acting contrary to honour and reason. They fail to understand their own Aryan values, as they fail to comprehend the true global situation, which is of an increasing world-tyranny, the New World Order. In addition, the nationalism they propagate is out-dated, anachronistic, and most damning of all, un-numinous.

In respect of their folk, what is required is an Aryan way of life, a free Aryan homeland and thus the law of personal honour. This means a Destiny created by a numinous perspective. The ethics of such "nationalist" organizations are the ignoble, uncivilized, ethics of The State, just as there is nothing numinous in the policies and goals of such organizations: no rational, cosmic, perspective, no inspiring numinosity, just mundane, political, promises about some sort of "better materialistic life" and stories about so-called past national glories, which, more often than not, were just dishonourable imperialism for the sake of capitalism.

Such political groups, and the people who lead them, are of the past, whereas Folk Culture and National-Socialism are or should be of their future: an expression of what is needed to create civilized, human, numinous societies where honour is the criteria for personal behaviour and social conduct.

Seen in this way, Islam is their ally. They seek an Aryan homeland: this does not mean they need the old nation-States. They need to begin again, with a new way of life, a new society, an entirely new nation. In brief, they must be the founders of a new nation. Once this principle is accepted, the Movement will shed an enormous amount of excessive and unnecessary baggage. In respect of America, for instance, this would mean creating a homeland in one or more States, or even in a part of one State.

There have been a lot of Internet conspiracy rumors in the wake of 9/11? One in particular that has gained currency in far right circles is that the Israeli Mossad, and possibly the U.S. government, had foreknowledge of the 9/11 attack. Do you have any reason to impugn the official version of the events of 9/11? If so, would you please share your thoughts?

A: I have considered such theories, and reviewed what evidence has been put forward to support them, such as the way the Twin Towers collapsed which may seem to some to indicate it was destroyed as a result of a covert operation by the CIA. This is an interesting theory, but my view is that the attacks were martyrdom operations by Muslims who wanted to show that America, for all its military and economic power, is not invincible. As Sheikh Usama bin Laden (hafidhahullah) said in a recent statement: "We stress the importance of martyrdom operations against the enemy -

operations that have inflicted damage both on the United States and on Israel: damage that has been unprecedented in their history, all thanks to Almighty Allah."

As for the US government having forewarning of the attacks and just letting it happen, they might do this as another Pearl Harbour, but it is more likely that they did not know since they have very little intelligence about The Base of Jihad operations, and certainly less than the little they might have now.

As I'm sure you know, the war on terror - especially if it includes a war on Iraq - will amount to an enormous fiscal undertaking. Both federal and state governments are experiencing severe budget crises. Furthermore, substantial immigration continues into the West. Could you presage a scenario in which the U.S. government could be militarily winning the war overseas, yet lose control of its Mexican border and by doing so, descend into a spiral of fiscal bankruptcy and civil unrest?

A: We can but hope! In truth, this is the real weakness of America, and one which I am sure Sheikh Usama bin Laden (hafidhahullah) knows, which is why he is using the tactics he is. America has been drawn into a global conflict, and to keep this going, for many years - as it must - will be an enormous drain on its resources. What is needed to tilt the balance toward bringing the NWO to its knees is for there to be increased social and political unrest in America. In this, The Movement must play a part.

All modern Western societies are vulnerable, their infrastructure is fragile. The Movement should target this infrastructure, in an honourable way, which means avoiding civilian casualties in the covert, revolutionary, war which is necessary. The reality of the present is that National-Socialists seem to be doing very little in a practical sense to undermine and destroy the NWO, while Muslims are actively waging a war against it. If National-Socialists are committed, they should be inciting and inspiring revolution in their own lands, and doing practical things to undermine and destroy their ZOG.

How have the various segments of the far right responded to your conversion to Islam and your overtures to Muslim activists?

A: Some have been critical; some have been skeptical, believing I did not convert at all. Some - obviously failing to understand honour and thus their own Aryan ethics - have condemned attempts to make alliances with Muslims.

Some of the more prejudiced ones have even called me a "traitor" and "mad". Here is an answer:

Abu Huraira narrated that the Messenger of Allah (sallallahu alayhe wa sallam) said: "Islam began as something strange, and it will revert to its former position of being strange, so good tidings for the strangers." (Recorded by Muslim, Attirmidhi, Ibn Majah, and Ahmad)

Do you think Islam could be a viable guiding faith/religion for the West?

A: Most certainly, InshaAllah. The Way of Life which is Al-Islam is certainly far, far superior to what exists in the West. Indeed, Islam is the one thing that can make the West into a civilized society - which can overcome the hubris, the arrogance, of the West, and its rampant, dishonourable, materialism.

The West has lost the sense, the imminence, of the Divine and as result its governments, and a lot of its peoples, are

arrogant. They have set themselves up to compete with God, with Allah. They have no real sense of honour anymore, no real manners or dignity. Islam provides honour and dignity and manners - Islam, correctly understood, is a guide to how we can be honourable and how we can create an honourable, rational, fair, society.

To become honourable, the West needs examples: in the Prophet Muhammad (salla Allahu 'alayhi wa sallam) we have the perfect example of the honourable man - he was the archetypal human being, the archetypal honourable and chivalrous man: fair, courteous, just, trustworthy, brave, tolerant, honest, generous, modest and pious. Anyone who studies his life in a reasoned and fair way is impressed - and one of the things we Muslims could do InshaAllah to make significant converts in the modern West is to provide trustworthy and readable accounts, in English, of the life of the Prophet Muhammad, of his honourable Companions and of those honourable warriors - such as Ali Ibn Abu Talib and Salah al-Din - who fought for the cause of Islam.

There is astounding ignorance of Islam in the West, and a immense amount of prejudice. I have found that Westerners are quite ignorant and astoundingly arrogant - for the majority of them blindly assume that the ways of the West, and they themselves, are somehow "superior", and that Islam is "backward" or "uncivilized" whereas the contrary is true.

You have written extensively on the spiritual aspects of National Socialism and heathenism. On the surface, it would seem difficult to reconcile these beliefs with Islam, in that the latter is monotheistic, non-racialist, and absolutist. Would you please expound on how you syncretize these seemingly disparate belief systems?

A: There is some common ground, since both ways - when correctly understood - produce civilized, honourable individuals who use reason as a guide. The differences are, first, the perspective of Islam is the the next life, on Jannah, and there is therefore what I have called an acausal ethic, and, second, that the individual is understood in relation to such things as Taqwa, Imaan, for these define them. For Islam, the folk - and the diversity and difference of human culture - is basically irrelevant. For National-Socialism, this diversity and difference should be treasured, and developed, in an honourable, rational way.

In addition, National-Socialism concentrates on the connection to the folk, and thus to Nature and the Cosmos, with Nature and the Cosmos being understood as living beings. That is, individuals are regarded as part of the folk, as Nature made manifest, and that our purpose is to aid Nature, and thus the Cosmos, through our folk: to evolve ourselves, our folk, our culture, and thus our human species. Hence, the perspective of National-Socialism - and the basis for its ethics - is a cosmic, and causal one, of individuals as a nexion, a connexion between our human past and our human future. National-Socialism believes we can and should evolve further: that this is our unique human Destiny, and that this evolution depends on us, on our reason, strength, and so on. In total contrast, the Muslim relies on Allah Subhanahu wa Ta'ala and Allah alone.

In National-Socialism (and Folk Culture, I should add) the individual is defined by honour, loyalty and duty, just as a National-Socialist society is.

Islam is submission to the Will of Allah Subhanahu wa Ta'ala, as revealed in the Quran and Sunnah, and a Muslim is a person who has given an oath of loyalty, bay'ah, to do what Allah Subhanahu wa Ta'ala has commanded - to obey Allah and the Muhammad (salla Allahu 'alayhi wa sallam), the Prophet of Allah Subhanahu wa Ta'ala. Further, the Muslim uses - or should use - only the Quran and Sunnah as their guides, the basis of their judgment, about what is honourable and dishonourable - that is, they refer what is honourable to Allah and His Messenger. In National-Socialism, it is fair to say that it is individuals - or some leader - who decide what is honourable, and this is, to me, a great weakness, for I have come to understand that honour means we accept that there is a God - a Creator, an Eternal Being far more powerful than we mortals. There can be no real honour without this understanding of God, for it is this understanding of God which gives us the cosmic perspective we need to understand ourselves, as humans, and judge ourselves - with such an understanding and judgement being the beginning of morality. It is this understanding alone which prevents us from being insolent - from upsetting the natural balance by 'overstepping the mark'. Furthermore, this understanding of God which is the basis of honour is not a belief, a question of faith, but rather a reasoned apprehension - the result of rational observation and reasoned thought.

One of the glories of Islam is that it expresses this reasoned apprehension of God - for Islam, God is not a question of faith, but the conclusion of us thinking about ourselves, our world, and the cosmos itself. Our very existence, our human nature, the complexity and beauty of life on Earth, the wonders of the cosmos are all Signs - all pointers to the conclusion that there is and must be a Supreme Being, one God and only one God, who is Infinite, Eternal and whom Muslims call Allah [literally, The One (and Only) God].

As for myself, I am a Muslim, Alhamdulillah, and I shall remain a Muslim, InshaAllah.

I spent many months, last year, living alone in a tent in the high hills of Cumbria thinking about Islam, National-Socialism, and Folk Culture, and I admit to having had doubts - again. But it was a return to the desert which, yet again, brought me back to the true simplicity of Islam: alone, fragile, in the vastness of the Western Desert, I let my heart and mind combine in a simple submission to Allah Subhanahu wa Ta'ala. Also, I admit to - yet again - being somewhat overwhelmed by the many Muslims I met on that journey: such simple piety, deriving from Dhikr; such manners; such honour. These truly were good people - made good by Islam.

I do know that we are continually tried and tested, as Allah Subhanahu wa Ta'ala says:

"He [Allah] created life and death that He might put you to the test and find out which of you acquitted himself best." 67: 1-2. (Interpretation of meaning.)

"Every soul shall taste death. We shall try you in good and bad ordeals." 21:35 (Interpretation of meaning.)

I also realize the truth of the Hadith:

"There is no believing servant who does not make a mistake from time to time, or some error which he persists in and does not abandon until he leaves this world. Indeed, the Believer was created as one who is frequently tried and tested, who often repents (then) forgets (again). But when he is corrected, he [strives to] correct himself." Reported by at-Tabarani in *al-Mu'jam al Kabir* (number 11,810)

Several Bush administration spokespersons have repeatedly asserted that the attacks visited upon America on September 11, 2001, were because of the democratic values that the country espouses. Do you accept this analysis?

A: No. The attacks were in response to American policy in the Middle East and elsewhere: a consequence of their support for the Zionist entity which has killed and tortured Muslims and which has stolen Muslim land; a consequence of their support for sanctions against Iraq which have resulted in the deaths of nearly one million children; a consequence of their arrogant, bullying, ways in Muslim land and their support of the ignoble, un-Islamic leaders of Muslim countries; a consequence of them defiling - in Muslim eyes - The Land of Two Holy Places. And so on.

In recent years the proliferation of the Internet and the World Wide Web has enabled people scattered all over the world to communicate with one another and share ideas. Do you see any evidence of a process of cross-fertilization at work whereby seemingly disparate dissidents are increasingly converging on a shared ideology with regard to such issues as globalization, NWO, American foreign policy, etc.?

A: Not really; there is an exchange of information, and some collaboration, but I do not see a new ideology emerging,

only refinements of existing ones, such as anti-capitalism, anti-globalization. Or rather, it might be more correct to write and say that there is no new way of life emerging as a result of this communication and collaboration.

From the perspective of the far right, an overt alliance with militant Islam would seem to entail many perils. My previous research suggests that the various far right movements are monitored very closely by the government (and non-governmental organizations in the U.S.). Thus tactically the far right would not appear to be in a good position to cooperate with militant Islam even if it had the desire to do so. Do you have any thoughts on this?

A: The essence, insofar as effective folkish opposition to the NWO is concerned, is covert action by covert groups and lone-wolf individuals: aiding the destruction of the infrastructure, for instance.

For Islam, the way is Jihad, until Islam is triumphant, as Allah Subhanahu wa Ta'ala says:

"Fight against those who do not believe in Allah, or in The Last Day, and who do not forbid that which has been forbidden by Allah and His Messenger, as well as those among the people of the book who do not acknowledge the Deen of Truth, and fight them until they pay the Jizya with willing submission." [9:29 interpretation of Meaning]

Do you have any thoughts on the impending war against Iraq?

A: Yes. America is acting like an arrogant, ignoble bully. It will not be a war: it will be a big, powerful bully picking on someone much smaller. A one-sided conflict, rather like that between the American-equipped Zionist army and the activists of Hamas: helicopter gunships and tanks against rifles; rockets and missiles against stones. It makes me angry to watch the television pictures of American and British troops swaggering around, showing off their hardware while experts talk about powerful American weaponry: it so dishonourable; so against the ethos of the true warrior. There will be no honour in such a conflict, at least not on the part of American and allied troops. You want true warriors in the modern world? Muslims defending Jenin. Mujahideen defending Tora Bora.

America is acting in the interests of the Zionist entity.

It is not a war for oil, and neither is the war in Afghanistan about oil. It is war to tame Islam; to extend the dictat of the NWO to Muslim lands. A war to ensure that Muslim countries do not develop weapons which can challenge the Zionist entity. In addition it is war to ensure that the NWO can control and stifle the growth of holocaust revisionism in Muslim lands, for the truth has begun to be freely told in such lands, and were the myth of the holocaust to be destroyed, the NWO, with its Western ZOG's, would crumble from within. Some such Muslim lands have become - and others have the potential to become - sanctuaries of reason and truth in a world of politically-correct Zionist social engineering, places of exile for those who have fallen foul of the tyrannical laws of the NWO. The NWO wants to be able to get at anyone, anywhere, and put them on trial according to the ignoble, tyrannical, laws of the NWO.

In brief, it is part of the plan to extend the dictat of the NWO to the whole world.

The next target will be places like Iran and possibly Syria.

Inasmuch as the Koran teaches that Allah sent prophets to all of the major civilizations, it is conceivable that the far

right could reconcile some of its beliefs with Islam. For example, some Muslim scholars have attempted to show that Socrates, Lao-Tzu, Hammurabi, and Zoroaster were prophets of Allah, and thus acceptable to Islam. In this tradition, it might not be too much of a stretch to include Odin, Thor, and other members of the Norse pantheon into the framework of Islam. Do you think that a synthesis is possible between Islam and the various religions popular with the far right, such as Odinism?

A: This is a very interesting question.

According to Islam, Muhammad (salla Allahu 'alayhi wa sallam) was the last Prophet of Allah Subhanahu wa Ta'ala, but before him Allah Subhanahu wa Ta'ala sent a Prophet to every people, every culture, to warn them, to guide them. What these Prophets taught would have been the message of Islam - that is, submission to the one and only God, the belief that we were created by Allah Subhanahu wa Ta'ala, and the belief that we can enter Paradise if we live in the right way. In addition, there is the concept of sin: the belief that God has determined what is right and wrong, and that those committing "sins" will be punished, and go to some horrid place after they die.

These Prophets would have been historical people, that is, real individuals. Some of their reported or assumed sayings, or teachings, may have survived by various means, but - for Muslims - only the Quran is infallible, the literal Word of Allah Subhanahu wa Ta'ala. Thus, if any known historical figure who may have been one of the Prophets is associated with any sayings or teachings, these sayings and teachings may well be corrupted in some way, or otherwise be unreliable in determining what they really said or taught.

The only way Muslims can know the identity of such Prophets for certain is by referring to the Quran and Sunnah, and these sources are silent in respect of the people, and figures, you mentioned.

In respect of Odin, Thor and others like them, we need to ask several questions. First, were these real people, whose lives became legend, then myth? [The same applies to other "gods", such as the Homeric ones - was Zeus a powerful chieftain long before the time of people such as Agamemnon?] Second, what did these figures believe, or teach - or, what do the legends, the stories, the myths, about them, tell us? Third, is what we know about them consistent with Islam?

The Norse figures may well have been real people: we simply do not know. What do Norse myths and legends tell us? What is the ethos, the Way of life, of the people who followed and believed in these? It is my understanding that they reveal a basically pagan and warrior ethos, quite similar to that of Ancient Greece. A pagan is an individual who believes or feels that there is a creative force in the natural world (in Nature) which produces, is responsible for, and which changes, all living beings, which includes ourselves. That is, that Nature is manifest, embodied, presenced, or incarnated, in living things.

Furthermore, and of especial importance, the Norse pagan culture - like the Ancient Greek one - was a warrior one. This means that the standards of judgment, what determined whether a deed was good or bad, whether a person was good or bad, were warrior ones, created by strong warriors. It also means that what inspired people to do what they did were these standards. What were these warrior standards? Valour; excellence (arete, in Greek); honour; triumphing over adversity; and a belief that there were limits - that to overstep these limits (to commit hubris) was to invite disaster, a retribution by the gods. As Sophocles wrote well over a two thousand years ago (my translation):

There exists much that is strange, yet nothing
Is more strange than mankind:
For this being crosses the gray sea of Winter
Against the wind, through the howling sea swell,
And the oldest of gods, ageless Earth -
She the inexhaustible -
He wearies, turning the soil year after year
By the plough using the offspring of horses.

He snares and captures the careless race of birds,

The tribes of wild beasts, the natives of the sea,
In the woven coils of his nets -
This thinking warrior: he who by his skill rules over
The wild beasts of the open land and the hills,
And who places a yoke around the hairy neck
Of the horse, taming it - and the vigorous mountain bull.

His voice, his swift thought,
The raising and ordering of towns:
How to build against the ill-winds of the open air
And escape the arrows of storm-rain -
All these things he taught himself,
He the all-resourceful
From whom there is nothing he does not meet
Without resources - except Hades
From which even he cannot contrive an escape
Although from unconquered disease
He plans his refuge.

Beyond his own hopes, his cunning
In inventive arts - he who arrives
Now with dishonour, then with chivalry:
Yet, by fulfilling his duties to the soil,
His oaths to the customs given by the gods,
Noble is his clan although clan-less is he who dares
To dwell where and with whom he please -
Never shall any who do this
Come to my hearth or I share their judgement.....

Judgement is the greater part of good fortune
Just as it is necessary not to be disrespectful to the gods -
For the great words of the excessive boaster
Are repayed by great blows
And this, as one grows old, teaches judgement.

Does all this seem compatible with Islam - with the belief in one God, who is separate from their creation (us, and the world, and Nature), with the very concept of sin? Does this seem compatible with the idea of one supreme God teaching us, guiding us, through revelation, through Prophets?

My view is that it is not compatible at all. It is a very different ethos; and the Way of Life which results from upholding or following this pagan, warrior, ethos is very different from that of Islam. This does not mean that two cannot co-operate for their mutual advantage. There are some similarities, as I have mentioned elsewhere, particularly in respect of using reason, being fair, upholding honour, but the conclusion can really only be that the two belong to different worlds: their respective perspectives are totally different.

It is also my view, as I said, that Islam is the superior Way, as it is my hope that, InshaAllah, the West - the Zionist-Crusader alliance - will be defeated, and its peoples turn toward Islam. Then we will have a truly civilized, noble, way of life - the re-emergence of the Khilafah. As for myself, I shall continue to strive, InshaAllah, to fight for Islam, against the ways of the kuffar.

Reflections on Islamic Travels

"And there shall be no blame for those who take revenge after they have suffered injustice. The way (of blame) is only for those rebellious ones who oppress others and who insolently walk on the earth: for these there will be a painful torment indeed." (42: 41-42 Interpretation of Meaning).

One of the most memorable things that occurred during my recent travels in Muslim lands was that I got to know the views of Muslims - from all walks of life - concerning Sheikh ul-Mujahideen Usama Bin Muhammad Bin Ladin (hafidhahullah). Not once did any of these Muslims condemn him. Rather, I found them applauding and supporting him, and many, many times they expressed the view that he, being the devout Muslim he is, had given up his wealth, and a life of Western luxury, to fight and live as a Mujahideen. There was, and is, a great admiration for him, for ordinary Muslims understand the hypocrisy of the West, and especially Amerika, just as they support those who actively fight this hypocrisy.

One incident is worth recalling here. I was sitting in the house of a Muslim brother, and talk among the brothers gathered there, as often, was the state of the Ummah when Al-Jazeera (the TV was on in the corner of the room) showed some incident from kuffar-occupied Iraq. There were images of a heavily-armed Amerikan soldier pushing an elderly Muslim to the ground as, nearby, Muslim demonstrators chanted anti-Amerikan slogan. Then another image showed the Amerikans blindfolding Muslims and forcing them to kneel, the hands of the Muslims tied behind their backs. Such scenes of Muslim humiliation, of Amerikan arrogance and dominance, are now the everyday reality in places such as Iraq and Afghanistan.

So the conversation among us then turned to Jihad and there was a strong resentment among the Muslims gathered in that room directed at their own government for bowing down before Amerika and doing nothing to aid our brothers and sisters being humiliated by the kuffar. Every Amerikan killed in kuffar-occupied land was the cause of celebration among us - with a prayer of thanks being offered to Allah (SWT). One Muslim - a married man with a daughter not yet one year old - several times expressed a sincere desire to find and kill Bush the infidel just as he, and all those gathered there, understood the Jumaada Al-Thaani attacks as a praiseworthy blow against the arrogance of Amerika. Furthermore, I found some Muslims who believed - or hoped - that Sheikh ul-Mujahideen Usama Bin Muhammad Bin Ladin (hafidhahullah) was in Iraq, directing the campaign against the kuffar invaders, and by his very presence inspiring Muslim resistance.

What I found on my travels was a simmering anger - at Amerika, and at the governments of Muslim lands, their own governments, whom they saw as doing the bidding of the insolent Amerikans to the detriment of our brothers and sisters in Palestine, Afghanistan, Iraq, Chechnya and elsewhere. What I also found - expressed many times - was a desire for someone, like this very humble servant of Allah (SWT), to express in the West, among the Muslims of the West and in the English language of the West, the truth of Islam, the need to support such heroes of the Ummah as Sheikh Usama Bin Muhammad Bin Ladin (hafidhahullah), and to respond to all the kuffar propaganda now being spewed forth in an attempt to corrupt Muslims and have them imitate the kuffar in words, thoughts and deeds.

Everywhere I found the private talk was of the need to change the government of whatever country I was then in: the need to work toward an Islamic alternative, and that this - as so many Muslims told me - would and must involve a practical revolution.

What was my foremost feeling during these travels? It was of grateful thanks to Allah (SWT) for allowing me to be part of the most civilized, honourable, community on Earth - that of those who humbly bow down before their Creator, who respect and love the Prophet Muhammad (salla Allahu 'alayhi wa sallam), and whose most ardent desire is to follow and do the Will of Allah (SWT) as revealed in Quran and Sunnah and these alone.

Narrated Abdullah ibn Amr ibn al-'As: The Prophet (salla Allahu 'alayhi wa sallam) said: The warrior gets his reward, and the one who equips him gets his own reward and that of the warrior. (Abu Dawud, 14, 2520)

Allah (Subhanahu wa Ta'ala) knows best.

Abdul Aziz

2 Jumaada Al-Thaani 1424

What is Wrong with the Ummah?

How many Muslims have the authorities in Pakistan, and elsewhere in the Muslim world, handed-over to the Americans in clear defiance of Quran and Sunnah? One? Six hundred? A thousand? The numbers are irrelevant. What matters is that those Muslims who have done such things - as well as those who have aided and abetted them or stood idly by without going to the defence of their brothers and sisters - have shown themselves for what they really are: allies and agents of the kuffar. People who fear the kuffar more than they fear Allah Subhanahu wa Ta'ala. People who have dishonoured their brothers and sisters, and thus who have dishonoured themselves.

"Whoever protects the honour of his brother, Allah will protect his face from hell on the Day of Judgment." (Ahmad and Tirmidhi).

"Aiding the Non-Muslims over Muslims - no matter which form of aid or co-operation it be, even if it is merely in speech - this is clear Kufr and sheer hypocrisy. The one who does this has perpetrated one of the actions which negates Islam, as has been specifically stated by the Imams of the Dawah and others, and such a person is not a believer in the aqeeda of al-Wala and al-Bara (being a patron of someone or disassociating solely for Allah)." Sheikh Safar bin 'Abdir-Rahmaan al-Hawaali

Narrated 'Abdullah bin 'Amr: The Prophet (salla Allahu 'alayhi wa sallam) said, "A Muslim is a person who avoids harming Muslims with his words or his hands. And a Muhajir [an emigrant] is the one who abandons all that Allah has forbidden." Bukhari, Volume 8, Book 76, Number 491

Our allegiance, as Muslims, can only be to those people - such as an Ameer - or those organizations whose base is Islam and Islam alone. We cannot and should not make any pledge of allegiance to any kuffar organization, group, or State just as we cannot and should not rely on anyone or anything other than Allah (SWT) alone. We cannot, as Muslims, make friends with and aid, the kuffar when the kuffar have invaded our lands, have captured and humiliated Mujahideen and are waging a war against our brothers and sisters.

Allah Subhanahu wa Ta'ala says:

"You will not find any people who believe in Allah and the Last Day making friendship with and loving those who oppose Allah and His Messenger (salla Allahu 'alayhi wa sallam), even if they are their fathers or their sons or their kindred..." [58:22 Interpretation of the meaning]

What is the matter with the Ummah? What is the matter with Muslims today? Our duty, as Muslims, is clear: we must stand against the kuffar who have invaded our lands; we must fight them to regain our lands; we must not ally ourselves with them; and we must not hand-over to them any Muslims, whatever those Muslims are alleged to have done or even may have done.

Are we to continue to allow ourselves to be humiliated? Are we to continue to allow someone as insolent as Bush to gloat over the capture of one more Muslim? Are we to allow the governments of places like Pakistan to continue to aid the kuffar? Are we going to allow the kuffar to invade yet another Muslim land, and still make excuses for our failure, as an Ummah, to respond as Allah Subhanahu wa Ta'ala commands us to respond?

Allah Subhanahu wa Ta'ala says:

"And what is wrong with you that you do not fight in the Cause of Allaah, and for those weak, illtreated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this place whose people are oppressors; and raise for us from You one who will protect, and raise for us from You

one who will help." [4: 75 Interpretation of Meaning.]

"It has been made clear that if the Kuffar infringe upon a hand's span of Muslim land, Jihad becomes Fard Ayn for its people and for those near by. If they fail to repel the Kuffar due to lack of resources or due to indolence, then the Fara'id of Jihad spreads to those behind, and carries on spreading in this process, until the Jihad is Fard Ayn upon the whole earth from the East to the West." Sheikh Abdullah Azzam (Shaheed): In Defense of Muslim Lands.

How many more Muslims have to be killed in Palestine, in Iraq, in Afghanistan, in Kashmir, in Chechnya? How many more Muslims have the kuffar to capture and torture and imprison?

Are we going to continue to ignore our clear Islamic duty? Or are we going to say, finally - like Sheikh ul-Mujahideen Usama Bin Muhammad Bin Ladin (hafidhahullah) - that enough is enough, and that something has to be done to curb the insolent arrogance of the kuffar who have set themselves up, in their haughtiness, in their arrogant bullying, as rivals to Allah Subhanahu wa Ta'ala?

Allah Subhanahu wa Ta'ala says:

"And there shall be no blame for those who take revenge after they have suffered injustice. The way (of blame) is only for those rebellious ones who oppress others and who insolently walk on the earth: for these there will be a painful torment indeed." (42: 41-42 Interpretation of Meaning).

"If an injury has been inflicted on you, make certain that a similar injury has been inflicted, by you, on the disbelievers: there are good days, and bad days, which We give to each side in turn for thereby We know those who believe and choose from among them witnesses (to the Truth)." [3:140 Interpretation of Meaning]

"Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the hearts of a believing people." (9:14 interpretation of Meaning)

May Allah Subhanahu wa Ta'ala forgive us for our mistakes and may He guide us to and keep us on the Right Path.

Allah (Subhanahu wa Ta'ala) knows best.

Abdul Aziz
28 Thul-Hujja 1423

In The Name of Allah, The Merciful, The Compassionate

The Cause of Our Failure

We Muslims may be numerous, but we have become weak. Why, for instance, have we allowed the Zionists to invade our land of Palestine? Why have we have tolerated the continuing oppression and killing and torture and humiliation of Muslims in occupied Palestine? Why have we done nothing effective when the kufr government of America, aided by apostates and hypocrites, invaded the Muslim land of Afghanistan and installed a puppet government? Why have we tolerated the continuing occupation and atrocities in Kashmir? Why have we done nothing about the abject humiliation and continuing detention of the Mujahideen captured by the kufr Americans?

If we need one stark example of our weakness let us remember Jenin. A small number of lightly armed heroic Mujahideen defend their homes, their families, their fellow Muslims, from the military might of the Zionist occupiers. Many of the Mujahideen are killed - may Allah (SWT) accept their martyrdom - while many of taken away by the Zionists for brutal interrogation. Muslims are massacred, humiliated and tortured. Muslim homes are destroyed. Muslim land is occupied. And what do we do? Very little, except perhaps call on kufr governments and kufr organizations, like the UN, to "condemn the massacre" and "investigate" it. And, of course, nothing happens - except some words by some people: words which are, in effect and in reality, meaningless and do nothing to end the occupation, end the killing, the torture, the humiliation of the Muslims in Jenin and elsewhere.

Why is this? There is a simple explanation:

Tawban (may Allah be pleased with him), one of the servants of the Prophet (salla Allahu 'alayhi wa sallam) mentioned that the Prophet (salla Allahu 'alayhi wa sallam) said: "There will be a time when the nations will call upon one another to act against us, just like people call one another to partake of a dish with food".

Someone else asked him: "Will it happen because we will be small in number, O Messenger of Allah?"

He replied: "No, you will be numerous, but you will be gusa'a [that is, like froth on the water's surface], and Allah will remove fear of you from the hearts of your enemies, just as He will place wahn into your hearts".

Those who were present asked him: "What is wahn, O Messenger of Allah?" He replied: "Love of this life and fear of death". (Sahih Hadith Sunan of Abu Daud, 4297)

What has happened is that many of us love the life of this world more than we love Allah (SWT) just as many of us have forgotten that this life is only a test, a path, which can lead to Jannah. We have forgotten that one of our foremost duties, as Muslims, is to strive in the way of Allah (SWT) even if - or particularly if - this means our own death. That is, we have forgotten that we have an obligation - given to us by Allah (SWT) - to actively and by force of arms to: (1) repel the invaders who occupy our lands; (2) to establish an Islamic way of life (communities governed only according to Shariah), and (3) to forbid what Allah (SWT) has said is wrong and encourage what Allah has said is good and lawful.

"He [Allah] created life and death that He might put you to the test and find out which of you acquitted himself best." [67: 1-2. Interpretation of meaning]

"Every soul shall taste death. We shall try you in good and bad ordeals." [21:35 Interpretation of meaning]

"This present life is only like water which We send down from the clouds so that the luxuriant herbage sustaining man and beast may grow; until when the Earth puts on its lovely garment and becomes adorned, and its people believe that they are its masters - down then comes Our scourge upon it by night or in broad day, laying it waste as though it had not blossomed yesterday. Thus We make plain our Signs to those who use reason." [10: 24-25 Interpretation of Meaning]

Our true life, our true existence, lies in Jannah - and not in this world. Thus we are enjoined by Allah (SWT) to always remember The Last Day when we be subject to the only judgment that matters.

"Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). [9:24 Interpretation of Meaning]

Our real strength - that which makes our enemies to tremble and which created the great Islamic civilizations of the past - is our willingness to give up the life of this world, to die fighting in the cause of Allah (SWT) so that we may attain Paradise.

"And they who believe and do what has been commanded, will be in those Gardens underneath which rivers flow. That is the greatest achievement of all." [85: 7-11 Interpretation of Meaning]

"March forth, whether you are light (healthy, young and wealthy) or heavy (ill, old and poor), strive hard with your wealth and your lives in the Cause of Allah. For this is the best thing for you, if you only knew." [9: 41 Interpretation of Meaning]

"The first obligation after Iman is the repulsion of the enemy aggressor who assaults our Way of Life and interferes in our affairs". Ibn Tayymia.

"Those who believe in Allah and the Last Day would not ask for permission to be exempted from fighting with their wealth and their lives, since they know that Allah knows all who are Al-Muttaqun. It is only those who do not believe in Allah and the Last Day, and in whose hearts is doubt, that would ask for such an exemption. For they in their doubt waver." [9: 44-45 Interpretation of Meaning.]

"And what is wrong with you that you fight not in the Cause of Allah, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this place whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help" [4: 75 Interpretation of Meaning.]

The questions we have to ask ourselves are: do we really believe that the Quran is the Word of Allah (SWT), and that in the example of the Prophet Muhammad (salla Allahu 'alayhi wa sallam) we have the perfect example to follow?

"This day I have perfected your Way of Life for you and completed My Favour upon you and have chosen for you as your Way of Life Al-Islam" [5:3 Interpretation of Meaning]

"Indeed in the Messenger of Allah you have the most perfect example for those whose trust is in Allah."

[33:21 Interpretation of Meaning]

Are we "intellectual" - modernist - Muslims only: picking and choosing what to believe, what to do, what to say, how to live? Or are we Muslims in our very soul, our very being? That is, people who love and revere the Prophet and Messenger of Allah (salla Allahu 'alayhi wa sallam), who fear only Allah (SWT) and who with all their heart, all their being, desire the eternal rewards of Paradise?

"Be afraid of Allah and be with those who are true in words and in deeds." [9:119 Interpretation of meaning]

If we are truly Muslim, then our life - like the way of Al-Islam - is very simple: we must do, be, live, act, think, as Allah (SWT) has commanded. This means using only the Quran and Sunnah as our guides, as our standard, as our source of judgement.

"And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn." [5:44 Interpretation of meaning]

Our greatest weapon - our way to victory both in this life and the next - is our simple, unaffected, trust in Allah (SWT). But it is this weapon - our Imaan - which many of us seem to have forsaken.

"Let those who would trade the life of this world for the life Hereafter fight in the Cause of Allah. And those who do fight in the Cause of Allah - whether they be killed or are victorious - will have bestowed on them, by Us, the greatest reward of all." [4: 74 Interpretation of Meaning.]

Abdul Aziz Ibn Myatt

In The Name of Allah, The Compassionate, The Merciful

Islam and the West: A Clash of Civilizations?

Several years ago, I rejected the culture and way of life of the West and embraced Islam. Why? The simple answer is that I found in Islam a most noble, a most civilized, way of life: in truth, I found it to be the most civilized way of life I had ever known.

What I discovered about Islam - and what led me to convert to Islam - was the truth that Islam embodies honour. Islam provides a set of guidelines, a code of conduct, which guidelines and code of conduct - if followed - result in people living their life in a honourable, and thus a civilized, way.

What I found - and what at first astonished me - was that I felt more comfortable in the presence of Muslims than I did among my own people. Why? Because they were, or strived to be, honourable; because they possessed manners: attributes I knew from experience were often sadly lacking among my own people, and Westerners in general.

Why were Muslims like this? Because they were Muslims: that is, because they submitted to Allah (SWT); because they were aware of and believed in Tawhid, in the Unity of Allah (SWT) and accepted that Allah (SWT) had given them, in the Quran and the Sunnah, all the laws, the rules, the examples, they needed to live a good, a reasonable, a civilized, an honourable, life.

In brief, I came to understand that Muslims not only possessed a sacred, a numinous, perspective - an awareness of God - but also made this real in their everyday lives through their submission to Allah (SWT).

I came to feel, to know, to understand that in Islam the sacred really was still sacred. Thus, for example, the reverence Muslims have for the Quran (not even touching it unless they have performed the ritual cleaning that is Wudhu) and the genuine respect and reverence they feel toward Allah (SWT), exemplified by the many prostrations during prayer.

I could not but help contrast all this with the outright often selfish and profane arrogance of many people in the West who scorned the very idea of ritual cleaning or indeed of anything being sacred; who would refuse to prostrate themselves, and who lacked the civilized manners which I found Muslims to possess.

In brief, I came to find in Islam a civilized way of life.

The Arrogance of the West:

Recently, I have had made many attempts to explain the real nature of Islam to Westerners, especially those who study and teach in Western academic institutions.

I have discovered that there really is not only an immense ignorance about Islam among the peoples of the West but also - and perhaps more importantly - an immense prejudice and arrogance. For the majority of Western people really do consider themselves and their own way of life superior to Muslims and to Islam.

Thus I have found many, many people - especially among so-called "educated", academic Westerners - who say they are "enlightened" (and even liberal) yet who cannot even for one moment consider that there is or may be a valid alternative to their own Western view of reality.

In most of my recent conversations with so-called "educated" Western people the consensus is that the Western way is "enlightened", progressive or whatever, and that the way of Islam is at best "some foreign way of life" and at worst

uncivilized, detrimental to "progress" and downright "backward".

Two conversations illustrate the arrogance of the West. The first involved a person who had just returned from a Muslim country. This person had gone there to study some of the art - the culture, the artefacts - of that country. Talking on their return, this person kept mentioning the "disagreeable rules" they had encountered, such as the separation of men and women, and the requirement that women dress in a certain way.

The view of this person was that what they experienced - the rules, the artefacts, even the ideas - were just part of the culture of that country, which culture could and should change, by "adapting" to the Western world.

In addition this person was very pleased that "global communication" - the exchange of ideas and ideologies to use their own words - was causing changes in this and Muslim countries, by which of course they meant the infiltration of Western ideas and Western ways.

This person - through a respected academic and authority in their own limited field - made no attempt whatsoever to really understand what they dismissively called "the culture" of the country, and insisted on interpreting everything, from the country's art to its people, from the viewpoint of the West. Thus the art, the artefacts, of that country were viewed through the theories, the work, of Western artists, Western philosophy, and never, ever, from an Islamic point of view. For instance, beautiful Mosques were just beautiful works of architecture, not places where people met to bow down in submission to Allah (SWT) and certainly not places where a Westerner might learn something. Beautiful calligraphy was just beautiful calligraphy, not divine words which could - if followed - guide people to live in an honourable, a civilized, way.

The second conversation involved a Western academic who had the arrogance to deliver a lecture in which he made reference to the "clash of civilizations" - to the present conflict between Islam and the West. Even before this lecture I - known to him as a convert to Islam - had offered to explain about Islam, read from the Quran and Ahadith, and answer any questions he might have. But he was not interested, so certain was he of the validity, the truth, of Western values, Western law, the Western way of life.

Unfortunately, these two conversations are typical of the many I have had since the Jumaadi Al-Thaani attacks. For all the rhetoric spewed forth in the West about reason, and tolerance, few people - especially in the academic world - actually cultivate never mind use the civilizing faculty of reason.

Why there is no Clash of Civilizations:

There is no "clash of civilizations" because the West is not a civilization, merely a collection of modern nations who all follow the same way of life and whose people share the same fundamental values, system of government and outlook on life.

The West is not a civilization because a civilization requires certain standards of behaviour among its people (that is, honourable conduct and manners) just as it requires its scholars, its leaders - all those who lead and hold positions of trust and authority - to cultivate and use the faculty of reason.

In contrast, the Ummah - as I have discovered - is indeed a civilization, but one at present without a territory, a home, a country. (The one recent attempt to create such a country - the Islamic Emirate of Afghanistan (1) - has been arrogantly destroyed by the West.)

However, a clash does exist, but it is a clash of world-views, of ways of life. A clash between the Way of Al-Islam, and the material way of the West with its consumer-capitalist, global, culture and its arrogant people.

I have abandoned the West and embraced the Way of Al-Islam because I know that the Islamic way of life is morally superior to the way of West. I have embraced Islam because I found it to be guide to how we can live in a rational, honourable, civilized way. I have embraced Islam because I believe it can create a decent, good, noble society: a better world.

I have rejected the West because I know it is the way of greed, hypocrisy, dishonour, arrogance, profanity and overwhelming pride.

The difference between the the West and Islam can be simply stated: the West believes in the human idea of "progress" achieved through continual change, and in the ability of human beings to not only determine their own fate but to determine what is right and wrong. In complete contrast, the Way of Al-Islam is the way of submission to Allah (SWT) alone: they way that accepts that we human beings are fallible, and have to rely on our Creator for guidance.

In brief: the West believes in and relies on in its technology, its military power, its economic wealth, its ever-changing philosophical, social and political ideas and theories. In contrast, Muslims believe in, and only rely on, Allah (SWT) and turn to the unchanging Allah-given guidance of the Quran and Sunnah.

The West hautily refuses to submit to anyone or to anything, and desires in its arrogance to dominate the whole world and have the whole world abide by its laws, its ideas, its way of life. In contrast, Muslims humbly and with thanks submit to Allah (SWT) and the guidance He has given in the Quran and Sunnah.

"Some people submit to Allah out of desire for reward: that, surely, is the submission of traders. Other people submit to Allah out of fear, and that, surely, is the submission of slaves. Yet another group submit to Allah out of gratefulness, and this, most certainly, is the submission of free human beings." (Source: Nahjul Balagha, Saying 237)

(1) "Our system is a true example of an Islamic system. For the enemies of our way of life and our Ummah, this system is like a thorn in their eyes, and they are trying to destroy it under various pretexts." (Mullah Mohammad 'Umar)

Bismillah Ar-Rahman Ar-Raheem

A Basic Introduction to Islamic Philosophy

This introduction will be based on two *Surahs* from the Holy *Quran* - part of the first Surah, Al-Fatihah, often called Umm-al-Quran (the essence of the *Quran*), and Surah 112, Al-Ikhlās, the Purity.

The Foundation of Islamic Philosophy

By philosophy we mean here the rational study of the nature of Existence. The foundation of Islamic philosophy - like the foundation of Islamic Science⁽¹⁾ - is Allah, the supreme Being. That is, Islamic philosophy starts from an acceptance of the premise that Existence, or reality, actually and already exists, external to and independent from ourselves as human beings, and it names the very Being of Existence itself as Allah. This may be said to be the first fundamental principle of Islamic philosophy.

The fundamental quest of Islamic philosophy is therefore to understand the nature of Allah, our own relation to Allah, and in general how the nature of all beings relate to the Being which is named Allah.

The Being which is Allah is the fundamental Being from which all beings - all things which exist or have existed - derives. We must understand that Being is independent of our 'minds' and our bodies, and must be apprehended and understood through *its* nature, *its* essence, and not through the limitation (or appearance, or form) of our own being.

Thus, unlike Western philosophy, Islamic philosophy accepts and understands that our apprehension of Being and beings - our understanding and knowledge of Being and beings, of Existence - also does *not* depend on language. That is, that our apprehension is or should be of the essence that language itself often obscures or covers up. For the grammatical structure of propositions is of no real value in trying to understand Being and beings. ⁽²⁾

To apprehend and understand Being and beings we must use pure reason. For reason is the essence of both Being and beings: reason expresses the nature of Existence itself. That is, reason expresses how beings derive from Being. This is the second fundamental principle of Islamic philosophy, derived from an understanding of the nature of Being, the nature of Allah. Expressed another way, Islam accepts that existence works or unfolds and manifests in an ordered way. Pure reason is an apprehension, a knowing, which is beyond the thought expressed in words, and beyond the projection of attributes of our own being upon Being itself.

Logic is our means of reasoning - of determining sound reasoning from false reasoning - and although the principles of logic have been and can be expressed through words, such an expression is not the essence or basis of logic itself. For logic exists beyond this and all such expressions (such as mathematics) which are but a means which we, as a particular type of being, use or try to use to apprehend the reasoned order of Existence.

The Holy Quran

To understand these two fundamental principles of Islamic philosophy - and to understand why they form the foundations of Islamic philosophy - it is necessary to understand the Holy *Quran*.

Knowledge about the true nature of Being - a knowledge of Allah, as Allah is - is given in the Holy *Quran*. For Islam, the Holy *Quran* is a revelation from Allah - that is, an expression, or manifestation, of the essence which is beyond our own limited being⁽³⁾. All Muslims - all who accept and adhere to the Way of Life which is Al-Islam - believe this.

Indeed, this is the very foundation of Islam itself.

Thus, a study of the Holy *Quran* is not only an 'academic' study of the foundations of Islamic philosophy, but also, for Muslims, a means to discover and know the nature of Being itself. From this discovery and knowledge of Being, of Unity, comes an understanding of beings and thus of ourselves and all those things which derive therefrom and which have become - separated from their essence, their own being - categorized as 'ethics', 'politics' and so on.

This knowledge of Unity - this beginning of the quest of understanding from Unity, from Being, from the very essence - is what distinguishes the Islamic way from the Western way. For the West has sought and still seeks to describe Being in terms of beings, and in particular in terms of our own being. Because of this, the Western apprehension of Being is limited and fundamentally flawed.

The Nature of Being

The nature of Being - of Allah - is outlined in the two particular Surahs (Chapters) mentioned above.

Surah 112:

Ayat⁽⁴⁾ 1: Allah is described as "Allah, the One - the only One". That is, Unique, and Supreme: Being itself, which is undivided, a Unity.

Ayat 2: "Allah-us-Samad" - that is, self-sustaining; not dependent on any other being or anything at all: above and beyond the being and beings of the physical world with the need such beings have for sustenance and which are born, then die. Thus, Allah is eternal, without beginning or end, and infinite.

Ayat 3: "(Allah) begets not, and neither was begotten" - that is, Allah is above and beyond the causal time⁽⁵⁾ of birth-life-death, and does not and cannot become *incarnate* in human form, in finite and causal Space and Time: for the Infinite, the Eternal, cannot exist in such a way. Further, the Being which is Allah *is*: Allah was not born or created from some other being; Allah Exists, because Allah is Existence.

Thus speculation about the origin (and fate) of Allah is wrong because there is no origin or fate to speculate about: such concepts, such apprehensions as 'origin', 'fate' and 'birth' belong to beings, not Being.

Ayat 4: "And there is no-thing, and no-being, comparable to (Allah)" - Allah cannot be apprehended in terms of beings, not in the causal time of some of these beings, and in particular not through our being: that is, not in anthropomorphic terms.

Surah 1:

Ayat 2: "All praises, all thanks, are for Allah, Rabb of the Alamin". The Alamin is all that exists: all beings and all of the worlds (or planes of existence, 'universes') where beings have existence.

'Rabb' means Master, Creator, Sustainer, Lord - that is, *the giver of, the creator of and the taker away of the being of beings*. Allah is The Creator of beings, and The One Who determines and brings about their end.

Allah is the Master of, the Creator of the Ghaib, the Unseen [Surah 2:33] - those realms of existence containing beings which we with our limited physical senses cannot see. The Ghaib, the unseen realms, are part of the Alamin.

Further, no human vision can grasp, capture or express Allah [Surah 6: 103], Who is Al-Latif - so subtle, so fine as to be far beyond our seeing.

Causal and Acausal Being

The above explains the nature of Being, and of beings, according to Islamic philosophy. Islamic philosophy thus takes us far beyond our limited and causal perceptions, enabling us to apprehend Existence itself, as existence is. This truthful apprehension is the apprehension of the causal and *the acausal*, and of the Unity which exists beyond both, the Unity from which both were created and by which both are sustained. Pure reason is the apprehension of Unity behind the appearance of causal and acausal: a manifestation of the essence of Being

Being itself is the Unity, the Oneness which is beyond the realms, the worlds, of the causal, and the realms, the worlds, of the acausal. Allah created these realms of causal Space, causal time, and of acausal Space, acausal time. Allah sustains these realms, and is beyond and above both the causal and the acausal.

In every realm, there are beings, created by Allah and who depend on Allah - who cannot exist other than by the laws, the will, of Allah. For all such beings exist because of Allah, are sustained by and depend upon Allah, they all obey the laws of Allah: that is, *they are all knowable, capable of apprehension*. Such beings are Signs of Allah; a revelation of Allah; a means to apprehend the essence which is Allah. For such apprehension is the apprehension beyond the nature, beyond the limited being, the limited existence, of such beings.

The causal realms include our own phenomenal world: the plane where we have our physical being and which we can know through our senses. This is the realm of the physical world: the realm of planets, stars, galaxies. This is the realm of physical Space-Time as described by the science of Physics and which obeys the 'laws of Physics'. And these 'laws of Physics' are but a causal and limited apprehension, or reflection in the causal, of the true unified laws, or will, of Allah.

There are acausal realms, of acausal Space and acausal time, beyond our phenomenal world, where acausal beings (or acausal 'things') exist - with some these beings having 'life', with such life conforming to what is the nature of acausal life and thus differing from our own causal life and the causal life we observe on this planet of ours.

Abdul Aziz

Rajab 1419

[1.](#) See *The Basis of Islamic Science*. See also *Allah, Islamic Science and the Nature of the Acausal*

[2.](#) See *Allah, Islamic Science and the Nature of the Acausal*

[3.](#) The scientific or rational nature of this revelation is outlined in *Concerning Angels, Jinn and Paradise*. See also *The Basis of Islamic Science*.

[4.](#) An 'Ayat' is a Sign, a revelation - a manifestation of the nature, the essence, of Allah, of Being itself. It is usually translated as 'verse' which is both incorrect and mundane.

[5.](#) Causal time - the time of beings such as ourselves - is outlined in *The Basis of Islamic Science*.

A Convert's View of The Recent Events

In the Name of Allah, The Compassionate, The Merciful...

Just over three years ago - Alhamdulillah - I converted to Islam. Before my conversion, I had been active in ultra-nationalist groups of the kind that are now taking a very anti-Islamic, and pro-Western, stand: for instance, condemning **Islamic terrorism** and calling for swift and lethal **retribution**.

I believe I have spent the last three years usefully, deepening my understanding of Islam and of those things which make us human. As a consequence, I view the recent events in America from an Islamic perspective and not from the viewpoint of Western ideas; neither are my views coloured or distorted by Western prejudices. For I consider myself now a Muslim, and a Muslim only. That is, I regard the place of my birth, the culture of what once my own country, as irrelevant. What is important, to me, is the Will of Allah, as revealed in the noble Quran and the Sunnah of the Prophet. These are my guides: not Western ideas, and certainly not Western culture, which I for many years vigorously defended. If I have need of guidance, I turn to the Quran, the Sunnah, to those who know: Islamic scholars of learning and piety. Because of this guidance I have come to appreciate the reason, the justice, the humanity, which forms the foundation, the essence of Islam, evident as these things were in the life of the Prophet, the community at Medinah, and in the great Islamic civilizations, and evident as they are today in perhaps the majority of Muslims who do indeed strive to live according to the Will of Allah.

So it is that I am deeply saddened by the response of the West to the recent events in America. For I perceive this response to be barbaric: irrational, unjust, and inhumane.

To me, the American government - supported by the majority of Americans - is behaving like an ignoble bully. They are blaming not just one person, but a whole country, and threatening that country with invasion should that country not do exactly what America wants. The Taliban, on the contrary, seem to be behaving in a noble, a dignified, an Islamic way. They have asked for proof of the allegations made by the American government, saying they will consider this proof, and if there is enough evidence, they will send the chief suspect to another Islamic country to stand trial. For the Taliban are upholding what I understand to be an Islamic principle: *<quote>Our stand on this issue, as with any other, is based on Islamic Law, and we call on all to abide by the Shariah. There is no possibility of us changing our position on this. </quote>* (Mullah Muhammad Omar, Ameer-ul-Mumineen of Afghanistan and leader of Taliban). That is, Usama bin Laden - as a Muslim living in a Muslim country - can only be tried according to Islamic law.

But the American government has not only refused to provide any evidence, it has stated that such evidence is irrelevant: *<quote>These demands are not open to negotiation or discussion. The Taliban must act, and act immediately. They will hand over the terrorists, or they will share in their fate.</quote>* (President Bush, speaking on 3 Rajab).

Both the Taliban and Usama bin Laden have denied any involvement in the attacks, denials which the American government has contemptuously ignored.

Thus, America will go to war against a poor country which has few weapons to defend itself, just as America will use its military might to **get its own way**. That is, it will engage in an act of imperialist aggression and in the act kill, injure and maim thousands upon thousands of people: if not hundreds of thousands of people.

What I find particularly astonishing is the reaction of not only other Western governments, but of so-called Muslim countries. From Egypt to Saudi Arabia to Jordan to Iran to Pakistan there are only words and deeds of support for such bullying aggression, with a country such as Pakistan even prepared to help America by allowing America to use its airspace and its territory. Why are these so-called Muslim countries doing this? Because America will give these countries money and support. In brief, these countries have allowed themselves to be bought by America: they fear America more than they fear Allah, just as they seek the favour of America more than they seek the favour of Allah.

I am, of course, ignoring all the rhetoric and propaganda about **terrorism** and **the fight of good against evil** which Western governments and the Western Media are now indulging in, and which many officials in so-called Muslim countries have parroted and are parroting. For that is all it is: rhetoric and propaganda. Bullies often try to justify their actions, to themselves and others.

The simple truth is probably that the attacks on America were the work of individuals, or individuals belonging to one or perhaps two small organizations. There are, of course, the usual conspiracy theories, involving various foreign governments such as Iraq and even the Zionist government which occupies Palestine. The rational, the civilized, the human thing to do is for the American government to openly, in public, begin a detailed investigation into those responsible: to find evidence, to consider the evidence, and then draw conclusions from the evidence. Then, the evidence would be presented to the relevant governments, who would also consider it, rationally and objectively, and if they agreed there was a case for the accused to answer, they would try those accused according to the laws of their own country, as they would pass sentence according to those same laws. Thus, the rational, the civilized thing to do would be for the American government to find, and provide the Taliban with, evidence against Usama bin Laden, and allow the Taliban - or another Islamic country - to judge him according to Shariah law, as indeed the Taliban have said they can and would do.

But the American government is not prepared to do this: it **demands** action now. It has even stated that even were the Taliban to hand-over Usama bin Laden that would not be the end of the matter: that is, they would still invade Afghanistan, and any other country they wanted to.

What we are witnessing is the hue and cry of people seeking a barbaric vengeance: of people abandoning reason, justice and fairness. And more than that: we are witnessing once again the arrogance of not only the governments, but also the peoples, of the West who believe their ways, their ideas, their culture, is superior.

For the West - led by America - demands (note **demands**) that any and all suspects be extradited to Western countries to stand trial according to Western laws. That is, they basically do not accept any other kind of law, any other kind of trial. Justice, for such Westerners, is the **justice** meted out by Western Courts of Law. In effect, the West claims jurisdiction over the entire world. This is uncivilized and indeed barbaric: primitive naked imperialism, albeit now swathed in fine sounding rhetoric.

The West has no jurisdiction in Islamic countries, especially in those who uphold Shariah law. But what it is now saying is that there is only one world-wide law: **our Western law**. The West is saying: **what matters are our treaties, our international agreements; what does not matter are Islamic laws, the Islamic way of life...** And the so-called Muslim countries have accepted this: all, of course, except the Taliban, who stand firm in their Islamic beliefs.

So it is that I am saddened by the attitude of the West, and others, but also pleased by the attitude of the Taliban and (those few) who support them.

For what is happening here - IMHO - is a fundamental clash of world-views: between the Islamic and the Western. What is at stake is fundamentally important to our future: we can either support Islam, and its noble civilizing ideals, or we can support Western imperialism with its bullying and its use of blackmail.

We should certainly not allow ourselves to be distracted by meaningless Western rhetoric, but instead seek to view any and everything in an Islamic way, just as the Taliban are striving to do.

Allah knows best.

4 Rajab 1422 AH

David
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"Robert Knowles" <knowles...@home.com> wrote in message <news:tqvdkhf9r9fgf1@corp.supernews.com>...
> Bin Laden has been wanted for masterminding several terrorist acts
> such as the bombing of embassies and even the original WTC bombing
> as I recall.

- > So it's not like he was a model citizen who just suddenly went bad.
- > The Taliban is too busy terrorizing its own citizenry to worry about
- > a terrorist who only terrorizes the Taliban's enemies.

Being *wanted* does not mean there is substantial evidence, or any evidence, which implicates a person: it just means someone is a suspect, possibly as a result of mere rumour or deliberate mis-information.

Furthermore, your remarks about the Taliban are, in my view, totally incorrect and based upon propaganda in the Western media and smears by Western governments and agencies.

Have you been to Afghanistan? Do you know anyone who has? Do you know that the Taliban have been striving to create an Islamic society which by its very nature is very different from the secular, materialistic society of the West?

- > > But the American government has not only refused to provide any evidence,
- > it
- > > has stated that such evidence is irrelevant: <quote>These demands are not
- > > open to negotiation or discussion.

- > Yep. Because we know that all they'll do is stall long enough to let
- > him escape. Whoops, he already did! How convenient for the
- > Taliban, eh?

- > Besides, every time we explain what we know we reveal how
- > we collect our information.

This is one of the standard excuses used by governments: and it is unethical (or as I and many others would say, it is very un-Islamic). What is more important, protecting so-called *sources*, or acting in a just, an honourable, way toward individuals regardless of the so-called nationality of those individuals?

This shows that such governments place their safety, their concerns - real or imagined - before the truth, before real justice, before honour, and certainly before the interests of the person or the persons they have condemned or whom they accuse. In effect, such governments are saying: our people, our citizens are more important than the foreign individuals we accuse. Or expressed another way: our man-made laws are more important than Allah's laws.

- > Any information he gets about what we know only helps him
- > hide better, so he's not getting it from an obviously sympathetic
- > Taliban trick.

Again, unethical and biased. You have judged him, on the basis of no real evidence, and then say we cannot do what is right (provide evidence and so on) because that would only help him.

BTW since Clinton has now revealed he wanted Usama bin Laden killed, do you think such a planned assassination was justified? If so, on what basis? Just accepting the word of a man like Clinton?

- > The Taliban doesn't realize the rules have changed. World
- > opinion is changing. It's no more Mr. Nice Guy.

1) Who makes the rules? Man, or God? And if - as you and many others assume - it is Man, then these rules today are made by the one who has the most weapons, the biggest Army, the most wealth: *do what we say, or else!*

The crux, as my original post sought to explain, is whether we accept, act and live by, man-made laws and man-made jurisprudence, or whether we accept Allah's laws.

The West - especially America - seeks to impose Western jurisprudence upon the whole world, through either force of arms, or through such organizations as the United Nations.

Islam, on the contrary, seeks to create societies where Allah's law (the laws of God) are implemented.

The West fundamentally does not recognize the right of Muslims to live according to Islamic laws in an Islamic society.

Thus, any true Muslim country cannot and should not recognize or participate in the United Nations since this is based upon man-made laws, man-made ideas, and as such is, according to true Islam, false: based upon Ignorance, a manifestation of Kufr.

In effect, the hue and cry about *terrorism* is a pretext for renewed American aggression: a Crusade against the islamic way of life itself.

2) World opinion? You must surely mean the hue and cry raised and maintained by the Western Media and Western politicians, and accepted by the majority in the West who refuse to ask rational questions and who seek to judge people only on the basis of what they read in the Media or hear from the Media?

Millions upon millions of Muslims, world-wide, have different opinions than the ones presented by the Western Media and Western governments.

Allah knows best.

David
Myatt [View profile](#)

Newsgroups: **soc.religion.islam**
From: **dwmy...@hotmail.com (David Myatt)**
Date: **27 Sep 2001 12:49:26 GMT**
Local: **Thurs 27 Sep 2001 12:49**
Subject: **Re: A Convert's View of Recent Events**

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Jens Haug <h...@ikff.uni-stuttgart.de> wrote in message <[news:9ot0tv\\$lfq\\$1@samba.rahul.net](mailto:news:9ot0tvlfq1@samba.rahul.net)>...

> The proof of guilt can only be the
> subject of a trial. So somebody who is wanted because he is a suspect
> should be brought to a trial.

The crux is: what *kind* of trial according to *what* laws. America and its Crusader allies demand that the trial be one in a Western country according to Western laws.

The Taliban say: give us evidence (real evidence, not allegations, rumours and so-called *intelligence* reports from un-named sources) and we will consider it according to our Islamic system, and if it is judged - by our Islamic standards - that there is sufficient evidence, we shall hand-over the suspect for trial in an Islamic court according to Islamic rules and Islamic laws.

- > Or what do you think how it works? Somebody who has not yet been proven
- > guilty (in a trial) can not be brought to a trial? Nah!
- > Anyway: He said americans should be killed wherever they are met. This
- > alone is a serious crime!

According to whose laws? Western, Kufr, laws. Are you saying these laws apply to the whole world? That American laws apply to everyone, everywhere?

- > > Furthermore, your remarks about the Taliban are, in my view, totally
- > > incorrect and based upon propaganda in the Western media and smears by
- > > Western governments and agencies.

- > Any *better* sources of information that we should be aware of?

Yes, the Taliban.

- > The real judgement is to be on a trial. The real evidence is to be
- > shown on this very trial, not before. People normally are arrested when
- > they are suspected, so they can not escape nor destroy evidence. It is
- > normal and necessary to do it in this order: First arrest, then tell
- > about the evidence.

Once again, you - and others - assume that Western laws have priority, and that the Western way of doing things applies in this case. I repeat, the America government now claims that Western jurisprudence applies to the whole world. In effect, they say: "We define who is a terrorist, as we demand that everyone whom we call a terrorist be captured alive by our forces, or killed by us, wherever in the world they are, and if captured then we have the right to imprison them pending their trial and put them on trial in our country or a country of our choosing, and try them according to the laws we have made, as we have the right to sentence them or execute them if the evidence we provide convicts them."

- > > The crux, as my original post sought to explain, is whether we accept,
- > > act and live by, man-made laws and man-made jurisprudence, or whether
- > > we accept Allah's laws.

- > I can clearly tell what man-made laws say.
- > We can't tell what Allah's laws say.

Yes we can, through the Quran, the Sunnah and the Shariah: through the guidance of learned Islamic scholars and through the leadership of a Khalifah.

- > You can believe in it - but you
- > can't really know, and you can't expect others, who don't believe it,
- > to accept these laws they don't believe in.
- > Even muslims don't always agree with each other when discussing what is
- > allowed and what is not.

Because IMHO they need the guidance which only the restoration of the Khilafah can provide.

I have heard some Muslims say that Mullah Mohammed Omar could be regarded as the new *Caliph*.

- > So we should try to define laws which you could call man-made, but on
- > which as many men as possible agree that they are at least close to
- > Allah's law.

I and many other Muslims totally disagree. It is not *as many men as possible agree*: again, this is a Western - kufr - view, or idea, which applies (at least in theory) in the West but which does not and never should apply in Islamic societies. Some Muslims may disagree, but IMHO Islam does not mean or imply so-called democracy: it means and implies the Khilafah.

- > > The West - especially America - seeks to impose Western jurisprudence
- > > upon the whole world, through either force of arms, or through such
- > > organizations as the United Nations.

- > The United Nations are not an american organisation. Not even a western
- > organisation. And it seeks to impose not western jurisprudence but
- > those parts of the law that virually every country agrees to.

What you call *those parts of the law* are Western laws based upon Western ideas. The UN may not be an America organization in name, but who really wields the power: the Security Council, which allows America to veto anything it does not like.

I stand by my original claim that the UN is a Kufr organization which Muslims should have nothing to do with.

> > Islam, on the contrary, seeks to create societies where Allah's law
> > (the laws of God) are implemented.

> In other words: It seeks to impose islamic jurisprudence upon the whole
> world, through either force of arms,

No, only for ALL Muslims. All Muslims should live in an Islamic society (the Khilafah) just as Islam cannot be imposed upon anyone by force of arms, and to my knowledge no one claims it should be.

> > The West fundamentally does not recognize the right of Muslims to live
> > according to Islamic laws in an Islamic society.

> The west does recognize that.

No it does not: the West, the UN, only recognizes those so-called Muslim societies that accept the ultimate rule, the laws, of kufr organizations like the UN. Any which do not are *rogue states* are have sanctions imposed upon them.

> But some muslims don't recognize the
> right of non-muslims to live another kind of life.

Excuse me? I do not know of any Muslims who say or believe that they have the right to impose Islam upon others, for it is expressly forbidden to do so.

> Nope. United Nations are based of the "human rights"

The very words *human rights* express Western ideas, the Western way of thinking, just as the word *democracy* does. This Western way implies a division into abstract concepts deriving as these concepts do from man considering himself in control, the master, and from dividing the *sacred* from the *profane*.

In complete contrast, Islam is the Way of Tawhid: of The One, the Unity, which makes no distinction between *politics*, *religion*, *society* and *man*.

My limited understanding is that, for Islam, there is only the Way of Life which is Al-Islam, manifest in the Khilafah (what the West would call an Islamic society) or there is Kufr, the way of Ignorance.

> you can clearly see in the example of muslims living in
> America who can live their lifes the way they want.

It is not a question of Muslims living in the way *they* want to: it is a question of them living according to the Way of Islam. Many Muslims believe that a Muslim can only truly live according to Allah's laws if they live in an islamic society: that is, in a Khilafah.

Allah knows best.

David
Myatt [View profile](#)

Newsgroups: **soc.religion.islam**

From: **dwmy...@hotmail.com (David Myatt)**

Date: **29 Sep 2001 12:28:23 GMT**

Local: **Sat 29 Sep 2001 12:28**

Subject: **Re: A Convert's View of Recent Events**

[Reply to author](#) | [Forward](#) | [Print](#) | [Individual message](#) | [Show original](#) | [Report this message](#) | [Find messages by this author](#)

ZOIDL...@webtv.net wrote in message <[news:9p29g2\\$nm1\\$1@samba.rahul.net](mailto:news:9p29g2$nm1$1@samba.rahul.net)>...

> whoever

> thinks the taliban is so wonderful can go straight to afghanistan and

> live with them.

Or undertake Jihad in support of them. However, some who wish to do these things cannot because they either lack the financial means to do so, or they have obligations and commitments (to their family, for example).

>Dont hide in the "Evil Western World"

I am not *hiding*, and neither are any Muslims I know: on the contrary, we are striving in our own small ways to make those in the West appreciate and understand Islam.

>Women living under
> the rule of the taliban are not happy at all. And that is not western
> Propaganda.

Oh no?

> It doesnt say anywhere in islam that its ok to abuse women and treat
> them like animals. If you support the Taliban you are basically saying
> that you would support the abuse of your mother and sister.

I, of course, totally disagree with your cliched, propagandistic, statement regarding the Taliban.

>And remember you can tell all the
> lies you want

Who is telling lies? Certainly not, to my knowledge, the Taliban, who - AFAIK - are striving to live and act like pious Muslims because they know that Allah knows all and sees all and will one day judge them. As I wrote in the original post, when contrasted with the war-mongering, arrogant, statements and actions made by the American government, the Taliban are acting in a reasoned, honourable way, according to the principles of Islam.

Since this thread now seems to have come *full circle*, and I have expressed what I believed needed to be expressed, I shall, for my part, end it here.

Allah knows best.

Muslim Sanctuary:

The Real Cause of the Invasion of Afghanistan

"And if anyone of the Mushrikûn seek your protection then grant him protection, so that he may hear the Word of Allah, and then escort him to where he can be secure..." 9:6 Interpretation of Meaning

"A Muslim is a brother to fellow Muslims. He neither does them injustice, nor lets them down, nor surrenders them." (Hadith)

"Our stand on this issue, as with any other, is based on Islamic Law, and we call on all to abide by the Shariah. There is no possibility of us changing our position on this." (Mullah Muhammad Omar (hafidhahullah), Ameer-ul-Mumineen of Afghanistan and leader of Taliban)

In all the propaganda, lies, and hypocrisy about "terrorism", the real cause of the invasion of Afghanistan is seldom, if ever, mentioned. The real cause is the Muslim duty of giving sanctuary to those, both Muslim and non-Muslim, who request it. This duty is in fundamental conflict with the plan of the New World Order to enforce its Western-derived, kaffir, laws upon the whole world.

The New World Order - the Zionist-Crusader alliance - is basically the rule of a collection of Western capitalist nations whose way of life is that of a material consumerism.

The Tyranny of the New World Order:

The plan of this New World Order (NWO) is quite simple. They want any and all of those nations who are part of the NWO to have similar laws, and there to be not only extensive co-operation between the Police force and intelligence agencies of those nations, but also the ability to extradite any person they want from any country and have them tried in the Courts of those nations according to the laws of those nations.

This plan is really the beginning - the precursor - of a world-government, with its own international Police force, its own Courts, its own army, all of which claim jurisdiction in any country in the world.

One of the principles of true freedom is that a person can choose exile, or flee from one country and seek sanctuary elsewhere, or at the very least there exists the possibility of that person beginning a new life elsewhere. This principle means that it is the individual who can decide, or who at least has a choice: that is, they can still escape from difficult situations, tyrannical rulers, wrong accusations, or even the mistakes of their own past. All honourable societies, rulers and governments allow this, and in this respect the society created by the Prophet Muhammad (salla Allahu 'alayhi wa sallam) at Madinah is the perfect example, as were those of Al-Khulafa'Ar-Rashidun.

However, this freedom is unacceptable to the tyrants of the NWO who desire to create a tyrannical world-government. They want to be able to "go after" any person who they consider is or may be a threat to them and their plans, and to the way of life on which the NWO is based, just as they want to eliminate by any means the government of any nation which does or which may offer sanctuary.

Of course, being deceitful, manipulative, hypocrites, the people behind the NWO, and their lackeys, speak and write about the need to "counter terrorism and terrorists" when what they really mean is that they want to give to themselves, and themselves only, the right to decide who or who is not a "terrorist", which countries are "acceptable" and "civilised" and even which laws are "right" or "acceptable". That is, they want to dictate to other people, and to

other nations, as they want to make the whole world a prison from which there is no escape from the Police forces of the NWO.

This is sheer, abject, tyranny, albeit covered over with fine sounding rhetoric and a lot of "double-speak". Such a world-wide, unlimited, unrestrained, right to decide - backed up by naked force and the desire and willingness to use that force to get their own way - is overwhelmingly arrogant and overwhelmingly oversteps the bounds of what is fair and honourable. It is, in truth, the way of the bully made law.

True Justice:

The counter-argument, by those who uphold the principles on which the NWO is based, is that the system being developed in the West is just and "civilised" because it seeks to ensure that people "do not or cannot escape justice". However, according to Islam, true justice belongs to Allah (Subhanahu wa Ta'ala) alone and the only system which can intimate this justice is the Shari'ah, which, because it is a revelation from Allah, is a human reflection of true justice and thus far superior any system based upon fallible human-derived laws.

Hence, Islam accepts the principle of sanctuary - whatever a person may have done or is alleged to have done - because Islam accepts that every individual will ultimately be judged and sentenced by Allah. That is, Muslims accept that Allah is the final Judge, that His decision is always right and just, and that whatever punishment an individual receives on The Last Day will be a fitting one.

Thus, Islam is not particularly concerned if a person seems, *by Western standards*, to be "evading justice": for that is only the fallible justice of the kaffir Courts of this world based on fallible man-derived laws, and they know that the person cannot escape the justice of Allah (Subhanahu wa Ta'ala).

There is a fundamental and importance difference here. Muslims view the world, and people, not only in a different way from the West, but in fact in opposition to the West. This difference can be simply but descriptively expressed by one word: Insha'Allah.

The West accepts and believes that justice can reside in some Court, some Judge, some law, and in some decision reached by some Court, just as the West accepts that its officials have some kind of "right" to judge a person, and imprison them, and extradite them from anywhere.

They believe this "right" is given to them by the people who, in theory at least, elect the government which makes their laws, appoints their officials and gives its Police and other forces the "authority" to act in their name.

According to Islam, no government, no person, no people have the right to decide what is or is not just, or what is, or is not, unlawful. According to Islam, only Allah (Subhanahu wa Ta'ala) has the right to do this, and has done this, in the revelation given to the Prophet Muhammad (salla Allahu 'alayhi wa sallam) which revelation is manifest in the Quran and the Sunnah and thus in Shariah.

In a simple, but correct sense, the officials of Western governments, from their Police, to their Courts, to their armed forces, act in the name of "the people" or some appointed official such as a President, whereas in an Islamic community ruled according to Shariah, authority derives from the representative of Allah (Subhanahu wa Ta'ala) - the Khalifah or Ameer - who acts "in the Name of Allah".

The West and especially America, in its arrogance - in its overstepping of the bounds of what is honourable - demands that Muslims and others adopt the fallible and tyrannical kaffir system, just as these kuffar demand the right to attack or invade any country in the world in pursuit of anyone it deems to be a criminal or a "terrorist". That is, the West has allotted to itself the role that rightly belongs to Allah (Subhanahu wa Ta'ala) alone.

The Taliban and Sheikh Osama bin Laden (hafidhahullah):

The facts are not open to dispute: America demanded that the Taliban hand-over Sheikh Osama bin Laden (hafidhahullah) in order for him to be tried in an American Court of law in connection with the attacks in America. This demand, the Americans made clear, was not open to negotiation: "You either surrender him, or we will attack you."

The Taliban - in accordance with their Islamic principles and Islamic law - refused, since Sheikh Osama bin Laden (hafidhahullah) was under their protection, having sought sanctuary in Afghanistan. However, they did say that if America provided them with evidence, their Islamic scholars would consider it, and if these scholars concluded there was evidence against Sheikh Osama bin Laden (hafidhahullah), they would allow him to be tried by an Islamic Court according to Islamic law either in Afghanistan, or another Islamic country.

America contemptuously dismissed this offer from the Taliban, and continued pouring forth invective both against the Taliban and Sheikh Osama bin Laden (hafidhahullah). American officials said many times that they considered Sheikh Osama bin Laden (hafidhahullah) guilty as their President pronounced him "an evil man." The American government then also declared that it wanted Sheikh Osama bin Laden (hafidhahullah) "alive or dead". That is, they had judged him guilty, and sentenced him to death.

The Americans then proceeded to bribe and blackmail the governments of various Islamic countries into supporting them, and launched their attacks against Afghanistan in order, in their own words, to "destroy the Taliban, remove them from power and put in their place a government sympathetic to America and the West." This new American-installed government would be firmly based on Western principles such as "democracy" just as its law would be based on Western law.

In truth, as several Islamic scholars have explained (Footnote 1) the Taliban were the only government in the world which was based on Muslim principles and which insisted on upholding these principles in practice, and this alone sufficed to bring the wrath of the NWO down upon them:

Our system is a true example of an Islamic system. For the enemies of our way of life and our Ummah, this system is like a thorn in their eyes, and they are trying to destroy it under various pretexts. (Mullah Mohammad 'Umar.)

Having failed to oust the Taliban by economic sanctions, and having failed to get the so-called Northern Alliance to oust them despite supplying that alliance with weapons, funds, advisers and much else, the NWO decided on a more direct interventionist, imperialist, approach. To this end, they prepared the way by increasing their propaganda offensive against the Taliban in order to try and discredit them and the Islamic community they had created. In this dishonourable propaganda campaign no lie was too great, no scheme too devious, and no propaganda trick was missed.

Many, many Muslims world-wide should be ashamed that they did nothing while the infidels of the NWO succeeded in their aim of removing the one true Islamic community in the world. Why did they not rise up against their corrupt, hypocritical rulers when those rulers sided with the infidels? Why did they not offer Qunot-e-Naazila? Why did they not counter the lying, dishonourable, anti-Islamic propaganda of the infidels? Why did they not participate in the Jihaad to defend a Muslim land? Why did the scholars, the Imaams, that advised and guided them not explain the difference between true Islam and the "Islam" of the hypocrites who imitate the kuffar and who ally themselves with the kuffar? Why are these Muslims not now striving to organize themselves and begin the work of Dawah that will enable others to resist the decadence of the West?

Who has betrayed Allah (Subhanahu wa Ta'ala) and His Prophet (salla Allahu 'alayhi wa sallam)? Who will stand under the banner of La ilaha il Allah, Muhammad-ur-Rasool-Allah, and who under the banner inscribed with the symbol of that kuffar organization, the

United Nations whose role is to give a man-made, infidel, legitimacy to the work of the Crusader New World Order imperialists?

For there is a clear distinction between Haq and Batil, between Imaan and Kufr, between oppressors and the oppressed, between the alliance of infidels and that of those who freely submit to Allah (Subhanahu wa Ta'ala).

Wa Allahu Alam.

Abdul-Aziz

1422 AH

(1) For instance, Sheikh 'Abdullah al-Ghunayman and Shaykh AbdurRahman bin Barraak

Islamic Sanctuary: The Real Cause of the War

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However, this freedom is unacceptable to the tyrants of the NWO who desire to create a tyrannical world-government. They want to be able to "go after" any person who they consider is or may be a threat to them and their plans, and to the way of life on which the NWO is based, just as they want to eliminate by any means the government of any nation which does or which may offer sanctuary.

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Jenin: A Name We Shall Remember

Dawn breaks over the shattered buildings and the rubble. It is the 27th day of Muharram, fourteen hundred and twenty three years after the Migration of the Prophet Muhammad (salla Allahu 'alayhi wa sallam) to Medina. The place: Palestine.

Mujahideen are occupying defensive positions in a small, battered, refugee camp - less than one square kilometre in size - as they have been for nine days. For nine days they - with only hand held automatic weapons - have kept the powerful Zionist occupation army at bay, inflicting heavy losses. The resistance of the Mujahideen has been heroic: automatic rifles against American supplied tanks, missiles, artillery and helicopter gunships. But now: now the Muslims have run out of ammunition.

The Mujahideen have to throw rocks. One of the Muslim Field Commanders manages to place a call to the Al-Jazeera television station, and calmly, with great dignity, asks Muslims around the world to offer Surah Al-Fatihah as dua for them that Allah (SWT) may have mercy on those killed, now being killed, and about to be killed as the Zionist occupation troops advance, executing any Mujahideen they find.

Two days later - with Jenin sealed off from the outside world by the Zionist occupation army - the bodies of the Mujahideen are dumped without the prescribed prayers, ablution or shroud, into mass graves. Hundreds of warriors have died; some martyred where they fell defending their brothers and sisters and the small piece of land where they lived; others brutally murdered by the Zionist occupation army who, despite their military superiority, could only advance when the Mujahideen ran out of ammunition.

For days beforehand the Zionist army had tried to advance, resorting to the cowardly tactic of using captured Mujahideen as human shields: stripping these often badly wounded Muslims to their underwear and forcing them to walk in front of the Zionist tanks.

But the humiliation of the Muslims continued even after the battle ended: wounded Mujahideen humiliated - forced to strip to their underwear - arrested and taken away for brutal interrogation. Whole families held at gunpoint by Zionist soldiers while their few possessions were ransacked, looted or destroyed. The battle scared buildings reduced to rubble by Zionist bulldozers.

And yet, the Muslims have won. For nine days and nights a small group of Mujahideen - armed only with hand held automatic weapons - took on the whole might of the American supplied Zionist occupation army. And held them back, resisting the onslaught for three days longer than the combined armies of Egypt, Syria and Jordan resisted during the misnamed "Six Day War" over three decades before.

Thus shall the name of Jenin be remembered by we who submit to Allah (SWT) alone: a shining example of the Virtues of Shahaadah in the Path of Allah (SWT).

"The life of the Ummah is connected to the ink of the scholars and the blood of the martyrs. What is more beautiful than to write the history of the Ummah with both the ink of the scholar and his blood, such that the map of Islamic history becomes coloured with two lines: one of them black, and that is what the scholar writes with the ink of his pen; and the second red, and that is what the martyr writes with his blood. And more beautiful than this is when the blood is one and the pen is one, so that the hand of the scholar, which expends the ink and moves the pen, is the same hand that expends his blood and moves the nations. The extent to which the number of martyred scholars increases, is the extent to which nations are delivered from their slumber, rescued from their decline and awoken from their sleep.

So history does not write its lines except with blood. Glory does not build its lofty edifice except with skulls. Honour and respect cannot be established except on a foundation of cripples and corpses. Empires, noble persons, states and societies, cannot be established except with examples." *ash-Sheikh ash-Shaheed `Abdullah Yoosuf `Azzam*

"Let those who would trade the life of this world for the life Hereafter fight in the Cause of Allah. And those who do fight in the Cause of Allah - whether they be killed or are victorious - will have bestowed on them, by Us, a great reward." [4: 74 Interpretation of Meaning.]

Abdul Aziz

Mistake Upon Mistake, Lie Upon Lie

"Those who have experienced the beauty that is Al-Eeman are those who are content with Allah as their Rabb, with Al-Islam as their Way of Life, and with Muhammad (salla Allahu 'alayhi wa sallam) as their Messenger and Prophet." Narrated Al-'Abbaas bin 'Abd Al-Muttalib (Shahih Muslim)

The Amerikans reduce Falluja to rubble, bombing - and raining missiles and shells upon - houses, shops, mosques, hospitals: everything and everyone.

They undertake an offensive to occupy Falluja, and their soldiers kill civilians, including women and children and old men - not to mention, of course, shooting dead injured, unarmed Mujahideen. It was as if the Amerikan snipers were "hunting Muslims" - shooting anything that moved on the streets of Falluja, from small children, to women, to old men.

Now, when news of some of these actions and atrocities filter out (despite the kaffir censorship of news from Falluja), the kaffir military, the kaffir government of Amerika and its apologists, said and wrote that such things "were mistakes" - and that the relatives of those killed (if any were still alive, of course) could claim compensation, since the lives of those Muslims killed had been given some monetary value by the materialistic kuffar.

It was a mistake, of course, when the Amerikans bombed a medical clinic where Dr Ali Abbas worked. It was a mistake, of course, when the Amerikans killed several unarmed, injured Mujahideen in a Mosque. It was a mistake, of course, that the Amerikans reduced Falluja to ruins, killing an estimated five thousand civilians. It was a mistake when the Amerikans shot at the car of Aziz Radhi Tellaib, killing his wife, his sons and his daughter. It was mistake when the Amerikans killed two unarmed civilians in front of Rahim Abdullah.

It was a mistake, by the Amerikans, that caused the people of Saqlawiya village near Falluja to bury the bodies of seventy-three women and children who were burned beyond recognition following an Amerikan bombardment of the village.

In addition, it was a mistake when the Amerikans rounded up, shackled and hooded and took away for brutal interrogation any and all male Muslims - old, young, injured - they could find.

It was a mistake when the Amerikans, after having reduced most of the main Falluja hospital to ruins, and killing many of its patients, arrogantly strip searched all the few remaining medical staff, male and female, and took away injured patients for interrogation.

The list of "mistakes" by the Amerikans goes on, and on... As does the list of excuses - or rather, the list of their lies, as when they made excuses for the torture, the humiliation of Muslims in places such as Abu Gharib and Guantanamo Bay.

Let us not forget, of course, one of the biggest Amerikan "mistakes" of all - the "mistake" that Iraq possessed weapons of mass destruction - which was just another kaffir lie, a pretext to invade Iraq and set up yet another apostate, kaffir-friendly, anti-Islamic regime.

Then, there are the "mistakes" the Amerikans have made in Afghanistan - bombing villages; killing civilians.

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How many more "mistakes" will it take for the majority of the Ummah to awaken from their kaffir-induced sleep of materialism? How many more "mistakes" by the kuffar before they return to the fundamentals of Islam, fundamentals so evident in the life and death of those, in Iraq, Afghanistan, Chechnya, Palestine and elsewhere, who have refused to bow down before the kuffar, refused to accept the occupation of Muslim land by the kuffar, and refused to accept an

apostate regime paid for and supported by the kuffar?

"If you obey the Kafiroom, they will turn you away from your Way of Life and your own life will be a failure." [3: 149 Interpretation of Meaning]

"Do they seek honour from the kuffar? In truth, honour is with, and from, Allah." [3: 139 Interpretation of Meaning]

"Fight against those who do not believe in Allah, or in The Last Day, and who do not forbid that which has been forbidden by Allah and His Messenger, as well as those among the people of the book who do not acknowledge the Deen of Truth, and fight them until they pay the Jizya with willing submission." [9:29 interpretation of Meaning]

Allahumma! Forgive us, and forgive all the true Believers, men and women, and all Muslims, men and women, and make them all as brothers and sisters to each other. End our disputes, and aid us against our enemies. Allahumma! Curse the infidels who oppress the Muslims and who prevent them from following Your path.

Allahumma! Create disputes and difference between the infidels and make them lose heart, and punish them with that torment which You will use against those who disobey You.

Allahumma! We seek Your help against them and seek Your protection from their ignoble deeds.

Allahumma! We leave You to judge the Jews and the Nazarenes, just as we know You are the final judge of all disbelievers.

Allahumma! Destroy our enemies: those who oppose our Way of Life. Destroy their homes, disrupt their unity and their peace, and bring all kinds of devastation and destruction to them. O Allah! Kill their young men, orphan their children, and make their women widows.

Allahumma! Help and assist the Mujahideen. Help and protect them as a powerful leader would help and protect them. Make their aim true so that they hit their targets, and provide them with strength.

Abdul-Aziz
15 Shawaal 1425

Obeying Only Allah

Let us consider the following quote from one of the apostates who are aiding the kuffar in their war against Islam. Let us consider this quote, and understand it, and let this understanding, InshaAllah, give us the strength, the hatred, the determination, the anger, we need to fight these apostates, and fight the kuffar - to fight for Islam, and aid our brothers and sisters who are being oppressed, humiliated, tortured and killed by the kuffar.

<quote>

The Iraqi government warned yesterday that Islamic clerics who incite violence will be considered "participating in terrorism," and said that a number of them have already been arrested.

"The government is determined to pursue those who incite acts of violence. A number of mosques' clerics who have publicly called for taking the path of violence have been arrested and will be legally tried," said Thair al Naqeeb, spokesman for Ayad Allawi, prime minister.

</quote>

Since this quote is a good summary of the strategy and tactics of the kuffar in their war against Islam, in their on-going campaign to subdue, subvert and try to change Islam, it is worthwhile to consider it in detail.

1) "The Iraqi government..."

This regime - for a regime it is - derived its power from the kuffar, as it does the bidding of the kuffar for the benefit of the kuffar and is only able to enforce its dictates by using the armed forces of the kuffar. It is a secular authority determined to enforce the "laws" of the kuffar for the benefit of the kuffar and, from an Islamic point of view, it is totally illegitimate and all its representatives and functionaries have made themselves apostates by allying themselves with the kuffar and by their killing of Muslims. Therefore, any and all representatives of this kuffar-appointed authority are legitimate targets.

"You will not find any people who believe in Allah and the Last Day, making friendship with and loving those who oppose Allah and His Messenger (salla Allahu 'alayhi wa sallam), even if they are their fathers or their sons or their kin-folk..." [58:22 interpretation of the meaning]

"Aiding the Non-Muslims over Muslims - no matter which form of aid or co-operation it be, even if it is merely in speech - this is clear Kufr and sheer hypocrisy. The one who does this has perpetrated one of the actions which negates Islam, as has been specifically stated by the Imams of the Dawah and others, and such a person is not a believer in the aqeeda of al-Wala and al-Bara (being a patron of someone or disassociating solely for Allah)." Sheikh Safar bin 'Abdir-Rahmaan al-Hawaali

Narrated 'Abdullah bin 'Amr: The Prophet said, "A Muslim is a person who avoids harming Muslims with his words or his hands. And a Muhajir [an emigrant] is the one who abandons all that Allah has forbidden." Bukhari, Volume 8, Book 76, Number 491

From whom does this regime does its so-called "authority"? Why - the power, the weapons, the troops, the money, of the kuffar, especially Amerika, whose leader, Bush, has set himself up in his arrogance to compete with Allah Subhanahu wa Ta'ala by trying to dictate how we Muslims should live, how and by whom we should be governed, and what laws we should obey. Thus has Bush made himself into a modern Fir'aun.

2) "Islamic clerics who incite violence..."

This is pure kuffar-speak and a rejection of the Islamic way. The kuffar way is to announce and strive to enforce laws based upon fallible human ideas and fallible human concepts, whereas the Islamic way is to obey only the laws of Allah Subhanahu wa Ta'ala, manifest in Shari'ah.

The very concept of "inciting violence" is a kaffir one - a concept we should and must reject, openly and honestly. Allah Subhanahu wa Ta'ala commands us to be violent towards our enemies as he commands us to incite violence - for violence is simply using force that may cause injury to another, and violence is a part of fighting. Thus we should reject each and every kaffir law based upon such a kaffir concept - such a law has no place in Islam.

"And there shall be no blame for those who take revenge after they have suffered injustice. The way (of blame) is only for those rebellious ones who oppress others and who insolently walk on the earth: for these there will be a painful torment indeed." [42: 41-42 Interpretation of Meaning].

"Fight those of the unbelievers who are near to you and let them find in you a great determination; and know that Allah is with those who are Al-Muttaqun." [9: 123 Interpretation of Meaning]

"And kill them wherever you find them, and turn them out from where they have turned you out." [2:191 Interpretation of Meaning]

"And what is wrong with you that you fight not in the Cause of Allah, and for those weak, illtreated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this place whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help. Those who believe, fight in the Cause of Allah..." [4: 75 - 76. Interpretation of Meaning.]

"Fighting is prescribed for you, even though you may dislike it. But it is possible that you dislike that which is good for you, and that you love that which is bad for you. Yet although you may not know, Allah knows (what is good for you)." [2:216 Interpretation of Meaning]

What are we and our brothers in Iraq inciting? Rebellion against an oppressive regime. We are inciting, encouraging, the use of force to free our brothers and sisters and create an Islamic community ruled according to Quran and Sunnah and these alone. This is our duty - given to us by Allah Subhanahu wa Ta'ala - but these apostates, and their allies, and the kuffar themselves, demand that we do not do this duty. Furthermore, they say that if we attempt to do out duty, as Muslims, they will arrest us, imprison us, humiliate us, torture us and kill us.

3) Those Muslims who obey Allah Subhanahu wa Ta'ala and seek to fight oppression, seek to fight for Islam, will be accused, by the kuffar and their apostate allies, of "participating in terrorism."

Again, this is pure kuffar-speak. This word "terrorism" is and should be irrelevant ot us - it is kaffir concept. What matters to us, is striving to obey Allah Subhanahu wa Ta'ala. What the kuffar and their apostate allies call us, what they say or write us, is not important.

As Muslims, our duty is clear - we must fight the kuffar; we must fight the oppression, the tyranny, imposed upon us by the apostate allies of the kuffar. We must strive, through Jihad, to establish an Islamic way of life - communities, lands, ruled by an Ameer who rules according to Quran and Sunnah and these alone.

"Fight against those who do not believe in Allah, or in The Last Day, and who do not forbid that which has been forbidden by Allah and His Messenger, as well as those among the people of the book who do not acknowledge the Deen of Truth, and fight them until they pay the Jizya with willing submission." [9:29 interpretation of Meaning]

4) "A number of them have already been arrested..."

That is, the apostate allies of the kuffar have arrested Muslims for simply doing their Islamic duty, their duty as Muslims. And they have arrested them because these apostates are obeying the will of the kuffar instead of the will of Allah Subhanahu wa Ta'ala. Those arrested having done nothing wrong - according to Islam - but the kuffar demand on pain of our arrest and imprisonment that we obey them. Is not this the arrogance of Fir'aun?

5) "[They] will be legally tried..."

Tried - according to the laws of the kuffar. We must remember, and inform our brothers and sisters, that those Muslims have done nothing wrong, according to Islam. Indeed, they are striving to do what is right, according to Islam - and for this the kuffar and apostate allies hate them, just as they hate the authentic Islam of our revival.

The whole legal system of the kuffar is irrelevant to us. Their laws, their trials, their Judges, their sentences, their prisons, should mean nothing to us. The only true judge is and will be Allah Subhanahu wa Ta'ala. The only true justice is that of Allah Subhanahu wa Ta'ala Who will judge us and reward us with either Paradise, or send us to The Fire. We are answerable only to Allah Subhanahu wa Ta'ala and we should fear only Allah Subhanahu wa Ta'ala. We should obey only Allah Subhanahu wa Ta'ala and those, such as an Ameer, who judge and who rule according to the Will of Allah Subhanahu wa Ta'ala as manifest in the Quran and Sunnah.

"Because obedience is a form of worship, it is not allowed to obey anyone unless it conforms with obedience to Allah and His Messenger (salla Allahu 'alayhi wa sallam)." Sheikh Muhammad Abdul-Wahhaab: Kitaab At-Tawheed

In conclusion - let us let such statements by the puppets, the lackeys, the allies of the kuffar, make us angry, make us determined to resist them. Let such statements, let the actions of such apostates, make us angry and determined, and thus let us once again pledge ourselves to fight in the Cause of Allah Subhanahu wa Ta'ala - for the triumph of Islam and for the humiliation, the defeat, of the kuffar and their apostate allies.

Abdul-Aziz ibn Myatt
8 Shawaal 1425

Obeying Only Allah Subhanahu wa Ta'ala

21 Jumaad Al-Thaani 1426

"Any of the four would now be in a position to negotiate a smaller sentence if he gave himself up and cooperated with the police..."

The above quotation, taken from a newspaper report following the aborted martyrdom operations in London, clearly and starkly shows the difference between the way of genuine Islam, and the materialistic ways of the West.

The Way of Islam is for us to view this mortal life of ours a merely a means to strive to attain Jannah - and we expect that our life should be full of tests, of problems, given to us by Allah Subhanahu wa Ta'ala. For Allah Subhanahu wa Ta'ala says:

"Every soul shall taste death. We shall try you in good and bad ordeals." 21:35 Interpretation of meaning.

"In exchange for their lives and their goods, Allah has given those who believe Paradise. Thus will they fight in Allah's cause, and thus will they kill, and be killed." 9: 111 Interpretation of Meaning

"Let those who would trade the life of this world for the life Hereafter fight in the Cause of Allah. And those who do fight in the Cause of Allah - whether they be killed or are victorious - will have bestowed on them, by Us, a great reward." 4: 74 Interpretation of Meaning.

What is important for us, as Muslims, is not whether we have a long or a short sentence in some kaffir prison, but rather whether we obey the will of Allah Subhanahu wa Ta'ala manifest to us in the Quran and Sunnah.

Of course the so-called "moderate Muslims" - who seek to imitate the kuffar - would ask that Muslims "co-operate with" the kaffir Police. Basically, these kaffir-imitating Muslims would place the comforts, the rewards, of the kuffar before the rewards of Jannah, just as they would obey the kaffir authorities, and the laws of the kaffir, before they would obey the laws of Allah Subhanahu wa Ta'ala . That is, their first loyalty, their obedience, is to kaffir nations, to kaffir governments, rather than to Allah Subhanahu wa Ta'ala. They have taken the laws of the kuffar, the government of the kuffar, the democracy of the kuffar, as a Taghut which they obey in defiance of Allah Subhanahu wa Ta'ala.

"Because obedience is a form of worship, it is not allowed to obey anyone unless it conforms with obedience to Allah and His Messenger (salla Allahu 'alayhi wa sallam)." Sheikh Muhammad Abdul-Wahhaab: *Kitaab At-Tawheed*

"And it is known by necessity in the Deen of the Muslims and by the agreement of all the Muslims that whoever follows a Shari'ah other than the Shari'ah of Muhammad (salla Allahu 'alayhi wa sallam) then he is a Kaffir and it is like the Kufr of the one who believes in some of the Book and disbelieves in some of the Book." Sheikh ul-Islam Ibn Taimiyyah: *Al-Fataawa*, Vol. 28/524

"Allah does not forgive that partners should be set up with Him to be obeyed, even though - if He pleases - He forgives whom He pleases everything else, for whomsoever sets up partners with Allah in obedience, has most certainly manufactured a grievous error. " (4: 48 Interpretation of Meaning)

We must state openly, again and again, that as Muslims our duty to Allah Subhanahu wa Ta'ala comes before the laws

that the kuffar make, and if - to do our noble duty to Allah Subhanahu wa Ta'ala - we have to disobey some kaffir law or other, then we should and will. Thus, we should not be afraid of striving to do our duty, as Muslims, even if it means we might be imprisoned in some kaffir prison or even if it means we might be killed. Indeed, we should embrace such things, for as Allah says:

"He [Allah] created life and death that He might put you to the test and find out which of you acquitted himself best." 67: 1-2. Interpretation of meaning.

"The life of this world is nothing - only play and amusement. What is best is the dwelling in the Life-to-Come - for those who possess Taqwa." 6:32 Interpretation of Meaning

"And there shall be conflict between you while you dwell, resting for a while, on Earth which shall provide for you." 2: 36 Interpretation of Meaning

"This is My path which is straight, true. Therefore follow it, and do not follow other paths all of which will lead you astray you from this, His Way." 6:153 Interpretation of Meaning

"The matter of these manmade laws is as clear as the clearness of the Sun - it is open and definite Kufr which there is no secret or even dispute about. There is no excuse for anyone who adheres to Islam, whomsoever they may be, to act upon them, or to submit to them, or recognize them." Sheikh Ahmad Shaakir: Umdat at-Tafseer 4/174

May Allah (Subhanahu wa Ta'ala) protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path.

Abdul-Aziz

21 Jumaad Al-Thaani 1426

"We should be extremely cautious of attacking the honour of the Mujâhideen and broadcasting that which will harm their image, and delving deeply into looking for their faults and mistakes and exposing them. Rather, what is obligatory upon us in this situation and in these times is to stand by them, defend their honour, cover their mistakes, and to have enmity towards those who desire to harm them or publish what will harm them." Sheikh Isa al-Awshin (Muhammad ibn Ahmad as-Salim)

The Significance of the Taliban for the Muslim Ummah

A Personal Comment:

There, on the opposite side of the river, a fisherman casts his net - he is standing on the stern of his small boat rowed by another man. Now, the net-caster, his net thrown, beats the fast-flowing Nile water with a long stick, there where small narrow fields are planted with sugar cane, maize, and trees bearing bananas.

I sit in the shade of a palm tree, almost in the middle of one of the strips of fertile green that bounds both sides of the river. Nearby, an Ibis waits, patiently watching the water. Beyond, on both sides, is the desert where yesterday I walked, alone, under the strong, hot sun, until it was time for Asr. It was good to be there, bowing, kneeling, prostrating, in submission to the one and only God, saying the same words in the same language as the Prophet himself (salla Allahu 'alayhi wa sallam), nearly one and half thousand years ago. I felt connected - to the desert, the Sun, the land around, to the Prophet (salla Allahu 'alayhi wa sallam), to my brothers and sisters around the world, suspended in time, and so keenly aware of my fragility, my mortality, my smallness, among the creations of Allah Subhana wa Ta'ala, who created this desert, this life-bearing river, the Sun, this planet, and this man, sitting in the shade of a tree.

Now, as I sit here, I think about the beautiful and profound simplicity of Islam. For Islam is simple, beautiful, and profound. It is simple in theory, simple in practice, and both human and futuristic: far superior to any and all the philosophies, the ways, the political ideas, that I have studied over the past three decades. Why? Because it places us where we truly belong - providing as it does an appreciation and understanding of our fallibility, and providing as it does guidelines to make and keep us human: possessed of an awareness of our Creator. For it this awareness that is beginning of our humanity, just as it is the guidelines given in the Quran and Sunnah which, if followed, can take us to and keep us upon the path of honourable personal conduct in both our private and our social lives.

Islam is futuristic because it is a gateway to the next and most important life - that which awaits us after our mortal life, here on this Earth, has ended. It is futuristic because it reveals how we can and should live our lives: as honourable, well-mannered, human beings who are careful, out of respect for their Creator, not to over-step the bounds of right conduct, and who thus follow the true middle way that lies between the two extremes of prideful arrogance and addiction to our own desires, our own selfishness, our own personal fulfillment.

Every time I return to a Muslim land I am aware of two things. First, how many Muslims seem to be Muslim in name only, imitating as they seem to do the ways of the kaffir; second, of what this modern world really needs. Does this world really need more wealth, more luxuries, more materialism, more development, created by the idea of "progress"? Does the so-called "under developed world" have to play the Western game according to Western rules in order to achieve something called "happiness" and something called "prosperity" and something called "progress"?

Every time I return - and especially now as I sit here under a beautiful blue sky, with desert beyond the small patches of food-producing land - I ask myself what is the true meaning of prosperity, of happiness, of progress, of wealth? Is the fisherman there, casting his net again, happier than the vastly more wealthy Western man I saw on my journey through London, sitting in his expensive car? Is there true wealth here, in a simple living, in a simple submission to Allah Subhana wa Ta'ala? In a simple acceptance of this life as a gateway to another, eternal, life? The answers to such question all depend on our perspective, on one fundamental question: what is the meaning and purpose of our lives, as individuals?

Islam provides one answer, which I as a Muslim have accepted, and it is an answer which everyone - as Allah Subhana wa Ta'ala says - is free to accept or reject. This Islamic answer is a simple one, and it is that our purpose, the meaning of our lives, is to strive for Jannah, for the eternal life of Paradise, through a complete and simple submission to Allah Subhana wa Ta'ala.

The Taliban:

Several years ago, I came to consider that the Taliban were Allah's blessing to the Ummah - that they represented all that was good, and honourable, about Islam, and that in their leader, Mullah Omar (hafidhahullah) we had another excellent example, similar to al-Khulafaa' al-Raashidoon and As-Salaf as-Salih: that he did indeed merit the title Ameer-ul-Mumineen.

Why is this? Because the Taliban had returned to the fundamentals of Islam, purely from a desire to please Allah Subhana wa Ta'ala and Allah Subhana wa Ta'ala alone. These were indeed honourable Muslims - who sought to implement Islam and who, through Jihad, were prepared to die to defend Islam and fight those who desired to destroy Islam and a true Islamic community.

It occurred to me - as I travelled, talked to Muslims, and read and studied all I could - that the Taliban were an example of the recent revival of authentic Islam: that they had perceived, and understood, the essential simplicity and beauty of Islam, and thus rejected any and all attempts to imitate the kuffar; that is, any and all attempts, from whatever reason or motive, to move away from the fundamental truths of Islam.

Thus I understood how the Taliban represented a fundamental if rather neglected principle of Islam - that of Zuhd in dunya. That is, the desires of this life comes second - after the desire for Jannah; after the desire to obey Allah Subhanahu wa Ta'ala; after the desire to love and follow His Messenger and Prophet (salla Allahu 'alayhi wa sallam).

Understood thus, all the rhetoric of the kuffar - all the rhetoric of the tame and moderate Muslims subverted by the kuffar - about prosperity, about the poverty of the Taliban and their land, about the "backwardness" of the Taliban, is seen for what it is: irrelevant; un-Islamic.

For the simple truth is that, in this life, we do not need very much - but what we do need, above everything else, is to follow the clear, the simple, the beautiful guidance given to us by Allah Subhanahu wa Ta'ala in the Quran and the Sunnah. We need, that is, to humbly submit to Allah Subhanahu wa Ta'ala ; to humbly obey Allah Subhanahu wa Ta'ala ; to love His Prophet (salla Allahu 'alayhi wa sallam) and so be Muslim, in our hearts, our thoughts, our way of life. And that is all. For it is Zuhd in dunya that moves us towards that simple submission to Allah Subhanahu wa Ta'ala that is Islam.

Propaganda Against the Taliban:

There was something quite inspiring about the Taliban - many Muslims sensed this, as did many who did not like the revival of Islam which was occurring, in Afghanistan and elsewhere. More and more young Muslims, it seemed, were being guided to the right path by the example of the Taliban. The Taliban had even begun to create the foundations for a genuine Islamic community - ruled by Shariah and Shariah only - as they had begun to encourage Muslims to migrate to Afghanistan to help in the revival of Islam, and in the construction of what many hoped would one day become a new Khilafah.

Those in the West who disliked Islam and who had worldly plans of their own for the world thus came to consider the Taliban a threat, and so began a campaign against them, using the power of the Western Media - which was in their control, directly or indirectly - to try and discredit the Taliban, in the eyes of the both Muslims and non-Muslims, and using as they often did the services of the many tame and "moderate" Muslims who believed that imitation of the kuffar way of life was "a good thing" and that "Islam needed modernizing". In addition, the so-called leaders of many Western nations began agitating for sanctions against the Taliban, with some advocating direct intervention by that kaffir organization, the mis-named "United Nations".

This campaign, by the kuffar, by the enemies of Islam, culminated in the invasion of Afghanistan by Amerika, and in the installation of a puppet, pro-Amerikan regime.

The Significance of the Taliban:

Despite the invasion, despite the propaganda of the kuffar, and despite the attempts by the kuffar to subvert Islam, the Taliban have not been defeated, Alhamdulillah. The significance of the Taliban, for us, is that they have revealed, in what the kuffar call "the modern world", the beautiful, the noble, the true, path of Islam. They have steadfastly rejected all the many and varied temptations of this modern world - the temptations of the way of life of the kuffar. They have remained honourable, focused on Jannah, and remained steadfast in following the Quran and the Sunnah, and these alone.

If the recent events in Afghanistan, in Iraq and elsewhere, reveal anything, it is this - that we, as Muslims, have a choice: we can allow ourselves to be influenced by the kuffar, by the ways and ideas of the kuffar, by the temptations, the materialism, of this world, or we can follow the clear and noble and quite simple guidance given to us by Allah Subhanahu wa Ta'ala.

May Allah (Subhanahu wa Ta'ala) protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path.

Abdul-Aziz

8 Rabi` al-Awal 1425

Palestine, Islam, The West, and the Zionist Quest for World Domination

The Zionist Problem:

The greatest problem facing the world today is that of Zionist power and influence. The Zionists - with their centre in Palestine - have through their influence on America and other Western nations, and through their use of moral blackmail (the so-called "holocaust") effectively now govern the world.

All the societies of the West are now governed according to Zionist political and social ideas as a result of over fifty years of Zionist social engineering. That is, all these societies are basically crypto-Marxist Police States: dedicated to a crypto-Marxist political ideology (euphemistically called "political correctness") which is ruthlessly maintained by tyrannical laws which make practical political opposition to this ideology illegal. Furthermore, these laws are brutally enforced by the State-controlled Police and the State intelligence organizations, with dissidents arrested, prosecuted and imprisoned.

What is astonishing about all this is that the majority of the people of these States are oblivious to how their freedom, their culture, their ancient ways of life, have been taken away and suppressed. And they are oblivious because their new Masters generally keep them well-fed, well-entertained, and have brainwashed them with crypto-Marxist ideology from an early age through television, the Media, the entertainment industry, and in Schools.

In effect, the majority are kept docile and distracted: taught to seek only after lowly material goals and their own pleasure. Those few who do see the truth are bought or scared off, or persecuted, and if such persecuted truth-seekers seek to change the System in a practical way they are arrested under one or other of the new tyrannical State laws, and imprisoned. No effective and practical opposition to this new State tyranny is allowed or tolerated. And should some new political movement become a threat, then new laws will be passed to stifle the growth of this movement, as its leaders can and will be prosecuted in civil courts for some made-up crime and forced to hand over their financial assets.

Crucial to this control of people's minds has been the lie of the holocaust. With the lie, the Zionists were able to occupy Palestine, dispossess the Palestinians in a brutal way, and maintain an evil military occupation of Palestinian lands, all without any effective opposition from the world whatsoever. Whatever atrocities the racist, fascist, Zionists have committed in Palestine - and there are a multitude - and whatever new atrocities they commit, the nations of the West turn a blind eye, cowered as they are by the lie of the holocaust and mentally controlled as they are by the Zionist created ideas which underlie their crypto-Marxist States: the ideas of usury, of Marxism, of a sex-obsessed Freudian psychology, of sociology (Durkheim; Levi-Strauss). Such is the infestation of the societies of the West by Zionist ideas that a nation like Britain now has well over a million "social workers" who swarm around enforcing crypto-Marxist social policies and brainwashing the inhabitants with crypto-Marxist dogma.

With this lie of the holocaust, the Zionists have created - through American and European aid and help - a powerful military machine in Palestine which is superior to that of any of its neighbours, thus assuring an on-going and overwhelming Zionist military superiority.

Palestine is central to the aims for Zionism, for Zionists see it as the centre of the new world order they wish to create: their base of operations; their safe haven; their spiritual home from which their fellow Zionists can draw inspiration, and to which they go and live if they ever need to or want to.

For Zionists sincerely believe they have a God-given right not only to Palestine, but also to govern the world. As the then Chief Rabbi of Great Britain, Dr. Jakobovits, said, in an unguarded moment: "the Jews were chosen... and Israel [and thus Zionism] has a special place as an instrument **to effect the Jew's social engineering upon the world.**" [Interview published in The Guardian newspaper (London) on 7th August 1982]

Furthermore, Zionists believe their own people - the Jews - are superior to every other people on this planet, and that all these other peoples have been put on the Earth for their benefit. Hence the Zionist disrespect for, and brutal suppression of, the rights and welfare of others, and indeed the Zionist belief that they have been chosen by God.

Because of this messianic, and racist, Zionist belief, the creation of a Zionist State, and the power and influence of Zionism, the centre of world-politics has shifted from Europe, and America, to the Middle East. If Zionism is to be defeated on the practical level in the near future, and thus European and other countries freed from Zionist domination, then Zionism needs to be defeated in its power-base, in its centre: in Palestine. That is, the Zionist State itself needs to be destroyed.

Resistance to Zionism in Palestine:

The Zionists have not had things all their own way in Palestine, despite their military might, their brutal terror, the billions upon billions of dollars of aid from America, and the technical support of every single Western nation.

The Palestinian people continue to fiercely resist their Zionist Occupation Government. Over the past few weeks, well-over a hundred Palestinians have died in clashes with the Zionist occupiers of their lands, with these clashes continuing despite American attempts to blackmail and coerce the Palestinian authorities into agreeing a "peace deal" (that is, into agreeing to surrender to the demands of the Zionists).

What is important about the practical struggle in occupied Palestine and the neighbouring States is that those engaged in effective and practical opposition to Zionism understand the true nature of Zionism, having not only to live with the brutal ignoble reality of Zionism every day of their lives, but also and most importantly having a way of life which is not only numinous and honourable, but which has not become infected with Zionist ideas, and which indeed is immune to the modern disruptive, corrupting, unnatural, ignoble, morally degrading Zionist-created ideas which have paralysed the will of the peoples of the West.

This numinous way of life which is immune to the dishonourable, morally-degrading and tyrannising ideas of Zionist social-engineering, is Islam.

Because of this, Islam has become the only practical opposition to Zionism in both Palestine itself, and in the world in general. For Islam is fighting Zionism on the terms of a God-given revelation which inspires faith and action, which inspires martyrdom, which informs and warns people about the perfidy, the tricks and machinations, of the Jews (as the prophet Jesus did, according to ancient, uncorrupted - pre-Zionist - Nazarene doctrine) and which, in itself,, is a guide to how we can be honourable and thus civilized.

Zionism is totally powerless when faced with pure authentic Islam, which is why the Zionists have tried so hard for decades, with the assistance of American (and most European) governments, to not only prevent the emergence of true Islamic States, but also to divide Muslims and undermine Islam itself.

But so long as the fundamentals of Islam remain pure, so long as there is not an imitation of the kuffar, then Islam cannot be corrupted by Zionists.

The Political Reality of Our Times:

The practical political reality of our times - of the next century or so - is the increasing world-divide between Islam, and the forces of Zionism, where included in the forces of Zionism are Western countries such as America, whose military, technical and economic might is now and for the foreseeable future harnessed to the cause of Zionism, and in particular to the maintainance and survival of the Zionist State in Palestine, as has been so amply demonstrated over the past few decades.

In effect, the world is and will be for a long time divided into those who oppose the Zionist State in Palestine (and who seek to weaken and destroy it) and those who desire to maintain and strengthen this Zionist State. And it is this practical divide - this practical political and revolutionary struggle to support or destroy the Zionist State "on the ground" - which is the most important political priority of our times.

Of course, many Westerners today neither see nor understand this stark political reality, still living as they mostly do under the illusion that somehow the West is important, and vital, due to its technology, its science, its achievements, its material success.

But what must be understood by these Westerners, and others, is that this Western technology, this Western wealth, and this science, are being manipulated by and for Zionist interests, who control the foreign and military policies of all Western

governments, either covertly or through the use of moral blackmail such as the lie of the holocaust.

Practical Solutions to the Zionist Problem:

1) The weakening (and hopefully destruction) of the Zionist State itself by Islamic forces opposed to the perfidy and evil of Zionism. This will destroy once and for all the lie of the Jews as the chosen people of God, and put an end to their social engineering, and their messianic schemes and dreams.

2) The elimination of Zionist influence and control in other countries of the world through the political and/or revolutionary success of Islamic movements, with these new Islamic countries giving aid and practical support to those fighting to destroy the Zionist State.

3) The destruction of the lie of the holocaust, which has been and still is, central to the manipulation of the peoples of the West by Zionists.

4) The elimination of Zionist influence and control in Western countries through the political and/or revolutionary success of political anti-Zionist movements.

Whatever can be done - by **whomsoever** - to undermine and destroy Zionist influence, and the Zionist State itself, can and should be done. The most urgent practical necessity is to aid and assist those now fighting the Zionist State in a practical way, for it is correct to say that the future of the world depends on the continuation and success of this practical and Islamic fight against the Zionist State, and its allies and supporters.

The Intifada in occupied Palestine must be understood for what it is: resistance to a brutal Government of Occupation, and one of the first battles in the war to destroy the evil of world Zionism.

Why I support Sheikh Usama bin Laden (Hafidhaullah)



All Praise and All Thanks are for Allah Subhanahu wa Ta'ala.

I support Sheikh Usama bin Laden (hafidhahullah) because it is my understanding that he is acting according to Quran and Sunnah, and that in doing his duty, as a Muslim, he is obeying Allah (Subhanahu wa Ta'ala) and Allah (Subhanahu wa Ta'ala) alone. Everything that he does and says is motivated by his desire to do what is right, as judged by Quran and Sunnah.

I support him because it is my understanding that he is a devout and humble Muslim, much given to remembering Allah (Subhanahu wa Ta'ala). In truth, I support him - and applaud his actions - because he is an excellent example of all the virtues that a good Muslim should aspire to, as even a brief knowledge of his life will show. He has spent many, many years of life living simply, among the Mujahideen, fighting the kuffar, risking his life everyday. He has given up a life of luxury to do his duty as a Muslim. For over a year he and a few Mujahideen have outwitted the combined military might, and the money, of the kuffar.

Thus, it is my view that he is and should be an inspiration, an example, a role model, for Muslims, young and old.

What it is vital for us to understand, and act upon, is that we must judge him according to our Muslim values, our Muslim law, and not according to the values and the laws of the kuffar. Their values, their laws, their concepts, are not our values, laws and concepts. Ours have been given to us by Allah (Subhanahu wa Ta'ala) Himself. Theirs, they have manufactured according to their own desires, their own feelings, their own fallible ideas. Ours and ours alone are right, and perfect: and to affirm this most fundamental truth is to be a Muslim; to deny it, is to be an apostate. Our laws, our values - the standard by which we must judge everything and every person - are contained in the Quran and Sunnah, and only them.

Furthermore, while we may disagree and dispute about some things among ourselves, our disagreements and disputes are and should remain among ourselves: to ally ourselves with the kuffar, against fellow Muslims - even if we disagree for some reason with those Muslims - is fundamentally wrong. It is wrong from the viewpoint of Shariah.

Thus, it does not matter how those who ally themselves with the kuffar justify their actions: they are wrong, plain and simple. They are acting in a dishonourable, un-Muslim, way. They have betrayed their brothers and sisters, and as such they do not belong to the Ummah anymore. By their actions they have cast themselves out, and they should be treated as enemies: enemies of Allah (Subhanahu wa Ta'ala) and His Prophet Muhammad (salla Allahu 'alayhi wa sallam). Jihad can be waged against them, and it is lawful for their blood to be shed.

It also does not matter what the kuffar call Sheikh Usama bin Laden (hafidhahullah) or those of us who support him: their labels, their terms, their concepts, are irrelevant for we who are Muslims.

However, I know there are Muslims who do not support Sheikh Usama bin Laden (hafidhahullah) and who condemn his actions and those of the Muslims who have been inspired by him. If they are sincere in their objections, then they should produce evidence, from Quran and Sunnah, and this should be discussed. It might be that, after such a discussion, we agree to differ, in a reasonable way. This is the honourable, the Muslim, thing to do.

Furthermore - and of vital importance - if the kuffar decide to attack and kill Muslims, if they decide to and do invade a Muslim land, if they humiliate Muslims, if they seek to replace our Muslim values, our Way of Life, with their own, if they ask us to help find and capture and hand-over to them one of our brothers, our sisters, then we should and must forget our differences, and - as Muslims - unite to fight the kuffar. Allah (Subhanahu wa Ta'ala) and Allah (Subhanahu wa Ta'ala) alone will judge us and call us to account. That is, we place our trust in Allah (Subhanahu wa Ta'ala) and in Allah (Subhanahu wa Ta'ala): we value the honour of our brothers and sisters more than we value the words, the evidence, the law, the actions, the bribery, the threats, of the kuffar.

"Then fight in Allah's cause - you will be held responsible only for yourself." Al-Nisa:84 Interpretation of Meaning

"Whoever aids an oppressor, or taught him an argument to nullify the right of an ordinary Muslim, has drawn upon himself the anger of Allah". 'Abdullah ibn Mas'ood

For it is much better not to betray a fellow Muslim to the kuffar - even if that Muslim might be wrong - than it is to allow the kuffar to shed Muslim blood, to humiliate and dishonour Muslims, to invade our lands. What matters for us is Jannah: the judgement of Allah (Subhanahu wa Ta'ala). If our intentions are good, then we will be judged accordingly. Many Muslims seem to have forgotten these fundamental Islamic truths.

"Whoever protects the honour of his brother, Allah will protect his face from hell on the Day of Judgment." (Ahmad and Tirmidhi).

"This Muslim - supposing that he erred in taking revenge against the enemy or that he erred in considering someone to be an enemy who is not an enemy - this Muslim is no more sinful than the perpetrators of Major Sins like adultery, theft, and impiety towards the parents. The position of Ahl usSunna and Jama'ah with respect to the perpetrators of Major Sins is well known. They still perform the prayer on him (if he dies) and seek forgiveness for him. They neither defame him nor do they make the People of Kufr pleased over the shortcoming of their brothers by mentioning their defects and sins. As long as the characteristic of Islam is present in them they are as the Prophet (s.a.w) said, 'Every Muslim is forbidden for Muslim - his blood, wealth, honour.' " Sheikh Safar bin 'Abdir-Rahmaan al-Hawaali

Narrated 'Abdullah bin 'Amr: The Prophet said, "A Muslim is a person who avoids harming Muslims with his words or his hands. And a Muhajir [an emigrant] is the one who abandons all that Allah has forbidden." Bukhari, Volume 8, Book 76, Number 491

It has been narrated on the authority of Umm Salama that he [The Messenger of Allah] said: Ameers will be appointed over you, and you will find them doing good as well as bad deeds. One who hates their bad deeds is absolved from blame. One who disapproves of their bad deeds is (also) safe (so far as Divine wrath is concerned). But one who approves of their bad deeds and imitates them (is doomed). People asked: Messenger of Allah, shouldn't we fight against them? He replied: No, as long as they say their prayers. [Muslim, Book 20, Number 4570]

Therefore, what we should do is unite, and fight the kuffar who have invaded our lands, who have killed and are killing our brothers and sisters, and who seek to replace our values, our ways, with theirs.

"Your wish for the Crusaders should be the same as in this verse of poetry: The only language between you and us is the sword that will strike your necks." Sheikh Usama bin Laden (hafidhahullah)

How many more Muslims must they kill and humiliate, how many more Muslim lands must they invade before we seek to live, and die, as Muslims: uniting to defend the honour of our brothers and sisters and seeking to banish them from our lands as Allah (Subhanahu wa Ta'ala) has commanded us to do?

Allah Subhanahu wa Ta'ala says:

"And kill them wherever you find them, and turn them out from where they have turned you out." [2:191 Interpretation of Meaning]

"And when you punish them (your enemy) then do so with the like of that with which you were afflicted by them"

[16:126 Interpretation of Meaning]

May Allah Subhanahu wa Ta'ala forgive us for our mistakes and may He guide us to and keep us on the Right Path.

Allah (Subhanahu wa Ta'ala) knows best.

Abdul Aziz

18 Thul-Hujja 1423

Authentic Islam: Or Why I Support the Taliban

In The Name of Allah, The Compassionate, The Merciful

It is now well over four years since I - an Englishman whose father fought for and worked on behalf of the British Empire - converted (reverted) to Islam. Before my conversion, I knew and understood little about Islam and, although my knowledge and understanding is still quite limited, I believe I do now understand a few things about Islam (Alhamdulillah). Furthermore, I am, in these current difficult times, proud to be a Muslim, knowing as I do that Islam represents honour, reason and true justice, and accepting as I do that only Islam can create a truly civilized society where there is genuine humanity arising as this humanity does from us, as individuals, being humble before our Creator and knowing that one day will be judged by Him for what we have done, or failed to do.

For quite a while after my conversion I struggled to make some sense of the modern divisions within Islam and especially between what are often called "Orthodox Sunni" and Salafi beliefs. Not having any preconceptions, intellectual or otherwise, I tried to consider the different Islamic perspectives in a rational way.

Given my own background and political history, I was especially interested in what I initially in my naivety considered was "Islamic politics": that is, how to implement Islam in a practical way and so create a true Islamic society, community or State.

After several years of reading, discussion and thought I have come to the following conclusions which I know many other Muslims will disagree with, just as I know that these conclusions could possibly be wrong, given my still limited understanding.

1) That we have an Islamic duty to strive to implement Islam in a practical way. That is, that we a duty - an obligation, which is Fard - to establish Allah's law on this planet.

This involves us in fighting and combating Ignorance (Jahiliyya) in deeds, words and thought. Part of this is, or may be, practical Jihaad: that is, physical confrontation with those forces which are striving to undermine an Islamic community or invading an Islamic land or are at war with Muslims.

2) That Allah's law, manifest in the Shari'ah, takes precedence over any and all human-made laws and edicts, and that while we have a duty to obey Allah's laws, we should - if we reside in a non-Muslim country - only obey those human laws and edicts which do not in any way contradict any of Allah's laws.

Furthermore, a true Islamic community (what the West would term a State) implements only Shari'ah, or Islamic law, and that an Islamic community would be a Khilafah, whether called by that name or not, which Khilafah is totally different from any and all modern Western-type nations, and certainly not "democratic", for such democracy is a Western idea, based upon Ignorance.

For Islam, sovereignty and rights belong to Allah alone, and cannot be obtained by or contained in human-derived laws or edicts. That is, Islam cannot compromise with Jahiliyya in any way. There can only be a true, authentic, Islamic way of life, or there is Ignorance and imitation of the kuffar (the Unbelievers).

3) That it is obligatory for us to support our fellow Muslims, and forbidden to ally ourselves with those who are at war with Muslims, or who are oppressing them, or invading their lands.

This applies even if we ourselves do not share the particular "interpretation" of Islam which the attacked or oppressed or invaded Muslims follow. For what matters is: (a) that they are fellow Muslims, and (b) those who oppose them are infidels: Unbelievers.

That is, solidarity with fellow Muslims is far, far more important, than whatever differences we may have or believe we may have, and that we make the distinction between who or who is not a Muslim by the fundamental criteria established by the Quran and the Sunnah.

4) That if we need guidance about any matter, then we turn to the Quran, Ahadith and the judgements and example of the Righteous Predecessors, accepting that anything which contradicts these is wrong and probably Bida, an innovation. That is, our judgement is and must be an Islamic one based upon Islamic principles and Islamic principles only.

This applies to governments, and rulers, just as much as to individuals, so that the question we must ask is: Is this government Islamic? Is this ruler upholding Islam? Are they applying the Shari'ah? No other criteria whatsoever are necessary, and certainly not ones deriving from Western concepts such as "democracy" or "human rights".

For myself, I regard this Western concept of "human rights" as a product of Jahiliyya, for there is only Islam, or Ignorance.

5) That the many attempts to "modernize" Islam are wrong and must be resisted. That is, Islam is sufficient for us, is perfect and complete, and therefore the only true Way.

Islamically, the advanced society, the truly enlightened society, is the one that brings us closer to Allah, and this means one that is governed by Shari'ah (which is the Way to Allah) and in which individuals judge everything from an Islamic perspective, according to the Quran and the Sunnah, with Ahadith judged according to the criteria anciently established.

Modernists, however, constantly seek to undermine this, claiming that many Hadith - or aspects of Shari'ah - are not "relevant" to the modern world, or require "re-interpretation", and often "re-interpretation" in the light of some Western social theory, idea, concept or whatever. This is especially true of those modernist Muslims who have adopted the Western concept of what is called "human rights" which concept in essence and in practice contradicts Islam because as mentioned above sovereignty and rights belong to Allah alone.

Having arrived at these conclusions, I find that in applying them to the world around me I must make choices which currently - at least in the West - are unpopular. Thus, I find myself compelled to support, in whatever way I can, the Taliban in their Islamic struggle against the infidels who have begun a new crusade against Islam, just as I am compelled to defend what I understand is authentic Islam from those who would, from whatever reason or motive, seek to "modernize" it and who therefore seek to compromise with, or imitate, the Ignorance of the kuffar.

Allah knows best.

Abdul-Aziz
9 Sha'ban 1422

The Crusader War Against Islam

In the Name of Allah, The Compassionate, The Merciful

With the attacks on Afghanistan in Rajab 1422 AH, the American-led alliance has openly declared war on Islam. The first avowed intention of this new American-led Crusade is to remove the Islamic government which the Taliban have established, and replace it with a pro-American, or rather, pro-Western, one.

This is a war against Islam because the American-led Crusader alliance knows that true, authentic, Islam is the only serious threat to its power, and to its desire to dominate the world, which domination is political, economic, cultural and military, and is designed to ensure: (1) the plentiful supply of resources, such as oil and minerals, which its industries and infrastructure needs; (2) it has not only a world-wide market for its consumer goods, but also access to cheap labour; that (3) its rapacious materialistic way of life can endure; (4) the domination of the political ideas and social ways of the West.

Definition of The West:

The West is a collection of modern nations which follow a common materialistic, hedonist way of life, which are based upon the idea and ways of capitalism, with its usury, and whose governments are elected, at least in theory, through majority vote. These Western governments all make, and all enforce, laws which represent a basically liberalist view of the world, just as they are all driven by the ideas of "progress" and continual change. In the pursuit of this change, these nations, with their industries, their commerce, their technology, plunder the resources of the world for their own benefit.

The two basic characteristics of the Western way of life are a prideful arrogance and a devotion to selfish pleasure. This prideful arrogance often manifests itself in the belief - by Western peoples of all races - that the Western way is superior, "progressive" and even "enlightened". It is also manifest in the belief - backed if necessary by naked military force - that Western laws have or should have sway over the whole world: that is, that Western governments have the "right" to do what they like, such as invade another country on some pretext or other, or enforce their laws upon another people even if those people do not recognize and do not accept such Western laws (as is the case with the Taliban).

Two further characteristics of the modern West are its outright, blatant, hypocrisy, and its use of modern mediums such as Television and newspapers to spread pro-Western propaganda, which propaganda seeks to demonize anyone, or any cause, the governments of the West deem a threat to their interests.

To ensure its domination, Western countries created organizations such as the "United Nations" (which it controls through the Security Council since Western countries have the right to veto any resolution they do not approve of and generally make any resolution they dislike unenforceable in practice) which United Nations organization is designed to spread, and enforce, Western laws and Western political ideas (such as majority voting), and designed to aid and bring about the assimilation of other countries into what is called "the global economy" with its Americanized mass "culture".

In essence, therefore, the United Nations is a kuffar organization, based entirely on Western concepts of law and dedicated to propagating, and if necessary enforcing, the Western, un-Islamic, idea of "democracy", of majority voting, and the Western commercialized "culture" which is such a feature of this modern world.

The Hoax of the "War Against Terrorism":

In recent times - and so far as the West is concerned - the threat posed by Islam has replaced the threat posed by Communism,

and it is no coincidence that former Soviet-style nations such as Russia and China are now co-operating with America in the new "war on Islam" since both these nations are now part of the global capitalist economy, with China especially seen as a vast market, and a ready resource of cheap labour.

The war by the Crusader Alliance against the Taliban in Afghanistan has been propagated by the governments of the West as a "war against terrorism". However, this is pure hypocrisy, as several Islamic scholars have recently explained:

1) Here, there is a question we will like to ask those who use the word "Terrorism" on what happened in America, and I want their reply.

The question is: When America attacked a Pharmaceutical firm in Sudan, using its planes and bombs, destroying it and killing everybody in it, staff and labourers, what was this called? Shouldn't the action of America on the Sudanese firm be considered as an act of terrorism? Else how can what those people did in America be treated as an act of terrorism? Why is everybody condemning and rejecting what was done to those buildings in America and yet we did not hear any such condemnations on the destruction caused by America of that Sudanese firm?

I certainly don't see any difference between the two acts, except that the money that was used in building the firm is Muslims' and the workers and staff killed by destroying the firm were Muslims; Whereas, the buildings destroyed by those hijackers was built with the money of non-Muslims and the victims of the explosion were non-Muslims.

So, is this the difference that made some fellow brothers to call what happened in America 'Terrorism'!! While at the same time they neither condemned what happened in Sudan, nor called it TERRORISM?

Similarly, what happened to the Libyans was deliberate and imposed 'starvation'; 'starvation' of the Irâqis plus almost daily attacks; the sanctions and attacks launched against Afghanistan, a Muslim Nation: all these, why are they not termed "terrorism"? What else can we term them if not terrorism?

Fatwa on Recent Events by Shaykh Humûd al-'Uqlâ

2) Firstly, upon investigating what has happened and is happening of the war of America and her allies, it becomes clear that they have not defined this objective which they have termed 'terrorism'. They have not established that the attack which happened in America was indeed done by Afghanistan or through their support and help - this is a fact known to the whole world.

Therefore it is obvious that their understanding of 'terrorism' is none other than Islam itself, hence making this war a Crusade - a truth that has been clearly stated by a number of their leaders such as the President of the United States.

Shaykh Abdullah bin Muhammad al-Ghunayman

3) It is well known that the Taliban Governments first crime - as far as the United States are concerned - is that they did not submit to their leadership, that they did not abide by the laws of the United Nations, which are referred to as "International Law" that gives the United States the right to veto a decision. Whoever goes outside these regulations undergoes sanctions, which every nation is obliged to abide by. This is the most perfect form of domineering and enslavement.

Shaykh 'Abdur-Rahmaan Al-Barraak

In addition, all Western nations - with America leading the way - support the repressive Zionist occupation government in Palestine, supplying that government with weapons, and technological and financial aid, and totally ignoring its avowed terrorist methods which includes assassination of opponents, destruction of homes, the use of torture, detention without trial, and the indiscriminate killing of civilians, including women and children.

Western nations are using and have used the lie that their war is a war "against terrorism" to justify their naked imperialist aggression and to try and morally blackmail other nations into helping them. In effect, this lie of a war against "terrorism" is designed to mask their real, hidden, aim which is to fight, undermine and if possible eliminate the threat which Islam poses to both the political, social and economic domination of the West, and to the Zionist occupation of Palestine.

For in truth, this American-led Crusader Alliance is really a Zionist-Crusader Alliance against Islam, for the very survival of Zionism - the continued occupation of Palestine by Zionists - depends upon the continuing domination of the West and especially upon the elimination of the threat posed by authentic Islam, manifest as this authentic Islam has been and is in the Taliban and those who support them.

Why Islam is a Threat to the West:

The West considers Islam a threat for several reasons: (1) Islam is, on principle and in reality, opposed to the usury which forms the basis for the capitalism of the West, regarding such usury as evil; (2) Islam is opposed to the excessive materialism, the decadence, the lack of moral standards and the lack of discipline which are now rife in all nations of the West; (3) Islam is opposed - in principle and in reality - to the so-called "democratic process" and instead seeks to create what the West would describe as a theocratic society (which Islam calls the Khilafah), ruled by a Khalifah; (4) Islam is opposed in principle and in practice to the type of law and the system of so-called justice which dominates Western countries and instead seeks to establish the rule of Shari'ah, of Islamic law; (5) Islam, correctly understood, seeks to use Jihaad, if necessary, to establish an Islamic way of life - Islamic societies - since Muslims are enjoined to fight repression, injustice and evil, and have a duty to live in the Way Allah has commanded; (6) Islam seeks the return of Palestine which is currently occupied by Zionists (who have the full and uncritical support of the West) and regards the return of Islamic rule to Al-Quds (Jerusalem) as a sacred duty; and, last but not least, (7) Islamic countries (such as Saudi Arabia) control many of the world's oil reserves, which reserves are regarded as crucial by the West in order to maintain their materialistic, capitalist, energy-squandering, way of life.

In particular, the American government views Sheikh Osama bin Laden and his followers as a threat to the current government in Saudi Arabia, which government - controlling vast oil reserves - is currently well-disposed to America, and even allows American military bases in what most Muslims regard as the Holy Lands. The Americans are and have been greatly concerned that Sheikh Osama bin Laden and his followers could undermine if not overthrow the current government in Saudi Arabia, and establish there an Islamic State, which State being hostile to America, would refuse to export oil to America, thus threatening America's materialistic way of life and its wealth, fuelled as this wealth is and has been by petrochemicals and machines and vehicles which use oil, petrol and diesel.

Therefore, America has decided to eliminate what it perceives as a serious threat to its domination, its wealth and its way of life, for America knows - as many Muslims do - that the Taliban, as well as Sheikh Osama bin Laden and his followers, not only regard it as their Islamic duty to undertake Jihaad in order to fight corruption and establish an Islamic society, but also refuse to compromise with the kuffar. That is, they desire to establish a genuine Islamic society, governed by Shari'ah: a society which totally rejects the decadent, materialistic, god-less, immoral, Western way of life.

By eliminating the Taliban and Sheikh Osama bin Laden and his followers, America, and its Crusader allies, believe they can undermine, if not stifle and destroy, the progress of true Islam - the Islam that does not compromise with the ways of the kuffar and which seeks instead to create true Islamic communities. The hope and the desire of the infidels of America and elsewhere is to humiliate Muslims, and show - by naked aggression - that no real, practical, opposition to the domination of the West will be allowed or tolerated.

In effect, the Crusader Alliance is saying: "we want the world to be re-made along Western lines, and will not tolerate a society, a government, a nation, which does not follow our laws and which does not recognize our right to rule over them through our international treaties."

The only reason for the humiliation of the Muslims, and their following of their enemies, is that they have turned away from their religion to the extent that they have abandoned Jihad in the Cause of Allah. Thus are they weak and disunited. (Shaykh 'Abdur-Rahmaan Al-Barraak.)

Many Muslims have come to regard the Taliban as an example to follow and be inspired by, just as Western government and the Western Media have been conducting an intense, lying and hateful propaganda campaign against the Taliban for many years in order to try and discredit them. Having failed in this propaganda campaign, Western governments have now decided to destroy them through war. For the West greatly fears the resurgence of pure, authentic Islam of which both the Taliban and Sheikh Osama bin Laden are examples.

The Taliban government in Afghanistan is the only country in the World in which there are no man-made laws and legislation. Further proving the (Islamic) validity of the Muslim Taliban Government are:

1. Its efforts to support the Mujahideen and defend them against their enemies. This has been witnessed in this government. 2. It does not contain any forms of media which are forbidden in the Shariah. 3. Indeed it is adamant, sincere and honest in its efforts to implement Shariah from its establishment of the Islamic Penal Code (hudood) to forbidding open acts of disobedience to Allah and His Messenger, meting out suitable punishments for them and Islamicising education and media. 4. Indeed it is the only country in the World which is striving for women's rights according to the Shariah and not according to the ways of the Secularists who encourage the women to display their beauty, cast off their hijabs, mix freely with men, drive cars alone and other things like that. 5. It is the only country in the World which has a separate ministry by the name of the Ministry to Encourage Good and Forbid Evil.

Fatwa of Sheikh Hammoud Al-Uqlaa' on the Taliban

Conclusion:

The current attacks on the Taliban are an openly declared war - by the Zionist-Crusader Alliance - against Islam. One of the fundamental aims of this war is to eliminate the threat posed by authentic Islam, as manifest by Ahlus-Sunnah wal-Jamaa'ah and the Mujahideen of Afghanistan and elsewhere.

It is obligatory upon the Muslims to aid their oppressed brothers against the oppressive infidels. The Messenger of Allah - sallallahu alayhi wa sallam - said, "The Muslim is his fellow Muslim's brother. He does not oppress him and he does not surrender him".

(Shaykh 'Abdur-Rahmaan Al-Barraak's Fatwa on Aiding the Taliban.)

It is obligatory upon all the Muslims to stand as one united rank against their enemy and to beware of his plot which aims to disunite them and cause them to fight each other so that they may be weakened and ultimately fall under their control. It is obligatory upon them to actively strive towards being strictly disciplined, uniting their words and ranks. (*Shaykh Abdullah bin Muhammad al-Ghunayman*)

The governments of the West will accept, and indeed condone and even encourage, a "modernist Islam" where fundamental Islamic values and principles are sacrificed to enable Muslims to live in a Western way, and where Islam is understood, perceived and practised as a private religion, confined to homes, Mosques and one's local community, and where there is no attempt made to create an Islamic society, governed according to Shari'ah and certainly little if any perception, by the modernist Muslims, of Islam as a total way of life, a way which does not separate "State" and "Mosque".

However, the West will not accept, and will not tolerate, authentic Islam which seeks to establish an Islamic way of life, which understands the establishment of the Shari'ah as a necessary duty, which demands the liberation of Palestine and the overthrow of corrupt rulers and corrupt governments if necessary through practical Jihaad.

Authentic Islam accepts that Islam is a complete, and perfect, Way of life and rejects the ways of the kuffar, believing that these ways are the ways of the Ignorant, and indeed, that these ways are Ignorance (Jahiliyya) itself. There is, for a Muslim, only the complete, the perfect, way which is Islam, or there is Jahiliyya: ignorance of the will of Allah, either through wilful ignorance, or because of a submission to human-derived ideas, ways, principles and laws, or through submission to a person or persons who represent, or are representatives of, such human-derived things.

The truth which we Muslims must proclaim in these days of Crusader aggression is the truth of authentic Islam, for by openly declaring and supporting this truth we are struggling in the way of Allah (SWT) against the Zionist-Crusader Alliance, an Alliance which is seeking, through its imperialism, its terrorism and its propaganda, to not only cover up this truth, but also to kill or humiliate the Mujahideen who are defending this truth with their lives.

Allah knows best.

Abdul-Aziz Ibn Myatt

In The Name of Allah, The Compassionate, The Merciful

In Praise of Jihad

All Praise and All Thanks are for Allah (SWT) to whom we shall all return to be judged on The Last Day.

We praise Him and ask Him for help and forgiveness; and ask His protection from the mischief of our souls and the bad results of our deeds; whomsoever Allah guides, none can misguide; and whom He declares misguided, none can guide to the right path; and I bear witness that there is none worthy of worship but Allah: He is Alone, without partner. And I bear witness that Muhammad (salla Allahu 'alayhi wa sallam) is the Messenger and Servant of Allah (SWT).

I am astonished. The Americans, and their allies, destroy an Islamic government, and install a pro-Western government in Afghanistan. The apostate allies of the Americans capture, then humiliate, hundreds of captured Mujahideen and - in clear violation of the Shariah, hand them over to the infidel Americans who shackle them, inject them with drugs, and forcibly shave off their beards.

The Americans transport these captives to cages in Cuba, and arrogantly publish photographs of Mujahideen being humiliated.

The Americans continue to bomb Afghanistan - killing well over four thousand Muslim civilians in less than four months - as they continue to supply weapons, money and moral support to the Zionist occupiers in Palestine, resulting in the deaths of hundreds more Muslims in Palestine.

The Americans then openly boast about planning to bomb the Muslims of Iraq, Somalia and elsewhere, and launch a series of raids across America to search Muslim organizations, and interrogate Muslims.

Meanwhile, the American government hands lists of Muslims they want arrested, detained, questioned, to other governments, world-wide, and these governments oblige by arresting, detaining, interrogating hundreds upon hundreds of Muslims.

And the reaction of the Ummah?

There is hardly any reaction, save for the many who parrot the propaganda of the infidels about the need to "fight terrorism" and the many who drone on and on about Islam being "a peaceful religion". Not to mention, of course, the subservience of every single so-called Muslim government and leader to the Americans.

The humiliation of the Muslims seems almost complete. Another day, and more Muslims humiliated by infidels; more Muslims killed by infidel bombs, guns and missiles; more Muslims arrested and detained and held in infidel prisons; more Muslim hypocrites and apostates writing and speaking about the need to "modernize Islam" and "fight the extremists".

The Way of Al-Islam:

Abu Huraira reported that the Prophet (salla Allahu 'alayhi wa sallam) said:

"A Muslim is the brother of a Muslim; he does not oppress him, and neither does he disgrace him nor hold him in contempt."

"The Jews and Christians will never be satisfied with you until you follow their way of life." [al-Baqarah (2): 120 Interpretation of Meaning]

"And [they] themselves were the witnesses of what they did to the believers. They had naught against them save that those ones believed in Allah, the Mighty, the Owner of Praise: He to Whom belongs the Mastery of the heavens and this Earth; and Allah is the Witness of all things.

Thus they who persecute believing men and believing women and who do not repent will have the doom of hell, and the doom of burning. And they who believe and do what has been commanded, will be in those Gardens underneath which rivers flow. That is the greatest achievement of all." [85: 7-11 Interpretation of Meaning]

"Aiding the Non-Muslims over Muslims - no matter which form of aid or co-operation it be, even if it is merely in speech - this is clear Kufr and sheer hypocrisy. The one who does this has perpetrated one of the actions which negates Islam, as has been specifically stated by the Imams of the Dawah and others, and such a person is not a believer in the aqeeda of al-Wala and al-Bara (being a patron of someone or disassociating solely for Allah)." Sheikh Safar bin 'Abdir-Rahmaan al-Hawaali

"It is prohibited to hand over a Muslim prisoner of war to non-Muslims as this involves casting off a Muslim and subjecting him to the control of a non-Muslim; such act typically represents letting a Muslim down."

"Shari`ah stipulates that it is not permissible to hand over a Muslim captive to a non-Muslim authority. This is the meaning of the Hadith of the Prophet, peace and blessings be upon him, that reads: "A Muslim is the brother of a Muslim. He does not oppress him, nor let him down nor even look down upon him. In addition, handing over Muslim captive to non-Muslims is a form of disdaining a Muslim and a sacrilegious act to his blood." Dr. Anwar Dabbour, professor of Islamic Shari`ah at Cairo University.

"You who believe, do not take the Jews and the Christians as allies. They are allies of each other. If any of you takes them as allies, then he is one of them. Indeed Allâh does not guide the wrongdoers." (Al-Mâ'idah:51 Interpretation of Meaning)

"And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn." [5:44 Interpretation of Meaning]

"You will not find any people who believe in Allah and the Last Day, making friendship with and loving those who oppose Allah and His Messenger (salla Allahu 'alayhi wa sallam), even if they are their fathers or their sons or their kindred..." [al-Mujadlilah 58:22 interpretation of the meaning]

In a hadith narrated by Imam Ahmad and Abu Dawud, on the authority of Thawban it is reported that the Prophet (salla Allahu 'alayhi wa sallam) said: "A time will come when the nations (of the world) will surround you from every side, just as people gather around the main dish when eating. Somebody asked, 'Oh Messenger of Allah, will it be on account of our scarcity at that time?' He said, 'No, but you will be scum, like the scum of flood water. Feebleness will be placed in your hearts, and fear will be removed from the hearts of your enemies, on account of your love for the world, and your abhorrence of death.'

"Whoever aids an oppressor or taught him an argument to nullify the right of an ordinary Muslim, has drawn upon himself the anger of Allah". 'Abdullah ibn Mas'ood

The correct, the Islamic, way to deal with the humiliation we have suffered and are suffering at the hands of the infidels - the correct way to deal with those who are killing and have killed our Muslim brothers and sisters and who have invaded our lands and supported those who oppress us - is Jihad. And by Jihad I mean fighting: for al-Jihaad is al-Qitaal.

Such Jihad is now an obligation, a duty, for us.

"The first obligation after Iman is the repulsion of the enemy aggressor who assaults our Way of Life and interferes in our affairs". Ibn Tayymia.

"Say to those of the dwellers of the desert who held themselves back: You shall soon be invited (to fight) against a people who are extremely arrogant; you will fight against them until they submit. And if you obey (in this), Allah will grant you an excellent reward, while if you turn away (from this) as you turned away before, He will punish you with a painful punishment." [48: 16 Interpretation of Meaning]

"You who believe! Fight those of the unbelievers who are near to you and let them find in you a hardness; and know that Allah is with those who are Al-Muttaqun." [9: 123 Interpretation of Meaning]

"Let those who would trade the life of this world for the life Hereafter fight in the Cause of Allah. And those who do fight in the Cause of Allah - whether they be killed or are victorious - will have bestowed on them, by Us, a great reward." [4: 74 Interpretation of Meaning.]

"And what is wrong with you that you fight not in the Cause of Allaah, and for those weak, illtreated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this place whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."

Allah's Messenger said, "If anyone meets Allah with no mark of Jihad, he will meet Allah with a flaw in him." [Al-Tirmidhi #3835, Narrated AbuHurayrah]

"Let those who would trade the life of this world for the life Hereafter fight in the Cause of Allah. And those who do fight in the Cause of Allah - whether they be killed or are victorious - will have bestowed on them, by Us, a great reward." [4: 74 Interpretation of Meaning.]

"Make ready against them all you can of powerful things, including weapons of war, to threaten the enemy of Allah who is your enemy..... [8: 60 Interpretation of Meaning]

Hazrat Abu Huraira (RadhiAllahu 'anhu) said: "Safeguarding the Muslim borders in the path of Allah (Jihad) is more beloved to me than my worshipping Allah in the night of Qadr in front of Hajera Aswad (the black stone in the corner of the Kaabah)."

"March forth, whether you are light (healthy, young and wealthy) or heavy (ill, old and poor), strive hard with your wealth and your lives in the Cause of Allah. For this is the best thing for you, if you only knew." [9: 41 Interpretation of Meaning].

"Those who believe in Allah and the Last Day would not ask for permission to be exempted from fighting with their wealth and their lives, since they know that Allah knows all who are Al-Muttaqun. It is only those who do not believe in Allah and the Last Day, and in whose hearts is doubt, that would ask for such an exemption. For they in their doubt waver." [9: 44-45 Interpretation of Meaning.]

"It is not you who kills them: rather, it is Allah who kills them. You did not shoot (anything) when you aimed and let go: rather, it was Allah who shot as a test for the believers, a fair test from the One Who Hears all, Who understands all. This, in truth, is how things are: for it is Allah alone who can nullify the plots of the disbelievers." [8: 15-18 Interpretation of Meaning.]

Allah (SWT) knows best

Abdul Aziz

A War Within Islam

"And there shall be no blame for those who take revenge after they have suffered injustice. The way (of blame) is only for those rebellious ones who oppress others and who insolently walk on the earth: for these there will be a painful torment indeed." (42: 41-42 Interpretation of Meaning).

It is fairly obvious to many Muslims that there is and has been a deliberate policy by the government of Amerika to divide Islam, and especially to promote what is sometimes called a "moderate Islam" - that is, those Muslims who do not see Amerika as an enemy; who do not consider Jihad a binding obligation; and who support actively or passively all the rhetoric of the kuffar about "terrorism" and "peace".

This policy of the kuffar helping to promote "moderate Muslims" was in part funded, planned, directed and put into practice by the CIA, who said:

"We are taking over radio stations and supporting clerics... We are creating moderate Muslims."

They have also admitted to using "black propaganda" - disinformation - about Muslims who are opposed to Amerika and/or who support the Mujahideen and especially Sheikh Usama Bin Muhammad Bin Ladin (hafidhahullah) with the aim of both discrediting those Muslims, and creating discord among Muslims. This particular tactic was acknowledged several ago by a prominent supporter of the Bush administration:

"We want a war within Islam." Thomas Friedman, New York Times (December 12, 2001)

In addition, some Muslims seem to be so taken by the way of the kuffar that they can condone and co-operate with the kuffar who have invaded their own Muslim land, and who are so swayed by the propaganda and the distortions of the kuffar about Islam that they can call the Mujahideen, who are resisting the new imperialism of the kuffar, "thugs and criminals" (statement by Mudhar Shawkat, on 25 Rajab 1424. This "moderate Muslim" is a member of the new puppet Iraqi National Congress).

Allah Subhanahu wa Ta'ala says:

"Those who disbelieve spend what We have given them to hinder others from the Path of Allah, and they will continue to expend themselves in this way even though in the end it will become a torment for them because they will be overcome, and, being disbelievers, will be herded into Hell. (8:36 Interpretation of Meaning)

"You will not find any people who believe in Allah and the Last Day making friendship with and loving those who oppose Allah and His Messenger (salla Allahu 'alayhi wa sallam), even if they are their fathers or their sons or their kindred..." (58:22 Interpretation of the meaning)

"Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the hearts of a believing people." (9:14 interpretation of Meaning)

"In exchange for their lives and their goods, Allah has given those who believe Paradise. Thus will they fight in Allah's cause, and thus will they kill, and be killed." (9: 111 Interpretation of Meaning)

Amerika - already arrogant when it invaded Afghanistan, a Muslim land, and who used force to destroy the Islamic Emirate of Afghanistan - became even more arrogant, even more insolent, when, it seemed, the majority Muslims, world-wide, did little or nothing in response to their killing, their invasion, their installation of a puppet government. The arrogant, insolent Americans, the kuffar, took many Mujahideen prisoners - or were given them by traitorous Muslims such as Musharaff - among whom were actual descendants of the Prophet Muhammad (salla Allahu 'alayhi wa sallam). These Mujahideen were dishonoured, tortured, humiliated, and taken away to be caged by the kuffar, and still the majority of Muslims, world-wide, did little or nothing.

Thus did the kuffar go ahead with their planned invasion of Iraq - another Muslim land - and thus, again, the majority of Muslims

world-wide did little or nothing.

True, there was anger, in many Muslim countries. But it was contained by the apostate rulers in those lands on behalf of their Amerikan paymasters. Did the Muslims rise up against these apostate rulers? No. Did hundreds of thousands of young Muslim men march to Jihad to fight the kuffar? No. Did the wives, the sisters, the mothers of young Muslim men urge them to undertake Jihad? No. Out of millions, perhaps at most a few thousand acted. Did Muslims - especially in the West - rise up to support, in public, the Mujahideen and honourable, noble Muslims such as Sheikh Usama Bin Muhammad Bin Ladin (hafidhahullah) - the conscience of the Muslims - who was striving to do his Islamic duty? No.

I was, and I am, quite astonished. As I wrote several years ago - what is wrong with the Ummah?

Tawban (may Allah be pleased with him), one of the servants of the Prophet (salla Allahu 'alayhi wa sallam) mentioned that the Prophet (salla Allahu 'alayhi wa sallam) said: "There will be a time when the nations will call upon one another to act against us, just like people call one another to partake of a dish with food". Someone else asked him: "Will it happen because we will be small in number, O Messenger of Allah?" He replied: "No, you will be numerous, but you will be gusa'a [that is, like froth on the water's surface], and Allah will remove fear of you from the hearts of your enemies, just as He will place wahn into your hearts". Those who were present asked him: "What is wahn, O Messenger of Allah?" He replied: "Love of this life and fear of death". (Sahih Hadith Sunan of Abu Dawud, 4297)

Anas b. Malik reported (that the Prophet (salla Allahu 'alayhi wa sallam) said: "Paradise is surrounded by hardships and the Hell-Fire is surrounded by temptations." Muslim Book 40, Number 6778

"It has been made clear that if the Kuffar infringe upon a hand's span of Muslim land, Jihad becomes Fard Ayn for its people and for those near by. If they fail to repel the Kuffar due to lack of resources or due to indolence, then the Fara'id of Jihad spreads to those behind, and carries on spreading in this process, until the Jihad is Fard Ayn upon the whole earth from the East to the West." Sheikh Abdullah Azzam (Shaheed): In Defense of Muslim Lands

"We do not fear prison, or execution, and nor are we frightened by torture or injury; rather, we say what the magicians said to Fir'awn: 'We will never choose you above the clear proofs that have come unto us, and above Him Who created us. So decree what you will decree, for you can only decree what touches the life of this world.' " (Sheikh Omar Abdur-Rahman's speech "Confronting the Apostate Ruler." The ayah is 20:72

"Fighting is prescribed for you, even though you may dislike it. But it is possible that you dislike that which is good for you, and that you love that which is bad for you. Yet although you may not know, Allah knows." (2:216 Interpretation of Meaning)

"Fight against those who do not believe in Allah, or in The Last Day, and who do not forbid that which has been forbidden by Allah and His Messenger, as well as those among the people of the book who do not acknowledge the Deen of Truth, and fight them until they pay the Jizya with willing submission." (9:29 interpretation of Meaning)

Surely our path is clear. Surely, as Muslims, our obligations are known. We have a simple choice: surrender to the kuffar, in thought, words and deeds; or fight the kuffar who have invaded our lands; we have taken Mujahideen as prisoners; who have humiliated our brothers and sisters; who support the apostate rulers who are intent on ruling according to the corrupt ways of the kuffar and who are intent on bringing the profanity, the dishonour, of the kaffir way of life to Muslims.

A few days ago there was a stark reminder of what happens when the kuffar invade a Muslim land or corrupt a Muslim land with the help of apostate rulers. A cinema in occupied Iraq was showing pornographic films - one of the many "benefits" that the kuffar intend to bring to our brothers and sisters. There was also a stark reminder to the kuffar

in what happened to that cinema, Alhamdulillah. Are we to meekly submit to the way of life of the kuffar - or are we to proudly, even defiantly, stand up for, and fight for, the perfect, the superior, Way of Life which is Al-Islam? Do we meekly allow the kuffar to do what they are doing in places such as Iraq - do we allow them to bring us the "benefits" of their so-called "culture"? Or are we going to show the kuffar by our words and deeds that we will submit only to Allah Subhanahu wa Ta'ala and only allow what Allah Subhanahu wa Ta'ala has said should be allowed?

As Sheikh Usama Bin Muhammad Bin Ladin (hafidhahullah) has said:

Your wish for the Crusaders should be the same as in this verse of poetry: "The only language between you and us is the sword that will strike your necks."

Submission to the way of the kuffar begins with imitating them and their dishonourable, profane, ways and submitting to their way of thinking, and part of this submission is a denial of our fundamental duty of Jihad: something which the kuffar have been trying to get us to do for years, with the help of their "moderate Muslims".

"Whoever imitates a group, then he belongs to them." Abu Dawood, narrated by Hadhrat Ibn Umar (R.A).

"Those who believe in Allah and the Last Day would not ask for permission to be exempted from fighting with their wealth and their lives, since they know that Allah knows all who are Al-Muttaqun. It is only those who do not believe in Allah and the Last Day, and in whose hearts is doubt, that would ask for such an exemption. For they in their doubt waver." [9: 44-45 Interpretation of Meaning.]

"Aiding the Non-Muslims over Muslims - no matter which form of aid or co-operation it be, even if it is merely in speech - this is clear Kufr and sheer hypocrisy. The one who does this has perpetrated one of the actions which negates Islam, as has been specifically stated by the Imams of the Dawah and others, and such a person is not a believer in the ageeda of al-Wala and al-Bara (being a patron of someone or disassociating solely for Allah)." Sheikh Safar bin 'Abdir-Rahmaan al-Hawaali

It has been narrated by 'Umar b. al-Khattib that he heard the Messenger of Allah (salla Allahu 'alayhi wa sallam) say: "I will expel the Jews and Christians from the Arabian Peninsula and will leave only Muslims there". Muslim: Book 19, Number 4366

May Allah (Subhanahu wa Ta'ala) protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path.

Allah (Subhanahu wa Ta'ala) knows best.

Abdul Aziz

27 Rajab 1424

The War Between Imaan and Kufr Will Continue

For years before their aggression against the Taliban in Afghanistan, the Western imperialists, led by the government of the United States, had been fighting a covert and undeclared war against Islam. For they knew and understood that Islam - the true Islam of those who through Jihaad sought to do their Islamic duty and re-establish an Islamic way of life - was and would be the most significant threat to their so-called New World Order and the decadent, materialistic global capitalist-consumer culture which was part of it.

The war against the Taliban was preceded by a years long propaganda campaign by the Western Media, which campaign sought to not only discredit the Taliban through lies and dis-information about the conditions in Afghanistan, but which also sought to portray the Taliban as "extremists" (or "fundamentalists") who were unrepresentative of Islam. By doing this, the propagandists and those behind them hoped to further dominate the Islamic world.

For this propaganda campaign was itself part of the longer-term campaign by those behind the New World Order: a campaign whose aim was to weaken the Muslim Ummah and to undermine Islam itself through a process of "modernization". That is, through secularizing Islam: through trying to make it into some sort of Western-style "religion" where there is a division into "Mosque" and "State" and where this "State" itself is based upon Western-derived ideas such as "democracy" and the division of the world into "nations" governed according to Western laws.

In this campaign, the West had enlisted the aid and support of many governments in Muslim countries, as well as many so-called Muslim "intellectuals".

But the truth behind their campaign - and the campaign itself - was exposed for all Muslims to see when the American led infidel killing campaign against the Taliban began. Muslims had to choose: to either support, either directly or through inaction and silence, the infidels who were engaged in killing Muslims and who sought to destroy the Islamic government of the Taliban, or to support, in whatever way they could, their fellow Muslims. They could either accept or reject the Western version of events, which was of Sheikh Osama bin Laden as "terrorist" and Taliban as supporters of "terrorism".

Accepting the Western version of events, and accepting the demonization of Sheikh Osama bin Laden and the Taliban, meant accepting Western standards and Western concepts of law, for the crux, the essence, of the Western argument was that the West, and especially America, had or should have jurisdiction over the entire world. That is, that Western laws, Western treaties, Western procedures applied to every country even if a particular country (as in the case of Afghanistan) did not accept Western law and did not have any treaties or agreements of any kind with the West and its world-wide enforcer, the United Nations.

The West demanded - without producing any credible evidence to support their case, and on threat of war - that the Taliban hand-over Sheikh Osama bin Laden, and Mullah Mohammad 'Umar quite honourably, and reasonably, refused.

Thus the Islamic world became clearly divided into two groups: those who agreed with or supported with West, and those who agreed with or supported the stand taken by Mullah Mohammad 'Umar.

What Allah's laws and even the man-made laws of earth have agreed upon is that an individual is innocent until proven guilty.... but they fight us because we have established a unique Islamic system, and this in reality is worse for them than the attack upon New York and Washington. (Mullah Mohammed 'Umar)

It is fair to say that right from the very beginning a clear majority of ordinary Muslims opposed the arrogance of the West, while every single government of every Muslim country either actively supported the West or did nothing to oppose them. This in itself starkly revealed the great division which now exists in Islam: a division into two irreconcilable and competing Movements. For many ordinary Muslims, Sheikh Osama bin Laden became a symbol of Muslim defiance and Muslim pride, the "conscience of the Muslims": speaking truths about Western imperialism, and especially about the role of America in undermining Islam and supporting the oppression and dispossession of Muslims, truths which the governments of Muslim countries either dared not speak or refused to believe.

Muslims must understand the nature and truth of this conflict so that it will be easy for them to know where they stand. (Statement from Sheikh Osama bin Laden: 15 Sha`ban 1422.)

The Two Movements:

One movement consists of those who believe that Islam means the establishment of an Islamic way of life: that is, the creation of an Islamic society where everything is judged by criteria established by the Quran, the Sunnah, the Shari'ah. Such a society means that what is permitted, what is tolerated, is what is Islamic, and that what is forbidden, and outlawed, is what is un-Islamic. In such an Islamic society, there is clear distinction between Imaan and Kufr, between Islam and Ignorance, with their being a striving to avoid imitating the kuffar in any way, for such imitation of the kuffar, through deeds, intention, ways, laws, manners, ideas, is considered haram.

This is the movement for Aqeedah and Imaan; the movement against the ways of the kuffar. In practical terms, it is the movement for the reestablishment of the Khilafah.

The other movement consists of those who support or accept or who by their inaction condone the Western secular version of Islam: the "Islam" of modern type States governed and ruled according to Western laws, which States uphold (or pretend or purport to uphold) kuffar concepts such as democracy and "human rights". This is the "Islam" of most governments Muslim countries, which governments accept kuffar organizations such as the United Nations, and the Western laws of the UN, and which governments often actively suppress and even outlaws Muslim organizations and Muslim groups who belong to the movement for Aqeedah and Imaan and whose members and supporters thus refuse to imitate, or compromise with, the kuffar and their un-Islamic way of life.

It is correct to say that the Taliban - and Sheikh Osama bin Laden and his supporters - belong to the movement for Aqeedah and Imaan, just as the active supporters of this movement regard themselves as true believers.

The Taliban:

The Taliban never set out to become the government of Afghanistan. In the beginning, they - then mostly students - took up arms against the lawless armed gangs and groups who had been raping, looting, killing, torturing and maiming people for years.

The Taliban inherited a divided, war-torn, poverty-stricken country on the verge of widespread famine. Given their meagre resources, they strived hard - in accordance with Islamic guidelines - to make life better for the people. But in this they were greatly hampered by the sanctions which the Western nations imposed and by the lack of support from the governments of most Muslim countries who preferred to put the interests and demands of the West before their Islamic duty.

There are now, and will continue to be, those who will blame the Taliban for the conditions that existed, and exist now, in Afghanistan, whereas these conditions were and are the direct result of: (1) decade upon decade of corrupt, un-Islamic rulers and governments; (2) eighty years of Western intervention and imperialism in the region; (2) the Soviet invasion and its aftermath which included a years-long civil war; (3) Western sanctions and restrictions imposed after

the Taliban took control of most the country; (4) a severe drought which exacerbated the famine which already existed.

Given their inheritance, it is remarkable that the Taliban achieved what they did: establishing a relatively peaceful, almost "crime-free", country and beginning the work of rebuilding the infrastructure devastated through years of war, corruption and neglect.

The War Against the Infidels:

There is clearly now a declared war between Imaan and Kufr: between the true believers, and the infidels. The infidels will wage war upon us until they have achieved their aims, which are to force us to submit to them and their ways:

Allah (SWT) says: "Never will the Jews or the Christians be satisfied with you unless you follow their ways."

"Take not Jews and Christians as your protectors or friends, they are allies of one another. Whosoever allies with them, amongst you, then he is one of them ... "

In practical terms, the kuffar - led by America - demand that Muslims adopt kuffar ways, as they will use force to undermine and destroy any Islamic government which does not adopt Western laws and Western ways (such as "democracy") just as they demand that all governments, Islamic or otherwise, obey the Western laws made by the United Nations.

In practical terms, the Taliban sought to establish a true Islamic society where the standard of both behaviour and judgement was an Islamic one. The West, and especially America, ridiculed this society, and sought to discredit it through dis-information, Media propaganda and outright lies. In addition, the infidels sought to bribe and blackmail other Muslims, especially Muslim governments, into not supporting the Taliban, just as these infidels imposed harsh economic sanctions against the people of Afghanistan.

Our system is a true example of an Islamic system. For the enemies of our way of life and our Ummah, this system is like a thorn in their eyes, and they are trying to destroy it under various pretexts. (Mullah Mohammad 'Umar.)

When the infidel boycott, propaganda, sanctions and campaign of intimidation, bribery and blackmail failed to dislodge the Taliban, the infidels used the attacks on America as a pretext to begin a real, practical, crusade against authentic Islam, hypocritically rallying others of their kind under the banner of a so-called "war on terrorism" whereas in truth the infidels themselves, especially America, are the greatest sponsors of world terrorism the world has ever known.

You should know that America is a Kufr State that is totally against Islâm and Muslims. (Fatwa on Recent Events by Shaykh Humûd al-'Uqlâ.)

The true nature of this conflict, this war, this crusade is that it is not confined to Afghanistan, just as the defeat of the Taliban, by infidel forces, will not end this war. This war will only end with the defeat or downfall, or collapse, of America. For the chief enemy of the true believers in this war is America, and all true believers are, knowingly or unknowingly, at war with America: with the American government, its people and its military forces.

This defeat or downfall or collapse of the kufr State of America may take a few years, or several decades or longer. It may even, Insha'Allah, collapse or fall or be destroyed suddenly. But, however long it takes, it will - Insha'Allah - occur.

The stark truth of these times is that while the kufr State of America remains there can be no stable, long-lasting truly Islamic society. All that there will be is submission to the kuffar, imitation of the kuffar or hypocrisy. The lessons of Afghanistan are clear just as it is clear from the evidence of the Quran and the Sunnah that the establishment of Islamic law and Islamic authority amongst Muslims is fard - an obligation. Thus, our Islamic duty is to strive to establish an Islamic way of life for ourselves and our brothers, and to do this we must strive in the way of Allah against the infidels, for however long it takes.

Allah (SWT) knows best.

Abdul Aziz

The Arrogance of America: A Muslim View of the War in Afghanistan

As more and more Muslims - including women and children - are killed, maimed and injured by Americaa bombs and missiles in Afghanistan the war itself needs analysing.

According to the Americans, it is a war "against terrorism". They accuse the Taliban of "aiding terrorists", and have publicly stated, many times, that those who are not on the side of America, "are against us and our enemies".

The Taliban's only fault seems to be that they refused to do exactly what the American government demanded. The fact is that America gave the Taliban an ultimatum: do what we want or we'll kill you. Taliban refused, quite rightly (for to do otherwise would have been to have given in to the bullies threatening them) and so the US just like a bully, attacked them knowing it had vastly superior military forces not to mention the fact that it knew it could afford a prolonged war. So the strongest military power in the world attacked one of the poorest countries in the world.

To any rational, honourable, person what the Americans demanded, and what they have done, is not only totally unjustified, it is also barbaric and cowardly. And they have gone further because they with incredible arrogance repeat their new mantra time after time after: "Our opponents are evil and we have justice on our side and are fighting for freedom and democracy."

No Evidence:

The Americans and their allies have still not released any credible evidence linking Osama bin Laden with the attacks in New York and Washington.

Even the British government admitted that the so-called "evidence" it has against Bin Laden and Al-Qaeda would not stand up in one of its own Courts of Law, and the dossier of so-called "evidence" which it did produce was openly derided in the British press.

The so-called evidence which has been presented is insinuation, rumour, hearsay, propaganda or very circumstantial. Knowing this, the government of the United States has taken refuge in the mantra of "we cannot make our real evidence public since it is secret and of a sensitive nature...". That is, we are expected to accept their word that such evidence exists. It is as if, at a criminal trial with the defendant facing the death sentence, the Prosecutor says: "I cannot present my real evidence for reasons of national security, you'll just have to take my word for it." The Judge and Jury then accept "his word" and sentence the defendant to death. Would such a trial be considered fair? Is this the moral, the honourable, thing to do?

Judge, Jury and Executioner:

The United States has set itself up as Judge, Jury and Executioner, in flagrant violation even of its own legal standards. Thus, it has found Osama bin Laden guilty, without a trial, as it has passed a sentence of death on him, with the officials of the US government insisting their military forces have the right to kill Osama bin Laden, and with the President of the US saying that he regards Osama bi Laden as "an evil man" who should be killed.

War Illegal Even By Western Standards:

Even though many Muslims - myself included - regard such Institutions as the UN as kuffar organizations, and as such a tool of Western hegemony created and maintained to enforce the Western so-called "democratic" way of life upon the world, let us judge the war by Western law, especially what is called "International law", which of course means the law made and upheld by the UN.

1) UN law:

a) The Montreal Sabotage Convention. The US is a signatory of this agreement which details the legal procedure to be followed when civil aircraft are used in acts of sabotage or are sabotaged.

The US government ignored these procedures - which involve discussions with the relevant governments (the Taliban) - and instead opted to begin an aggressive war.

b) UN Security Council: The US asked for a special resolution authorizing the US to attack another sovereign State. The Security Council refused, but did agree, after pressure from the US and its allies (such as Britain) to issue a resolution (on September 12) which called the attacks in the US terrorist acts.

Acts of terrorism are acts by individuals, or organizations, and as such the correct (Western) procedure to deal with them is by criminal investigation, via law enforcement agencies, and subsequent individual criminal trials.

Ignoring the distinction between acts of terrorism done and planned by individuals, the US went ahead with its war against the government, the State, of Afghanistan.

To try and hide its naked, illegal (by Western standards) aggression, the US government has made repeated reference to Article 51 of the UN Charter, thus invoking the so-called "right to self-defence".

However, in this instance (the September 11 attacks) this Article does not apply. Article 51 merely gives a government the right to defend itself against an attack that is ongoing or imminent as a temporary measure until the UN Security Council can formally issue a general resolution.

Clearly, the war against Afghanistan is not an "act of self-defence" by the strongest nation on the Earth against one of the poorest nations on Earth. Was the Taliban threatening and planning to invade America? Had the Taliban - officially the government of the Islamic Emirate of Afghanistan - issued a declaration of war against the United States before the United States began its attacks with bombs, missiles and ground troops?

Further, to cover its defiance of the laws and standards it claims to uphold, the US government repeated ad nauseum, its claim that it did not recognize the Taliban as the government of Afghanistan, and so in effect claim that this denial of recognition of the Taliban, by them, gives the US the right to begin a war in Afghanistan. Which, of course, is both unethical and uncivilized, especially as the Taliban made repeated offers of negotiation, offers which the US government contemptuously rejected, which American officials saying things like: "There can be no negotiations. Your choice is to surrender, or die."

2) American law:

Bush and his cronies tried to get their law-making body (Congress) to issue a formal Declaration of War, which would have meant allowing him to rule America as a virtual dictator. Congress refused, but did issue what was called a War Powers Resolution Authorization (referring to legislation passed in 1973) which gives Bush authorization to use military force against any individual, organization, or State anywhere in the world that he alleges - note: which he alleges - was or might be involved in the September 11 attacks, or which sheltered, harboured, or assisted any of the individuals alleged to be involved in those attacks.

No actual proof of involvement is required; no limits are set; no references are made to UN Resolutions or Articles. In reality, this Authorization allows the American government to do exactly what it wants even if it means violating Western "International Law".

Thus, even according to the standards which the governments of the Crusader nations say they believe in and uphold, this war is not only illegal, but uncivilized.

To try and cover-up their naked unethical aggression and their bullying ways, the US government keeps repeating - again ad nauseum - that it is engaged in a world-wide war "against terrorism". But even many Western journalists see through this American propaganda facade:



There is no "war on terrorism". If there was, the SAS would be storming the beaches of Florida, where more terrorists, tyrants and torturers are given refuge than anywhere in the world. If the precocious Blair

was really hostile to terrorism, he would do everything in his power to pursue policies that lifted the threat of violent death from people in his own country and third world countries alike, instead of escalating terrorism, as he and Bush are doing. But these are violent men, regardless of their distance from the mayhem they initiate. Blair's enthusiastic part in the cluster bombing of civilians in Iraq and Serbia, and the killing of tens of thousands of children in Iraq, is documented. The Bush family's violence, from Nicaragua to Panama, the Gulf to the death rows of Texas, is a matter of record. Their war on terrorism is no more than the continuing war of the powerful against the powerless, with new excuses, new hidden imperatives, new lies. (John Pilger)

Uncivilized Attitude:

And many, many US citizens - and others - are now gloating about the Taliban and the Afghans "getting what they deserve", and say the killing of women, children and civilians by US bombs and missiles is really "the fault of the Taliban" because they have "harboured the terrorist bin Laden".

Here are a few of the typical comments made in the Western Media:



The response to this unimaginable 21st century Pearl Harbor should be as simple as it is swift: kill the bastards. A gunshot between the eyes, blow them to smithereens, poison them if you have to. As to cities or countries that host these worms, bomb them ...

This is no time to be precarious about locating the exact individuals directly involved in this particular terrorist attack. We should invade these countries, kill their leaders ...

With the war having begun, civilians were, and are, being injured, killed and maimed by US bombs and missiles. The reaction of the US government, the Western Media, and many Western people is along the lines that they are acceptable and "collateral damage":



Civilian casualties are part of the grim price that must be paid by a populace that tolerates a terrorist takeover...

Furthermore, the Taliban are even blamed for the deaths caused by American aggression:



The bombs may come from American planes but the responsibility belongs to the Taliban and bin-Laden, for they are the ones that are destroying the children and families....

There's an easy way to prevent this. Turn over Osama Bin Laden and the rest of his Al Queda cronies....

This is typical, once again, of the attitude of an arrogant, dishonourable bully: "do as we say and we will stop hurting you", and "it's not my fault I killed those people: it's your fault for not doing exactly what I demanded you do....."

Conclusion:

The attacks in US do not justify such killings and destruction because people who did those attacks are dead.

That the majority of people in the Western world support this unjust war by an arrogant government and its arrogant allies is appalling, and reveals just how uncivilized these people are and how easily they are manipulated and brainwashed by government-sponsored Media mantras and propaganda.

The government of the United States - and its allies - are acting like cowardly, dishonourable bullies, and striving to usurp those things which rightly belong to Allah (SWT) alone. That is, they are setting themselves up in opposition to Allah (SWT) and as such any Muslim who aids them or is in alliance with them has committed Shirk:



"Verily, Allﷻh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allﷻh in worship, he has indeed committed a tremendous sin. "ﷻ 4:48 (Interpretation of Meaning)



Abdul Aziz

Shaban 1422

To Who Is the American Government Accountable?

The United States commits war crimes in Afghanistan - including assisting in the massacre of Taliban fighters in Mazar-i-Sharif - and few if any voices are heard demanding the criminals involved be brought to "justice".

The United States - according to scores of eye-witness accounts - bombs villages and mosques, killing civilians, and then hypocritically lies that such bombings and such killings were either a "mistake", or done because the targets were known "military targets", even those the villages bombed by mistake were often bombed two or three or more times, on different days. And few if any voices in the West are heard demanding the people who carried out - and planned - such attacks be brought "to justice".

The United States imprisons captured and disarmed soldiers and subjects them to hours of brutal interrogation, then clandestinely takes them to an unknown destination for further interrogation (including the forcible injection of drugs), in clear violation of honourable, civilized, conduct, never mind in violation of the international laws the United States itself purports to uphold. And few if any voices in the West are heard stating that the United States has violated the "human rights" of these prisoners or demanding that the United States be held responsible for such human rights abuses, or even demanding that these prisoners be given access to neutral legal representatives.

The United States contemptuously and hypocritically rejects the deployment of any neutral observers or even UN representatives in "sensitive" areas, thus enabling the Northern Alliance, and US Special Forces and CIA agents to "take the law into their own hands", just as the United States has contemptuously and hypocritically rejected the deployment of UN "peace-keeping" forces until, quote: "The job we came to do is done..." And few if any voices in the West are raised in opposition to this arrogance and hypocrisy.

America has arrogantly set itself up as some omnipotent power: it is trying to usurp those things which rightly belong to God alone. For it and it alone wishes to decide what is right, what is wrong; what is lawful, what is unlawful, just as it has now decided it can do exactly what it wants, anywhere in the world, and no one can stop it.

In addition, it tries to cover up its abuses, its criminal acts, by brazen hypocritical lies.

Because of these and similar things the American government, and those who support it or who ally themselves with it, have become the enemies of all true Muslims.

Allah (SWT) knows best.

Abdul Aziz
14 Ramadan 1422

In The Name of Allah, The Compassionate, The Merciful

Why America Cannot Win its Declared War Against Islam

With its military action against Afghanistan on 19 Rajab 1422, the United States of America declared war on Islam. For, despite the rhetoric and the propaganda emanating from America and its new Crusader alliance, it is a war directed at Islam.

Western Rhetoric and Arrogance:

The Crusader rhetoric declares the war to be one "against terrorism" and especially against Sheikh Usama bin Laden, and yet: * They refuse to present evidence to the Taliban government in Afghanistan (or to anyone else). What so-called "evidence" they have produced is purely circumstantial or based upon secret "intelligence reports" which they refuse to make public.

The Islamic government of Afghanistan (the Taliban) have stated several times that, if presented with real evidence, they will consider it, and if the evidence is found sufficient to warrant a trial, they will either try Usama bin Laden themselves or arrange for him to be tried in another country.

The Taliban state this because they accept the Islamic principle that Sheikh Usama bin Laden, as a Muslim resident in a Muslim country which has no treaties or formal obligations with or to America and its allies, could only be tried by an Islamic Court. This is the fair, the civilized, thing to do, but America arrogantly rejected this offer, insisting it and it alone had the "right" to try and judge Sheikh Usama bin Laden, just the American government repeatedly stated that it would not negotiate with the Taliban except to discuss their surrender.

* They demand that the Taliban do exactly what they want, even though there are no treaties or agreements of any kind between the Islamic government in Afghanistan and America.

That is, they demanded- on threat of war - that the Taliban hand Sheikh Usama bin Laden over to America, for trial in that country, and then stated that even if the Taliban did give in to this arrogant demand, then military action - war - was inevitable because the trial of Sheikh Usama bin Laden was "irrelevant" since the Crusader alliance had already judged him guilty and sentenced him to death. ("We will get him dead or alive," was a typical statement from the American government.)

What this amounts to is that America and its Crusader allies have declared war on the Taliban and are using the rhetoric of "fighting terrorism" as a cover for their real aims: which are to undermine and destroy the Islamic government of Afghanistan, and replace it with a government which is sympathetic to America and the American capitalist way of life. That is, America is using such rhetoric to cover-up its brutal imperialist, anti-Islamic, aggression.

America arrogantly demands that others accept its claim to be judge, jury and executioner in all things. That is, America insists it has the right, based on the use of its military might, to attack and invade another country, and kill, injure and maim the people of that country. It further insists that only its own, Western, principles of law are valid, contemptuously rejecting as it does and has done, the right of Muslims living in a Muslim country to be judged according to Islamic law.

Furthermore, the American government is being hypocritical. When it suits them, they themselves bomb and kill

innocent civilians, as they did during "Operation Restore Hope" in Somalia when between 7,000 and 10,000 people were killed; as they did during their war against Iraq when they dropped over 88,500 tons of bombs on Iraq and Kuwait; and as they did when they shot down an Iranian civilian airliner over the Gulf, killing hundreds of people. (They even gave the person who authorized the shooting-down of this airliner a medal.)

The hypocrisy of the American government is further shown by their continued support for the Zionist aggressors who occupy Palestine who have killed hundreds upon hundreds of innocent civilians in the past year and whose policy of assassination of Palestinians is avowedly terrorist.

The hypocrisy of the American government is also shown by their continued sanctions against Iraq which, to date, are estimated to have caused the deaths of nearly one million Iraqi children.

Why America Will Lose:

Despite its superior military forces, America will lose the war it has begun even if - may God forbid it - the American infidels succeed in killing Sheikh Usama bin Laden and even if - may God forbid it - they succeed in undermining and destroying the power of the Taliban in Afghanistan.

They will lose because the war is not confined to Afghanistan. America, with its aggressive capitalism and its decadent, materialistic, infidel way of life, has managed to bribe and further corrupt the governments and officials of many Muslim countries such as Egypt, Pakistan and Saudi Arabia. For these governments and officials fear and respect America more than they fear and respect Allah, just as they look to the material rewards and pleasures of this life more than they look to the rewards of the next life. In the same way, the decadent, materialistic, infidel Western way of life has tempted or persuaded many Muslims to abandon the pure way of Islam, just as the American government, with its deluge of propaganda and its hypocritical rhetoric, has persuaded many Muslims to support, or at least not oppose, its war of aggression against the Muslims in Afghanistan and elsewhere.

But despite all these things many, many Muslims world-wide understand the current war for what it is: a war, by infidels, against Islam. A war by an aggressive, arrogant, hypocritical government to impose its rule, its way of life, on others. And America, in the long term, will lose this war, despite its current military superiority, its current economic strength, and its current corruption and control of Muslim governments.

Muslims will remember, for a long time, the deaths, the suffering, that America has caused and will cause in Afghanistan, just as Muslims, world-wide, remember the deaths, the sufferings that the Zionist occupiers have caused and are causing in Palestine, and just as they remember and will remember the hypocrisy of successive American governments. For Islam will continue to grow just as America will continue to decline from within. For the truth is that American society itself is doomed, and with it the decadent, capitalist, way of life with its exploitation of the Earth, its exploitation and suppression of people, and its wholesale corruption of governments.

Already the signs of this decline are evident in America: the rampant social problems and deprivation, particularly manifest in the large cities; the unfair division between the rich and the poor; the escalating crime; the growing problem of drug abuse and addiction; the growing problem of what has come to be called "organized crime"; the rampant corruption which exists in political life. In particular, the continued and increasing migration of poor and deprived people to America is changing it from within, straining resources.

In many ways - as some cynical American officials know - America needs this war, for it serves to make the American people forget their own dire social and political problems, their own slow social decline. But this war cannot solve these problems, only hide them, for a while. Indeed, this and other wars may well serve to hasten that decline as more and more resources are used to support American world-wide military aggression.

Of course, the decline of America will take some time, and it may be as much as three or four or even more decades from now that the collapse occurs. But it will occur, despite the present arrogance and pride of its people who now gloat about their "military superiority" and their military prowess.

America is weak because it is a society built upon division, exploitation, arrogance, decadence and materialism. Islam is strong because it is not a society but a way of life: a noble, just, way of life which creates society after society, and which decade after decade inspires and continues to inspire people to change the world for the better by fighting injustice, oppression, decadence and tyrannical regimes.

Allah (SWT) knows best.

Note: This article was originally posted on Usenet, and retains several Usenet features such as using * instead of " when quoting or for emphasis.

Why Sheikh Osama bin Laden (hafidhahullah) Has Won

Bismillah Ar-Rahman Ar-Raheem

All Thanks and all Praise belong to Allah (Subhanahu wa Ta'ala).

While to many it seems that the infidel forces have achieved a triumph in their battles against the true believers in Afghanistan, this is not so. For the victory of the infidels and their apostate allies is only a temporary, geographical, worldly one: that of a few battles in a very long world-wide war. The real truth is that there has been a victory for the true believers, many of whom, Insha'Allah, have through martyrdom obtained the ultimate victory which is entering Paradise.

So, while the infidels and their apostate allies may cheer their temporary success - which Allah (Subhanahu wa Ta'ala) has allowed them, perhaps as test for this Ummah - the true believers are the real victors in this war, which in truth has only just begun.

For this war is not only or even mainly about temporary, worldly gains, achieved through military force. It is about the meaning, the purpose of Islam itself: about the Right Path, about distinguishing between Imaan and Kufr, and about that ultimate victory, which is us, as individuals, attaining Paradise.

What for a Muslim is victory, or defeat? Victory is being guided to and along the Right Path, and following this Path to the final victory which is Paradise. Defeat is being led astray, by others or by one's own animal nature, and following the wrong path which leads only to eternal damnation.

Thus, the infidels and their apostate allies see and understand only a temporary, worldly, victory, as they strive only on the basis of worldly things. They measure their final success by the deaths, injury and destruction they cause; by the Muslims they capture, torture and imprison; by the land they capture and maintain through military force or blackmail or bribery or oppression.

But the Muslims - the true believers - see the greater picture, the wider perspective beyond this temporal world.

Sheikh Osama bin Laden (hafidhahullah) has achieved a victory because Muslims - the whole Ummah - have been forced to choose between Imaan and Kufr; between supporting and aiding the true believers, and supporting and aiding the infidels. Between striving for Jihaad, and striving after the concerns, the pleasures, of this world. The choice in reality is between walking along the right path, which assuredly leads to Paradise, and going astray.

There is a clear distinction between Haqq and Batil, and the worldly conflict in Afghanistan has made this clear to all Muslims. The Message has been conveyed; the right path has been made clear; the duty - the obligation - of Muslims toward doing what is right, what is Muslim, has been made clear.

We all have to make a choice, and we will all be held accountable to Allah (Subhanahu wa Ta'ala) for this choice, for on The Last Day Allah (Subhanahu wa Ta'ala) will judge us.

Allah (Subhanahu wa Ta'ala) knows best.

Abdul Aziz
1422 AH

The Goals of Sheikh Osama bin Laden

The essential goal of Sheikh Osama bin Laden is for Muslims to have control of their own affairs. This means: (1) the removal of American troops from the Land of the Two Holy Places; (2) an end to American influence in, blackmail of, and aggression against Muslim countries; (3) an end to American support for the Zionist occupation of Palestine; and (4) an end to the American and Allied occupation of Afghanistan.

The American government and their allies and supporters - both infidel and Muslim - do not want the world, and especially the Muslim world, to know about these goals, which is why they have portrayed Sheikh Osama bin Laden and his supporters as "terrorists". The American President - arrogantly drunk on the insolence of power - has gone even further and described Sheikh Osama bin Laden as "a man dominated by evil, an evil man," who has no goal but evil. Thus has the American government set themselves up as "the good guys" who are fighting "the evil guys" and thus do the officials of that government and its armed forces swagger around the world demanding - on pain of death, bombing, and imprisonment - that everyone, especially Muslims, do exactly as they are told.

In effect, the American President, and his government, are trying to usurp that which belongs to Allah (SWT) alone. That is, they are defining - *for the whole world, and especially the Muslim world* - what is lawful, and what is unlawful as they are using their military force, and their economic power, to kill, capture, humiliate or imprison anyone who defies them and their laws.

But Muslims accept that only Allah (SWT) has the right to define what is lawful and unlawful: what is halal and haram. To do other than what Allah (SWT) has decreed is therefore wrong.

"And in truth, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may become Al' Muttaqoon ." [al-An'aam 6:153 Interpretation of Meaning]

"And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn." [5:44 Interpretation of meaning]

America has proved in Afghanistan that it respects only the principle that "might is right" just as it has proved with its fake video-tape of Sheikh Osama bin Laden, and its lies about the killing of civilians by its bombs, that it is prepared to lie and deceive in order to get its own way.

"And so judge between them by what Allaah has revealed . . ." [al-Maa'idah 5: 49 Interpretation of Meaning]

"In truth, those who persecute and condemn the Believers, and then do not turn (to Allaah) in repentance, will have the torment of Hell, and the punishment of the burning Fire. " [Al Buruj 85: 10 Interpretation of Meaning]

Thus have the Americans and their allies, through their insolent arrogance - through their striving to usurp that which belong to Allah (SWT) alone - become infidels: the enemy of the true Believers who strive to judge only by what Allah (SWT) has revealed.

"A Muslim is a brother to fellow Muslims. He neither does them injustice, nor lets them down, nor surrenders them." (Hadith)

"The Jews and Christians will never be satisfied with you until you follow their way of life." [al-Baqarah (2): 120 Interpretation of Meaning]

As Sheikh Osama bin Laden has said:

"The unequivocal truth is that (President) Bush has carried the Cross and raised its banner high and stood at the front of its supporters. Anyone who lines up behind Bush in this campaign has committed one of the 10 actions that nullifies one's Islam." (Statement from Sheikh Osama bin Laden: 15 Sha`ban 1422)

Allah (SWT) knows best.

Abdul Aziz

[Ten Things Which Make a Muslim an Unbeliever](#)

Indictment of President Bush, The Terrorist

Recently, Zacarias Moussaoui was charged in the United States with, among others things, Conspiracy to Commit Acts of Terrorism and with Conspiracy to Use Weapons of Mass Destruction (aircraft).

These and similar charges could - and maybe should - be made against the American President, Bush, for he has certainly conspired with others to commit acts of terrorism against the Muslims of Afghanistan, and he most certainly has used "weapons of mass destruction" against the Muslims in Afghanistan. Terror, correctly defined, is "extreme fear", and the Muslims of Afghanistan have certainly been subjected to extreme fear in recent months

To date, the deaths and injured caused by the bombs and missiles dropped by American aircraft on Muslims in Afghanistan - on the orders of President Bush - are more than the deaths and injuries caused by the attacks in the United States.

The United States has recently defined terrorism as "the calculated use of violence or the threat of violence to inculcate fear; intended to coerce or to intimidate governments or societies in the pursuit of goals that are generally political, religious, or ideological." This most certainly applies to the recent actions of the United States against the Islamic Emirate of Afghanistan, which were nothing short of the tactics of the vicious, arrogant bully: "Do as we demand, or else we shall use lethal force to get our own way."

First, the United States used the threat of violence and lethal force to try and get Mullah Umar to do what the Americans wanted. Then, when that failed, they resorted to violence and killing.

The clear and stated political, religious and ideological goals of the United States were to destroy the Islamic government which the Taliban had created in Afghanistan and thus to humiliate, injure, kill or imprison Muslims who opposed the policies and actions of the United States. The United States has achieved this goal through their use of fear, intimidation, and lethal force.

In fact, the terrorism committed by Bush and his officials and allies against the Muslims of Afghanistan is far, far worse than the so-called "terrorism" of the Jumaad Thani (September 11) attacks.

"You will not find any people who believe in Allah and the Last Day making friendship with and loving those who oppose Allah and His Messenger, even if they are their fathers or their sons or their kindred..." [al-Mujadlilah 58:22 Interpretation of meaning]

Abdul Aziz

19 Shawwal 1422

One Story of American Arrogance

"The Jews and Christians will never be satisfied with you until you follow their way of life." [al-Baqarah (2): 120 Interpretation of Meaning]

This, in truth, is how things are: for it is Allah alone who can nullify the plots of the disbelievers." [8: 15-18 Interpretation of Meaning.]

"These events have clarified a great number of important matters for Muslims. It has become crystal clear that the West in general, and the U.S. in particular, harbour an implacable Crusader hatred against Islam." Sheikh Osama bin Laden, Shawwal 1422

"And We tried them with good and evil in order that they might turn (to Allah's obedience)." [7:168]

One Story Among So Many:

It is a remote village in the north east of Afghanistan, late at night. A Muslim family is asleep in the one part of their home not damaged by US bombs. Suddenly, the night silence is shattered as six US helicopters descend and land nearby, disgorging their gargo of heavily armed US "Special Forces" who smash their way into the home of the Muslim family, and who - at gunpoint - force all the men and boys they find to kneel. The Americans then bind the hands of the seven men with plastic ties before ransacking the house.

The Muslim men - their hands still bound - are interrogated by several American officers, and four of the men are taken prisoner by the Americans, and flown to Kandahar for more interrogation.

A few months previously, the head of this particular Muslim family, Serajuddin by name, had seen his wife, his three grandsons and his six granddaughters all killed when US bombs struck his home.

A spokesmen for the Americans said that American forces were simply acting on "information received" and refused to say when - or even if - the Muslims would be released, and declined to say where they were being held or under what conditions.

What is known is that this particular raid, and arrests, was just one of many that have taken place, and are taking place, in occupied Afghanistan. What is also known is that those arrested have not been charged with anything, just as they have no rights whatsoever. Furthermore, no recognized legal authority issued the Americans with any kind of "search warrant".

For the truth is that the Americans can do - and are doing - exactly what they like. They are most certainly "taking the law into their own hands" as they are most certainly behaving as all tyrannical occupation armies behave. Many Muslims in Afghanistan have already made the comparison between the actions and behaviour of the Americans in Afghanistan and the actions and behaviour of the Zionist troops in Occupied Palestine.

"Shari`ah stipulates that it is not permissible to hand over a Muslim captive to a non-Muslim authority. This is the meaning of the Hadith of the Prophet, peace and blessings be upon him, that reads: "A Muslim is the brother of a Muslim. He does not oppress him, nor let him down nor even look down upon him.

In addition, handing over Muslim captive to non-Muslims is a form of disdaining a Muslim and a sacrilegious act to his blood."

The Muslim Response:

What is the response of the Muslim Ummah to such acts of tyranny, terror, humiliation against Muslims by Americans? A roar of silence, broken only occasionally by the leaders and rulers of Muslim countries re-affirming their support for America. There have been, it is true, a few voices raised in protest, but they have soon been drowned out by the many Muslims who repeat - almost on cue - the American mantra of "this is a war against terrorism".

"And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn." [5:44 Interpretation of meaning]

"You who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other, nor speak ill of each other behind their backs. But fear Allah, for Allah is Oft-Returning, Most Merciful." - Surah Al-Hujuraat 12.

The Clever Americans:

The Americans learnt a hard lesson in Somalia, years ago. So it is that they now let their local allies do most of the actual fighting, on the ground, providing those allies with weapons, training, advisors, and of course, money. The Americans try to restrict their own involvement to helicopter-borne raids and, of course, to bombing whatever they want to bomb or believe needs destroying.

In the case of Afghanistan what needs to be bombed - as events have shown - are houses, whole villagers, Mosques, hospitals and whatever infrastructure, such as roads, power stations, the poor country possesses. Not forgetting, of course, caves, and any moving vehicle which might, just might, be driven by Muslims opposed to the American interventionists.

In addition, the Americans have gone back to their old practice of installing puppet governments, and inviting the leaders of these puppet governments to America where they are dined and photographed shaking the hands of the "right people" and where they are given their orders at meetings with the American President and his advisers.

"You who believe, do not take the Jews and the Christians as allies. They are allies of each other. If any of you takes them as allies, then he is one of them. Indeed Allâh does not guide the wrongdoers." (Al-Mâ'idah:51)

"Aiding the Non-Muslims over Muslims - no matter which form of aid or co-operation it be, even if it is merely in speech - this is clear Kufr and sheer hypocrisy. The one who does this has perpetrated one of the actions which negates Islam, as has been specifically stated by the Imams of the Dawah and others, and such a person is not a believer in the aqeeda of al-Wala and al-Bara (being a patron of someone or disassociating solely for Allah)." Sheikh Safar bin 'Abdir-Rahmaan al-Hawaali: *A Statement To The Ummah Concerning the Recent Events*.

Abdullah ibn Mas'ood (radiallahu 'anhu) said

Whoever aids an oppressor or taught him an argument to nullify the right of an ordinary Muslims, has drawn upon himself the anger of Allaah".

"I heard the Prophet (salla Allahu 'alayhi wa sallam) saying, 'Any person whom Allah has given the authority of ruling some people and he does not look after them in an honest manner will never feel even the smell of Paradise'. " [Sahih Muslim - Volume 9, Book 89, 264]

Our Obligation:

It was narrated by Abu Baker Bin Abi Musa, who said: I heard Abu Huraira saying while facing the enemies: "The Prophet (salla Allahu 'alayhi wa sallam) said: 'The doors of Heaven are opened through Jihad'. (Muslim)

"And what is wrong with you that you do not fight in the Cause of Allaah, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this place whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help.

"Those who believe, fight in the Cause of Allaah, and those who disbelieve, fight in the cause of Taghut (Shaitaan). So fight against the friends and allies of Shaitaan. " [4: 75-76. Interpretation of Meaning.]

Allah (SWT) knows best.

Abdul Aziz
20 Zul al-Qi`dah 1422

The Just War

A just war is being fought between those who represent what is good, noble and honourable, and those who represent what is evil, ignoble and dishonourable. In this war - as almost always - the unjust are known by their arrogance, their pride and their bullying nature. In this war - as almost always - the just are known by their honour, and by their noble behaviour, a behaviour which always results from observing the limits, from a knowledge that there is some power greater than themselves.

On the one side we have a military power which is trying to impose its will, and the alien customs of its country, by brute force, on another. These customs are evident in the way the troops of this military power behave. They have little or no respect for the people of the land they have invaded and occupied, nor for the way of life of these people.

On the other side, we have resistance to occupation by a group of people who, while not having a great deal of weapons, or great wealth, or even a great army, has a faith, a cause, to believe in, which cause and which faith are evident in their everyday lives. For this group of people have the humility to bow down in prayer five times a day, and fast once a year for a whole month during the hours of daylight.

The contrast is great, and startling. It is the contrast between a country which has great wealth, and massive military resources, a country of insolence, and between a people who have very little and yet who have a way of life which breeds determination, humility, honour and a spirit of resistance. It is a contrast between a military and economic power which has at its disposal a vast, world-wide Media empire which it uses to defame its enemy and spread its own propaganda, and between a people who have only a few media outlets which remain uncensored, which media outlets are constantly targeted and often forced to close by the insolent military power.

On the one side we have a military power which swoops down on, or overruns, villages and who take away, for interrogation, torture and indefinite detention, anyone they choose. This is the military power which gets its women soldiers to provocatively strip down to their underwear when they are engaged on "search and arrest" operations, in complete defiance of the way of life of the people under military occupation, which way of life forbids the public showing of the female body. This is the military power whose troops, at their bases in the land they have occupied - and often in cities and towns (or what remains of them after years of war) - and in defiance of the way of life of the people of that land, gamble, listen to their alien music, and indulge themselves with intoxicating liquor. This is the military power which insists on bringing their alien music, their intoxicating liquor, their lewd, sex obsessed magazines and films, to the land and the people they have occupied and rule over. This is the military power which in its insolent arrogance demands that the people of the land they have occupied adopt the customs - the laws, the lewdness, the type of government, the behaviour - of the insolent occupiers. This is the military power which hypocritically - and using its vast Media empire - demonizes its enemy, accusing them of all the things that they themselves have done and are doing, while denying that they have done and are doing such things. This is the military power which, when things get tough, pour more military resources, and blackmailing money, and soldiers and covert operatives, into the country, and which detains and interrogates and tortures, and murders, more people, as if these military resources, this blackmailing money, these soldiers, these covert operations, these arrests, these murders, these interrogations and tortures, can bring them victory.

On the other side, we have a people who are heirs to a noble, civilizing tradition, and who, when things get tough, patiently endure and pray to Allah for victory.

"Allah is with those who restrain themselves and who are honourable." (16:128 Interpretation of Meaning)

"As for those who disbelieve, neither their riches nor their children can in the smallest way save them from Allah. They will become the fuel of Fire." (3:16 Interpretation of Meaning)

"For the unbelievers, the life of this world is decked with all manner of temptations. They laugh and jeer at the faithful, but those that fear Allah shall be far above them on that Day of Resurrection." (2:212 Interpretation of Meaning)

"You will not find any people who believe in Allah and the Last Day making friendship with and loving those who oppose Allah and His Messenger (salla Allahu 'alayhi wa sallam), even if they are their fathers or their sons or their kindred..." [58:22 Interpretation of the meaning]

"Aiding the Non-Muslims over Muslims - no matter which form of aid or co-operation it be, even if it is merely in speech - this is clear Kufr and sheer hypocrisy. The one who does this has perpetrated one of the actions which negates Islam, as has been specifically stated by the Imams of the Dawah and others, and such a person is not a believer in the aqeeda of al-Wala and al-Bara (being a patron of someone or disassociating solely for Allah)." Sheikh Safar bin 'Abdir-Rahmaan al-Hawaali

" The first obligation after Iman is the repulsion of the enemy aggressor who assaults our Way of Life and interferes in our affairs". Ibn Tayymia.

"In exchange for their lives and their goods, Allah has given those who believe Paradise. Thus will they fight in Allah's cause, and thus will they kill, and be killed." [9: 111]

"Fight those of the disbelievers who are close to you, and let them find in you a harshness." [9:123]

Given this just war against an arrogant, insolent, tyrannical military power, what can we, as Muslims, do? The first thing we can do is support, in whatever way we can, the Mujahideen who are actively fighting the kuffar in places such as Afghanistan, Palestine, Chechnya, Kashmir and elsewhere. The very least we can do is support them in our hearts through du'a, by, for example, offering Qunot Nazlla. We can support them openly through our words, whether written or spoken. We can circulate, via any and all media, inspiring Jihad stories and news about Jihad. We can - if we are able and have the means, or assistance, to travel - support them by joining the Mujahideen on the battlefield. We can also - if we place our desire for Jannah and our love for our brothers and sisters before the life of this world - undertake our own individual acts of Jihad against the kuffar and their allies.

Allah (SWT) knows best.

Abdul Aziz
1423AH

In The Name of Allah, The Compassionate, The Merciful

This du'a should be recited after Rukoo in the last Rak'aat of Namaz (Salat). Our beloved Prophet Muhammad (salla Allahu 'alayhi wa sallam) offered this du'a for the success of the Mujahideen and for the defeat of the kuffar.

Qunot-e-Nazlla

Allahummah! Forgive us, and forgive all the true Believers, men and women, and all Muslims, men and women, and make them all as brothers and sisters to each other. End our disputes, and aid us against our enemies.

Allahummah! Curse the kuffar who oppress the Muslims and who prevent them from following Your path.

Allahummah! Create disputes and difference between the kuffar and make them lose heart, and punish them with that torment which You will use against those who disobey You.

Allahummah! We seek Your help against them and seek Your protection from their ignoble deeds.

Allahummah! We leave You to judge the Jews and the Christians, just as we know You are the final judge of all disbelievers.

Allahummah! Destroy our enemies: those who oppose our Way of Life. Destroy their homes, disrupt their unity and their peace, and bring all kinds of devastation and destruction to them. Allahummah! Kill their young men, orphan their children, and make their women widows.

Allahummah! Help and assist the Mujahideen. Help and protect them as a powerful leader would help and protect them. Make their aim true so that they hit their targets, and provide them with strength.

[What the neo-Nazi fanatic did next: switched to Islam](http://www.geocities.ws/abdulazizibnmyatt/WhattheNeoNaziDidNext.html)

April 24, 2006, The Times

Two faces, two converts - two Muslim extremists in Britain

By Nicola Woolcock and Dominic Kennedy

A NEO-NAZI whose ideas were said to be the inspiration for the man who let off a nail bomb in Central London in 1999 has converted to an extremist form of Islam.

David Myatt, a founder of the hardline British National Socialist Movement (NSM) who has been jailed for racist attacks, has changed his name to Abdul Aziz ibn Myatt. David Copeland, who is serving six life sentences after three people died in his Soho bomb attacks, was a member of the NSM.

Myatt is reportedly the author of a fascist terrorist handbook and a former leader of the violent far-right group Combat 18. But now — in his mid-50s and sporting a red, bushy beard — he subscribes to radical Islamist views.

In an internet essay entitled *From Neo-Nazi to Muslim*, Myatt asks: “How was it that I, a Westerner with a history of over 25 years of political involvement in extreme right-wing organisations, a former leader of the political wing of the neo-Nazi group Combat 18, came to be standing outside a mosque with a sincere desire to go inside and convert to Islam? “These were the people who I had been fighting on the streets, I had sworn (sic) at and had used violence against — indeed, one of my terms of imprisonment was a result of me leading a gang of skinheads in a fight against ‘Pakis’.”

In a later interview, Myatt supports the killing of any Muslim who breaks his oath of loyalty to Islam, and the setting up of a Muslim superstate. He describes himself as having been “staunchly opposed to non-white immigration into Britain and twice jailed for violence in pursuit of my political aims”.

He added: “I spent several decades of my life fighting for what I regarded as my people, my race and my nation, and endured two terms of imprisonment arising out of my political activities.”

But his belief is now that: “The pure authentic Islam of the revival, which recognises practical jihad (holy war) as a duty, is the only force that is capable of fighting and destroying the dishonour, the arrogance, the materialism of the West . . . For the West, nothing is sacred, except perhaps Zionists, Zionism, the hoax of the so-called Holocaust, and the idols which the West and its lackeys worship, or pretend to worship, such as democracy.

“They want, and demand, that we abandon the purity of authentic Islam and either bow down before them and their idols, or accept the tame, secularised, so-called Islam which they and their apostate lackeys have created.

“This may well be a long war, of decades or more — and we Muslims have to plan accordingly. We must affirm practical jihad — to take part in the fight to free our lands from the *kuffar* (unbelievers). Jihad is our duty.”

Myatt, who briefly became a monk after his second spell in prison, said that he became a Muslim while working long hours alone on a farm. He grew up in Africa, moved to Britain in 1967 and spent time living in Worcestershire. In July 2000 *Searchlight*, the anti-fascist magazine, described him as “the most ideologically-driven Nazi in Britain, preaching race war and terrorism”.

Myatt was the architect of the NSM and was involved in the leadership of Combat 18. He issued a statement in response to the Soho nail bombings saying: “Neither myself nor anyone else connected to the NSM can be held responsible for these bombs in any way. That responsibility lies with the person who constructed them, planted them and caused them to explode. Only that person, and God, know the motive behind the attacks.”

Myatt said that “all bombs are terrible and barbaric”, whether detonated by lone bombers, Western governments in

Iraq or Zionists in Palestine.

“The NSM considered the creation of a revolutionary situation in this country as necessary since it wished to build an entirely new society, based upon personal honour, and believed this could only be done by destroying the dishonourable and corrupt society of the present.

“However, the NSM neither preached, nor sought to incite, what is called ‘racial hatred’. Instead, it strove to propagate the warrior values of honour, loyalty and duty, and make the British people aware of, and come to value, their ancestral warrior culture and warrior heritage.”

Myatt said recently that he had given up hope of a breakthrough by the far Right and believed that Muslims were the best hope for combating Zionism and the West. “There will not be an uprising, a revolution, in any Western nation, by nationalists, racial nationalists, or National Socialists — because these people lack the desire, the motivation, the ethos, to do this and because they do not have the support of even a large minority of their own folk,” he said.

“If these nationalists, or some of them, desire to aid us, to help us . . . they can do the right thing, the honourable thing, and convert, revert, to Islam — accepting the superiority of Islam over and above each and every way of the West.”

NOTE: See also '[Come And Be A Muslim, Nick](#)' Aug 1 2004 in Sunday Mercury

[Midland Nazi Turns To Islam](#)

Feb 16 2003

By Amardeep Bassey, Sunday Mercury

A "Satanic Fuhrer" who urged neo-Nazis to fight a race war has turned full circle to become an Islamic fundamentalist.

Midland-based David Myatt, 51, was the political guru behind white supremacist group Combat 18 and has been the leading hardline Nazi intellectual in Britain since the 1960s.

Now the self-confessed Pagan and Adolf Hitler worshipper hails al Qaida leader Osama bin Laden as his inspiration and praises the World Trade Center attacks as acts of heroism.

Writing under various pseudo-nyms, including his Islamic name Abdul Aziz, the thrice-married Physics graduate has posted messages on Islamic religious websites supporting suicide missions and urging young Muslims to take up Jihad.

He is also believed to be the author of several anti-semitic and anti-West articles entitled 'The Crusader War Against Islam and The Zionist Quest for World Domination', written under the name Abdul Aziz ibn Myatt.

It is a far cry from his previous literary works which included the 1997 fascist terrorist handbook 'The Practical Guide to Aryan Revolution'. The book inspired Brixton nail-bomber David Copeland, who is now serving six life sentences.

According to anti-fascist magazine Searchlight, Myatt was also the Grand Master of a secret occult sect called the Order of the Nine Angels, which was alleged to have practised human sacrifice.

But a Sunday Mercury investigation suggests that his sudden conversion to Islam three years ago may be just a political ploy to advance his own failing anti-establishment agenda.

We discovered that Myatt uses various online identities to simultaneously post supportive messages on right-wing nationalist websites, while calling for the creation of a global Islamic superstate on Islamic religious internet sites.

On one site, Aryan Nation, he attempts to reconcile the differences between both extremes under the title Islamic Liaison Group dating his messages with his trademark yf (Year of the Fuhrer).

On another he argues that Muslims and Aryans share the same common enemy in the Jewish nation and western capitalism, supporting his diatribe with claims that more than 60,000 Muslims joined Hitler's SS in the Second World War.

He also continues to publish newsletters for his own German Nazi-modelled National Socialist Movement (NSM) which counted Copeland as a branch organiser and advocated terrorist insurrection to spark a race war.

On Islamic internet discussion sites he likens the American attacks on Afghanistan and Iraq to the Allied occupation of Hitler's Nazi Germany.

One Muslim internet user told the Sunday Mercury that Myatt, who has an IQ of 187, had convinced other users he was an Islamic scholar with his eloquent arguments backed with Koranic verses.

He said: "After September 11 Abdul Aziz's messages started to become more extreme.

"But because he wrote with authority, many less-knowledgeable Muslims thought he was a holy man and began supporting his fundamentalist views.

"When his true identity was revealed by other users on the site, he changed his online name to Abdul bin Aziz and then al Haqq.

"Other e-mail addresses he used included sheikh@al-qaeda.com.

"He was a very popular and controversial figure until he was unmasked late last year, after which people became much more wary about what he was writing and his messages dried up."

Gerry Gable, from anti-fascist magazine Searchlight, said: "Myatt is an ethereal character who has used numerous aliases to post messages on extremist websites.

"He is a dangerous man who has twice been jailed for his violent right-wing activities and who openly asked for blood to be spilled in the quest for white Aryan domination.

"We believe that despite his claims to be a devout Muslim he remains a deeply intellectual subversive and is still one of the most hardline Nazi intellectuals in Britain today.

"Myatt believes in the disruption of existing societies as a prelude to the creation of a new more warrior-like Aryan society which he calls the Galactic Empire.

"Now he has simply jumped on the Islamic extremist bandwagon to further his own wish of a society divided on ethnic lines.

"He believes they have common enemies but it is his disillusionment with the ineptitude of the Nazi movement that has led to this most unholy of alliances."

Michael Whine, Chairman of the Board of Deputies of British Jews, added: "Myatt has a long history of involvement with Nazi activity and anti-semitism.

"The fact that he has converted to Islam and allied himself with its extremist fringe is in line with the opportunist politics that have seen him dabble in Buddhism and Chinese Taoism in the past.

"I would advise all Muslims to have nothing to do with this man."

But one hardline Islamic group has defended Myatt and welcomed him with open arms.

Sheikh Omar Bakri, leader of the extremist Al Muhajiroun organisation, said: "When you become a Muslim you start afresh with a clean slate so it does not matter what views he held before.

"I am very keen to meet up with him as we both share a lot in common and I am sure he can help the Islamic cause."

Myatt was last night unavailable for comment, having moved from his Leigh Sinton home in Worcestershire some years ago.

By their fruits (or lack of them) shall you know them

<http://www.bnp.org.uk/2007/11/10/by-their-fruits-or-lack-of-them-shall-you-know-them/>

Originally published on 21st March 2006 (removed by previous web editor) If the neo-cons didn't have the "world-Jewish conspiracy" theorists to hamstring patriotic opposition to their war, they'd have to invent them. Nick Griffin warns against a monumental blunder.

"Don't let yourself be played like a fiddle" was the warning I received the other day from an American nationalist whose dedication to the cause of white survival is without doubt very sincere. The warning relates to the way in which the British National Party is positioned very firmly to benefit politically from ever-growing popular concern about the rise of Islam. The concern behind it is the belief that the growth of such sentiment is all part of a plot by powerful neo-conservatives to get America, Britain and the nations of Europe to invade the Middle East and make the world safe for the Zionist state of Israel. By extension, anyone who criticises Islam is liable to be accused by hardcore adherents of this theory of "working for the Jews."

As a matter of fact, I have no doubt at all that the neo-con clique around George Bush are indeed influenced by such considerations; the power of the Zionist lobby in American politics is a straightforward political fact of life. The purpose of this article is neither to rehash nor to deny the material that proves this to be the case.

Nor am I launching a personal attack on Michael Hoffmann, author of the excellent book 'They Were White and They Were Slaves', who has recently criticised me for describing Islam as an evil religion (actually I said it was a "vicious, wicked faith", but I'll go with "evil" too). But it is to sound in return my own warning to people whose one-track concern about "the Jews" is blinding them to the clear and present danger of resurgent Islam.

Mike is one such person. "What is it about the Koran or Muhammad that makes Islam evil?" he asks, alleging as he does so that such claims are "racist neo-con propaganda". Oh dear, the words "lost" and "plot" spring to mind, although there's nothing here that a day or two living with a white (or, for that matter, Hindu or Pakistani Christian) family in Muslim-dominated parts of Bradford wouldn't cure.

Bloody history

So for those who haven't had the benefit of such intensive diversity training, where should we start? How about the Koran's advocacy of world conquest and the subjugation or murder of non-Muslims? How about the fact that Allah told his followers that the whole world is their Promised Land (tough on the previous occupants), which is surely a bit more drastic than the most extreme Zionists' claim on the bit of desert between the Nile and the Euphrates?

Or how about the mass beheadings of POWs, the rape of their wives and the enslavement of their children, as practised with gusto by Muhammad, thereby providing religious justification for such horrors and an example of Islamic 'best practice' for all time? What's evil about Islam? Go ask the Serbs, go ask the Sikhs, go ask the remnants of once vibrant Christian communities in Pakistan or Egypt, come ask the mothers of Keighley.

I cannot for the life of me see how the fact that there are also some thoroughly unpleasant 'racist' sections in the Talmud can in some way make it wrong for genuine European patriots to warn of the danger posed by mass Muslim immigration. Not least because the Talmud is only a collection of ancient and often contradictory commentaries and debates, which individual Jews are not obliged to study or believe. This is very different from the position with the Koran, which all Muslims are obliged - on pain of death for apostasy - to follow as the literal word of Allah.

Furthermore, in real politics in the real world, one's proper choice of enemy is a group who you gain a worthwhile level of extra support by identifying, who you have a realistic chance of beating, and whose defeat will take you the furthest towards your goal. With millions of our people desperately and very reasonably worried by the spread of Islam and its adherents, and with the mass media - for a variety of reasons, to which we will come later in this essay - playing 'Islamophobic' messages like a scratched CD, the proper choice of enemy needn't be left to rocket scientists.

British future

Mr. Hoffmann's polemic may look good on paper, but here in Britain, we are not, contrary to his analysis, fighting Islamification on behalf either of the US Federal government or the 'right' of Elton John to 'marry' his boyfriend. We fight it because it is incompatible with the fundamental values of our civilisation, and because its followers would, if victorious, reduce our grandchildren to tax cows and sexual playthings.

Yes, I know, you can say such things have already come to pass under our present masters, and if we had a record of silence on such things we could indeed fairly be criticised as hypocrites. But we do not. The BNP has always taken a strong position on such issues, and continues to do so. We do not need lectures from anyone about the dangers and injustices of free market capitalism, and not only would we not allow Elton John to marry his boyfriend but our proposals for a strengthened Clause 28 would prevent such a sick parody of real marriage being shown on TV in any case.

Nor can we accept Mr. Hoffmann's ridiculous suggestion that "If King Alfred the Great or Edward I could see Britain today they would join the Muslims in their protests and demonstrations rather than support so foul and degenerate a system." For a start, Alfred was not that far from being a contemporary of Charles Martel, and would no doubt have reacted the same way to that great Frankish king had a Moorish invasion fleet landed on the coast of Dorset. And Edward I came from the era of the Crusades, when huge Western armies battled not only to secure access for Christian pilgrims to the Holy Land, but also in a vital defensive backlash against centuries of Muslim aggression on the shrinking frontiers of Christendom itself.

Failure of American nationalists

Now, Mr. Hoffmann is a well-read man with a genuinely wide knowledge of European history, and he for one is certainly not in it for the money. The underlying problem here is not ignorance, nor even, in reality, a soft spot for Muslim immigration. It is the utter failure of people like him in the USA to build a political power-winning machine for genuine nationalism. This is what leads to the absurd idea that the only choice is between supporting Muslim demonstrators or favouring the degenerate, atomised and crassly materialistic society that they want to tear down.

If people like Mr. Hoffmann had spent more time working out how to build a serious grassroots political movement, and less time worrying about whether the Moon Landings actually happened or not, then they would perhaps realise that it is possible to oppose both the Islamification of the Western world and the neo-cons' drive to annexe the Middle East.

They might also work out that to give such opposition the slightest chance of success one has to make hardball political decisions about engaging with the public in terms that they can understand, instead of treating them with thinly veiled contempt or even hatred and damning them for failing to grasp at once the brilliance of one's own esoteric insights.

So allow me to return the favour of the well-intended caution at the start of this essay by issuing a sincere warning of my own to the same people who are worrying - or in some cases seeking to make political mischief with the allegation - that the BNP is "dancing to the neocon tune."

First of all, let's recap on just how many positions we take which are diametrically opposed to the neo-con agenda:

We are against the war in Iraq;

We are against overseas military adventures generally (though sending an SAS platoon to arrest and hang Robert Mugabe, and halt the persecution and extermination of the last white Rhodesians would be the exception to prove the rule);

We don't want to export our political system to the Third World;

We don't believe in imposing our economic system by force;

We don't believe in multi-culturalism;

We don't believe in laissez-faire economics domestically;

We oppose international free trade;
We don't believe in 'propositional nations';
We don't seek to impose Western culture on the whole world.

This final point leads us, in passing, to note the fundamental similarity between Islam and neo-conservatism, whereby both favour one all-encompassing global system, against which resistance is regarded as immoral heresy, and whose triumph will usher in the 'end of history'.

In statistical terms, the individuals who - despite all the evidence to the contrary - confuse us with, or accuse us of supporting, the neo-cons, are utterly irrelevant. But in the white nationalist movement in its broadest sense they are, while clearly in the minority, still a significant element. Particularly in the United States, in Germany, and among small theoretical groups in most European countries (Britain included), there are a fair few sincere people who are quite convinced that we shouldn't be nasty to Islam and that "the real enemy is the Jew."

Warning

So here's my warning to these people: The enemy of your old enemy may turn out not to be your friend, but something much worse. And, on top of that piece of facts-of-life commonsense, there is a piece of plain realpolitik that those who attack the BNP stance on Islam should also take into account:

They are perilously close to entrenching themselves in political dead ground from which there can be no escape. Instead of working to take advantage of the biggest crisis that the genocidal multi-culti 'experiment' has ever faced, they are in danger of turning themselves into a despised, powerless and doomed cartoon caricature - a composite of Tokyo Rose, Lord Haw Haw and Jane Fonda. Truly, they are living examples of the old adage that history repeats itself, first as tragedy, and then as farce.

When the overwhelming majority of the instinctively patriotic people of our nations feel threatened by an alien force which is self-evidently evil by Christian and democratic secular values alike, to place oneself in the position whereby our political opponents can portray you as an enemy sympathiser, a collaborator, a traitor, is political suicide.

Dishonour

That a significant number of US-based white nationalists look set to make precisely this catastrophic blunder is, as a matter of fact, no surprise: The USA is, after all, the country whose 'far-right' leadership has consistently failed even to establish a viable national organisation. They have freedoms, opportunities and resources that we European nationalists can only dream of, yet the USA shares with Ireland alone in the white world the dishonour of not having a proper nationalist political party.

By what monumental arrogance do such pathetic failures claim the right to criticise others, while their own people are doomed to perish not just for want of a realistic vision, but even of an organisation that will even try to save them?

The Irish have a valid excuse - the IRA threaten, beat and are willing to shoot anyone who opposes their ethnocidal neo-Marxist multi-culti version of 'nationalism' - but the American leaders have none. "The country's too big"? Nonsense; distance and sparse population didn't stop Pauline Hanson frightening the life out of the Australian Establishment, before her inexperience, naivety and a clique of liberal civic nationalist advisors killed off her grassroots rebellion. "Americans are too individualistic on account of their Anglo-Celtic roots?" That won't do either. Again, Australians are even more so, and, in any case, Americans of German, Italian, Slavic, etc descent almost certainly outnumber those whose ancestors hailed from the British Isles, so this old excuse is precisely that.

No! If you seek the reason for the organisational void in American nationalism, blame several generations of self-appointed leaders and self-publicists who have consistently let down their dedicated, loyal, generous, good-hearted followers by one shatteringly bad judgement call after another.

Now they are doing it again, by abandoning the proper nationalist stance of complete neutrality and isolationism in connection with the endless quarrel between two rival bands of Middle Easterners. Siding with Islam against the

neocons is no more a viable tactic than volunteering to infect yourself with the Ebola virus instead of AIDS.

Most ironic of all, in doing so, by defending and excusing Islam, they are cutting themselves off so thoroughly from any possibility of winning public support, and thus they are playing into the hands of the very neo-cons they are so desperate to oppose.

Reality

The neocon push for an endless war in Iraq, Iran, Syria and Saudi Arabia, for the 'democratisation' of the entire Muslim world is a reality. And it is wrong - wrong strategically, tactically, practically and morally. But precisely because the people pushing for it are so influential and so ruthless, the only thing that can stop their war (and it can be stopped, because they are ordinary mortals, not demigods or the Devil incarnate) is the effective mobilisation of mass support for the withdrawal of Western troops from the Middle East, and non-involvement over the Israeli/Palestinian conflict.

To do that, those who oppose the neocons' schemes in the Middle East have to be able to connect with huge numbers of ordinary people in order to mobilise that mass support. Our message must therefore be within the reach of the mass mind.

That doesn't mean that we have to repeat slavishly what is said in the mainstream media, but it does mean that our message must be couched in terms close enough to popular opinion, as shaped by that media, to be listened to with interest and sympathy, rather than being instantly dismissed as the ravings of lunatics.

The aims must be principled and inflexible; the means as flexible as required to be achievable; and when it comes to the ways in which those means are 'sold' to the public, 'will they buy this?' is the only question worth asking. I'm sorry if that makes me sound like a Leninist, but the ability and willingness to grasp these hard political realities is the thing that marks out the serious would-be revolutionaries from the tough-talking do-nothings, the cranks and the Snake Oil salesmen.

Closed shop

Only a vanishingly small proportion of the general population of the West even know about, let alone give any credence to, the plethora of 'right-wing' websites that maintain that "9/11 was carried out by the Mossad" or that Iran is a great place because it hosts the occasional conference on Holocaust revisionism. But such is human nature - especially as amplified by the World Wide Web's hyper-democracy in ideas - that those who believe such things unwittingly set up a closed feedback loop among themselves.

This makes them ever more certain that they are right and - what is far more dangerous among people who need to win popular support to achieve anything - more and more certain that the public only have to be told "the truth" for them to jump to their side, and that anyone who proposes a different strategy is a fool, an enemy agent or a traitor (if that sounds just like the neo-cons, their Marxist predecessors, or their Muslim alter-egos that's no surprise, for all these mindsets are quintessentially non-European in origin and totalitarian by nature).

So, without a second thought as to the effectiveness of their 'strategy', these Internet cockerels of the anti-Semitic new dawn stand on their virtual dung heaps and crow that "We're in the Middle East for the Jews. This is a war for Israel, organised as part of a Jewish plot to rule the world."

To which, and here's the problem in practical terms: Perhaps 30% of the entire population immediately think "great, let's hope the Jews and Our Boys win and wipe out those limb-amputating, suicide-bombing Arab Muslims," and go back to their sitcoms and football games.

Probably another 60% of the entire population have been trained from infancy by the TV stations and teachers of the most efficient brainwashing machine in human history to regard any criticism of Israel, especially coming from white nationalists, as proof of a secret desire to herd Jews into gas chambers. Accordingly, they also turn their backs against anyone saying such things.

Thus the claim that “We’re in the Middle East for the Jews. This is a war for Israel organised as part of a Jewish plot to rule the world” has precisely the opposite effect on around 90% of the population to that which we must presume is intended by those who make it (though bitter experience tells us that some of those screaming such things the loudest are agent provocateurs seeking to demonise and disrupt the nationalist movement).

Tactics for losing

Such Charge of the Light Brigade tactics may, by a certain distorted light, be ‘magnificent’, but they are certainly not politics. And, unless abandoned by a defining majority of the people who should be organising the resistance to current trends and policies, they won’t just kill a few hundred unfortunate cavalymen (in an earlier daft war that was nothing to do with us) but our entire race.

Even if every single bombing attack on Western targets, 9/11, Paris, Bali, Madrid, assorted embassies and 7/7 included, was carried out by Mossad agents, it wouldn’t advance our cause one iota to say so. In fact such an idea is so out of kilter with overwhelming popular belief that it marks out to the public those who propagate it as mad.

This is not good politics, and can only be indulged in by those who have spent so much time talking and emailing only with their fellow ‘extremists’ that they have lost touch with reality as the rest of the world sees it - or by individuals to whom those same ‘extremists’ are not potential allies with whom to work to break out of the nationalist ghetto, but a meal ticket.

It’s bad enough in the United States, but it is positively suicidal in Europe, Britain included, because the vast majority of the population which is most likely to be receptive to our nationalist message is already wary (to use what is probably a gross understatement) of Muslims. To even hint of making common cause with Islam - or put ourselves in a position when opponents can suggest to the masses that this is the case - is political insanity.

And yet this is precisely what some nationalists in Germany, for example, did in the wake of 9/11, and it is exactly what some nationalist revisionists in Britain, the USA, Italy, and so on are doing over the Danish cartoon controversy.

“Mossad plot”

Untold millions of white Europeans watched with growing anger as mobs of perfectly ordinary observant Muslims burnt embassies, butchered policemen and threatened Holy War over a few not particularly unflattering pictures of their prophet. But, meanwhile, various nationalist writers and self-appointed spokesmen were showing their growing disconnection from political reality by repeating Islamic claims (which may or may not contain some elements of truth) that the whole affair was part of a Mossad plot to poison relations between Muslims and white Europeans.

Poison relations between us and these charming people? Let me take you by the hand and lead you through the streets of London or Oldham or Keighley or Bradford. Or, for that matter, Malmo or Paris or Sydney or Brooklyn. I’ll show you poison, and it doesn’t come from our people, or even from those busy boys in the Mossad. It comes from a set of beliefs and resultant tactics that have come within a whisker of destroying our Europe altogether twice in the last fifteen hundred years, and are close to doing so again. The real Clash of Civilisations is not fated to take place in Persia or Arabia, but here in the heart of the West.

“May or may not contain some elements of truth,” I said. Is that too cynical for the purists? Then they need to wake up to the rules of real life politics rather than settling for last place every time. It’s better to be a little cynical on this issue and stand a chance of winning than to fret about which bunch of liars are lying in this particular instance and in so doing miss a great political opportunity to surf our message into the public mind on the back of a media tsunami of ‘Islamophobia’.

Media U-turn

What has caused this mainstream media U-turn whereby quite strident criticism of Islam is now commonplace? It could all be part of that same neo-con conspiracy, or it could be the fact that liberal and homosexual chatterati are

beginning to feel as threatened by the growth of Islam as the white working class communities they despise so much started to several decades ago. Perhaps journalists and editors are simply reflecting the changing views and prejudices of the population of which they form a part. Or it might be a simple marketing decision - knocking asylum seekers and Muslims sells newspapers.

My best guess is that it's a combination of many such factors, but who knows? Frankly, who cares? We don't have the media clout ourselves to swim against the tide, but as it's running in our favour in terms of boosting public rejection of mass immigration and the multi-cult, why should we even want to? Instead of wasting time worrying about it, we should - to mix metaphors - be organising to make hay while the sun shines.

Whatever is causing the media shift on matters multi-cultural, here in Britain it has gone as far as leading to some remarkably fair coverage of the British National Party in general, and some stunning publicity opportunities for yours truly in particular. Here the real conspiracy nuts are having a field day: "Griffin's sold out to the Jews, that's why he gets media coverage and such fair treatment," they squeal hysterically. Well, I can assure you that I've never had a midnight visit from a group of black clad rabbis to offer to exchange my soul for ten minutes with Eamonn Holmes on Sky News.

One or two others, slightly less hysterical but still obsessed by "the Jews", suggest that my motivation for being so critical of Islam is the hope that "the Jewish media will go easy on the BNP." In fact, I would have thought it self-evident that the BNP is critical of Islam for the simple reason that it is an aggressive imperialistic, anti-white, anti-Christian, anti-scientific, anti-human menace, and that it is on the verge - in historical terms - of conquering the whole of Europe (America would follow later, by instalments).

If a growing number of Jewish media personnel have also come to the conclusion that allowing large numbers of Third Worlders in general and Muslims in particular wasn't such a good idea after all, and that it's time to start bailing out their European lifeboat before it's too late, then any resulting lowering in their traditional (and actually, in the wake of Mr. Hitler, understandable) tendency to be hostile to European ethnic consciousness can only be a good thing.

I had an interesting conversation with one of the Judeo-obsessives a couple of weeks ago. Although at least giving me credit for not having sold my soul for a purse full of shekels from the Learned Elders, but he did opine that "the Jews will never treat you fairly, they hate us too much." When I pointed out that, during the Leeds Free Speech Trial, huge sections of the British media did indeed treat us remarkably fairly, he did a sudden about-face from the usual claim that said media are rigidly controlled.

"They don't have every day control. Owners and editors just set the general tone and work by nudges rather than direct orders." As you like it, but if that's true then it stands to reason that adopting an 'Islamophobic' position that appeals to huge numbers of ordinary people - including un-nudged journalists - is going to produce on average much better media coverage than siding with Iran and banging on about "Jewish power", which is guaranteed to raise the hackles of virtually every single journalist in the Western world.

Focus on the real goal

Some people may not like this fact, but that won't make it any less potent, and it won't make ignoring it any less disastrous in the real world - which, the 'hardliners' must try to remember, is the one in which those who would save our race must operate.

Since, for whatever reason, our recent position does seem to be softening media hostility towards us, it is clearly something we should continue with, and which fellow nationalists in other countries would do well to emulate. The alternative is to adopt the approach of London's infamous Millwall soccer hooligans - "no one likes us, we don't care."

In case anyone hasn't quite got how democratic politics - and even physical force, for that matter - works, let me spell it out in simple terms: If no one likes you, you won't have enough people on your side to win. Perhaps some people are happy to live off collections from the converted or off selling books, but I want to win, because unless we win our people face extinction.

That is not to say that I necessarily want to be liked. I am sure, for a start, that this essay is going to upset some people and lose me a few friends, especially in the USA. That's unfortunate, but it can't be helped, for I simply cannot bear any longer to see people who should be working effectively for the survival of all we hold dear led down a blind alley by a small number of cranks, fools, crooks, self-publicists and (the larger number) good folks whose only failing is that they have never been forced to sit down and think logically about possible paths to the power without which all ideology and principles are in vain.

I have in the past been in that last category myself, so I know that there is a way out of it, that it's better (though not necessarily more comfortable) to be out of it, and that I have a duty to help as many as possible of the willing victims of that mentality to get out of it.

For the truth is that, far from the BNP "dancing to the neo-con tune", it is those 'hardliners' who would rather attack the Jews than the Muslims who are performing an extraordinarily useful function for the neo-cons: Demonising white nationalist opposition to their war as the preserve of KKKlowns, Nutzi crazies and conspiracy cultists.

In addition to this tactical consideration, there is also the little matter of truth: The neo-cons are mainly Jewish, but they are not "the Jews". When it comes to Middle Eastern policy, they are a particular faction, an unofficial overseas agitprop department of Israel's ruling Likud party.

To oppose their war is not to oppose "the Jews", but only one group of Jews and their Christian-Zionist and plutocrat allies.

Jewish opponents to neo-cons

In fact, any anti-Semite worth his salt could just as easily 'prove' that it is "the Jews" who are behind the efforts to stop those nice Christians George Bush and Dick Cheney from making the world safe for American capitalism by killing all those A-rabs and confiscating their oil. Just look at the key players in the 'American' anti-war movement: Within days of 9/11, Susan "the white race is the cancer of history" Sontag was widely quoted in the US media sympathising with the Saudi kamikazes. And the now late and unlamented Sontag was by no means unusual.

Take a look at the list of leftist 'opinion-formers' who signed the "Not in Our Name" denunciation of the war in Iraq. Glance at the 'intellectuals' who formed the so-called New Left in the 1960s - Gerda Lerner, Maurice Zeitlin, Leslie Cagan, James Weinstein et al, and you'll find them still active, manning the high command positions of all the groups that came together for the massive Stop the War demonstrations in the run up to the second Gulf War. Just take a look at the number of Jewish radical leftists in the American Civil Liberties Union.

Most striking of all is the report in Frontpage magazine about MoveOn.org. This is perhaps the biggest of the various American Internet organisations which worked during the 2004 primaries to win the Democratic nomination for the anti-war candidate Howard Dean. MoveOn.org was helped in this quest by a \$15 million gift from none other than George Soros.

Now, if George, who despite his name is most definitely not of Greek extraction, had given a donation of that size to a pro-war think tank, the world Jewish conspiracy crowd would never let us hear the last of it. But since this inconvenient fact doesn't fit in with their pre-determined thesis, they consign it to the memory hole. Even anti-Establishment 'historical researchers' have their own Ministry of Truth operations, which mix real facts, repeat research errors or downright lies, and 'lose' items that don't fit the pattern they want to see.

But such dishonest or blindside self-censorship cannot change the actual facts: While the neo-cons are pushing for the 'War on Terror' (not actually for a Clash of Civilisations, for they are fervent multi-culturalists and supporters of mass cheap labour immigration, and so constantly reiterate the fiction that it's only Islamist extremism that's the problem, rather than Islam itself), their radical leftist Jewish cousins are frantically pulling in the other direction.

It may not always be Politically Correct even to name them as an ethnic group, but the plain truth is that individual Jews are prominent on both sides of this quarrel. Wow! There's a surprise, since individual Christians, individual white

atheists, and no doubt individual Red Indians find themselves in exactly the same position, on the opposite side of the war fence to their parents, siblings, cousins and childhood friends: Some for, some against, some don't know.

Defensive position

Why are a disproportionate number of Jews involved in various movements? "So they can control both sides of the argument," is the fallback position of the doctrinaire anti-Semites, and the fact that they can shift so quickly from ignoring inconvenient facts to incorporating them in their Grand Scheme is an indicator that we are dealing here with cultist faith rather than a rational assessment of facts.

Come on, George Soros doesn't give \$15 million to a cause with which he doesn't agree, and all those leftwing Jews running the anti-war movement aren't really pro-war and cunningly pretending to be anti-war just to stop the tactical geniuses of the anti-Semitic American 'right' from building a mass support base and sweeping to power. The sad truth is that most of them have shown themselves incapable of working out how to sweep a floor, let alone how to sweep to power.

This is not to say that all Jews are angels who can do no wrong. While some Jews have made valuable contributions to our civilisation, others have not. Marxism, the Frankfurt School, feminism, the multi-cult - one only has to make the most cursory study of the origin of such socially devastating movements to find radical leftists from East European Ashkenazi stock playing a vastly disproportionate role. Why?

Partly because it was in their ethnic self-interest - a weak gentile society is less likely to identify and persecute Jews than certain kinds of strong one. Conversely, evolutionary biological theory would predict that, in the coming war between Islam and the West (which predates the founding of the Zionist state, stemming as it does from the oil wealth of Wahhabi-dominated Saudi Arabia) that same ethnic self-interest will lead to some Jews becoming champions of the survival of Western civilisation. After all, if they don't, their kind will be the first to have their throats cut along the road to the eternal night of Islamic despotism.

High intelligence

But there's another reason for Jewish over-representation in all sorts of intellectual movements, which has no connection with ethno-centrism at all: On average, Jews are the cleverest people on the planet. Someone had to be, after all, and a people who have been selectively bred for intelligence by internal choice and external pressure for nearly two thousand years were always more likely to be brighter than groups which valued brawn more than brains. As a result, unless a certain intellectual, political or economic trend is directly opposed to self-perceived Jewish interests, it is likely to contain at or near the top a disproportionate number of individual Jews.

As a matter of fact, even intellectual movements that are opposed to self-perceived Jewish interests often attract individual Jews. Thus a young secular American Jew like David Cole could go to Auschwitz and make revisionist videos, and because they were happy with his message the anti-Semites thought he was the best thing since sliced bread.

Now the same people are happily sending around the press statement from Iran's state-run news agency, Mehr, about the Tehran Holocaust revisionist conference. "Several anti-Zionist rabbis are in Tehran to take part in the conference," said the statement. What have we here? Good Jews? Mad Jews? Or Satanically devious bad Jews who want to take over Holocaust revisionism and use it in their plot to take over the world?

See what I mean about this conspiracy drivel driving people mad? It is one thing to have a proper history of political conspiracy, such as a history of the Bolsheviks in the Russian Revolution, that accepts the standards of normal historical evidence. It is quite another to have a conspiracy theory that won't accept such evidence because it believes that the conspiracy is so powerful that it can fake any evidence it needs, and therefore forms an intellectual 'closed loop' from which there is no escape. Such a theory can 'prove' any possible claim and ignore any possible fact. Even if some of the facts on which it relies are true, the overall effect is therefore to take the theory out of the world of real history and to place it in the realms of pseudo-religious faith.

Jews in all camps

So let's move on from the twistings and turnings and omissions of the conspiracy cult theorists and get back to some solid facts. What are we to make of the presence of Jews in movements that, far from being anti-white, are regarded by most white nationalists - conspiracy cranks included - as being good things? This is well illustrated by the briefest of glances at two pre- and post-WW2 'right-wing' phenomena: The rise of Italian fascism, in which assimilated Italian Jews played a major part, not least the fact that Mussolini's long-term Jewish mistress financed the March on Rome to the tune of 1 million lire.

More recently, Prof. Herrnstein was part of the duo of scientists whose *Bell Curve* was the book that broke the logjam holding back the now almost complete normalisation of scientific studies of genetically determined average racial difference, while Prof. Levin's *Why Race Matters* also helped greatly in doing away with the lethal propaganda myth that to discuss such things was to seek to reopen Auschwitz.

Of course it is possible to point to negatives such as the NKVD and the Gulag system, the Frankfurt School or Richard Perle, but to fail to set these against positives - even if the latter are outweighed - is to leave the realms of fact and to descend through selective research to the madness which blamed Jews for the Black Death, and which marks out the proponents of such fantasies as cranks whom 99% of ordinary people will avoid like the plague.

Which brings me back to current events in the Middle East. Even if the war against Iraq, and the coming attack on Iran was a "Jewish plot", to make that the great public reason for opposing would so terrify many Jews that they will be unable to accept that mass non-white immigration and multi-culturalism are now bigger threats to Jewish survival than anything else. Thus we would throw away the clear chance of some Jews who in the past have campaigned for immigration and against those who oppose it moving towards a position of confused neutrality on this issue, or even of seeing that helping us to reverse the tide of colour and Islamification is their only hope.

[Anyone who scoffs at this, and who is unaware of the furious private debate going on behind the superficially monolithic pro-immigration facade of American Jewish organisations in particular should read Dr. Stephen Steinlight's thoroughly Judeocentric *High Noon to Midnight* - why current immigration policy dooms American Jewry, produced for the Center for Immigration Studies and [available here](#).

The right words

The neo-Nazi "global Jewish conspiracy" line also triggers a Pavlovian PC reaction among most educated gentiles as well. Most journalists are not directly ordered to write or to bury specific stories, they just know the kind of things that can and cannot safely be said, and inevitably they also reflect the opinions of the wider society of which they are a part. Let's look at how this works in practice:

Phrase A: "British or American soldiers should not be sent off to die in a dusty desert in order to bring 'democracy' to people who have never bothered to secure it for themselves and who do not appear to want it."

This is to express the fundamental nationalist policy of keeping out of foreign wars that have nothing to do with us, in a way which guarantees the instinctive agreement of a large section of the population, and which even those who favour such intervention will admit is a position with its roots in commonsense, normal opinions well within our homegrown political traditions. Try it out in a bar or works canteen or bus queue near you, and see what I mean. Hard pressed to find anyone who disagrees? I'm not surprised.

Then rephrase the same demand for troop withdrawal and neutrality in the terminology of the knee-jerk anti-Semites who say that the BNP has 'sold out': "British or American soldiers should not be sent off to die in a dusty desert to serve the Jewish conspiracy for world domination."

Try this Phrase B out on your non-political friends, workmates or neighbours and see what proportion agree. Go on, I'm serious - at least as far as saying that I don't want to hear a squeak of disagreement with this article from anyone who isn't willing to do so.

Consequences of siding with Islam

Having settled that point, let's take a look at the longer term consequence of abandoning the true nationalist position of non-involvement in other people's quarrels and siding with the Muslims: Those who agree with Iran that Israel should be wiped off the face of the map are - if they are involved in real life politics as opposed to juvenile posturing - setting themselves up to be asked, 'what would you do with the Jews, then?'

What can those who want to see Hamas win actually say? Will they reveal psychopathic fantasies about exterminating five million Israelis - including many who are at this very moment campaigning for a peace deal with the Palestinians, and quite a few ultra-Orthodox ones who believe that the Zionist state is blasphemous (strange monolithic conspiracy, this one!) - or accept a flood of additional refugees into our already overcrowded West? Is it not far more realistic to be neutral, as nationalists are supposed to be? Let's get real, it just isn't our job to bother about the Middle East.

We should campaign to stop the EU helping to fund the Palestinian Authority and sucking up to the Arab world, not because we are or should be pro-Israel, but because there are far better things to do with our money, because we don't want to drift into Eurabia, and because the entire place is of no proper concern of ours.

Even the question of oil should be dealt with by a Swedish-style crash programme to wean ourselves off the stuff, not least because it's an environmental disaster and is going to become scarce and so impossibly expensive sooner or later anyway. The only thing of any interest to us is that potential flood of refugees. Apart from that, what happens in the Middle East should be a matter of sublime indifference to a properly run Western nation.

That reminds us that no Western nations are properly run at present, which is of course what we're here to change. The proper approach for us to take to the adventures of Bush & Blair and those behind them is therefore to look for ways in which this conflict could help us on the road to power.

Clearly the neo-cons/oil companies/vain or stupid politicians, etc hope that they can have their Clash in the Middle East without paying any price closer to home. Perhaps they can pull this off, but past historical examples and a commonsense appraisal of the situation suggest this is very unlikely. The price they could easily pay for that war propaganda and pressure for the West to do their bidding in Middle East could be to so destabilise multi-racial Western societies that nationalists will stand a real chance of winning political power.

Psychological judo

Pretty much everyone with any experience in building and sustaining any kind of nationalist organisation knows that we get publicity by playing judo with the power of the media. With so much at stake, and so little time left, however, it is time to give much more careful thought about the aim of such tactics.

If it is just to get publicity for individuals, then harping on about "the Jews" is a very effective tactic. After all, it gets publicity, as it gives every single person with a scrap of power in the media - many but not all individuals from each of the following groups: liberals, capitalists, homosexuals, ethnic minorities, Jews, Marxists - both the means and often the motive to smear us all by association with crazies. In addition, it allows pro-war lobby to characterise opposition to their schemes as insane or wicked. If the neo-cons didn't have the baggage-laden anti-Semites, especially in America, as bogeymen, they'd have to invent them.

Yet despite the glaring obviousness of this fact, there is still competition among some self-styled nationalists to see who can say the toughest things about "Jewish wars for Israel." No doubt it pays rather well, for the historical actions of some Jews and Jewish organisations have created a sizeable (though statistically and politically irrelevant) number of people alienated from normal politics and willing to hand over their wallets to individuals or groups willing to deal in such material.

No doubt some of those (activists of German descent in particular) who push such material do so with the very best of intentions. Probably only a minority do so because it's the most profitable form of Snake Oil they've been able to find. But whatever the motivation, the actual effect of their propaganda operations is the same: To widen the gulf between nationalism and the public, to make our job harder, and to leave the neo-cons even freer to push us into their wars,

safe in the knowledge that nationalism will not be able to take advantage of the stresses their schemes place on the genocidal multi-cult that is destroying our world.

Laying out our stall

It is time for all nationalists to oppose Bush and Blair's and the neo-cons' Middle Eastern ventures on proper nationalist grounds. We should oppose the war-mongers on grounds of what they do, not what they are. For simple propaganda reasons we should go out of our way to avoid criticism of neo-cons being portrayed as 'anti-Semitism' by pointing to the contra-indicators: The huge peace movement in Israel, the radical left Jews opposed to the war in Western countries, the role of other motivations and interest groups - oil, reconstruction contracts, and the vanity of individual politicians.

Saying this is not a matter of "trying to get the support of the Jews in the media" (although looking for ways to weaken, even slightly, old hostilities that make the job of winning power harder is the proper concern of organisations that are serious about getting somewhere in the real world, as opposed to standing for ever on the sidelines hoping that a warm feeling of being virtuous will make up for the pain of losing) it is a matter of commonsense political tactics.

We should be positioning ourselves to take advantage for our own political ends of the growing wave of public hostility to Islam currently being whipped up by the mass media. This is not a matter of dancing to neo-con tunes, but of finding members of the public who are already used to the sound of that kind of music willing to cross over and dance to our tune.

For reasons of natural sentiment and neo-con war propaganda alike, the public will not join in any group dance which appears to include Muslims (in Britain and Europe in particular) or A-rabs (in the USA especially). And the more of our boys who come home in body bags, and the more the irresponsible neo-con project inflames the Islamic world against us, the more strongly this factor will affect the political climate.

In the real world, it doesn't matter in the slightest whether the Danish cartoons furore or 9/11 were the work of Islamic fundamentalists with huge levels of support among 'ordinary' Muslims (for the record, my belief); or of Muslim extremists who no more represent mainstream Islam than the KKK represents white America; or of CIA or Mossad black bag teams seeking to stampede us into World War Three.

Spanner in the works

From the point of view of those of us working and organising to save the nations of the West and the great race that built them from irreversible subjection and subsequent extinction, it really doesn't matter which group Providence has chosen to drop - at the eleventh hour - a giant spanner into the works of the multi-culti tolerance machine, and of the even bigger debt-recycling contraption that passes for the American economy on which it is perched.

Who dropped that spanner, and why they did so, will be a matter of interest to future generations of historians, and even perhaps the next generation of Western politicians. But for our generation, such arguments are - like putting ourselves in a position where the public could be persuaded that we are sympathetic to the enemy in the now unavoidable Clash of Civilisations - a luxury we cannot afford.

All we need to know is that the spanner has been dropped in among the whirring, clanking cogs and wheels, and that pieces of the multi-racial genocide machine are already breaking and flying off as a result. Sooner or later, one of those pieces may well in turn foul up something in the workings of the debt-recycling machine, and then opportunity will knock for those who are already organised and positioned to take full advantage of it.

In the meantime, we need to redouble our efforts to organise a credible and acceptable political alternative to the old parties and governing institutions which are so closely identified with those interlinked machines, and are going to be very badly damaged indeed as they fall apart under the strains of a war without borders or mercy.

In 1914, the Crowned Heads of Europe scarcely paused for thought as they gave the signal to start the First World War that, within three or four years, left them lying broken in the dust, their power destroyed forever. By the time this new

conflict is over, those who started it may in turn have reason to rue the day they let slip the dogs of hate and war.

Our job is not to apportion blame for the chaos, but to position ourselves so as to take maximum advantage of it. There is no point standing like King Canute, ordering the tide to go and flood a different beach; rather, we must ride the wave of public opinion and harness its power for our own use.

NOTE: [Come And Be A Muslim, Nick](#) Aug 1 2004 in Sunday Mercury article comments on the below letter.

An Open Letter To Nick Griffin of the BNP

"This present life is only like water which We send down from the clouds so that the luxuriant herbage sustaining man and beast may grow; until when the Earth puts on its lovely garment and becomes adorned, and its people believe that they are its masters - down then comes Our scourge upon it by night or in broad day, laying it waste as though it had not blossomed yesterday. Thus We make plain our revelations to thoughtful men." Quran: Sura 10: 24-25 (Interpretation of meaning.)

Having seen a recent television programme in which you made certain remarks about Islam - and having listened to various interviews given by you following the broadcasting of that programme - I consider it the honourable thing to do, given my own knowledge and experience, to ask you some questions, and make some comments about your anti-Islamic remarks.

Firstly, from whence comes your knowledge - if that is the correct term to describe your opinions - about Islam? Have you read the Quran? If so, in what interpretation? Have you read the Sunnah of the Prophet Muhammad? Have you spoken to an Alim - an Islamic scholar? Have you travelled to a country where the majority of people are Muslims? Have you talked to any Muslims about Islam - been invited into their homes? Have you even ever visited a Mosque?

I fully expect the answers to most, if not all of these questions, will be "no". If that is indeed the case - and I am quite willing to be proved wrong - then it would seem that your views and opinions about Islam are based upon prejudice, and that you have the temerity to speak, in public and as a leader of a political organization, about a subject which you yourself have little or no knowledge of, and little or no personal experience of. No doubt you believe that the so-called "West" - and what you and others have referred to as the "indigenous culture" of Britain - is superior to the Way of Life which is Al-Islam, but this belief, joined with your prejudice about Islam and Muslims, is quite simply dishonourable and uncivilized: the attitude which gave rise to the abuses, and torture, of Muslims, by "Whites", in Iraq and places like Guantanamo Bay. Have you condemned - will you condemn - such abuses of Muslims, by "Whites"? If not, why not?

For myself, I can speak and write about Islam from direct personal experience, and from a study which has spanned many years and involved a great deal of travel. I can also speak and write about such organizations as the BNP - and the people who support them or join them - from personal experience. Contrary to a great deal of propaganda about such organizations and the people involved with them, I know that there are honourable, decent people, in such organizations, and supporting such organizations. But such organizations, like most if not all organizations, attract diverse individuals, some of whom are far from being honourable, and some of whom are subsumed by prejudice.

As a leader, do you consider you have a duty to do what is honourable? Do you even understand what honour is - what it means and implies in terms of one's deeds, words, and life? Are you motivated to do what you sincerely believe is right, and honourable, for what you regard as your own people, or are you merely using your position to fulfil some personal, and prejudiced, agenda? Not having met you in person, I have no personal opinion about this - and honour demands that I give you the benefit of the doubt. Therefore I assume your motivation is sincere, and your intentions are honourable. If this indeed the case, then surely you have a duty to speak only from knowledge and personal experience, and a duty to strive to respect the culture, the beliefs, the Way of Life, of those whose culture, beliefs, and Way of Life differs from yours? For that is what I know honour to be - a respect for others; a striving to be reasonable. Honour sets ethical limits to our behaviour - and prejudice, of whatever kind, is surely a negation of honour.

In respect of Islam, I know from my own experience, studies, travel and involvement, that Islam is a noble, an honourable, a civilized, Way of Life. Indeed, I would go so far as to express the view that Islam, correctly upheld and correctly implemented, is far superior to the way of life which dominates in all of the societies of the West. I also know that many people in the West - and especially the governments of the West - are arrogant, and prejudiced, and that they act in a dishonourable way. This arrogance, prejudice and dishonour was and is so evident in places like Iraq, and Afghanistan, where armies and government agencies - the majority of whom are "White" - ignobly occupy Muslim land, treat Muslims with disrespect, and have little or no understanding of Islam, and little or no desire to understand Islam. Indeed, the majority of such "Whites" are full of prejudice toward Islam and toward Muslims, and many of them - and their governments in particular - are intent on changing Islam, so arrogantly sure are they that the materialistic, un-numinous, ways of the modern West are "right" and "superior" to Islam, which they - like you, it seems - regard as "backward".

In this, you - and they - are assuredly incorrect. I know from my own experience, travels and studies that Islam produces - has produced and can produce - honourable individuals and an honourable society: that it is a guide to living in a noble, civilized way. Why? Because Islam is numinous - that is, a revealing of what is divine, sacred. It is such a revealing which sets limits to our behaviour, which provides the guidelines we need to prevent us being arrogant, prejudiced, uncivilized, profane, and it is this numinosity, this awareness of the sacred - and the humility, the reverence, which derives from it - which the West and many of its peoples lack today but which Islam possesses in abundance. Which, of course, is one of reasons the West is so intent on suppressing and destroying genuine Islam.

In conclusion, I invite you to Islam: to discover Islam, to learn about it, to experience it. For surely, the honourable thing to do in this matter is for you to so learn, to gain some first-hand experience of Islam itself?

"Allah is with those who restrain themselves and those who do what is honourable." Sura 16:128
(Interpretation of meaning)

Abdul-Aziz ibn Myatt
(David Myatt)
July 17th 2004 CE
30 Jumad Awaal 1425

In Reply to Nick Griffin

In the Name of Allah, the Beneficent, the Merciful



An Introduction to Islam

1: Islam - A World Civilization

Correctly understood, Islam is a way of life. One of the most important things about this Islamic way is that it is applicable to, and open to, any and every human being on this planet of ours: regardless of 'race', gender, place of birth or material circumstances. The only personal criteria Islam uses is the criteria of personal behaviour - of personal devotion to what is good and Islamic.

The simple and profound truth of Islam is that it not only explains the meaning and purpose of our lives, as human beings, but it is also a guide to living in a human and thus a *civilized* way. It is also and most importantly a guide to how we can create not only a civilization, but a *world civilization* where justice, tolerance and reason are valued as ideals and upheld in practice and where we as human beings can strive for and attain perfection and peace.

This makes Islam much more than just a "religion" just as it makes Islam very different from other religions. To understand why this is so - and thus to understand Islam itself - we must first understand what our true nature is, as human beings.

As human beings, we are different from all other life on this planet of ours. We are different because we possess two qualities which this other life does not possess: we possess the ability *to reason*, to think - to learn, understand and acquire knowledge - and the ability *of free will*.

Free will gives us the ability to consciously change ourselves. That is, as human beings, we possess the ability to decide whether or not to do something . Or, expressed another way, we have the ability, the potential, to use our will to control or restrain ourselves: to act in a *civilized* way.

To be civilized is to allow our reason and our will to triumph over the animal nature - the animal desires, feelings and instincts - which we still possess.

What really makes us human and civilized is when we use reason and the rational knowledge we have acquired as a guide to changing ourselves. When we do not do this - when we allow our feelings or instincts to control us - we are simply expressing our lower animal nature, and behaving like animals behave. To act - or worse, live - in this animal way is a complete waste of, and a complete rejection of, our special gifts as human beings.

By allowing our human nature to triumph over our animal nature we have created societies where what is good is valued and where what is bad is rejected, disapproved of or outlawed. When we have consciously understood this triumph, we have created ordered societies where reason and the pursuit of knowledge are valued and encouraged. In brief, we have created *civilizations*.

When we, as individuals, do use our reason - that is, when we think about our life and human existence itself, and when we embark upon a quest for rational knowledge - we discover and thus learn a very fundamental truth. This discovered truth is perhaps the most fundamental and important truth of all.

This truth which we discover through thinking about life and by pursuing knowledge concerns the nature of reality, of

Existence, itself. What we discover is that existence - all being and all life - is ordered in a very wonderful way and that we ourselves, as human beings, are but part of this wonderful cosmic order. And when we discover and understand this we have, in truth, discovered God: the Creator, the origin, of all this cosmic order. For the fundamental truth is that God is Existence itself, and all life, all being and all beings, derive from this fundamental Being which we name as God, Who we can discover and know through reason.

This rational way to God is the beginning of Islam.

2: The Fundamentals of Islam

Islam is based upon reason and the rational pursuit of knowledge. For Islam values and upholds those particular qualities which make us human and civilized - qualities such as fairness, justice, tolerance and reason itself.

The fundamental Islamic beliefs are:

(1) A belief that there is no deity except Allah and that therefore only Allah should be acknowledged and revered as the Creator.

This belief in the uniqueness and Oneness of Allah - and thus an acknowledgement that there is a Creator, a God who is One, Eternal and Infinite and who neither begets nor who was begotten, and who is the only being worthy of worship - arises from a rational pursuit of knowledge and from coming to know the Signs of Allah. That is, the proof - the only proof - that Islam accepts for a belief in Allah and His Oneness is the proof of reason and knowledge: the discovery of His Signs in this world (in 'nature'), and in the heavens themselves.

(2) An affirmation of the truth that Muhammad is the Messenger and Prophet of Allah.

The proof from reason and knowledge that applies to a belief in Allah applies also to the affirmation about the Prophet Muhammad. He is accepted as the Messenger and Prophet of Allah on the basis of knowledge of his life, knowledge of his achievements, what is revealed in the Holy *Quran* and by the fact that he it was who received the revelation of the Holy *Quran*.

Muhammad was a civilized human being who lived a simple life and who did not perform 'miracles' to show or 'prove' that he was favoured by Allah. By any standard, his achievement in changing the Arabs of his time, and then the whole world, after his death, through Islam, is remarkable. In particular, the achievement of this illiterate but very humane and human man in laying the foundation for the most civilized civilization there has ever been is a natural 'miracle' in itself.

(3) An affirmation of the truth that the Holy *Quran* is the very word of Allah and thus expresses His Will.

A reasoned examination of the Holy *Quran* leads to this particular conclusion. (a) Muhammad was illiterate and it seems rather unreasonable (albeit it is possible) to assume or believe that such a person could create or 'write' such a work which purely on its beauty of language and conciseness of expression is most certainly the greatest work in Arabic. (b) The work was revealed over a period of some twenty years, which involved the Prophet in migration and war, and yet it is consistent - it is reasonable to assume or believe that under these circumstances an ordinary man, writing or 'creating' such a work, would make a mistake and contradict himself. (c) Muhammad himself said it was a revelation from Allah, and throughout his life he was known for his honesty and truthfulness - it is reasonable to assume or believe therefore that he himself sincerely believed this work to be a revelation from Allah. (d) This avowedly religious work is unlike any other avowedly religious book in that it exhorts us to seek out knowledge for

ourselves and use our powers of reason to understand things, for by doing so - this work says - we will come to know our Creator through his Signs, His creations and His will; that is, it exhorts us to be human and civilized, and elevates our human gift of reason *and tolerance* above blind religious faith, religious zeal and 'miracles'. (e) The work itself is unique in the literature of the world - for there is the evidence of not only its unique literary style but the evidence from history, and the present day, as to how the very reading of this work - *and particularly the hearing of a recitation from this work* - has affected individuals and led them to discover and then embrace Islam.

Taking all such things as these together, it is reasonable to conclude that among the Signs of Allah is the Holy *Quran* itself.

(4) An affirmation of the truth that Muhammad is the last and final Prophet of Allah (Katam-al-Nabiyyin), and that the way of life he revealed and made known (Islam) is complete and perfect and so therefore does not need to be changed or altered or 'updated' in any way.

This follows logically from the truth of the Holy *Quran* as revealing the will of Allah, for this particular affirmation is contained in the Holy *Quran* itself [Sura 33: 40; and 5:3 - "This day I have perfected your Way of Life for you and completed My Favour upon you and have chosen for you as your Way of Life AI-Islam."]

(5) An acceptance that the only standard of judgement - the only true guide to what is good and evil and therefore to what is lawful and what is forbidden - is that revealed to human beings by Allah in the Holy *Quran* and through the example of the Prophet Muhammad.

This [q.v. for example Sura 6: 114f] follows logically from the above truths and means that in all that Muslims do they must be guided by the will of Allah and not by their own feelings, their own instincts, nor even by their own judgement. This also means that Muslims are guided by Islam alone - and take Islam as the one and only standard and guide - and do not follow the judgements, standards or guidance of anyone or anything else. That is, Muslims fully submit to the will of Allah.

3: The Islamic State

The fundamental purpose of an Islamic State - a society, a community, governed by and observing the Shari'ah (Islamic law) - is to create the necessary conditions where the Islamic way of life can exist and flourish.

An Islamic State is thus a society where Muslims can live in freedom according to the will of Allah, and where devoutness to the will of Allah is the highest ideal and the criteria which governs both private and public life.

Correctly understood, the Shari'ah is the way to Allah, for the Shari'ah determines what is good and bad: what is lawful and what is forbidden; what is recommended and what is to be discouraged. To do what is lawful and recommended is to do the will of Allah and thus follow the path to Paradise and Eternal life. To do what is forbidden and discouraged is to strive to disobey the will of Allah, and to follow the path which leads to Hell.

According to Islam, our purpose as human beings is to obey the will of Allah *so that* we may enter Paradise and gain an eternal blissfullife. By obeying the will of Allah, we are being truly human - and thus fulfilling the promise latent within us and which Allah bestowed upon us.

Allah has placed us in a position of trust - of guardianship over this planet, and possibly over other planets in the cosmos. For we are His vicegerents, and thus have been honoured by Allah even above the Angels.

The Shari'ah explains the terms of this trust - it outlines our duties and responsibilities: to Allah, to ourselves, to our fellow Muslims, to our fellow human beings, and to all the life which exists on this planet of ours.

One of the duties and responsibilities of Muslims is to spread the truth of Islam - to be a witness to the truth of Islam through both our words and our deeds - thus giving those who do not believe in the Oneness of Allah, and who do not accept Muhammad as the Messenger and Prophet of Allah, the opportunity to follow the way of Islam. And what is a duty and responsibility for individual Muslims, becomes a duty and responsibility for an Islamic State: for the Muslim community, or Ummah. Thus, one of the duties and responsibilities of an Islamic State would be inviting others to Islam. Indeed, one of the reasons for creating such an Islamic State is the practical example it affords - for it would be a living witness to the truth of Islam.

Thus, it is wrong to conceive of an Islamic State in contemporary political terms. For a true Islamic State - a society based upon and adhering to pure, fundamental Islam - is an entirely a-political entity. For an Islamic State is but a means to create and maintain the Islamic way of life, and this way of life is the way of Unity, of Oneness, of awareness of and submission to God, to Allah. This way of life is thus above and beyond politics just as the economics of such an Islamic society is above and beyond ordinary economics, derived as it is from the moral and just principles of Islam, forbidding as these principles do speculation, usury, and social and economic injustice. In a sense, **a true Islamic State is an entirely new type of society created and maintained to enable us to perfect ourselves, as human beings, and thus draw closer to God.**

Hence, the very basis of such a State, such a new society, is not 'individual rights', 'individual freedom', 'democracy' or even what has come to be called our 'human rights'. Instead, the basis of an Islamic State is our duties and responsibilities to Allah and other beings. Our own so-called 'rights' as individuals are only secondary to this. This is entirely the opposite of modern-day politics which concerns itself primarily with the so-called 'rights and freedoms' of individuals and with trying to ensure the material prosperity and happiness of the individual.

The concern of modern politics, and modern States based upon such politics, is the happiness, prosperity and 'freedom' of the individual. The concern of an Islamic State is that we willingly and joyfully accept and discharge the duty which Allah has entrusted us with. Thus, the only laws of an Islamic State are those of the Shari'ah - everything and anything else is wrong, misguided or unnecessary: that is, un-Islamic. The only duties of those who live in such a society are the duties given by Islam, and the only freedom which such a society encourages and allows is the freedom to do what is right: what is the will of Allah.

To create and maintain such an Islamic State it is necessary for Muslims to strive to live in an Islamic way. This means we who are Muslims striving to change ourselves for the better by living according to Islamic principles: that is, not compromising with the modern world in any way, but instead only doing what is right and Islamic, what Allah has called upon us to do. This means us always keeping to the straight path by upholding **Islamic** morals and manners; it means striving to invite others to Islam; it means striving against injustice and defending Islam.

This requires we who are Muslims to always judge everything and everyone by the guidelines given to us in the *Holy Quran* and in Ahadith. It requires us to always have before us the example of the Prophet Muhammad, to always compare ourselves to him and always strive to be more like him in our everyday lives. In brief, it means us as Muslims using our will and our reason to follow the commands of Allah and the example of his Messenger and Prophet.

Abdul Aziz

In the name of Allaah, the most Merciful, the Bestower of Mercy.

Ten Things Which Nullify One's Islaam

By Shaykh Abdullaah Ibn Abdul Azeez Ibn Baaz

All praise is due to Allaah, Lord of the worlds. May peace and salutations be upon the Last Messenger of Allaah, and upon all those who follow him until the Last day. Fellow Muslims, you must be aware that there are matters which nullify your Islaam. They are:

1. Shirk - that is, associating partners with Allaah. Allaah Most High says (interpretation of the meaning):

"Truly, whosoever sets up partners with Allaah, then Allaah has forbidden the Garden for him, and the Fire will be his abode. And for the wrongdoers there are no helpers." (Soorah Al-Maa'ida 5:72)

Calling upon the dead, asking their help, or offering them gifts or sacrifices are all forms of shirk.

2. Setting up intermediaries between oneself and Allaah, making supplication to them, asking their intercession with Allaah, and placing ones trust in them is unbelief (kufr).

3. Anyone who does not consider the polytheists (mushrikeen) to be unbelievers, or who has doubts concerning their unbelief, or considers their way to be correct, is himself/herself an unbeliever (kafir).

4. Anyone who believes any guidance to be more perfect, or a decision other than the Prophets decision to be better, is an unbeliever. This applies to those who prefer the rule of Evil (Taghout) to the Prophets rule. Some examples of this are:

(a) To believe that systems and laws made by human beings are better than the Shariah of Islaam; for example,

That the Islaamic system is not suitable for the twentieth century.

That Islaam is the cause of the backwardness of the Muslims.

Or that al-Islaam is a only a 'personal' and 'religious' relationship between Allaah and the individual Muslim and that therefore their 'islam' should not interfere in the other aspects of their personal life.

(b)To say that enforcing the punishments prescribed Allaah, such as cutting off the hand of the thief or the stoning of an adulterer, is not suitable for this day and age.

(c) To believe that it is permissible to give a rule from that which Allaah did not reveal in Islamic transactions or matters of law, punishments or other affairs. Although one may not believe such things to be superior to the Shari'ah he in effect affirms such a stand by declaring a thing which Allaah has totally prohibited, such as adultery, drinking alcohol or usury, to be permissible. According to the consensus of the Muslims, one who declares such things to be permissible is an unbeliever (Kafir)

5. Anyone who hates any part of what the Messenger of Allaah [saw] has declared to be lawful has nullified his Islaam, even though he may act in accordance with it. Allaah Most High says(interpretation of the meaning):

"This is because they hate what Allaah has sent down, so he has made their deeds fruitless" (Soorah Muhammad 47:9)

6. Anyone who ridicules any aspect of the religion of the Messenger of Allaah [saw], or any of its rewards or punishments, becomes an unbeliever. Allaah Most High says (interpretation of the meaning):

"Say: Was it Allaah, and His signs and His Messenger that you were mocking? Make no excuse; you have disbelieved

after you had believed." (Soorah At-Tawbah 9:65-66)

7. The practice of magic. Included in this, for example, is causing a rift between a husband and wife by turning his love for her into hatred, or tempting a person to do things he dislikes using black arts. One who engages in such a thing or is pleased with it is outside the fold of Islaam. Allaah Most High says (interpretation of the meaning):

" But neither of these two (angels, Harut and Marut) taught anyone (magic) till they had said, Indeed, we are a trial; then do not disbelieve. (Soorah Al-Baqarah 2:102)

8. Supporting and aiding polytheists against the Muslims. Allaah Most High says (interpretation of the meaning):

"Whoever among you who takes them as allies is surely one of them. Truly, Allaah does not guide the wrongdoers." (Soorah Al-Maaida 5:51)

9. Anyone who beleives that some people are permitted to deviate from the Shariah of Muhammad [saw] is an unbeliever by the word of Allaah Most High (interpretation of the meaning):

"And whoever seeks a religion other than Islaam, it will not be accepted of him, and in the hereafter he will be from among the losers." (Soorah Aal-Imraan 3:85)

10. To turn completely away from the religion of Allaah neither learning its precepts nor acting upon it. Allaah most high says(interpretation of the meaning):

" And who does greater wrong than he who is reminded of the revelations of his Lord and turns aside therefrom Truly, We shall exact retribution from the guilty." (Soorah As-Sajdah 32:22)

and He [swt] also says (interpretation of the meaning):

"But those who disbelieve turn away from that about which they are warned."

It makes no difference whether such violations are committed as a joke, in seriousness or out of fear, except when done under compulsion (i.e. from threat of loss of life)We seek refuge in Allaah from such deeds as entail His wrath and severe punishment.
