

Understanding Jihad

(Islamic Holy War)

By

Mufti Khubaib Sahib

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Propagating, Publicising and informing on Jihaad

Mufti Khubaib Sahib

During the training and education of the members, the emphasis should not only be on their spiritual enhancement but it should also be on the enhancement of their mental agility and brightness.

There are certain groups in the Ummah, who put all the emphasis on the spiritual enhancement, they rigorously pursue the sittings of the Zikrullah and the

Muraaqebah, but sadly their minds become void of the longing for the greatness of Islam and the concern for the protection of Muslims. They consider it as a sin even to talk about the problems facing the Muslims and they regard the practical establishment of Islam as a waste of time.

To them slaughtering of the inner devil is vital, but they regard the slaughtering of the enemies of Allah Ta`ala, disdainful. This limited and narrow approach to the Religious teachings and practices, turn them away from other essential and important Teachings of Islam.

As a result of such perceptions and practices, they cut themselves off from other Islamic collective responsibilities and they loose the heat of the passion and the enthusiasm for the ascendancy of the Islamic struggle. They become disinterested with the world events around them and they neither strive to remove the oppressive rulers, or to snatch the freedom from the hands of the Kuffaar. Eventually they become totally cut off from the real world and become so distant from the actual commandments of Allah Ta`ala and his Rasool SallaLahu-alayhi Wasallam that 'NaoozhubiLah' they declare it to be a sin, to engage in the virtuous religious activities and deeds of the Jihaad and the establishment of Allah's supremacy upon the earth.

On the other end, there exist a section of the Ummah, who do posses high ideals and involvement in the problems they are facing, but for whom the enhancement of spirituality is an anathema, 'NaoozhubiLah' the people of this section are vocal in addressing the Muslim's problems, well versed in their observance of the political tides and are fully rehearsed in the Islamic revolutionary slogans. But with all these ideals and philosophies, with all their rhetoric and political awareness, their souls have never tasted the sweetness of Islam. Nor they ever in their whole lives consider for even a second, the Islamic beliefs and practices.

All their lip service, the beating of the drums loudly in public for Islam, is nothing but a ruse to achieve their own goals, positions and power. They could devote lengthy periods to prepare their speeches against the government, but could not move a muscle to attend the five times Salaah.

They visit the Masjid to rally support, but like a thief they disappear from the scene as soon as the robbery is committed. For them spiritualism, ethical and moral practices of Islam are an alien concept. They have beliefs in their prowess and abilities, but they have forgotten their Creator, for whose obedience only, they were created.

This assessment is not based on exaggeration, but as a matter of fact the presence of these two distinct groups can be observed in the present Islamic societies of the world.

In order to avoid the defects and shortcomings of these two groups and their perceptions and practices, the Jihaad organisations ought to prepare their training and educational structure in such a way, that it would include not only the spiritual awakening and practices, but also the individual political and organisational acumen and abilities and it would be able to produce passionate hearts and intelligent minds both at the same time. It would be able to enhance the mental capabilities, as well humility and humbleness before Allah Ta`ala.

It would be able to provide the affective methods of solving the international problems and it would also prepare the participants for the greatest sacrifice in the cause of Islam. This type of structure would bring forth, such a calibre of people whose words would sink in immediately to the hearts of the listeners yet it would be totally free from any vile and disgusting self-interest and craving for power.

During the process of devising such a training and educational system, one should bear in mind that proper and beneficial intellect depends totally upon the virtuous heart and soul and the virtuous heart and soul depends upon the wise manifestation of the Islamic beliefs and thoughts.

This balanced approach, this best of both worlds' system, will produce a crop of the Mujahideen, that would be as brave as tigers during the day and would be as humble as doves during the night, their humility and devotion to Allah Ta`ala is at its peak during the nights. They would meet the challenge of the enemies in every field and would counter any logistic manoeuvre of the enemy. Yet they will be equipped to beseech and beg for Allah's Help and the victory which Allah Ta`ala has promised them. They would be prepared to chop off the hands of oppression against Muslims anywhere in the world and they would perform their task diligently and to the best of their abilities, yet they will never forget to raise their hands for prayers to their Creator.

Refraining from criticism:

It is natural to be passionate, while dealing with the matters relating to the Jihaad. But sometimes it boils over and leads to unfair and unjustified criticism of colleagues and other departments, such behaviour is counter productive and harmful to the Jihaad.

It is true that in the past much unfairness was directed toward the people engaged in the propagation, information and publication of the Jihaad. The work of this department was not as appreciated as it deserves. But such an unsuccessful approach is the thing of the past now. Now by the grace of Allah Ta`ala, all those concerted attempts to suppress the Jihaad have vaporised into thin air and a large number of people have come to the fore who understand the Jihaad in its entire complexity and are well capable of presenting the Jihaad sincerely, intelligently, passionately and effectively, so that the Muslim Ummah could have a better and well deserved understanding of the Jihaad.

The virtues of the Jihaad are in such abundance that the need for any competition between the departments is nonexistent.

The speakers and authors on the topic of the Jihaad, should bear in mind that the Jihaad is the protector of not only the entire aspect of the Deen, but also the protector of the Islamic etiquette's. The Jihaad not only safeguards the fundamental acts of worship, such as the Daily Salaah or the Hajj, but it also safeguards the Aadab. The Jihaad is the means of establishing the supremacy of Allah's Deen in every corner of Allah's earth. Therefore the Jihaad ought not to be presented in such a manner which would belittle the effort of any participant or insult any section of the Jihaad.

Alhamdulillah, up until now the Mujahideen have successfully observed these etiquettes, but as the Movements expand and new personnel will be taken on

board, the danger of some encroachment in this area could not be overlooked. To portray the importance of one section against the other in such a manner that might create ill-feelings and tensions between the various sections which caused untold harm to many a large organisation in the past and caused divisions among their leaders, therefore I request to you all, by all means, present the Jihaad to the world as much as possible, at as many places as possible and present it as boldly as you can, deliver it so effectively that the darkness of ignorance disappears and deliver the case for the Jihaad with such irrefutable arguments and evidences that it will shatter the flimsy clouds of doubts and misrepresentation. Express the importance of the Jihaad in clear, simple and precise tone and in such a language that could be understood by everyone. Present the Jihaad with such passion and commitment that it will send waves of shudder in the spines of Anti-Jihaad lobbyists. But these speeches, lectures, briefings and articles ought to be totally free from any insult to any sections of the Deen. The importance of the centres of Islamic learning, religious shrines and places of sanctity and the work of Tableegh ought not to be affected. The value of the Revered Sunnah and the Nawafil are not reduced and the active participants in any branch of the Deen ought not to be devalued.

Here I feel it necessary to explain, that by entering into the arena of defamation and accusation of any religious establishment or organisation, rebounds and inflicts damage and harm to those who have instigated such policies. Such evidence abounds in the pages of history. On the other hand our Salaf ul Saliheen who have raised the anthem of the Jihaad at the far flung corners of the world, because they refrained from criticism and abuse, so Allah Ta`ala had accepted their efforts and bestowed upon them the success. Their opponents of were left agape and could not find any excuse to point an accusing finger towards them. Therefore it is extremely important for the Mujahideen and the Deen to understand that the various sections of the religion are similar to the various organs of the human body, and any damage inflicted upon one organ of the body will inevitably affect the whole body. Similarly any damage inflicted upon one section will harm the whole body of the religion.

We pray to Allah Ta`ala that all the various sections of Islam (may it be the centres of learning, or the Masajid, or the shrines and the places of sanctity or the Tableeghi Jama'at) will accept and adopt the above mentioned practice. If there is full co-operation among these four sections, then with the blessings of Allah Ta`ala, Allah's commandments will be established upon the earth and the dawn of such a Khilafah might appear on the horizon, the glad tidings of which Allah's Last Rasool Sallallahu-alayhi Wasallam has given to us.

Authenticity of the Source Materials and References.

Care should be taken in the speeches and writings concerning the Jihaad and only the virtues based on the Holy Quraan and the Revered Sunnah are to be stated. All the references ought to be watertight and authentic.

The Jihaad is an obligation whose virtues are abundantly stated in the Holy Quraan and the Revered Sunnah. Yet a thorough and painstaking research must be carried out before any narration, quotation and event, in order to refute any false accusations of the non-Muslim, vehement opponent of the Jihaad and to eliminate any attack upon the Jihaad through this door.

Alhamdulillah as the Jihaad is expanding speedily and countless people are joining the Jihaad daily, a considerable number of these new participants are not qualified 'Ulema, in such a case it is important to keep a watchful eye that their propagation do not contain any weak or forged Ahadeeth, or any myth, or untrue story, in their statements. In order to eliminate any such false proclamation by the unlearned that "the Jihaad is practised since the days of Hadhrat Aadam Alayhis-Salaam". To prevent any such terrible incidents ever happening, every effort should be made that the meaning and elucidation of the verses of the Holy Quraan are quoted from the most reliable books of Tafseer and the source references of the Revered Sunnah ought to be blameless. To use any fabricated and untrustworthy references and quotations is an act of straying from the right path of the Deen, which is forbidden. It runs totally against the aim and objective of the Jihaad which is the protection of the religion.

Alhamdulillah, in our experience the Mujahideen until now have been immune to such a heinous crime, but they ought to prepare a preventative plan for any such incidents ever being committed.

In this direction I would suggest that those who are unqualified in the Learning of the Deen, but do sincerely want to propagate the Jihaad, ought to be given the opportunity to learn by heart

In addition to the points mentioned in part 1, the Department of Propagation & Information should take note of the following points as well:

1. Their speeches, statements and writing should not be in the aggressive style and format.
2. They should not interfere in the minor differences of the Ummah.
3. They should provide a comprehensive introduction of all the Islamic Movements in the world.
4. They should practice moderation in their praise and in their condemnation of personalities.
5. They should avoid such styles and formats, that might turn a section of the Ummah against the Mujahideen.
6. They should refrain from any criticism and downgrading of the holy pious ancestors.
7. The introduction of their organisation should be presented minimally and carefully, while their aims and objectives should be presented openly and widely.
8. They should propagate piety along with the propagation of the Jihaad. Without piety, the Jihaad would be an empty shell.
9. Their speeches and writing should be constructed in a simple and clear format, so every lay member of the Muslim community could understand them.
10. The deliberations and findings of our honoured predecessors should be strictly observed and they should not engage in any new research of their own. As the need for the deed is more important for the Ummah and new deliberations and

findings are very rarely required. Any effort in new deliberations and findings would cause arguments and dissensions, which the organisation could not afford.

The Training Principles.

One of the important tasks for the Department of Propagation & Information is to prepare the material for the training of their members specially and for all the Muslims generally, with the aim of strengthening their beliefs and adherence to the principals and objectives of the Jihaad Movements.

In this regard a compulsory course should be devised for the members of the organisation and no one should be exempted. This course should be taught and instructed with full vigour so that it becomes a part and parcel of the participants' personality. This course could have many facets according to the different circumstances and times.

The following is a draft of this course as a guide for those who will be responsible for devising it:

1. Tafseer of the Surah Al Anfaal and the Surah Al Braa't.
2. Compilation of the forty Ahadeeth with their meanings and explanations.
3. Concise but complete Islamic history.
4. Compilation of the true events and the deeds of the Jihaad of the honoured Sahabah RadhialLahu-`anhu and the pious predecessors.
5. Islamic theology.
6. Compilation of the Revered Sunnah of Allah's Last Rasool SallalLahu-alayhi Wasallam in every sphere of the Muslim's life. And the compilation of the prayers of Allah's Last Rasool SallalLahu-alayhi Wasallam.
7. Islamic morality and ethics.
8. Atlas of the present day world, the details of all the Islamic and the non-Islamic countries, their boundaries, geography, population and religions and any further necessary information.
9. A brief introduction of the present day Jihaad Movements.
10. Introduction of the great Muslim personalities of the near past and the present.

For such a course, existing books could be selected or new books could be compiled. This course includes all the subjects which are essential for every rank and file member of the Jihaad Movements.

Apart from this general course, there should be a special course compiled by the Department of Propagation & Information, for the training centres for the Mujahideen, for the various Departments, for the launching camps and for the

battle front. In addition to the compilation of these courses there should be provision made for the enforcement of these courses.

These special courses should include from the learning of the Holy Quraan by heart, to the military strategy. The Daily Five Prayers in congregation, the special night prayers of Tahajjud, the early morning recital of the Holy Quraan, the collective performance of the Zikr, and the physical training, ought to be enforced in every office and camp.

Imaan-e-Kaamil

Mufti Khubaib Sahib

In the Holy Quraan the commandments of the Jihaad are given to those who possess the Imaan, because the foundation of the Jihaad depends solely on Imaan and such a great deed can only be accomplished properly by the true believers only. The Jihaad itself is a significant mean of enhancement and completion of one's Imaan and it is an incontrovertible proof of the firm beliefs of the Mu'min. The Imaan means that solid & strong faith which is embedded in the deepest recess of the believer's heart. This rock solid faith manifests fully in every deed of its beholder, may it be the 'Ibadaat, the Mu'aamilaat, or the Mu'aashirat, not the weak and feeble Imaan, that appears intermittently and partially in one's heart. Not the Imaan, that intermingles with doubts. Not the Imaan that does not reform its beholder's moral, ethical, social and religious behaviour.

Imaan is a precious gift, that manifests itself through every word, every deed and every act of its possessor. Mu'min's thoughts, perceptions, feelings, behaviour, aims and objectives, acts and deeds springs from the fountain of the Imaan.

The Mu'min does not proclaim the Oneness of Allah Ta`ala, by his words alone, but this belief becomes an inseparable part of his whole being. Thus he does not bow and subjugate to any other physical or psychological entity except his Creator, Allah Ta`ala. This Imaan instils in him the abhorrence of all the practices of the Mushrikeen. His heart and soul becomes the centre of love, devotion, surrender and the glorification for Allah Ta`ala alone. The faithful grasp the truth of the insignificance of this temporary world. With this true faith, his life, his death and his every act and deed becomes subservient to Allah's commandments only. He believes that only Allah Ta`ala has the power to remove the difficulties and the obstacles in his path.

Belief in the life Hereafter removes all the diseases from the hearts of the Mu'min. It cleans the soul, of greed, selfishness, and other undesirable animalistic diseases. It transforms his life and every moment becomes precious, as the Mu'min realises, that his short span of life in this temporary abode is an opportunity for the preparation of the life Hereafter. If he misses this opportunity then eternal regrets awaits him. Therefore the Mu'min does not engage in the pursuit of the acts of self-gratification such as engaging in pleasures or acquiring worldly possessions.

The Imaan in the Risaalat transfer all his love, affection, and reverence to the holy persona of Allah's Last Rasool Sallallahu-`alayhi Wasallam only. And the persona of Allah's Last Rasool Sallallahu-`alayhi Wasallam act as the centre of gravity for all his existence. Every word and deed of Allah's Last Rasool Sallallahu-`alayhi Wasallam contains within it the guarantee of success and well being of the naofali

“Here under the guidance of Allah’s Last Rasool Sallallahu-`alayhi Wasallam , the honoured Sahabahs Radhiallahu-`anhum spiritual and Imaan enhancing training continued. The Holy Quraan was continuously warming and strengthening their hearts and by the Companionship of Allah’s Last Rasool Sallallahu-`alayhi Wasallam, they were gaining strength in Imaan. The power of curbing their animalistic desires was getting stronger. The genuine eagerness for their Creator’s blessings, the will to sacrifice themselves in the path of Allah Ta`ala, the undying Love of the Jannat, the eagerness for learning and the understanding of the Deen, and the control and accountability of themselves was reaching its peak.

They obeyed Allah’s Last Rasool Sallallahu-`alayhi Wasallam in alertness and in fatigue. In whatever situation they were, they stood up in the Path of Allah.

In ten years they participated in twenty seven Jihad’s with Allah’s Last Rasool Sallallahu-`alayhi Wasallam. On the commandments of Allah’s Rasool Sallallahu-`alayhi Wasallam they went to the battlefields more than one hundred times. Abandonment of worldly considerations became easy for them. They became well versed in enduring family problems.

The Verses of the Holy Quraan, brought to them countless new commandments of which they were previously unfamiliar with. Many commandments were revealed concerning themselves, their possessions and their families and their offspring. Abiding to these commandments was not an easy matter. But obedience to every Word of Allah Ta`ala and His Rasool Sallallahu-`alayhi Wasallam became part of their nature. Once the riddle of paganism and idolatry is solved, then all the riddles became solvable with ease. Allah’s Last Rasool Sallallahu-`alayhi Wasallam endeavoured once only for their Imaan, since then any need for further continuous effort for Al Amr wa al Nahyi and with every new commandment any need for further effort became unnecessary. Once in the first battle between Islam and the Jahiliyyah was won, then the need for all other battles evaporated. They entered into the fold of Islam with their limbs, their bodies and their souls. Once the truth dawned upon them, there was no place for any further struggle with Allah’s Last Rasool Sallallahu-`alayhi Wasallam. There was no mental or spiritual perplexity ever raised in their minds against Allah’s Last Rasool’s Sallallahu-`alayhi Wasallam judgements and decisions. They were the people who admitted in front of Allah’s Last Rasool Sallallahu-`alayhi Wasallam, their hidden short comings and they offered their bodies without the slightest hesitation for the appropriate punishment, if any inadvertent sinful act was committed by them.

When the commandments of the prohibition of Alcohol and toxicant drinks was relayed to them, while their hands were holding the alcohol-filled glasses. What happened then? Those hands became paralysed and could not move those glasses towards their mouths, the yearning of the mouth dried up, the utensils of the intoxicating beverages were smashed and the sewage of Madinat ul Munawwarah were flowing with alcohol.

Once the satanic influences or rather their own self-made influences were wiped out, then the demon of self importance was buried for ever. They would treat themselves exactly as they would treat others. They were the inhabitants of this world, yet at the same time they were the people of the Hereafter. Their preference was directed towards eternal achievements rather than any temporal considerations. They were not troubled by any calamity, nor were they showing

off any Graciousness Allah Ta`ala had bestowed upon them. Nothing could divert them from their beliefs. In poverty they persevered. In richness they were content and grateful for their RUBB's blessings. Business and commerce would not make them negligent. The transformation from temporal values to spiritual and eternal values was permanent. Whatever the world could throw at them, may it be the temptation of wealth or may it be the yearning for power, their devotion to their Creator and the teachings of Allah's Last Rasool Sallallahu-`alayhi Wasallam remained rock solid. They were the bearers of Justice. They were not afraid of any one except Allah Ta`ala. Thus Allah Ta`ala had given the reign of his Earth to them, the whole world was laid before them subjugated. Allah Ta`ala had entrusted them the responsibility and the honour of protecting the world from evil and injustice and the preaching of the Deen, to the rest of the world. Allah's Last Rasool Sallallahu-`alayhi Wasallam made them his deputies and the torch bearers of Islam. And with peace and harmony and with total satisfaction and containment with the completion of the Risaalat passed away to meet the Creator."

(The Effects of the Muslim's Rise and Fall upon the World, pp. 99-100).

There are more than 70 branches of Imaan in the Revered Ahaadeeth of Allah's Last Rasool Sallallahu-`alayhi Wasallam. They were collected and compiled by Imam Baihaqi (RahimahulLahu) in his book of the Revered Ahadeeth Sh'ubul Imaan in detail.

We present to the Mujahideen a list of these Seventy Branches of Imaan in brief. So they could start acting upon each of them, which will enhance and strengthen their Imaan. Some of the 70 branches are those without which one cannot become a Muslim, while other branches relate to the completion of Imaan and the enhancement of Imaan.

One should read each of them separately and deliberate upon each of them individually, to ascertain which of the branches of faith is blossoming within himself and which of the branches has not taken root within himself.

1. Proclamation, and attestation of Laa Ilaha Il-lul-Lah "There is None to be Worshipped but Allah".
2. Affirmation and attestation of all the Nabees and the Rasools.
3. Belief in all Angels.
4. Belief in all the Holy Scriptures revealed by Allah Ta`ala to His Nabees and Rasools.
5. Belief in the Taqdeer whether beneficial or harmful, is by the decree of Allah Ta`ala alone.
6. Belief in the Day of Judgement.
7. Belief in the life after death.
8. The Daily Five Salaat (prayers) are compulsory and obligatory.

9. Zakaat is compulsory and obligatory.
10. Fasting of the month of Ramadhan is compulsory and obligatory.
11. The Hajj is compulsory and obligatory.
12. The Jihaad in the path of Allah Ta`ala.
13. Rising from the grave Alive and accounting for one's deeds in front of Allah Ta`ala (resurrection and the Judgement).
14. The Jannat is designated for the Mu'mineen and the Jahannam is designated for the Kafirs.
15. Love of Allah Ta`ala is Wajib .
16. Fear and apprehension of Allah Ta`ala is obligatory.
17. Always to be hopeful of Allah's blessings.
18. Keeping trust and dependency upon Allah Ta`ala.
19. Love and affection for Allah's Last Rasool Sallallahu-`alayhi Wasallam is WAJIB.
20. Deference and total respect for Allah's Last Rasool Sallallahu-`alayhi Wasallam is Wajib.
21. To value the Deen above everything else.
22. Learning the Deen (acquiring the teachings of Islam).
23. Propagation and preaching of the Teachings of Islam and spreading it among the populace.
24. Deference and Respect of the Holy Quraan.
25. Cleanliness and purification as stated in the teaching of Islam is necessary .
26. I`etikaf.
27. Protection and keeping guard of the frontiers of Islamic domains.
28. To stand fast during the battle against the enemy and not to abscond.
29. To hand over the 1/5 of the spoil of war to Muslim Authority.
30. To free slave.
31. To fulfil atonements.
32. To fulfil promises and agreements.

33. To be grateful to Allah Ta`ala.
34. To refrain from useless and demeaning conversations.
35. To hand back all the things deposited on trust.
36. Killing people without any right is forbidden.
37. To protect the private parts.
38. To avoid obtaining materials belonging to someone else by wrongful and improper means.
39. To consume Halaal food and drink only.
40. Silken clothes for men and utensils made of gold and silver are forbidden.
41. Games and amusements are contrary to the Revered Sharee'ah, they are Haraam.
42. Balance expenditure (avoiding wastefulness and miserliness).
43. To avoid Jealousy and hatred.
44. To protect the honour, dignity and chastity of others.
45. To perform all the deed exclusively for Allah Ta`ala alone and to refrain from Hypocrisy and pretences.
46. To be joyful upon virtuous deeds and to be sorrowful upon sinful acts.
47. To repent, to renounce, to adjure from sinful acts and deeds.
48. To offer Qurbani (Sacrifices) on the occasions of the 'Eid ul Adha, the 'Aqeeqah and the Sadaqaat.
49. To obey the commands of Uilil Amr.
50. To be part and parcel of the Ummah and to avoid being remaining aloof from the Ummah.
51. Justice and fairness to be practised in adjudication.
52. Amr Bil M'arroof wa Al nahyi 'Anil Munkar.
53. To assist in the virtuous and pious deeds.
54. To be bashful and to refrain from being impudent and shameless.
55. To treat the parents properly, with respect, affection, and compliance.
56. To maintain links with the relatives, and not to abandon them.

57. To possess and maintain good manners and affability.
58. The owner/proprietor should treat their slaves/servants with due consideration.
59. The slaves/servants should treat their master/proprietor properly and with due consideration.
60. To fulfil responsibilities towards offspring.
61. To feel compassion, tenderness, and close link towards other Muslim brothers.
62. To return the Salaam.
63. To pay a visit to those who are unwell and ill.
64. To attend the Salaat ul Janazah of the Muslims.
65. To reply the prayer of those who sneeze.
66. To keep away from non-believers and evil doers.
67. To respect the neighbours.
68. To honour the guests.
69. To show discretion upon someone's personal act of sin.
70. To persevere the hardship and difficulties
71. To practise Zuhud.
72. Ghairat.
73. To refrain from any useless and timewasting acts.
74. To be generous.
75. To be kind to the young and to be respectful to the elders.
76. To mediate between Muslims in dispute.
77. To choose for your Muslim brother the same thing which you would choose for yourself.

May Allah Ta`ala help us, in our firm belief in them and in fulfilling the above articles of Imaan. Aameen thumma Aameen.

Perturbation of the USA

Mufti Khubaib Sahib

Guess for yourself, the Soviet Union possessed 30,000 atomic weapons, most of them were directed at the United States, in order to eliminate this dangerous situation the US government has established an intelligence organisation called the CIA with a budget of billions of dollars, they are provided with every conceivable material and training facilities for espionage and subversive activities. Now after the disintegration of the USSR, there is still no reduction in its budget nor in its staff, because now the US proclaims, that though the threat from the Soviet Union has disappeared, the danger of Islamic fundamentalism is increasing, therefore the CIA is needed more than ever. As a result of this policy, the arrest and false prosecution of some prominent Islamic leaders in Europe and America in the past couple of years, is the handy work of this secret intelligence organisation.

There is no doubt in what the US has perceived, the Islamic Movements are gaining strength and popularity very speedily. They are increasingly posing a threat to every enemy of Islam and as the leader of the world's Anti-Islam powers is currently enjoyed by the US, therefore the US government conceives itself to be the opponent of the Islamic Movements. Whereas the United States is not a specific target of these Movements, their targets are only the Anti-Islam powers. If the US government abandons their Anti-Islam attitude and policies, then the US would not be a target of the Islamic Movements.

As for all those acts which the US had instigated in the past, pertaining to the suppression of Islamic Forces and Movements, which she is still actively pursuing, do not cause any damage to the Forces of Islam or the Movements. On the contrary their strength and popularity is increasing. Perhaps the US realises that her action to suppress the Islamic Movement has backfired, but she is in a state of confusion and does not know what to do.

The pretender of winning the cold war against the Soviet Union and currently proclaiming to be the only superpower in the world, is in a state of confusion on the issue of Islamic Movements. This perturbation is echoed in the speech of pro-Jews President Bill Clinton, which he delivered on the ceremony of Jordan-Israel peace accord.

Muslim extremists, you will never succeed, you will never be allowed to succeed. You are the past, not the present and the future.

Apparently, these words are an unsuccessful attempt to portray a false sense of self-confidence behind which lie the expression of her manifest confusion. Through these words President Clinton had vomited in public his Anti-Islam feelings which had been choking his pro-Jewish heart.

"Hatred has just appeared from their mouth, and what their hearts conceal is far worse." (Al-Quraan, 3 : 118)

Recently, perturbed by the growing power of the Islamic Movements, a member of the United States Congress made an explosive revelation that, if the smuggling of the atomic material is not curtailed, then soon the atomic weapons will be in the possession of Muslim extremists, and these weapons will be directed towards the United States.

The Danger of the Jihaad Organisations

Mufti Khubaib Sahib

The gravest danger facing the Mujahideen are those governments, who are occupying the seats of power as a consequence of the manipulation of Anti-Islam forces, or due to the discord and disunity of the Islamic political parties, or by the inertia and the disinterest of the Muslim population. These ideological slaves of western ideology and totally devoid of any passion for Islam, will go to any length to preserve their power and their throne. These opportunists will not hesitate to use the good name of Islam for their inferior motives. They will adorn their heads with the white Islamic cap or wear Dopattah they will visit Masajid and shrines, to disguise their true colours, but as soon as they received the signal from their Kafir masters, they change their spots and blatantly disassociate themselves even from the fundamentals of Islam and do not miss any opportunity to assure their Kafir masters of their undying loyalty and gratitude. They will issue the

commandments of sending the bulldozers, to demolish Masajid, they will destroy Madaaris, they will openly tear up any constitution to pieces. Based upon the fundamentals of Islam. They will turn their back from the basic principles of Islam, by declaring Values of Islam as Mullaism and retrogressive. These alive and kicking hypocrites, pose the greatest threat to Islam and Muslims.

These rulers of the Muslims, by name only, are in reality the slaves of the Kafirs. They are the ones, who are not averse to intoxicating drinks, and whose wealth and properties are multiplying in Switzerland and Europe, who spend their leisure time and holidays in an environment, where Satanic rituals are at their peak. These balloons of promiscuity are filled with the air of self-gratification, they thrive upon the company of only those underlings, who could inflate these balloons with thin hot air of undeserved and unworthy praise and in return of these obnoxious services they receive favour, patronage and prestigious appointments (thus spreading the disease of corruption at the highest level). These prisoners of their own inflated egos, these effigies of ignorance, neither speak with their own tongues nor use their brain, their chests are empty of the vibrant feeling hearts, their words are deprived of the truth. They are the remote controlled robots, who's moves and words are controlled by their Kafir masters, thus the majority of these rulers of Islamic countries are regarded by their masters as a very usable commodity, but are totally untrustworthy.

The Mujahideen may in certain unavoidable circumstances, make use of them for their virtuous objectives from a considerable distance, but if the Mujahideen ever make the error of trusting them, even for a microscopic second, then they will pay a harrowing price for such a folly. Whether the Mujahideen have a cordial relationship or enmity with these rulers, under no circumstances, the Islamic Movements should consider themselves immune to these rulers' evils and wickedness. To swallow alive their own friends and companions is a common practice of these rulers. Thus every small and large organisation must make preparatory arrangements, by which they can protect themselves from any eventual wickedness that might descend upon them.

If these heads of states, on the instigation of their masters, make any attempt to ban these Movements, or to restrict their activities, then these Movements must possess, some ready-made strategy and arrangements, so that their activities do not halt to a grind even for a moment.

What are these steps? And what are these arrangements? We leave this matter to those upon whose shoulders the responsibility of these Movements lie. They should deliberate collectively and with urgency, giving it the priority over other matters, as the possibility of some thing popping up without prior notice could not be ignored. As each organisation and each area, works under different circumstances, it would also not be proper to write about such matters. Therefore it is not possible to commit these matters to paper, but it might be useful to hint at some important issues.

Firstly, those branches which are laden with fruits ought not to be trimmed. Therefore the Jihaad organisations ought to limit their military operations to the theatre of war, and should not engage in such military operations in the Islamic countries which might result, in an open conflict with the governments, because such a situation will be beneficial to the enemies of Islam. This stance ought to be maintained, while the religious political parties and religious leaders are trying hard for the establishment of the supremacy of Islam. During such a period the

military organisations should divert all their attention to the tasks of training, increasing manpower, the propagation of the Jihaad and the theatre of war and ought to avoid any military operations in their own country, but when the religious political parties, religious leaders and eminent and distinguished respected 'Ulama, by consensus abandon any hope of a peaceful Islamic revolution and abandoning the process of peaceful endeavour they issue the declaration of the Jihaad, then the situation would be some what different.

As at present in our country Pakistan, struggle for a peaceful Islamic revolution is in progress by various means, and the respected 'Ulama, have not issued the declaration and the Fatwa, therefore the Jihaad organisations should concentrate wholeheartedly on the building up of the manpower, resources, training, the war zones and should not pursue the open conflict policy with the government.

Presently the closest and most deserving battle front is the Kashmir front, where the battle between the forces of the truth and the falsehood is reaching its climax. Both sides are exhausted. Now only those will be victorious, who will make the final push, and will not show the signs of weariness, fatigue and weakness.

The Nature of the Mujahideen's Relationship with the State *Mufti Khubaib Sahib*

The second important factor is that the Jihaad organisations should not become an organ of the state at any time. Though according to the circumstances and situations, for the welfare of the Jihaad and the Muslims, mutual cooperation between the Jihaad Movements and the states is not a bad thing and in some situation it is vital, but to depend completely on the states for procurement, resources and to submit to the state's dictate and their policies, would tantamount to an act of suicide.

A common practice of every government is, that they put their own people from the onset into the Movements, who as time passes by, will naturally progress to higher positions, once they occupy a position of importance, they pursue such policies which will paralyse these Movements and organisations from within. Therefore it is vital for the Mujahideen to keep a watchful eye and to be vigilant. They should pursue their independent policies. In the hope of furthering the cause they should not rely upon the facilities and resources provided by the state. They should weigh all the pros and cons very carefully, before accepting even the good and beneficial policies of the state. And after the careful and thorough examination of these policies, if they appear to be genuinely beneficial and

productive, it may be accepted and adopted in such a manner, that they become the Mujahideen own policies and not as of the state. Regarding this matter the most important rule must be, that the central leadership and the decision-making personnel should not utilise any facilities provided by the state, i.e. accommodation, transport, and so on. They should try their utmost to refrain from accepting the state's handouts. These handouts causes the slow death of the conscience and the heart. Yes, the usage of such facilities is permissible only for religious need alone, providing that the majesty of the Jihaad is maintained.

Indeed the Jihaad is such a virtuous deed by which, either the participants emerge from the hard and bloodied fields, wearing the crown of Martyrdom to the Palaces of Jannat , or by obtaining the honours of bravery and victory, the palaces of the world crumble at their feet. But a Mujahid's heart and mind should never be occupied with the thoughts of these worldly palaces, these five-star hotels or these shining cars. He should always be a true lover of the difficult terrains and the blood-soaked fields, where the path of the true greatness and tranquillity is to be found and from where, humanity obtains the freedom from the slavery of the fellow human beings and the temporary luxuries of the world. Allah forbid, if ever a Mujahid becomes addicted to the comfort and luxuries of the world, while his only goal of participating in the Jihaad was to free mankind from such a slavery, then he is a complete failure. The honoured Sahabah used to designate these beautiful and magnificent palaces, these splendour and the glitters of this world as Dhaiq ul Dunya and to free mankind from this hardship and poverty was an important part of their mission.

I am definitely not proposing that the Mujahideen should not use the worldly tools or the facilities. While I have always maintained that for the Jihaad, we ought to utilise all the available materials and resources and the Mujahideen ought to possess abundance of resources and equipment. If the Jewish leaders are using helicopters for the spread of Zionism, then the Mujahideen ought to possess such fast means of transportation as well, in order to confront the enemy boldly and to inflict heavy losses upon them. Instead what I intended was that the Mujahideen ought to maintain at all times, the dignity and the eminence of the Jihaad. Even when they are fighting the enemy after their long march on foot or by the means of vehicles and aeroplanes.

A Mujahid is a Soldier of Allah , everything belongs to Allah alone, thus it is not befitting the Soldier of Allah , to occupy his mind with such abject and contemptuous worldly materials, while he is striving to save the mankind from these wickednesses. These worldly possessions ought not to affect his thoughts or not to change his perceptions and his course.

Experience has shown us that a true and genuine Mujahid's heart is free from the thought of the most sophisticated equipment, the materials and the glittering worldly artefacts. A Mujahid's heart is totally and absolutely free from any worldly gains while he is in the battlefield. He must keep staring at the face of death and never let his attention be diverted to any worldly affairs, as he is in the company of the Angels, while he is confronting the enemy.

If the Mujahideen do not become entangled with their personal well being and are not enticed away from these battlefields, then he is in such a place, where Angels descend, where the forces of truth and falsehood are confronting each other face to face, where Allah's Help can be witnessed and where their desire to meet Allah , springs in their hearts and souls.

If a Mujahid does not abandon the life of danger and threat totally, then the worldly desires do not enter in his thoughts. The most splendid and spacious palaces, cars and houses, become the most worthless commodities and his heart and soul is only occupied with the thought of the victory or the Martyrdom. But on the other hand, Allah Forbids, a Mujahid has distanced himself totally from the battle fields and considers himself above the fighting and perceives his life very precious and has become addicted to attending conferences, meetings, rallies and travelling to peaceful places, then it is feared that he might be infected with the disease of the worldly temptations. Some times the yearning for self importance and position, which might be termed as Hoob-e-Jah takes root in his heart and other times the yearning for worldly possessions, which is termed as Hoob ul Maal take hold of him. These two are more potent and dangerous for a Mujahid than Cancer.

On the other hand, in order to maintain the ever expanding activities of the Jihaad and to provide the ever increasing requirements, the procurement of resources, the affective invitation of the Jihaad to the world and for the refutation and countering of the enemies' propaganda, it is also essential that some highly skilled and talented persons ought to be away from the battlefields to manage the administrative side of the organisations, the communication, the information and the propagation of the Jihaad, as well as making sure of the procurement of resources needed by the Mujahideen. All these deeds are also part and parcel of the Jihaad, as fighting with the enemy in the battlefields is.

For those who are responsible for the various sections of the Jihaad, it is essential for them to spend a minimum of thirty to forty days a year in the battlefield, in order to strengthen their Imaan, because the blast of bombs, mortars and bullets and the fragrance of the soil of the battlefields would remove any lingering desire of worldly materials from their hearts and minds. If the nature of the battlefields is such that it would not be possible to spend thirty to forty days there, then they should attend the training camps as an ordinary Mujahid and acquire further training and enhance their existing skills, or they should visit the base camps, assisting the incoming and outgoing of the Mujahideen, or they should travel to the foreign enemy countries and gather information. By such a programme, a direct link is also maintained between them and the blessed and indispensable deed of combat, and other important activities of the Jihaad and their Imaan will grow stronger. This point is of great importance and an indispensable requirement, that ought not to be ignored by the leadership of the Jihaad Movements, nor by the Mujahideen themselves. Nobody ought to be exempted from this requirement.

Beside the above-mentioned requirement, there ought to be a policy of occasionally bringing the combatant from the battlefields into the administrative wings of the Jihaad Movements. This will ensure that on some unexpected turn of events, any crisis of leadership will be avoided and the machinery of the Jihaad Movements will operate smoothly.

Pursuing such a policy will bring the dividends of the availability of such personnel who are fully versed in every section of the Jihaad in the Path of Allah . They would be fully able to carry out the multiple tasks of the organisation. An administrator will be capable of commanding a unit in the battlefield, while a battle-hardened Mujahid will be at his ease, in addressing and managing a conference. The rank and files are trained in such a manner that, on the one hand

they are experienced bomb-makers, while on the other hand they are competent managers of the filing system.

The second advantage of such a policy is the cohesion and mutual cooperation. Thus eliminating tension and misunderstanding, which usually appears if one is forced to carry out the same task day in day out. The assumption by one section, that no one else can perform their task will cause weakness and friction with other sections. Thus it is prudent to rotate the personnel in the above described manner.

The third benefit of this policy is that by rotating the personnel within various departments and sections will result in avoiding strong headedness. As nobody is fixed to a lifelong position, one will be more willing to listen and to cooperate. It will also provide an understanding of the natural personal tendencies of the colleagues at various levels, this will enhance the relationship between the superior and the subordinates. The most important benefit to be gained from this policy is to sever in advance the umbilical cord of self-importance or haughtiness among the administrators.

Finally by adopting this approach, every section will not be starved of the talented and skilled personnel. Allah Forbids, if some members of staff lost their lives in the battlefield and were fortunate to achieve the Martyrdom, or they have left the organisation, then no breakdown in the affairs of the Jihaad will materialise and the smooth running of that section will be maintained.

Here is an important factor that should be observed. When Allah has bestowed a special gift to someone and with this gift, he is able to perform magnificently in a particular section and his transfer to other sections will undoubtedly affect the performance of his old department, then he should be made an exemption from the above-mentioned policy. He should remain in his section, but from time to time he would be required to work in other sections for a brief period. He should be provided with such staff who could benefit from his gifted abilities and would be able to run the section effectively in his absence.

These are the few steps. Insha-Allah, implementation of these policies, will safeguard the Jihaad Movements and the Mujahideen from the wickedness and mischief of the ever changing and submissive alien governments who rule over Muslims.

The psychological preparation of the probable consequences of the Jihaad

Mufti Khubaib Sahib

Whenever Muslims enter into the Jihaad with the Blessings and the Help of Allah, then immediately many a diverse consequences emerge. Therefore a Mujahid must always be psychologically and mentally prepared for them.

Presently after the campaigns of the Jihaad, an instant victory and the immediate establishment of the Khilafah is assumed as a fact.

We assume that as soon as we start the Jihaad, we will be victorious immediately and as soon as we are victorious the Khilafat ul Rashidah will be established and the environment of piety and pure goodness will be enforced and upon every street and corner of the conquered land, the seal of Islam would be imprinted immediately. But when after the Jihaad these assumptions are not materialised then suddenly the Anti-Jihaad conversations rear their ugly heads, great numbers of people loose their hearts in the Jihaad. The euphoria of the victory turns into dejection, some proclaimers of instant establishment of the Khilafat ul Rashidah after the Jihaad, hide their faces with shame and guilt, and the Anti-Jihaad supporters are provided with an opportunity for heralding their abuse against the Jihaad and the Jihaad Movements.

A clear example of such an event is Afghanistan. In 1992 when General Habibullah the communist backed puppet ruler was dethroned, the communist surrendered to the Mujahideen and handed over the rein of power to the Mujahideen, thus enabling the Mujahideen to enter Kabul and formed the government with few key positions in their hands, while the whole of the administrative establishment and the armed forces and the civil servants of the past regime remained intact.

There was no ethical or religious base for fighting and destroying the Uzbek Militia who handed the power to the Mujahideen, thus they remained armed to the teeth. Meanwhile small groups managed to occupy various sections of Kabul which were supported by the Iranian Regime. The whole of Afghanistan was in turmoil. The fourteen-year long bloody war has left Afghanistan fragmented and each part of Afghanistan was under the control of different armed factions. The whole of Afghanistan was sprinkled with land mines with the view of maiming and killing tens of thousands of Muslims. Six million of the population was forced to

seek refuge in neighbouring countries. Russia's crime against humanity has left millions of helpless and destitute widows, orphans and crippled citizens.

In such a grave and despondent situation it was vital that all the Mujahideen should have come together and co-operated fully with each other and the process of dismantling the communist administration would have been started and they would have formed cohesive internal policies. But soon after the surrender of Kabul to the Mujahideen, a section of the populace, gripped by their long suspended desire and enthusiasm for the establishment of the Khilafah, became disenchanted with the snail pace progress of the Mujahideen towards that goal.

Many a different and false accusations were directed against the Mujahideen. Such as "the streets of Kabul are filled with shameless women who do not cover themselves according to the Revered Sharee'ah", or "Kabul is under the control of the Uzbek Militia of Rasheed Dustam and the Mujahideen are puppets in their hands", or "all the government departments and offices are run by the communists" and so on. Thus these and similar unreal outbursts gave the opportunity to a faction to attack Kabul and opened the door of wretchedness which has not yet been closed.

After the start of this internecine war in Afghanistan, who did what, and what actually took place is a long story. During that period of this blind war, so many events took place that even the parties involved might not know themselves.

Indeed many excesses were committed. Broken promises, reneging on solemn commitments, bitter scenes, the heart breaking war between the various factions of the Mujahideen were witnessed. Many honoured and respected great personalities were defamed. Countless trusted and dignified people, lost their positions and respect in the eyes of the Ummah.

How did it all begin?

We observed an interview of an Afghan leader surrounded by sabre rattling and slogan chanting Arab Mujahideen, the Afghan leader was expressing with heavy heart the facts that Kabul is still under the iron control of the Uzbek Militia and the supremacy of Islam is not established. Thus he will fight to the last, to remove every communist from Kabul. During the whole interview he was cheered by the Arab Mujahideen with emotional and unrealistic slogans.

A realisation dawned upon us there and then, that these slogan chanting, emotional Mujahideen are the root cause of the erroneous views of this great leader. If this leader should have gone to Kabul with the Mujahideen under his command and acted in consultation with the other Mujahideen groups in Kabul with a view of systematic removal of the communists from the machinery of the government then the ultimate wishes of all the Mujahideen and the pious people would have been easily attained.

But the war has commenced and the communists were able to gain protection from various Mujahideen organisations and thus contributing in the prolongment of the final outcome.

Our only reason for stating this example is to show, that when the Mujahideen are not prepared for the consequences of the Jihaad before hand, then a disastrous result might ensue.

It is not our intention (Allah Forbids) that the Afghanistan Jihaad is a failure. On the contrary, we believe that in Afghanistan's Jihaad, the Muslims in general and the Mujahideen in particular, were successful beyond the wildest imagination. Because the Jihaad of Afghanistan was waged neither for the purpose of governing Kabul by the Mujahideen, nor with the aim of removing certain people from power and installing others in their places. The aim of the Mujahideen, for a considerable period was, that they were fighting for the protection of Islam and to obtain the highest honour of Martyrdom in this war.

By this great Jihaad, the bloodthirsty animal, namely the Soviet Union, met her own death. A sigh of relief has spread from Pakistan to the gulf. Due to this great Jihaad those Muslim states were able to free themselves from the clutches of the Soviet Empire, for whom the thought of liberating themselves was non-existent a short while ago.

These were the fruits of the Jihaad in Afghanistan, which slowly and gradually inspired the Mujahideen towards their ultimate goals of establishing the government on the model of the Khilafat ul Rashidah.

Thus establishment of the Khilafah and other faith enhancing aims and objectives gained momentum and were expressed in slogans by the Mujahideen and the lovers of the Jihaad.

After the fall of Kabul, the result and consequences obtained through the Jihaad were soon forgotten and were biting the dust and all the attention was now focused solely on those slogans which appeared at the end of Afghanistan's Jihaad. These were though not empty and hollow slogans and it was also the Mujahideen's intention and aim to establish the Islamic system in Afghanistan after the demise and the destruction of the communist administration, as it was the cornerstone of the Mujahideen's aim and objective for waging the Jihaad.

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In these circumstances it was vital for all the groups and the factions to tackle these issues unitedly and continuously. In addition the prevailing international laws were the permanent stumbling blocks to these efforts, to challenge and confront these international laws needed enormous efforts and a lengthy period of time.

Anyhow, due to the hastiness of some people and due to the old enmity and rivalry of some people and due to some other reasons, Afghanistan was pushed into a new war. But we believe that the Jihaad of Afghanistan is a success and Insha'Allah, in the near future a genuine Islamic nation will be established and the blood of 1,600,000 Martyrs which had folded the darkness of communism, will bear fruits and Insha'Allah, the best leadership will be provided from Afghanistan, which will not succumb to anyone's threat in its pursuit of solving the problems of the Muslim Ummah. Yes! We said in the past and we say again now! It might take some time, to achieve these goals. We honestly believe that inspite of the conspiracies of the enemies and the apathy of our own, this length of time does not seem considerably long.

Now returning to our main subject. Every Mujahid should always be alert and prepared in his mind and heart for the probable consequences of the Jihaad and it should be understood well, that as long as a Mujahid's intention is correct and proper and his Jihaad is according to the Revered Sharee'ah, then he will never be a failure. If he is victorious then he is the winner, if he loses his life in the hand of the enemy then he is also successful. If his forces are winning then he is the winner, and if his forces are apparently unsuccessful then he is still successful. But the consequences on the surface could have many dimensions. It is probable that Allah will bestow such a victory in the Jihaad, that he can see the fulfilment of the aims and objectives of the Jihaad with his own eyes, as the honoured Sahabahs have witnessed Allah's glorious gift of victory in the battle of Badar and in the Holy city of Makkah and as Sultan Salaahuddeen had witnessed in the victory of the Bait ul Maqdis in Palestine. But it is also probable that a Mujahid might witness an apparent defeat, but in reality this defeat is on the surface which could contain within it several benefits. As the honoured Sahabahs have witnessed in the battle of Uhud. It is also probable that the battle is indecisive and ends in stalemate and its affects might become apparent later on, as it happened with the Movement of the Martyrs of Balakoat, the consequences of which were ascertained after a while.

The consequences of every Movement and every Jihaad holds many probabilities, thus a Mujahid, in order to Please Allah, ought to put all his effort and the best of his endeavour to the Jihaad and leave the result of his effort and endeavour to Allah alone. He ought not to blow his trumpet on victories, nor to be heart broken and disappointed on his defeat. His effort, endeavour and sacrifice are never in vain. The result will definitely emerge either immediately or later. His participation in the Jihaad Insha'Allah, would emerge, in the form of Allah's blessings upon the inhabitants of the whole world.

If by the sacrifices and efforts of the handful of people the caravan of human beings is diverted from the path of hell to the eternal heavenly abode Jannat, then this bargain is not a bad bargain at all. If Allah's precious gift of the establishment of Islam and the Khilafah is achieved, then who could measure the greatness of this gift of Allah.

"Oh heart in love contains all the benefits Loss of one life is not a bad loss."

If the Mujahid is an eye witness of the fruits of his sacrifices then it is a great blessing and if the fruits of his sacrifices blossom after his time, then his reward is awaiting for him when he meets his Creator.

ADVANTAGEOUS STRUCTURE FOR THE JIHAAD ORGANISATIONS

By: Mufti Khubaib Sahib

Now we would like to divert the attention of the Mujahideen to some of the organisational matters, the implementation of which are vital for the Jihaad organisations and any apathy towards these policies would be disadvantageous. Nowadays, two types of administrative systems are in operation. The first type of system is, the administrative system of religious political groups. This system is mostly based upon prevailing democratic concepts. Many principles, rules and terminology, used by them are the same as used by the political parties.

For example, members of the same party fight each other for the position in the party. They campaign against each other. For the election to higher positions certain compromises are stitched up, permanent organisational structures are demolished and many a temporary structure are created. The head of the organisation and the office holders are appointed for a specified period and after the designated period, they have to engage in the electoral process again, resulting in the loss of continuity and long-term policy commitments. Such regular elections bring the untried and inexperienced people to office. The winner by the majority vote system, results in creating a permanent faction within the party who have lost the election.

This opposition grouping within the party are constantly in search of the opportunity to topple the electoral winning side, or to put their loyalists in the position of influence at every opportunity. Due to such a system operated by Islamic political parties, every party is split into many wings and many lobbying factions. Occasionally one wing or the faction of the party gains enough power and support, to form a separate party, or to establish a separate independent faction. Our aim is not the criticism of this system, because those sincere, honest and wise people who have devised this system and are operating it, are definitely perceiving it as an advantageous system, that is why they are maintaining this system.

Some religious groups have adopted a unique system. Such as the Tableegh Jama'at, the biggest, the most popular and highly active group of the Muslim Ummah. In their system, except for the position of the Ameer no other position exists. For the selection of the Ameer, neither any election is held nor any lobbying is carried out. In this Jama'at the only method of canvassing and propagation is by word of mouth. No advertisements or literature is produced. The decision of the Ameer is final. He is not bound by the advice or consultation and he is appointed for life, and so on. It is not possible for the Jihaad Movements to adopt either of these two systems in their entirety. As the nature and circumstances of the Jihaad organisations differ considerably from them. The political party system cannot be adopted in its entirety, because such constant internal and external political activities of pure political nature is impossible for the Mujahideen for the following reasons.

Firstly because their activities and circumstances are totally different.

Secondly because the political activist operate from their homes or in their localities and the most strenuous activities they bear on their shoulders is the general election campaigns, or the activities of organising marches and rallies. In-

spite of these many activities they have enough time on their hands, to hold internal elections.

Thirdly because, regular changes to the leaderships of the party and the dissolution of the committees and the recreation of new bodies and other similar activities are the tools of their trade and provide the practical training to advance their careers in the political arena.

In contrast to the above mentioned activities, the Mujahideen's first and foremost task is to fight the enemy. To establish the supply route to the Mujahideen in the theatre of war. To procure weapons and other essential resources. To gather intelligence and learn the enemies moves in advance. To take all the necessary steps to protect the fighting units. To deal with the wounded and the Martyrs. To deal with the difficult situations of victory and defeat. To train the Mujahideen. To arrange the transportation of the Mujahideen to the war zone. To collect the crippling financial resources for the Jihaad. In short such a multitude of duties are impossible to carry out from a home base environment. The Mujahideen have to devote their whole lives to the deed of the Jihaad, as a result they are away from home for a considerable period of time. Thus to engage in the political system would be detrimental to their duties and would curtail the vital task of the Jihaad.

The other important drawback in adopting the system of political parties would be the inevitable creation of factions and lobbies which would result in shattering the unity of the Jihaad organisations. It is worth remembering that the Jihaad is an obligation and a compulsory act of worship, as are the Five Daily Prayers, and in the act of worship no division is permitted. No jockeying for power is allowed, winners and losers do not exist. While all these unwanted digressionary activities are the part and parcel of the political system. Allah Forbid, if the Jihaad Movements are ever tempted to consider such a political system for their organisation! Such a system would tantamount to entering the minefields of political compromises, levelling of accusations upon each other, scheming for the downfall of the opponents, these efforts would be a waste of scarce and precious resources, while Allah's brave soldiers would be dying with hunger and thirst and the true spirit of the Jihaad and its fighting capabilities would be destroyed. When politics enters into the Jihaad then the Jihaad will not remain the Jihaad. The military objectives will succumb to political expediencies, and the weapons would become the tools for political supremacy. In short this system is a lethal poison for the Jihaad and the Jihaad organisations. In the light of the above facts, the Mujahideen must exercise extreme caution and alertness. They ought not to give any consideration to the prevailing political system, because if the current political system could have been beneficial and advantageous for the Muslims and a threat to the Kuffar, then in every zone of the Jihaad, the enemy of Islam would not have proposed to the Mujahideen, to abandon their guns and solve the conflict by political means and to enter into the negotiation to resolve the problem. The enemy's countless offers for the adoption of the political process and their insistence for abandoning the armed struggle has confirmed our analysis beyond all doubts and put the seal of approval to our theory that in the confrontation with the enemies of Islam the prevailing undiluted political system will never ever be advantageous to Islam and the Muslims.

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advantageous to Islam and the Muslims. The constant requests to give up the armed struggle have also proved that the Jihaad, breaks the backs of the enemies and their resolutions bite the dust because of the Jihaad. Therefore they tempt us to their oft-repeated formula of political solution, in order to vanquish us. Remember! The Victory of Allah descends upon the fields of the Jihaad, while on the negotiating table, the enemies gain the upper hand by using the tactics of plotting, cunning and treachery they transform their defeat into victory. Negotiations should only be entered when they are backed by force, as it is abundantly clear that negotiating from the weakness is an act of suicide.

The Mujahideen's organisations ought not to forget the important fact, while drafting their constitution, or formulating their organisational policies, that they are committed to such a war, in which they will only be successful when they are free from infighting and disunity. The minimum requirement for such a success is that all the individuals within each organisation should act as a single entity.

The Mujahideen ought not to forget that their enemy possesses all the cunning and knifing. They ought to remember as well that all the Kuffar governments have put aside their major differences, in order to fight the Mujahideen as a united force. Therefore the Mujahideen must avoid the divisions and disunity among themselves. Failing to do so will result in chaos, the loss of awe and fear from the heart of the enemy.

Therefore the Mujahideen ought to devise such a constitution, and formulate such rules and regulations that would be totally free from the internal bloodletting and divisions, which are inherent in the present day political system, or at least, they ought to adopt a system that would minimise the threat of internal conflicts and infighting.

The Mujahideen's criteria for the appointments to responsible positions ought to be, devotion to Allah, honesty, sincerity, enthusiasm for sacrifice, un-tiring effort, and the disinterest from materialism. Positions and the holding of high offices should never become an attraction or a temptation to them, which would open the floodgate of mutual dissension.

The selection of the office bearers ought to be made with the consultation of the pious, the wise and the responsible people, and not by election. The appointments ought to be made upon the criteria of the abilities and the sacrifices.

During the process of preparing the constitution, every article of the constitution ought to be based upon the fact that the Jihaad is an act of worship and thus obedience and sacrifice ought to be the cornerstone of their constitution. The Mujahideen ought not to be argumentative, stubborn, and wilful like the political activists. They ought to be obedient and imbued with the attribute of sacrifice.

In this conjecture one important point ought to be remembered, that great care needs to be exercised by the Jihaad organisations in the process of recruitment and appointment. There is no doubt that the Jihaad is for all the Muslims and every Muslim ought to have a right to participate in the Jihaad Movements. But the Mujahideen ought to avoid for the time being, the general conscription policy for the Jihaad. These are two separate issues. One is the participation in the Jihaad. The other is the membership of the Jihaad Movements.

As far as the participation in the Jihaad is concerned, it should be based upon as much latitude as can be permissible, and after fulfilling some reasonable and necessary conditions, every volunteer could be granted the opportunity of participation in the Jihaad at various levels.

But the membership of the Jihaad organisations should be controlled. People with prevailing political bent and the seekers of fame and fortune ought not to be placed in any sensitive position or appointed to important offices.

Presently the popularity of the Jihaad is increasing by leaps and bounds and Insha'Allah, it has a great scope of further expansion in the future. Therefore some insincere and corrupt people will sneak through into the ranks of the Mujahideen and will try to spread their prevailing political poisonous ideologies to the Jihaad. Such elements could disturb the Mujahideen's peace of mind which is the gift of Allah to them, in order to help them face the enemy and build the bond of trust amongst them, but these poisonous influences would divert the Mujahideen from their principle objectives and would turn their attention to useless activities and their precious abilities and time would be spent in trying to calm their angry colleagues and their valuable energies would be wasted in the merry-go-round of the power politics and the jockeying for positions, instead of inflicting losses to the enemy. Therefore only those people ought to be considered for the offices of the Jihaad Movements, who have observed death from a close quarter in the battlefield and whose dislike for worldly pleasure is as strong as the distaste for pork and who are imbued to the hilt with the quality of the Taqwa and sacrifice and for whom giving up the office for the participation in the theatre of war is not a disgrace, but a great honour.

By the grace of Allah, such people are available in great numbers, but due to their honest nature they have not been valued highly and they are ignored, while politically astute people, with their false display of activeness and the artful presentation of their negligible skills are entering into the ranks of the Mujahideen and are able to occupy the high offices and causing incalculable damage to the mission of the Jihaad.

When political activists declare their desires to work with the Mujahideen, then they should be put through a rigorous training schedule. They should be drilled thoroughly. It should be made crystal clear to them that while the Muslim Ummah is suffering persecution and unspeakable suffering, then it is not permissible for any Muslim to think of his own interests. These are the times for sacrifices and for giving, but not for taking. It is neither the time nor the place for any materialistic pursuit, but only for the sacrifice of the life itself.

When such passions are fully accepted and understood and when the passion for sacrificing their lives in the path of Allah, takes hold of them and when the distaste for the trivial self-interest becomes predominant then and only then they ought to be permitted to utilise all their old and new faculties for the benefit of Islam and the Muslims.

As for the system practised in the Tableegh Jama'at. It is also not possible for the Jihaad organisations to adopt it in its entirety. The Jihaad Movements have to use every available means to fight the powerful and well organised enemy. This is totally in line with the commandments of Allah . Allah has commanded us, "to gather all the means available to us against the enemies". These resources, include the use of mass information and propagation. The Mujahideen needs the

broadcasting and publication channels. The inertia of the Ummah, concerning the Jihaad need to be broken. For such a task, a massive campaign for the Jihaad has to be launched. Meetings and assemblies have to be arranged. Posters need to be placed at every advantageous points. Leaflets need to be distributed regularly. Booklets need to be published. Recorded cassettes need to be provided. And all these resources ought to be utilised as much as possible. The wars of today are much less won in the battlefields than through the mass media. Thus it is essential for the Mujahideen to use these vital resources within the perimeter of the Revered Sharee`ah. The organisation of the Jihaad has many compartments and sections and every section is important and sensitive, therefore the smooth and affective running of these sections depends upon the appointment of various officials.

The Jihaad Movements, unlike the Tableegh Jama'at, cannot be alienated from the national political events nor with the national political development. They have to keep a watchful eye on the national political activities and the changing patterns of the policies. Occasionally, in the interest of Islam and the Muslims, they have to intervene effectively in the national politics, but keeping it to a minimum. In the light of these two facts, (unsuitability of the political system and the structure of the Tableegh Jama'at) the Jihaad Movements, after a careful and thorough study of the two systems, ought to devise such a constitution, that will serve the affairs and the interests of the Jihaad effectively.

This constitution will take into account on the one hand, the amplitude of the political system, the need for departmental divisions, the observation of the national and international political map of the world, and the affective utilisation of the means of mass media, and on the other hand, the purely religious and devotional spirit, the obedience without any qualms, the structure of routing out unrequired dissension and selfishness and the constant hard work of the Tableegh Jama'at. Such a constitution or fundamental policy should not be confined to words only, but it should be made an integral part of the leader's and the members' thoughts and deeds. Insha-Allah, this will produce those results, which the Muslim Ummah needs desperately.

Anti-Islamic policies of India

Mufti Khubaib Sahib

On the other hand a self-proclaimed mini superpower, a country whose stench of idolatry and racism is suffocating mankind, India, is gradually posing a grave threat to the millions of Muslimun in Bangladesh, Pakistan and Maldiv Islands, is scared stiff of the Islamic Movements. In the recent past she has reactivated her dormant program of Muslim cleansing from India. Until now India has murdered forty thousand Muslimun in Kashmir and in the length and breadth of India more than eight thousand Anti-Muslim violences have been instigated. It includes those violences, in which the police drag the innocent Muslim youths from the safety of their own homes and sprayed them with bullets, their bodies were thrown into the seas and rivers. May it be Eastern Punjab or Western Bengal, Uttar Pradesh (UP) or Bihar, since the division of the sub-continent up until now, thousands of Masajid have been destroyed. Shiusina's eunuch like chief Baalthakre has already enforced the restriction upon Muslim pilgrims leaving from Bombay to the Holy City of Makkah for the Hajj. As a result of this obnoxious restriction, for the past two years the Indian government was unable to send pilgrims to Saudi-Arabia from the ports of Bombay. Rashtarya Sevak Singhs' (RSS), Rajju Bhayya has declared shamelessly that "there is no place for the Muslimun of India, but Pakistan or Qabrastaan (graveyard)". Second general of Vishwahind Prishad, Ashoke Singhal, after destroying the Babari Masjid, is now openly declaring on oath, to destroy the Masajid of Kaashi and Mathra in the city of Banaras. If this year and the year before the Amaranth Yatra would not have been curtailed by the Harkat ul Ansaar, then by now these two historical Masajid might have met the same destruction as did the Babari Masjid, but as a result of this affective action of halting the Amaraath Yatra, after the destruction of the Babari Masjid, which Allah Ta`ala has bestowed upon the Harkat ul Ansaar, the ministers of the central government of India, had to travel to Kaashi and Mithra and were forced

to protect these Masajid, whereas the Babari Masjid was demolished under the supervision of these same ministers.

Hindu men aside, even the Hindu women are openly declaring of their intentions of chanting their religious slogan of hari rama in all the Masajid of India. Hundreds of thousands Hindus attend regularly the hysterical speeches of Uma Bharti and Sadhvi Rutumbhara and then defiantly and openly, participate in their idolatrous, Anti-Muslim joint resolutions. Today Muslimun of India are living with the same fear and oppression, in which Muslimun of the Soviet Union had lived for a long time. For Muslimun of India, who were the masters of this country in the past, the future seems bleak.

Bharatya Janta Party (BJP), most of whose leaders including Krishna Lal Advani are those who migrated to India after the partition, and who are the extreme racist leaders, are slowly and gradually occupying the seats of power. Besides occupying the seats of government in important states, such as Gujraat, Maharashtar and Rajisthan, they also govern Delhi, and the prediction is that in the 1996 general election they might obtain enough votes to take charge of the central government as well.

In Utter Pradesh during the term of office of this party and under the personal directive of its prime minister Kalyan Singh, the Babari Masjid was demolished, and the Supreme Court of India sentenced him for one day only for such a heinous crime, yet the judiciary still proclaims to the world that "the courts of India are an independent entity, and free from religious bigotry, and the protectors of Muslims' rights", while they have provided the proof of their hollow independence and their false integrity to the whole world, by delivering the verdict of the one day sentence to Kalyan Singh.

Just recently, the Supreme Court of India has delivered a most oppressive judgement, by recommending to the government, to enforce a common civil code for the whole of India, the purpose of such a directive is, that Muslimun of India can not perform their marriages, can not settle their family problems including divorce and any other transactions according to the Revered Sharee'ah of Islam, but they will be forced to accept the Hindu religious laws because they have committed the crime of living in India.

Among many a mischief's and bad intentions behind this oppressive recommendation, one mischief and ill-intention is that Hindus perceive as a threat the Revered Sharee'ah of Islam of multiple marriages. They view it as the main cause of the population growth of Muslim community of India, and this threat cannot be tolerated, thus by enforcing a common civil code, Muslimun will be forced to marry once only, against their religious beliefs and the Revered Sharee'ah of Islam. Recently Professor Vijay Kumar Malhotra, the BJP's member of the Indian assembly, has revealed in the senate "that Muslim population is increasing and Muslimun from Pakistan and Bangladesh are taking residence in India". There are hidden agendas behind this statement. India's worsening economy and her financial near-bankruptcy is a well-known fact. Among the countries of the world, India alone is a country where millions are starving, millions have no shelter and are sleeping rough on the street pavements, more than One hundred and fifty thousand are disabled people, and the highest proportion of Aids victims are the Indian. Even the dogs of India are short on bones.

As a matter of fact, the citizens of Pakistan and Bangladesh are much better off than the citizens of India, and the remnants of the Islamic Compassion, still do exist in these countries, which do provides some cushion to the populace of Pakistan and Bangladesh, while such virtues do not exist in the Indian society. In view of these facts, how it is possible, and what incentive does India offer, to the people of Pakistan and Bangladesh to reside in India.

The Indian Ministry of Interior (Home Office) has issued a list of a few thousand names of those Muslimun who did not return to Pakistan after entering India. But a close scrutiny of these figures will reveal, that most of the names quoted in the above list include those people who are engaged in the smuggling trade, and who entered India with one passport and left India with a different passport. Thus the list could not disclose their departure from India. Some of the names in the list include those women who got married with a suitable spouse, thus their departure from India does not appear in the list of those who have departed the country. Beside these two situations, no sane and intelligent person would choose to travel from abroad with the intention of permanent residence in India. India is a country where millions of people are yearning to leave their motherland and are actively and eagerly seeking the ways and means to go abroad. In contrast the Pakistani Ministry of Interior alone has a register, which contains two hundred thousand names of the Indian citizens who have applied for residence in Pakistan.

Hinduism and the evils of idolatry has made India a totally unacceptable place for permanent residence, whereas not long ago India was known as 'the Golden Bird', when under the Muslim rule there was peace, harmony and affluence. Now India is the one and only country in the whole world where on average ten or more women are burnt alive every day, because of the lack of dowry money. Where a proportion of the female population has declined to such a level that just the mention of it causes shame. From India, obscenity is exported to the rest of the world. Where people sacrifice their lives for a few pieces of silver. Where the streets and market places stink with the odour of alcohol. Where dignity and humanity is auctioned openly. If there is any goodness in this country then it is because of the pious Muslimun of India and because of their piety and devotion to Islam, India is mentioned in the Islamic world with respect. Due to Indian Muslim's virtuous abilities and honesty, India's good name is maintained in the world. The aims of Professor Malhotra's deplorable incitement is none but to cause grief and pain to the Muslimun of India, and under the cover of this accusation the hidden agenda of filling the jails of India with the Indian Muslimun and to destroy the fabric of Muslim communities in India is transparent, otherwise Professor Malhotra is fully aware of the situation in his own country.

In addition to the above-mentioned facts, India has introduced for many years, a blind and the most draconian law called Tada, under this anti humane law, sixty thousand Muslimun were put behind bars, without any trial or recourse to the courts. Under this despicable law, prominent and distinguished figures and pious, holy learned men of Islam were thrown into the jails, where they are still awaiting their fate. They have not been allowed any bail applications, nor have they been allowed to retract their confessions, which were obtained under torture by the police. The police have been granted a carte blanche, to hold any one they like indefinitely, in their oppressive prison cells.

In the guise of the 'Anti-Terrorist Act' many a Muslims' Madaaris were levelled to the ground. The world renowned academic institution of Darul-'Uloom Al Nadwa

was raided. Many an Islamic political parties in Karnatak and Tamilnadu were declared unconstitutional.

Presently, there are two kinds of political parties in India, some are openly Anti-Islam, who perceives every Indian Muslim as an agent of Pakistan and her intelligence service ISI, and who do not want the presence of Indian Muslimun in India. Among such political parties (to name but a few) are the BJP (RSS), Vishwa Hindu Parishad, Shiusina, and Bajarangdal are at the top of the list of Anti-Muslim racism. It is worth remembering that some of them are military extremist organisations operating under the banners of political parties.

Some of the political parties are those who openly support Muslimun of India. Among them are the Jantadal Party and Samajwadi Party are prominent. While the Congress Party, CPM and other parties have chosen the middle ground. They have appointed some groups to oppress Muslimun, and the others to apologise to Muslimun, but among the rank and file members of the party, there do exist a number of racist and Anti-Islam elements. Even the Prime Minister Narsimha Raw28 was affiliated to the dangerous RSS for a considerable period and whether the Congress Party or the Jantadal, the spouses of their leaders vote for the BJP as a religious obligation.

The secret intelligence agency of India's RA, includes many a racist and extremist Hindu ideologue amongst its staff. Thus among its regular staff, not a single Muslim could be found. However some Hindus are using Muslimun names for their cover. According to the government's statistic Muslim accounts for more than 11% of the population, while in the government employment the percentage of the Muslim employees is less than 1%. As a matter of fact Muslim population in India is considerably more than the official figures portray.

An analysis of India reveals, that her secret agencies (and more than forty years in power, out of a total of forty five years of Indian independence) the foxy Congress Party, have devised a strategy of handing over the power to the racist BJP. While in government the BJP according to her Anti-Muslim manifesto, will embark upon the genocide of the Muslim population in India and Kashmir and thus force the remaining Muslimun to total subjugation. When such a course would be in full swing, then naturally the whole world and specially other Muslim countries will protest vehemently, which would provide the golden opportunity for the Congress to topple the BJP from power and assume the leadership of India. The whole world would applaud Congress for getting rid of the racist maniacs and their atrocities and genocide. Such a cunning strategy will serve the dual purpose. To get rid of the Hindu opposition parties and to have a submissive Muslim population. Under this devilish programme the Congress is on the one hand, loosing her strength and support deliberately, while at the same time providing every facilities and opportunity to BJP to from the next government, so they could carry out Muslim cleansing in India and Kashmir, which is in the short term will bring back the Congress Party to the power and will make them the undisputed and dominant party in government for decades to come. Many an element of this conspiracy are already in place, but furtherance of this conspiracy is suddenly halted by the threat of counter attack by the armed Islamic Movements, which has already been demonstrated by one organisation by halting the Amarnath Yatra.

We should mention here an important fact, that in order to annihilate Muslimun from India following the example of Spain, a process of brain-washing and

thought corruption is already being carried out on a vast scale. For example through various channels the following misinformation spread:

1. Islam is a branch of the Hindu religion 2. Muslimun also worship, like Hindus the sholung Na`uzhubiLah Hajar ul Aswad has been compared as a reproductive organ of god. 3. The new generation Muslimun are inferior to hereditary Muslimun to cover-up their abominable and inhumane caste system and in support of such an abominable propaganda the present turmoil in Karachi is cited. 4. Muslim Mughal King Orangaib 'Aalamgeer, murdered millions of Hindus. He would not eat breakfast until he burned 150,000 Zannars and he converted Hindu temples into the Masajid and the Musalla. 5. Indian Muslimun should convert to their original fatherland religion, as Islam is an alien religion brought from outside. 6. Islam is a religion that teaches lustful conduct and allows them carnivorous consumption and more than one matrimonial relationship.

Incessant bombardment of these propagandas, coupled with the lack of the learning of the Teaching of Islam in depth, and unavailability of any channel for countering these hateful campaigns, the Muslim laity sometimes become confused, while at other times they fall under their spell as they are unable to refute these obscene propagandas, whereas many a Muslim have accepted these blatant lies. Some of them were brainwashed by these huge obscene campaigns and under these influences they spread such profound insults to other Muslimun that Na`uzhubiLah Allah Ta`ala and Raam and Bhagwan are the same.

With sadness and grief one can observe in India today, that the Hindu religion is synonymous with senseless obscenity only and whose purpose is not the reformation of a human being nor the rectification of the society nor the improvement of the moral and the ethical values of mankind, but the essence of this religion is based solely on self-interest. Whoever gives you anything he is your god, worship him. Subjugate to whoever is powerful, thus harm will not come your way. Trample upon whoever is weak and unfortunate, because he is your share of the booty.

The whole history of the Hindu religion revolves around women and money. Every historical war was raged because of a woman or because of money. Ramayin and Mahabharat which are the Hindus' sacred books are full of these episodes and tales. Such as how the King of Lanka, Ravan abducted Ram Chandarjee's wife Seeta, and how Ram endeavoured to regain his wife for fourteen years, and how at long last and after a bloody war he succeeded in her repossession. Bhagwan Kirshna used to steal butter in his childhood and used to chase girls, and so on. Hindus do not have a specific god. A large number of Hindus visit the shrines of Muslim Saints and offer presents to their graves, believing it to be their religion, assuming that these Saints will fulfil their needs. These Hindus who lives on false praise and beg to everybody, in reality they do not have any faith or religion. They are the ones who, upon experiencing the kind-heartedness and generosity of Muhammed bin Qasim were willing to designate him as god. They have slavishly accepted the subjugation of the Muslim Liberators and rulers for centuries. They are now the rulers of India only because of the 'British conspiracy' and due to the consent of those Muslim leaders who were the agents of the British, and the enemy of Muslimun.

As soon as the Indians were given the opportunity to rule a big country, they have changed their tune. With the false feelings of majority and power, they are now looking down upon the Indian Muslimun who's shoes they used to shine up

until yesterday. They are blatantly proclaiming the Hindu religion as the world's oldest religion and are attempting to defame Islam and falsely exaggerate their baseless religion.

After the division of the Muslimun into four separate entities and countries, the Muslimun have lost their unity and strength. These four countries are far apart and there is no cohesion amongst them. The Muslimun of Pakistan, Bangladesh, India and Kashmir are strangers to each other and are the victims of the Indian conspiracy. Kashmir has been proclaimed by India as her integral part. The existence and progress of Pakistan is a thorn in the eyes of India. India is hell bent to make Bangladesh her own colony, while the Indian Muslimun are the most oppressed human beings. And the voices of their protests are silenced by the chants of 'our internal affairs'. It means that Muslimun of India are dying yet they cannot scream. Their lives and Imaan, both are under threat but no help or friends are to be found all around.

The other painful side of this situation is, that while India is presenting her baseless religion with extreme exaggeration, Muslimun are presenting their great and the Majestic Deen in the deflated form. It cannot be ascertained whether this is due to the circumstances or due to the weakness of their Imaan, or due to the unawareness of the real Islam, or due to their eagerness to be a tool of the enemy, nowadays in India, a new generation of Muslim thinkers, intellectuals and ideologues have appeared at the scene, who are presenting a totally distorted picture of Islam. They are portraying the shining past of Islam in an apologetic and guilt-ridden manner. As though Na`uzhubillah our ancestors have committed some grave crime by implementing the Jihaad and these hapless writers and intellectuals are full of shame for this so called crime of their great forefathers and are forced to apologise before their idolater Hindu masters.

The chief amongst these authors is Mr Waheeduldeen Khan, who has achieved the parity with Mirza Qadyani, Chakralvi and Parvaiz in distorting Islam. He is the infamous author who has issued the Fatwa that "Ghandhi has opened the doors of the Ijtihaad" which Muslimun have abandoned since the fourth century Hijri. He is the obnoxious man who has incited the Indian Muslimun of not committing the sin of defending themselves, when the armed Hindu rioters are burning, looting and attacking Muslim villages, instead they should stay in their homes and recite the Verses of the Holy Quraan, while they are being slaughtered one after another. And when the Babari Masjid was destroyed in India the whole Muslim Ummah was in agony, the Muslimun were displaying their anger and extreme distaste according to their abilities and strength, which made Waheeduldeen Khan mad with anger and he started lecturing Muslimun not to vent their anger and distaste to the destruction of the Babari Masjid, because the destruction of the Babari Masjid is a natural phenomenon and an act of pre-destination and should not be grieved. He is the person, who appears on TV regularly, and tells the viewers, that the Mujahideen who are sacrificing their lives in Bosnia, Kashmir, Tadjikistan and Afghanistan are spreading anarchy and terrorism and that the Jihaad is presently not in progress anywhere in the world and it is sinful for Muslimun even to think of the Jihaad.

In the footstep of Waheeduldeen Khan is the learned man of the Islamic teachings, Maulana Akhlaq Hussain Qasemi, who on his own admission disagrees with Waheeduldeen Khan in certain issues, but according to him all the battles of Allah's Last Rasool SallalLahu-`alayhi Wasallam were, either defensive in nature, or they were not battles at all, but were the deputation of peace. Similarly some

Muslim intellectuals are engaged in research on the subject that Na`uzhubillah what ever the Holy Quraan contains, the same is to be found in the books of Hindu religion, Ramayin and Mahabharat. Thus a recent new research by the name of Surah Fatihah and Maha Mantar has been published and its Muslim author received a doctorate degree.

It seems that the racist Hindu's programme of making India Akhand Bharat and Ram Rajyah, cleansing of the Muslim community in India, following the example of Spain, has the support of some Muslim cronies, thus these so called writers and intellectuals are preparing the ground, and doing their utmost to remove every remnant of the Jihaad from the hearts and minds of the Indian Muslimun. They are attempting to sow the seeds of bad faith in the hearts and minds of the Muslimun of the world, against the Mujahideen. So when the Muslim-cleansing operation is put into practice, Muslimun of the world would not offer any resistance.

After long and thorough deliberation and giving all the benefit of the doubt, we could not find any other reasons for these Anti-Islam rhetoric and propaganda from these Muslim authors. After having read all the above situations the reader ought to have glimpsed the current state of India, and the Hindu's objectives, as well as the persecution of the Indian Muslimun. But suddenly and against the perception of the Hindus and the intelligence assessment of their secret agencies RA, IB, and CBI, the awakening of the Indian Muslimun has shattered the Hindu's dreams. Although they haven't ceased their actions nor have they changed their policies, they are realising now, that the Muslimun will not be eliminated with such ease as Lal Kirshna Advani, Jug Mohan, Baal Thakre, The Sangh Dynasty and Ashok Singhal have assumed. The conception of the Indian government that the Muslimun of India are "burn out logs" was wishful thinking, and they are finding out to their incredulity that there still are enough sparks of dignity left in the hearts of the Indian Muslimun that can turn in to flame at any moment, and can turn all their plots into ashes.

The Indian secret services were aghast, when they found the evidences of the Indian Muslim youths sacrificing their precious lives inside Kashmir. They also learned from some of the captured Indian Muslim youths, who told them without hesitation that they are fighting the Hindus after realising the bleak future of the Indian Muslimun, and the lack of protection for the Places of Worship, thus they came to Kashmir to fight the Kuffar. In addition the government have found the evidence that the Harkat ul Ansaar enjoys wide support in every corner of India. They also found recorded cassettes of the leaders of the Harkat ul Ansaar. Millions of these cassettes are now successfully being distributed in India. The Indian government is well aware of the fact that the Indian Muslimun have seen the danger at the eleventh hour, which was to befall upon them.

The biggest loss to the morale of the Hindus was the successful operation of the Harkat ul Ansaar in curtailing Amarnath Yatra in Kashmir. This triumph has made it abundantly clear to the Hindus, that Muslimun of India are not orphans and helpless, but other non-Indian Muslimun are also concerned about the well-being and the protection of their brothers in India, and will take any necessary steps on their behalf.

After witnessing the growing awareness and heartfelt commitment to the Jihaad, the great intellectual and thinker of the Islamic world Hadhrat Maulana Sayyad Abul Hasan 'Ali Nadvi RahmatulLahi-`alayh has referred in one of his sermons,

that The Indian Muslimun should not despair, "Insha-Allah, No one will be able to eliminate their existence in India", indeed on the contrary, in the future Muslimun will hold the reign of power. The prophetic words of Hadhrat Maulana Sayyad Abul Hasan Nadvi RahmatulLahi-`alayh are an evident reference to a bright future. Words of such an eminent intellectual and widely travelled Saint, are definitely not based upon over-optimism or on passing emotions, on the contrary Hadhrat Maulana's acumen to understand and analyse the situation is a special gift which very few possess.

There is no doubt that during the past forty years the Indian Muslimun, have been administered with heavy doses of tranquillisers, so that their conscience and awareness lay dormant. Many encroachments were made upon their Imaan and their lives. Their economy was seriously mutilated. Various steps were taken to transplant self-confidence with low morals. The respected 'Ulema and the religious leaders were replaced by corrupt and bent leaders. These opportunist leaders have played such an active part in the fragmentation of the Unity and strength of the Muslimun, that perhaps the fascist Hindus could not do any better themselves. In spite of all this, now the Muslimun of India are once again looking up at their shining past. Aware of the impending danger and preparing themselves to face the situation and their passion for the Jihaad and the desire for the Martyrdom is becoming alive once again. And it is also heart warming comfort to them that by the Blessing of Allah Ta`ala they are receiving the external support and assistance in their struggle.

Financing the Jihaad

Mufti Khubaib Sahib

The virtues of providing financial support to the Mujahideen abounds in the Holy Quraan and the Revered Sunnah. And the virtues of spending in the Jihaad and the Thawab of such spending and the admonition for those who do not participate

in such a virtuous deed, also abound in the Holy Quraan and the Revered Sunnah.

The need for financial resources is as important in the Jihaad as for the need for manpower. Therefore the Jihaad organisations ought to establish a substantial and sound Financial Department, taking into full account the prevailing situation.

Not long ago when the Jihaad was on the lips of every Muslim and the Mujahideen were the most honoured and revered members of the Islamic society and to provide financial assistance for the Jihaad was considered as an act of devotion, but now the situation has changed considerably. Nowadays very few people understand the Jihaad and due to the ill-repute of politics, the Jihaad Movements have been erroneously not given the fullest support it deserves. Materialism has taken its evil roots into the fabric of the Muslim societies, which has resulted in hoarding and hiding of one's wealth in the safe havens instead of spending it in the worthy and virtuous causes. The absence of any truly Islamic State and government or the Khilafah, has put all the heavy load of providing financial resources to few pious wealthy Muslims, whom Allah Ta`ala has not only bestowed the most important gift of Imaan, but also the special gift of generosity. These are the scarce resources for the financing of the Jihaad.

On the other hand, the back breaking expenses of the Jihaad are on the increase day by day, because due to the indifference of Muslims, the enemy have amassed a formidable military force. To confront these massive and powerful military forces is a monumental task and requires huge resources. Beyond any doubt, until now the frail and bare handed Mujahideen have confronted the many a time more powerful and innumerable superior enemies in every front and Alhamdulillah the Mujahideen are gaining the upper hand day by day. But still the acute need for resources could not be ignored.

Presently even the daily budget of the smallest army is greater than the yearly budgets of other religious works. Thus the need for a sound and solid financial base is essential for the successful outcome of the Jihaad Movements and if due to the lack of resources, the supplies and the armaments, do not reach the front line Mujahideen in time, then the Mujahideen will fall into the hands of the enemy and the whole Muslim Ummah will suffer the consequences for many centuries.

In order to establish a sound and powerful financial wing for the Jihaad, the following points ought to be observed.

The foundation of the finance department

This department should be cohesive and affective from the onset. It requires honest, perceptive, able and a highly skilled work force selected from the Mujahideen only.

The basic principles of the finance department are: 1. Dignity. 2. Protection. 3. Piety.

Dignity: The procurement of the financial resources ought to be obtained and collected by dignified means only.

Protection: For the protection of the acquired financial fund and resources a permanent system of accountability and checks ought to be in operation and a strategy for the increase of this fund ought to be carefully devised.

Piety: The expenditure of this fund ought to be based upon, the piety and the apprehension of Allah's Displeasure.

These three principles individually and collectively are the most important.

The drive for funds ought not to be pursued with undignified and devious means. Such abominable practices will harm the reputation of the Jihaad and the Mujahideen enormously and such a practice would be counter productive.

The definition of dignity could not be rigidly defined. Thus it should be left to different areas, to use the dignified means according to their own environment and circumstances. Some devotees of Allah Ta`ala are so pious and generous that they consider such fund raising efforts in the Path of Allah Ta`ala, with great respect and gratitude. To knock on such people's door could not be defined as "undignified". Allah's Last Rasool Sallallahu-`alayhi Wasallam himself has announced for the contribution to the Jihaad resources, in the Masjid ul Nabawi and Allah's Last Rasool Sallallahu-`alayhi Wasallam has also spread the sheet on the ground.

But if the conduct of the contributor is demeaning, then it would be undignified to visit such people, as it will harm the good reputation of the Jihaad.

In the acquisition of the financial resources, we have limited military and non-military means, which include spoils of war and other methods.

The second principle is the protection and safeguarding of the financial resources. If the funds are assigned for expenditure before its actual accumulation, or they are utilised as soon as they are available, then it will cause difficulties in the time of urgent need for the financial assistance, which would result in abandoning or postponing some important plans. Therefore an attempt ought to be made to invest the available finances in some sound and profitable ventures and businesses with a minimum risk of losses. If a policy of putting aside a small part of the available funds, as future capital savings is pursued then Insha-Allah, the Movements would become self-sufficient in financing any future organisational and other expenditures and the steady flow of the income will become a spring board for expanding the activities of the Jihaad.

The last but the most important factor is piety and the apprehension of the Displeasure of Allah Ta`ala . Raising of funds, the protection, the expenditure, the investment, the book keeping and the accounting and every sphere of financial responsibilities depends on the piety and the apprehension of the Displeasure of Allah Ta`ala of the personnel of this department. Every penny should be accounted for. The records of income and expenditure are separately kept, and maintained up-to-date. Different categories of financial resources are strictly used according to the designated category. Specially great care need to be taken for the funds received as the Zakaat and the Sadaqaat. The funds ought to be used strictly according to the need and a stringent check ought to be made upon the wastage. Everyone in the organisation, from the top to the bottom ought to be made aware of keeping the accounts and no one ought to be granted any fund without the accounts.

Demand for the expenses account ought to be made politely, but no one should be exempted, even when a person's honesty and piety is well known. Because if once the accounting scrutiny is lifted from such honest people, it would be difficult to demand the expenses sheet from others.

In the humble opinion of the author the waiving of the presentation of the expenses account from the pious people does not demonstrate any respect for them, but a mockery of their piety and honesty. Such a procedure might be an invitation to dishonesty and fraud. Probably they might not fall for it, but on the other hand they might.

The head of the Department of Finance with the help of the Department of Propagation & Information ought to issue two kinds of literature regularly. The first ought to be the compilation of the virtues of providing finances to the Jihaad, according to the Holy Quraan and the Revered Sunnah, as the majority of Muslims are unaware of these virtues, or they have been misrepresented to the Ummah, thus the Muslims are deprived of their participation in this obligatory cause. The contribution in the Jihaad, entails the greatest reward from Allah Ta`ala.

The other booklet ought to consist of the Kuffaar threatening plans and intentions, against the Muslims and the need for the Jihaad, so the Ummah realises the importance of their participation in the Jihaad Fund. In addition to this, these booklets should also contain the facts and figures of the Mujahideen's expenses in detail.

The presentation in these booklets ought to be dignified and ought not to contain such tones and substances that are contrary to the spirit of the Jihaad. As every Mujahid knows, that all the treasures of the world and heavens belong to Allah Ta`ala only and Allah Ta`ala alone will provide each and every need of the Mujahideen. But according to the Revered Sharee`ah of Islam, the Mujahideen are obliged to propagate the virtues of spending in the Jihaad, as pronounced in the Holy Quraan and the Revered Sunnah. Once these pronouncement are delivered to the Muslims, then they have fulfilled their duty and after which the Muslims ought to be left to their own decisions. If some Muslims do not wish to participate in spending for the Jihaad, then to knock on their door would be an insult to the Mujahideen, as they are appealing for financial help only for the Victory of Islam.

The second type of literature ought to consist of the commandments relating to the Jihaad from the Holy Quraan and the Revered Sunnah. It should also emphasise those frightful consequences for those who abuse the Jihaad's funds. In this booklet every rank and file member of the Jihaad Movement are to be urged strongly to adopt piety and fear of Allah Ta`ala above every thing else. They ought to be made aware of the importance of the extreme caution towards the use of the Jihaad Fund. These booklets should also lay down the Islamic rules and regulations concerning the Zakaat, the Sadaqaat, the spoils of war, the accumulation of the Faiy, the financial powers and responsibilities of the Ameer. The powers and responsibilities of the commanders. Quoting from the Holy Quraan and the Revered Sunnah. Thus avoiding any error that might be committed due to the ignorance of these commandments.

The Important Duty of the Department of Finance: An important task of the Central Finance Department is to compile a thorough and comprehensive

inventory of all the properties and materials belonging to the organisations. This will include, even the fans and the mats, in the offices of the far flung cities, towns and villages. All the weapons and armaments of the military wing as well as all the equipment of the Propagation & Information Department should also be included.

Usually the Finance Department's responsibility is limited to financial transaction and monetary activities, while all the various Departmental properties and materials comes under the jurisdiction of the various Departments. This arrangement does not seem logical and it might lead to some disorder. Therefore a complete list of all the resources and finances of the whole organisation ought to be made by the Finance Department, either by themselves or by the co-operation of the regional offices. Even the establishment of a new office in a foreign country will be accountable to and administered by the Finance Department for its resources, properties, materials and finances. In the event of the closure of a regional office, the Finance Department will also be responsible for collecting all the belongings of that office and entering into the records and checking against the acquisitions. Thus this system will safeguard all the resources, ensure the centralised control over the whole organisation and a proper check and balance would be in place, which will detect the losses or gains. It will also remove any future threat of corruptive and fraudulent practices.

The Finance Department ought to register (with the Shura approval) the properties of the organisation, either in the name of the respected `Ulama, whose pious character is well attested and beyond any doubt, or by the establishment of charitable organisations and registering under their names. Care should be taken never to register the organisation's property in the name of its leaders or in the name of the Jihaad organisations, as the threat of a ban upon the Jihaad organisation at a moment's notice could not be ignored, nor the assassination of the leaders by the enemy's agents, or their arrest by the government of their country. In any of these scenarios the loss of the Jihaad properties and resources could not be ignored, thus it would be wise to protect them before any such danger arises.

Kind to each other
Mufti Khubaib Sahib

Today in the world generally and in the Muslim community specifically, quarrels, discord and disunity is rampant. As a result of which the Unity of the Muslim Ummah is shattered and the Ummah is divided into various nationalities, tribes, regions and ideologies and every new dawn increases this division. Such divisive nationalism and bigotry which has been routed out by Allah's Last Rasool Sallallahu Alayhi Wasallam and to smash these idols of nationalism and bigotry, the great principle of "All the Mu'mins are brothers" was revealed in the Holy Quraan. And Allah's Last Rasool Sallallahu Alayhi Wasallam has condemned the slogans of nationalism as "the stinking and the corpse", has today reared its ugly head once again among the Muslims. Muslims are physically, mentally, perceptively and ideologically divided in the name of regions and languages. In this century the slogan of nationalism has become the most powerful slogan once again. Similarly those propositions which have been clarified and settled fourteen centuries ago by Allah's Last Rasool Sallallahu Alayhi Wasallam, then by the

honoured Sahabahs Radhiallahu-`anhum and then by the Mujtahids of the Ummah (RahimahulLahu `Alaihim) are once again brought to the surface in the guise of new research, which has divided the Muslims into various groups, and caused enmity between each group. Beside these two types of divisions, one more kind of discord, that exist internally at every level of the Muslim society and group, is pure selfishness and egoism, which has made the organisations hollow and has destroyed many great institutions. Many an active Institution were sacrificed at the altar of selfishness and egoism. Every organisation is internally divided into factions. This sort of factionalism can be expected in the worldly and political organisations, but those organisations and institutions which are founded purely, to please Allah Ta`ala and whose aims and objectives are worthy and blessed, such factionalism seems very odd indeed. It is the cause for anguish, that the greatest target of this factionalism are the religious organisations and institutions. Some such people for whom their power, position and respect is the most important commodity, are the main cause of this division and disunity, which in turn create mutual mistrust and gradually the whole fabric of Unity vanishes into the thin air and the whole world watch this spectacle gleefully.

Oh! The Mujahideen of Allah's Deen! BEWARE! Do not let this sort of discord and disunity come near you! Because your success depends solely upon the unity, if (Allah Ta`ala protect us) you are divided and the deep attachment to each other is broken and you are gripped by factional fever, then your value would diminish in the Court of Allah Ta`ala and your awe inspiring presence would disappear from the enemy's hearts and you will be defeated and humiliated.

Oh! Sacrificers of lives, for the sake of Imaan! Protect yourself from Satan's tricks! Your lips ought to be totally disengaged from backbiting of others and your hearts ought to be brimming to the edge with love, affection and compassion for each other. As it is necessary for you to be , Hard upon the Kafirs, it is also essential for you to be a living proof of, Kind to each other. Beware of those people whose main occupation is to sow the seeds of distrust and discord amongst you. Beware of those satans in the guise of humans, who want to incite you for open mutiny against your elders.

Remember! The whole Muslim world's attention is focused upon you. Elderly mothers with tear-soaked scarves, and young sisters with their torn clothes, are begging to Allah Ta`ala for your success. Great Saints are beseeching Allah Ta`ala, on your behalf in the darkness of the night while the whole world is asleep. The Holy K'abah and the Holy Masjid ul Nabawi is vibrating with the Du'aas for you. In such a time how could it be permissible to be at each other's throat? It is Haraam for you to talk about your rights and your positions! It is not permissible to engage in the enhancement of your personal gains!

BELIEVE IT! If even four such people, to lead the Mujahideen are available, who are as united as a body and whose hearts are filled with love and affection for each other, then such an organisation could not be defeated by America, or by Israel. On the other hand your numerical strength might be considerable, if your hearts are divided and you are engaged in back biting, then you would not be able to defeat even the weakest enemy.

Today, maintaining of the Unity amongst the Mujahideen, is the most important requisite of the moment, while the enemies of Islam are hell bent, on creating discord and disunity amongst you. In such a perilous situation the Jihaad organisations ought to take such effective measures to halt and to root out any

breach of disunity amongst the Mujahideen and they are happy and content with each other. In this direction some important steps are very briefly hinted in the following lines: 1. The members of the Shura of the Jihaad organisation, ought to spend their time in each other's company as much as possible. They should base all their decisions upon consultation. They ought not to listen to any thing against each other via any activist, except if an activist has a genuine complaint against the fellow member, then they should inform that member immediately of this complaint. 2. Regardless of one's ability and indispensable qualities, one should not give his section any separate position or status outside the control of the organisation. Such an able and distinguished person ought not to run his section on his own command and authority, but that section ought to be run by the advice and the directive of the Centre and other members. 3. All members of the consultative and administrative bodies should present the report of activities in the Shura and should not take any such steps by their own, which is confined only to their subordinates. Whereas whatever tasks need to be accomplished, ought to be brought to the knowledge of other members and the Ameer.

Schemes in Ruins

Mufti Khubaib Sahib

After a rather detailed survey, we return to our main subject, that the blasphemous powers have reached the zenith of their hate and enmity towards Islam. The perception of their intellectuals has reached an epidemic proportion, that Islam and the Muslim Ummah's success is the last and the biggest obstacle to the American, European and Zionist interests. And the conviction of their ideologues has forced them to believe, that Islam is a cancer for the world, thus it must be jointly eliminated. Yet they have been halted. They are dying to implement their desires, because the policies they have pursued up until now against the Muslims, are only a tiny fraction of what they have in store. Why? Events indicate that they are afraid from these non-establishment Islamic powers, whose roots are taking a firm hold globally. They are frightened of these youths who prefer a celestial bride to the wine and women of the west. They are scared of these brave ones whose slogans is "our path, our way is the Jihaad, the Jihaad". They are afraid of these travellers on the path of the Truth and the equity, who pass through countries and frontiers not in search of wealth or property but for the protection of the Muslims. Today the US and Europe are trying their hardest to give an impression to the Muslims, that the fundamentalists and the pro-Jihaad Muslims are to be blamed for all the troubles of the Muslim Ummah, while the truth is that because of the Mujahideen, Muslims are protected from many impending sufferings and holocausts. If, Allah forbids, this strong Muslim defence line was not in its place, then one trembles at the thought of the magnitude of violence and barbarity that would have befallen upon the Muslim Ummah. Figure it out for your self, the total control of the oil wealth is in the hands of Muslims. Can that be tolerated by the US and her Zionist allies? The construction of thousands of Masajid across the US and Europe and the

establishment of big businesses by Muslims would not have been viewed with alarm? The emergence of independent Muslim States after the break-up of the Soviet empire would not be a bitter pill for them to swallow? The establishment of pure Islamic administrations in Afghanistan and Sudan would not have caused them nightmares? The spreading of the light of Islam from East Africa towards the whole continent of Africa would not have been extremely painful to them? Without exaggeration, the reality is that the mere existence of Muslims and Islam is intolerable to the enemies of Islam. They know the past full well. They know very well what has happened to their powerful ancestors in the hands of the Muslims. They would like to eliminate the past repeating itself in the future. To prevent it they have worked hard for a long period, to rob the Muslims of their Khilafah, their Unity and the Jihaad. Promoting the alien concept of nationalism and patriotism, Muslim unity was fragmented and the stage was nearly set for the termination of the Muslims and Islam. Another link in the chain of this conspiracy fell into its place when the physically free but mentally enslaved, western educated and trained, the cowardly corrupt, addicted to pleasure and the puppets were installed on the seats of power in every Islamic country. Now the stage is fully set, then suddenly the Jihaad in Afghanistan blossomed, and in no time the old Islamic movements were organised and new organisations came into existence, the scattered Diaspora were once again united. Bare hands were holding weapons. Those who were yearning for the training for the Jihaad were trained. The fragrance of Martyrs' and Martyrdom's memories was spreading amongst the Ummah. The legends of the chivalries of their predecessors were re-enacted in the present. In the darkness of conspiracies, Afghanistan appeared as a bright light. In that light the Muslims were able to distinguish between friends and foes. It has guided the Muslims to the path of the Jihaad, which had been buried deep under the rubbles of misinformation and conspiracy, but once the path of the Jihaad was rediscovered, they realised that through this path protection from the enemy could be secured and the enemy could be annihilated. It is also a fact, that the Muslims did not take full advantage from Afghanistan as they should have, but whatever the benefits were obtained, it is still a great Gift of Allah. During the great Jihaad, from the Middle-East to East-Asia and from Europe to Africa, a new life has been breathed into the Movements of Islam, and all the hopes of those who were dreaming the complete demise and decline of Islam are biting the dust.

Mujahideen & Training

Mufti Khubaib Sahib

Generally the military training ought to be acquired by every healthy Muslim. Even the disabled Muslim could perform various military duties, due to the modern method of warfare. Specifically, each and every member of the Jihaad Movements and organisations, must obtain the highest standard of military training and ought to acquire first-hand experience of actual combat. After this necessary training they ought to serve whichever section they are assigned.

The most vital, important and sensitive section among the Jihaad organisation is the armed forces section. The activities of this section is spread from the training centres to the interiors of the enemy territories. The area of its activities is very wide. This is the heart of every Jihaad activity, while all the other sections exist for the promotion and development of this section. Therefore it also carries heavy responsibilities.

After the compulsory requirement of the Imaan and the Taqwa, the Mujahid ought to pay careful attention to the following three points:

1. Highest standard of military training. 2. Obedience. 3. Prudence and Contrivance.

The more a Mujahid with the Imaan and the Taqwa, concentrates on these points, the more he will gain strength and blessing.

Highest Standard of Military Training.

Every Mujahid should possess the highest standard of military training, whether it is physical training, or training for the use of weapons, or frontal assault, or guerrilla warfare. In short a Mujahid should acquire the highest calibre of professional training that would able him to perform a multitude of tasks. Without such professional training it would be naive to enter the war. Insufficient training is not much useful either. Today the world has made tremendous progress in the art of warfare. The Muslimeen must try to acquire superiority in this field. A Mujahid ought to be trained to such an extent, that when he is sent without any weapons to the enemy country, he would be able to inflict heavy losses upon the

enemy. If he is armed then he would be able to wipe out large numbers of the enemy's soldiers.

The training for the Jihaad could be divided into two parts.

1st Part: Purely mental and psychological training which will result in producing self-confidence, valour, secrecy and serenity. A Mujahid is mentally prepared for any eventualities. A Mujahid is as solid as a rock, while faced with difficult situations. A Mujahid is totally in command of his faculties, whether in sorrow or in joy and most importantly he would never divulge secret information that is embedded into the deepest recess of his soul.

2nd Part:

Physical and armament training. Every Mujahid ought to be physically as strong as possible. His physical fitness ought to reach to the stage, that physical torture of the whole world could not make him spill the secrets. He ought to be strong enough to fight with his bare hands. He ought to be trained to such an extent that he can use what ever weapons he can lay his hands on. He ought to possess enough knowledge and skill to repair various weapons. He ought to be trained to make potent weapons from ordinary materials, freely available from the market place.

Every Mujahid ought to know the fact, that as the Jihaad is compulsory for the protection of the Muslimeen, so is the training for the Jihaad.

Allah Ta`ala has commanded us in the Holy Quraan, to prepare for the Jihaad as much as we can. Allah's Last Rasool Sallallahu-`alayhi Wasallam has put great emphasis on the training for the Jihaad.

Therefore if the Mujahideen have the desire to perform the best and to defeat the enemy, then they should work un-tiringly for the preparation of the Jihaad and should not be content with anything less than the best.

Obedience

The second important requirement for a Mujahid is obedience. By obedience we mean the obedience of Allah Ta`ala and His Rasool Sallallahu-`alayhi Wasallam and the obedience of the Ameer. A Mujahid is not fighting for his community, his clan, or his homeland, but he is fighting for the Blessings of Allah Ta`ala and to spread the Word of Allah Ta`ala and the commandments. Therefore it is necessary for him, that at every step, he should follow the commandments of Allah Ta`ala and the Revered Sunnah of Allah's Last Rasool Sallallahu-`alayhi Wasallam . May it be the joy of victory, or the sorrow of losing his best friend, may it be the passion for revenge for the murders and the rape of the innocent Muslimeen by the Kuffaar, or the calmness and control during the enemy's surrender. Whether the spoils of war are heaped upon his feet, or he is in the state of hunger and thirst. He always acts according to Allah's commandments and the Revered Sunnah of His Rasool Sallallahu-`alayhi Wasallam.

A Mujahid never gets intoxicated by his power and his might, he never lays his hands upon the very old, the innocent children and the women. The thought of dishonest acquisition of the spoils of war never crosses his mind. He does not spill

any blood at the joyous occasion of victory, because he is the Soldier of Allah Ta`ala and the Soldier of Allah Ta`ala always keeps his distance from oppression, embezzlement and excesses of any kind.

Prudence and Contrivance

The third important ingredient for a Mujahid is contrivance and prudence. A Mujahid, may he be a commander or a soldier, ought to enter into the war armed with a careful and well thought out plan and strategy, to cause maximum damage to the enemy and minimum loss to him and his side. The Mujahideen ought to be aware and informed of the enemy's weaknesses. Their intelligence system ought to have gained the deepest access into the enemy's plans and strategies. The Mujahideen also ought to be familiar with the enemy's psychology. For example the psychology of some enemies is as such, that the loss of one hundred of their men is less important to them than the loss of one hundred dollars or pounds. Thus it would be prudent for them to destroy the enemy's economy. The reason behind the enemy's such psychology is, their idolatry. Idolatrous beliefs result in the loss of values and the importance of other human beings, not only in their own eyes but also in the eyes of others. Yes, the only value the Mushrikeen understand is the value of worldly possessions. This lesson is deduced by the Ghazwat ul Badar, when Allah's Last Rasool Sallallahu-`alayhi Wasallam left Madinat ul Munawwarah with the intention of capturing Abu Sufyaan's loaded trade caravan. This threat forced the Mushrikeen to put the lives of their nearest and the dearest at stake, just to protect their worldly possessions. The consequence of such a folly was the slaughter of their kith and kin by the honoured Sahabhs RadhialLahu-`anhu of Allah's Last Rasool Sallallahu-`alayhi Wasallam.

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If the Mushrikeens' psychology was not materially orientated then they would not have put all their best soldiers into the battle, and Allah's Last Rasool Sallallahu-

Alayhi Wasallam might have had to fight many more battles, in order to wipe out the cream of the Mushrikeens' army, but as soon as their economical interest was perceived to be under threat, the Mushrikeen lost all their reasoning and intellect, and inflicted upon themselves irrecoverable damage by losing their most able and brave fighters in the Battle of Badr.

On the other hand when the confrontation is against the Jews, then the Jews value their lives more than their worldly possessions. The Jews are not perturbed by the loss of millions of pounds but would be concerned greatly if they lost a few lives. Though the love of worldly possessions is rampant in them as well, but after the emergence of Islam the value of ever decreasing manpower have acquired enormous value to the Jews. Therefore the clans of Banu QainuQa' and Banu Nadheer of the holy city of Madinah had sacrificed their properties and economical resources in order to save the lives of their members. This is declared in the Holy Quraan

"that the Jews would offer Fidyah for the release of their prisoners".

Therefore it would be prudent to concentrate on the destruction of the Mushrikeens' economical and financial establishments. This will demoralise their resolve to fight and soon they will bow to the Muslimeen. But if the enemy are the Jews then their men are to be targeted, which would demolish their resolve.

Similarly the Mujahideen ought to trace those persons who are considered as the brains of the enemy, whom the Holy Quraan has called as "Ai'mmatul Kufr".

Behind the war effort of every nation lies certain powerful people who devise the war strategy and oversee the progress of the war. The Mujahideen should adopt the strategy of eliminating these war lords, instead of sacrificing numerous Mujahideen's lives, in order to wipe out the ordinary enemy soldiers. This will Insha-Allah be much more beneficial.

All the Anti-Islam forces, may they be Mushrikeen or the Jews, have one common factor among them. This common factor is their reliance upon few individuals. This personality worshipping epidemic is the greatest weakness of the enemy. Thus to break the enemy's Anti-Islam resolve, a plan to remove these warlords from the scene, would offer untold advantages to the Mujahideen. Once the enemy's leading lights disappear from the scene, the whole nation becomes a rudderless ship.

In contrast, the Muslimeen are the only Ummah in the whole Universe, who become stronger when more and more of its commanders and leaders sacrifice their lives in the path of Allah Ta`ala. Every drop of a martyr's blood produces a new life, vitality and strength to the Muslimeen. The Ummah becomes more united and committed more than ever.

The Armed wing of the Jihaad organisations therefore, ought to consider these facts very carefully and devise their strategy in the light of the above passages. Today many movements for the liberation in India are, either failing in their objectives, or prolonging their struggle, because they have confined their activities to targeting only the soldiers and civilians, while the fact of the matter is that India's every increasing population is a grave problem for its leaders. The Indian government was forced to spend 168,000,000,000 Rupees in the last year alone, on its birth control programme. Thus the death of a few thousand of her

inhabitants would have a negligible affect upon the leaders and the country, on the contrary they might perceive such a loss as an advantage and a divine dividend to their population containment efforts.

True, if India would have been a prosperous nation and the lives of her citizens would have been considered precious, then by now a mutiny might have flared in the streets of India, as a result of the losses they suffered in Kashmir, Punjab, Nagaland, Manipur, Asam and Behaar. The true situation in India is somewhat different. Unemployment is so rampant that the Indian soldiers, even after daily cleansing of thousands of their comrade's bodies for burial, do not raise their voices in protest, because the sum of 1800 Rupees or so of their salary is the only means of income they have, which provides the meagre basic necessities of their lives. If this source of income disappears then they will endure the same hunger and poverty as the other millions of Indian citizens are suffering. They are also well aware of the fact, that there is a long queue of hungry and starving people awaiting for their job, if they ever dare to question the mad and suicidal policies of their superiors.

In such circumstances, if the various Movements would have concentrated their efforts towards the economical targets, then by now many a region would have been freed from the yoke of slavery. If these Movements would have targeted the people with silky Dhotees and white Sampan shaped Topes and those leaders whose profession is to abuse the voter's trust, under the pretence of humility and the intelligence organisation of India, then these Movements might have been enjoying their successes by now.

To conclude this statement, we emphasise that the people in charge of the military wing ought to be highly skilled in various branches of warfare and ought to be extremely capable of formulating and devising practical strategies and astute planning. They ought to be well equipped in the implementation and enforcement of such tactics and methods, which would cause the greatest chaos and demoralisation, amongst the populace of the enemies. They should always make sure that their strategies and plans would not cause unnecessary loss of the Mujahideen's lives.

The Mujahideen ought to be bursting with passion for Martyrdom. The Martyrdom is the greatest Honour bestowed upon them by Allah Ta`ala, but it is not the final objective. Therefore the Mujahideen should always be aware of those aims and objectives for which the Jihaad was made compulsory. They should not engage in any imprudent act and unwise activities because of their eagerness to obtain the Martyrdom.

The Administrative Division Of The Armed Wing

It is necessary for the strength and effectiveness of this section, that its responsibilities and personnel ought to be divided into three groups and sections, or the armed wing ought to be divided into three sections.

1. The Department of Training. 2. The Department of Intelligence. 3. The Department of War.

1. The Armed Wing must include some such personnel who are at the peak of their physical fitness, they possess first-hand experience of all kinds of weapons

and are in tune with the fundamental principles of the Jihaad. They also have the experience of managing the training centres and could teach the art of warfare.

They should be designated solely for the training and coaching of the new Mujahideen. They should also be given the responsibilities of establishing new, permanent and mobile training centres, with the approval of the Central Organisation. They ought to travel to different countries and provide training to the Muslims of various regions and countries.

This section ought to have a list of all trained personnel with their addresses, their organisational position and status and the record of the standard and the level of training they possess.

This section ought to arrange intermittently, special sessions of training for the leaders of the organisation and the personnel of other sections, thus providing them with complete and up-to-date training.

This section ought to be in regular contact with other organisations' military wings, with the view of improving the existing system.

2. The Intelligence Section should appoint those people to its section who are physically strong, agile, selfless and experienced and who are totally trustworthy and loyal. They are not tainted with the disease of popularism and personal vendetta. The tasks and responsibilities of this department are as follows:

- Complete intelligence gathering of the enemy's strength and its sensitive places.
- To be fully informed of the weaknesses of the enemy.
- To successfully instigate misinformation campaigns, in order to disguise the true strength and war strategy of the Jihaad organisation.
- To prevent infiltration of the enemy agents and unearthing the moles within their organisation.
- Completion of all the necessary arrangement before commencing any military activities in the new theatre of war and to pinpoint sensitive targets.
- To keep a strict watch upon any internal mutiny.
- To establish contact with the Mujahideen who are held prisoners in the enemy jails.
- To win support for the Mujahideen within the enemy territory and to establish channels for the Mujahideen.
- To arrange clandestine supplies to the Mujahideen, fighting in the theatre of war.
- To discover any national or international conspiracies against the organisation and to thwart it prior to their implementation.

3. The Department of war: Finally a Jihaad Shura, consisting of the members of the military wing and the experienced commanders, with the consent of the Ameer and the organisation ought to be established, in order to pursue a cohesive course of action, for the most affective means of the Mujahideen's war efforts and for the preparation of devastating attacks upon the enemy. The Distinction Between The Jihaad And Acts of Violence The honoured Mujahideen ought not to forget, that the Jihaad is an act of Divine Worship and at the core of every Act of Worship, lie the vital requirements of purity and sincerity of the heart. Every Act of Devotion must be performed for the sole purpose of obtaining Approval and blessings of Allah Ta`ala and must be totally in accord with the Revered Sharee`ah. The Mujahideen's intentions always ought to be to please Allah Ta`ala alone. Their hearts and souls ought to be free from false pride, arrogance, haughtiness and insolence, so that their great Act of Devotion and Worship remains protected and acceptable in the Court of Allah Ta`ala. Anyone who sacrifices his life with the sole intention of becoming famous, would be the

first person to be shoved into the hellfire, therefore the Mujahideen ought not to be haughty and insolent because of their great deeds and ought not advertise their deeds without any necessary reasons. The pronouncement of the events of the Jihaad, for the sole purpose of propagation ought to be narrated with the minimal mentioning of personal achievements, instead the greatness of the Jihaad and the help and the victory of Allah Ta`ala ought to be prominent in all such propagation.

Once the Mujahid believes, that every achievement and success is not due to his effort and endeavour, but due to Allah's Will and the commandments, then none of the satanic tricks will penetrate his heart and soul. Regardless of whether he narrates each and every event and achievement of the Jihaad, or publishes them. Indeed Allah Ta`ala will grant to this Mujahid untold and unimaginable Thawab for such narration and publication, as they would be a means to bring thousands of Muslims into the Jihaad.

If the narration of the events of the Jihaad in the above prescribed manner is not pursued and it is instigated due to an act of false pride and insolence, then the deeds of the honoured Sahabah RadhialLahu `Anhum and the Salaf Saliheen would have never reached us.

On the other hand (Allah Ta`ala orbits) if any thought of self-importance penetrates into any Mujahid's heart and soul and he considers himself as an indispensable old hand and an extremely valuable experienced Mujahid and believes that all the achievements are due to his personal effort and endeavour and demands certain rights, then the situation becomes threatening, which need to be reformed urgently. Therefore the Mujahideen ought to check thoroughly and correct their intentions before any public statements and publications are made.

One other important point to be remembered is, that holding and carrying the weapons is a great blessing, thus Satan tries his utmost to tempt the armed Mujahid to abuse this blessing, by prompting the wrongful usage of his weapons, in order to cause ill-feelings against the Jihaad and the Mujahideen. Therefore those lucky Mujahideen who are armed, should understand very clearly and precisely that the usage of these weapons are governed by the Revered Sharee`ah and if the usage of these weapons are carried out in accordance with the Revered Sharee`ah then only it would be called the Jihaad and they will reap the Thawab for this great Act of Worship and Devotion. But if he uses his weapons, contrary to the Revered Sharee`ah and in the wake of some temporary emotional outbursts, then this will not be the Jihaad, but it will be an act of violence, and Allah Ta`ala detests those who spread chaos and violence on the earth. Some people who are shallow minded and possess uncontrolled emotions, are propelled by Satan, to act irresponsibly and the satanic influences instigate negative feelings in them against the organised Movement of the Mujahideen and their policies which are based upon the Revered Sharee`ah. These people start complaining that nothing important is happening. But in reality the only act they themselves are capable of accomplishing is, lobbing a grenade into the places of worship of the enemy, or to disrupt a public gathering, or to kill some unconnected and unworthy or defenceless person. These meaningless and despicable acts of violence are considered by them to be their greatest achievement.

Sadly the enormous achievements and task of the Jihaad Movements, such as the snatching of freedom and independence for the million of the Muslims from the

clutches of the barbaric Soviet occupying forces and the virtuous cause of protecting the future of 200,000,000 Indian Muslim's from the racist Hindus, does not seem to them as a great achievement and endeavour. Such superficial and shallow minded youths could be found in the four corners of the world. Some of whom spend their lives day-dreaming of some invincible great plans which never sees the light of the day, while some will be carried away by their silly and aimless emotions to commit some act of violence which might push some of the greatest organisations to the precipice of destruction.

These type of youths could be seen either asking daft and silly questions to the respected `Ulama, or bothering the leadership of the Jihaad Movements, with their imaginary schemes. The usual contents of their verbosity includes such statements "that excluding the Jihaad, if there is any other need for their services, then they are willing to serve", "you are wasting the resources by fighting such and such enemies, while the real enemy is around you", "is it permissible to kill a prostitute?", "could we have your permission to rob all those who do not take part in the Jihaad?", "certain banks are the properties of certain sects, could we be allowed to rob them as it will be profitable to the religion?", and so on and on and on.

These type of people are neither encouraged by the respected `Ulama, nor by the leadership of the Mujahideen. Disappointed, they turn against the respected `Ulama and the leadership of the Jihaad Movement, they then start spreading false and distasteful accusations and innuendoes against the respected `Ulama and the leadership of the Jihaad Movements and finally they turned to other people for help for their superficial and imaginary perception and schemes. Occasionally they manage to form a group of like-minded mentally disturbed people and start some short-lived subversive activities, then they fade away quietly.

It is a binding duty of the Jihaad organisations, to inform very precisely, emphatically, and very clearly, to every Mujahid, before handing the weapons to him, the sanctity of the weapons, and the Revered Sharee`ah relating to the proper usage of these weapons. The Jihaad organisation ought to make sure that those who are entitled to carry arms and ammunition, are well drilled in the following of the commands of their the commanders and the Ameer. They are to be thoroughly checked against any germs of self-importance and the shallow disruptive emotions.

The strict policy of discouragement ought to be enforced for any one, perceived to be harbouring any notion of abusing the weapons and are prone to momentary personal initiatives. Such people should be kept away from the organisation and the Mujahideen. As we have described earlier that the Jihaad is not synonymous with hooliganism, armed robberies, murders and mayhem, but a holy deed of Worship and Devotion, which is solely performed for Allah's approval and blessings, and Allah's approval and blessings can only be obtained by the obedience of the Ameer and by the strict adherence to the Revered Sharee`ah.

The purpose of the Jihaad is the reformation of the individuals and the society. The aim of the Jihaad is to establish peace on Earth. The objective of the Jihaad is to instil obedience and subjugation to Allah Ta`ala only. The Jihaad is synonymous with the Da'awat ul Haq. Thus a Mujahid should acquire the attributes and qualities befitting the Soldier of Allah Ta`ala.

Today conspiracies against Islam and Muslims are rearing their ugly heads in many quarters of the world, therefore a tightly knit organisation and an extremely careful approach to the Jihaad is required. This can only be achieved, when unsuitable persons do not enter into the fold of the Jihaad organisation and the Movement until they conform to the hilt to all the Islamic principles and commandments. This conformation will result in Allah's blessings descending upon those who are participating in the Jihaad and all the goals of the Movement will be fulfilled and Insha'Allah, the words of Allah would be supreme once again in every nook and cranny of the world, and Islam will regain its superiority over the Kafirs and the Mushrikeen. Oh Mujahid in the Path of Allah Ta`ala! Remember ! That the Jihaad is not a mean to bring human beings into the subjugation of other human beings, nor is the Jihaad for the purpose of achieving personal gains or honour. We are sacrificing our lives in order to end all the mischief, discord, sedition, inequity, wretchedness and wickedness from the world, our sole expectation by the virtuous deed of the Jihaad is the success in the Hereafter. Therefore whenever we are armed, then our hearts and souls should be attentive to the Holy Words of Allah Ta`ala. This hereafter world, we have specifically made for those who do not intend to high-handedness and mischief on earth. And good result is (bestowed) to people of Taqwa. (Surah-al-Qisas:28, Alaayah 83) An armed and trained Mujahid's heart and mind is not only occupied with the twenty-eight Ghazwaat, the bravery and chivalry of the honoured Sahabahsy, the faith enhancing military campaign of the honoured Sahabahs in the width and breadth of the Roman and the Persian Empires, the invasion of Sindh (presently in Pakistan) in response to the cry of a child and the attack of Tariq bin Ziyad (Rahimahullahu) on Spain in order to protect the dignity and honour of a non-Muslim lady, Sultan Salaahuddeen's (Rahimahullahu) war against the Christian (so called) Crusaders for the liberation of the holy Masjid of the Bait ul Maqdis, and the war of Mahmood Al Ghaznvi with the Hindus for the destruction of the Mandir of Sumnath (where in the name of religion every conceivable oppression was carried out against humanity), but the Mujahid at the same time should also remember that Allah's Last Rasool did not grant the permission to fight the Munafiqs of Madinat ul Munawwarah. Hazrat 'Uthmaan (inspite of ruling the then half the regions of the world) did not allow Muslims to attack the few hundred Christians.

The Leader of the Mujahideen, Rasoolullah , on every occasion of sending the groups of Mujahideen for the Jihaad assignment, used to emphasise to them:

- Depart with the name of Allah and with the help from Allah and in the Deen of Allah's Rasool Sallallahu `Alayhi Wasallam.
- Do not kill any old age person.
- Do not kill any invalids and disabled.
- Do not harm babies.
- Do not harm children.
- Do not harm women.
- Do not steal from the booty and the spoils of war.
- Accumulate all the spoils of war in one place (take your share after its division).
- Maintain proper & correct mutual dealings. Sometimes the following declaration was also issued: · keep your words and do not go back on your commitments.
- Do not mutilate the corpses. We should also memorise that Allah's Last Rasool has pronounced "the threat of the Jahannam for those Muslims who raise their swords against each other, in such a case the murderer and the murdered both will be assigned to the Jahannam".

We must also preserve it into our hearts and minds, that even a single life is immensely valuable to Allah , thus extinguishing a life on the suspicion of being an agent or informer alone should not be practised. The Earth shudders with the sin of extinguishing an innocent soul and Allah's help and blessing is suspended.

The honoured brave soldiers of the Ummah! Those youths deserving the Jannah! The courageous battlefield heroes! Memorise well! Your fight is not for a specific nation, community, group or organisation. You are not spilling your blood for the dominance of one nation upon another. The reason for your Jihaad is not to elevate one organisation above another. You do not wave the banner of Arab nationalism or Asian nationalism. You are not fighting to protect the powers of the few. Your fight is to obtain Allah's favour, and acceptance of your deeds by Allah . That's why this war is called the Jihaad.

You are sacrificing your lives for the greatness of Islam and for the protection of the Muslims, therefore even the dust and the sand on your feet is the guarantee of the Jannah. You are striving for the establishment of the greatness of the Holy Quraan and for Allah's commandments, in order to guide mankind to the right path.

You are performing the greatest task of liberating mankind from their own slavery and bringing them to the subjugation of Allah Ta`ala alone. You are those fortunate people who are providing the proof of the Oneness of Allah Ta`ala and the righteousness of His Deen, Islam, by spilling of your crimson blood. Therefore after your death, you are bestowed with the honour of the Shaheed.

It is strictly not permissible for you to put a bullet in the body of any Muslim.

Therefore:

It is criminal to use your youthful energy and power to usurp one nation against another.

It is not allowed for you to use your sacred weapons for the advancement of one organisation at the cost of another.

Do always remember that you are the Mujahid in the Path of Allah Ta`ala, the soldiers of Islam, the guardians and protectors of the Imaan and the Deen.

These honours are your precious possessions of this world and the Hereafter.

The Psychological Preparation of the Probable Consequences of the Jihaad

Whenever Muslims enter into the Jihaad with the Blessings and the Help of Allah Ta`ala, then immediately many a diverse consequences emerge. Therefore a Mujahid must always be psychologically and mentally prepared for them.

Presently after the campaigns of the Jihaad, an instant victory and the immediate establishment of the Khilafah is assumed as a fact.

We assume that as soon as we start the Jihaad, we will be victorious immediately and as soon as we are victorious the Khilafah ul Rashidah will be established and the environment of piety and pure goodness will be enforced and upon every street and corner of the conquered land, the seal of Islam would be imprinted immediately. But when after the Jihaad these assumptions are not materialised then suddenly the Anti-Jihaad conversations rear their ugly heads, great numbers of people loose their hearts in the Jihaad. The euphoria of the victory turns into dejection, some proclaimers of instant establishment of the Khilafah ul Rashidah

after the Jihaad, hide their faces with shame and guilt, and the Anti-Jihaad supporters are provided with an opportunity for heralding their abuse against the Jihaad and the Jihaad Movements.

A clear example of such an event is Afghanistan. In 1992 when General Habebullah the communist backed puppet ruler was dethroned, the communist surrendered to the Mujahideen and handed over the rein of power to the Mujahideen, thus enabling the Mujahideen to enter Kabul and formed the government with few key positions in their hands, while the whole of the administrative establishment and the armed forces and the civil servants of the past regime remained intact.

There was no ethical or religious base for fighting and destroying the Uzbek Militia who handed the power to the Mujahideen, thus they remained armed to the teeth. Meanwhile small groups managed to occupy various sections of Kabul which were supported by the Iranian Regime. The whole of Afghanistan was in turmoil. The fourteen-year long bloody war has left Afghanistan fragmented and each part of Afghanistan was under the control of different armed factions. The whole of Afghanistan was sprinkled with land mines with the view of maiming and killing tens of thousands of Muslims. Six million of the population was forced to seek refuge in neighbouring countries. Russia's crime against humanity has left millions of helpless and destitute widows, orphans and crippled citizens.

In such a grave and despondent situation it was vital that all the Mujahideen should have come together and co-operated fully with each other and the process of dismantling the communist administration would have been started and they would have formed cohesive internal policies. But soon after the surrender of Kabul to the Mujahideen, a section of the populace, gripped by their long suspended desire and enthusiasm for the establishment of the Khilafah, became disenchanted with the snail pace progress of the Mujahideen towards that goal.

Many a different and false accusations were directed against the Mujahideen. Such as "the streets of Kabul are filled with shameless women who do not cover themselves according to the Revered Sharee'ah", or "Kabul is under the control of the Uzbek Militia of Rasheed Dostam and the Mujahideen are puppets in their hands", or "all the government departments and offices are run by the communists" and so on. Thus these and similar unreal outbursts gave the opportunity to a faction to attack Kabul and opened the door of wretchedness which has not yet been closed.

After the start of this internecine war in Afghanistan, who did what, and what actually took place is a long story. During that period of this blind war, so many events took place that even the parties involved might not know themselves.

Indeed many excesses were committed. Broken promises, reneging on solemn commitments, bitter scenes, the heart breaking war between the various factions of the Mujahideen were witnessed. Many honoured and respected great personalities were defamed. Countless trusted and dignified people, lost their positions and respect in the eyes of the Ummah.

How did it all begin?

We observed an interview of an Afghan leader surrounded by sabre rattling and slogan chanting Arab Mujahideen, the Afghan leader was expressing with heavy

heart the facts that Kabul is still under the iron control of the Uzbek Militia and the supremacy of Islam is not established. Thus he will fight to the last, to remove every communist from Kabul. During the whole interview he was cheered by the Arab Mujahideen with emotional and unrealistic slogans.

A realisation dawned upon us there and then, that these slogan chanting, emotional Mujahideen are the root cause of the erroneous views of this great leader. If this leader should have gone to Kabul with the Mujahideen under his command and acted in consultation with the other Mujahideen groups in Kabul with a view of systematic removal of the communists from the machinery of the government then the ultimate wishes of all the Mujahideen and the pious people would have been easily attained.

But the war has commenced and the communists were able to gain protection from various Mujahideen organisations and thus contributing in the prolongment of the final outcome.

Our only reason for stating this example is to show, that when the Mujahideen are not prepared for the consequences of the Jihaad before hand, then a disastrous result might ensue.

It is not our intention (Allah Ta`ala Forbids) that the Afghanistan Jihaad is a failure. On the contrary, we believe that in Afghanistan's Jihaad, the Muslims in general and the Mujahideen in particular, were successful beyond the wildest imagination. Because the Jihaad of Afghanistan was waged neither for the purpose of governing Kabul by the Mujahideen, nor with the aim of removing certain people from power and installing others in their places. The aim of the Mujahideen, for a considerable period was, that they were fighting for the protection of Islam and to obtain the highest honour of Martyrdom in this war.

By this great Jihaad, the bloodthirsty animal, namely the Soviet Union, met her own death. A sigh of relief has spread from Pakistan to the gulf. Due to this great Jihaad those Muslim states were able to free themselves from the clutches of the Soviet Empire, for whom the thought of liberating themselves was non existent a short while ago.

These were the fruits of the Jihaad in Afghanistan, which slowly and gradually inspired the Mujahideen towards their ultimate goals of establishing the government on the model of the Khilafah ul Rashidah.

Thus establishment of the Khilafah and other faith enhancing aims and objectives gained momentum and were expressed in slogans by the Mujahideen and the lovers of the Jihaad.

After the fall of Kabul, the result and consequences obtained through the Jihaad were soon forgotten and were biting the dust and all the attention was now focused solely on those slogans which appeared at the end of Afghanistan's Jihaad. These were though not empty and hollow slogans and it was also the Mujahideen's intention and aim to establish the Islamic system in Afghanistan after the demise and the destruction of the communist administration, as it was the cornerstone of the Mujahideen's aim and objective for waging the Jihaad. But after the fall of Kabul no one realised the huge and countless obstacles lay ahead in the path of the establishment of the Islamic system in Afghanistan. Every nation of the world perceive the establishment of pure and true Islamic State in

Afghanistan as a death-warrant to their own existence. Even the neighbouring Islamic nations were not in favour. Furthermore wiping out the remaining communists and getting rid of the communist legacy and influence was not an easy task. The settlement of millions of displaced and dislocated refugees and the redevelopment of the ruined country was a huge and extremely difficult task.

In these circumstances it was vital for all the groups and the factions to tackle these issues unitedly and continuously. In addition the prevailing international laws were the permanent stumbling blocks to these efforts, to challenge and confront these international laws needed enormous efforts and a lengthy period of time.

Anyhow, due to the hastiness of some people and due to the old enmity and rivalry of some people and due to some other reasons, Afghanistan was pushed into a new war. But we believe that the Jihaad of Afghanistan is a success and Insha-Allah, in the near future a genuine Islamic nation will be established and the blood of 1,600,000 Martyrs which had folded the darkness of communism, will bear fruits and Insha-Allah, the best leadership will be provided from Afghanistan, which will not succumb to anyone's threat in its pursuit of solving the problems of the Muslim Ummah. Yes! We said in the past and we say again now! It might take some time, to achieve these goals. We honestly believe that in spite of the conspiracies of the enemies and the apathy of our own, this length of time does not seem considerably long.

Now returning to our main subject. Every Mujahid should always be alert and prepared in his mind and heart for the probable consequences of the Jihaad and it should be understood well, that as long as a Mujahid's intention is correct and proper and his Jihaad is according to the Revered Sharee`ah, then he will never be a failure. If he is victorious then he is the winner, if he loses his life in the hand of the enemy then he is also successful. If his forces are winning then he is the winner, and if his forces are apparently unsuccessful then he is still successful. But the consequences on the surface could have many dimensions. It is probable that Allah Ta`ala will bestow such a victory in the Jihaad, that he can see the fulfilment of the aims and objectives of the Jihaad with his own eyes, as the honoured Sahabahs RadhialLahu-`anhum have witnessed Allah's glorious gift of victory in the battle of Badar and in the Holy city of Makkah and as Sultan SalahudDeen had witnessed in the victory of the Bait ul Maqdis in Palestine. But it is also probable that a Mujahid might witness an apparent defeat, but in reality this defeat is on the surface which could contain within it several benefits. As the honoured Sahabahs RadhialLahu-`anhum have witnessed in the battle of Uhud. It is also probable that the battle is indecisive and ends in stalemate and its affects might become apparent later on, as it happened with the Movement of the Martyrs of Balakoat, the consequences of which were ascertained after a while.

The consequences of every Movement and every Jihaad holds many probabilities, thus a Mujahid, in order to Please Allah Ta`ala, ought to put all his effort and the best of his endeavour to the Jihaad and leave the result of his effort and endeavour to Allah Ta`ala alone. He ought not to blow his trumpet on victories, nor to be heart broken and disappointed on his defeat. His effort, endeavour and sacrifice are never in vain. The result will definitely emerge either immediately or later. His participation in the Jihaad Insha-Allah, would emerge, in the form of Allah's blessings upon the inhabitants of the whole world.

If by the sacrifices and efforts of the handful of people the caravan of human beings is diverted from the path of hell to the eternal heavenly abode Jannah, then this bargain is not a bad bargain at all. If Allah's precious gift of the establishment of Islam and the Khilafah is achieved, then who could measure the greatness of this gift of Allah Ta`ala.

"Oh heart in love contains all the benefits, Loss of one life is not a bad loss."

If the Mujahid is an eye witness of the fruits of his sacrifices then it is a great blessing and if the fruits of his sacrifices blossom after his time, then his reward is awaiting for him when he meets his Creator.

Aquiring Military Training

Mufti Khubaib Sahib

Generally the military training ought to be acquired by every healthy Muslim. Even the disabled Muslim could perform various military duties, due to the modern method of warfare. Specifically, each and every member of the Jihaad Movements and organisations, must obtain the highest standard of military training and ought to acquire first-hand experience of actual combat. After this necessary training they ought to serve whichever section they are assigned.

The most vital, important and sensitive section among the Jihaad organisation is the armed forces section. The activities of this section is spread from the training centres to the interiors of the enemy territories. The area of its activities is very wide. This is the heart of every Jihaad activity, while all the other sections exist for the promotion and development of this section. Therefore it also carries heavy responsibilities.

After the compulsory requirement of the Imaan and the Taqwa, the Mujahid ought to pay careful attention to the following three points:

1. Highest standard of military training.
2. Obedience.
3. Prudence and Contrivance.

The more a Mujahid with the Imaan and the Taqwa, concentrates on these points, the more he will gain strength and blessing.

Highest Standard of Military Training:

Every Mujahid should possess the highest standard of military training, whether it is physical training, or training for the use of weapons, or frontal assault, or guerrilla warfare. In short a Mujahid should acquire the highest calibre of professional training that would able him to perform a multitude of tasks. Without such professional training it would be naive to enter the war. Insufficient training is not much useful either. Today the world has made tremendous progress in the art of warfare. The Muslims must try to acquire superiority in this field. A Mujahid ought to be trained to such an extent, that when he is sent without any weapons to the enemy country, he would be able to inflict heavy losses upon the enemy. If he is armed then he would be able to wipe out large numbers of the enemy's soldiers.

The training for the Jihaad could be divided into two parts:

First Part: Purely mental and psychological training which will result in producing self-confidence, valour, secrecy and serenity. A Mujahid is mentally prepared for any eventualities. A Mujahid is as solid as a rock, while faced with difficult situations. A Mujahid is totally in command of his faculties, whether in sorrow or in joy and most importantly he would never divulge secret information that is embedded into the deepest recess of his soul.

Second Part: Physical and armament training: Every Mujahid ought to be physically as strong as possible. His physical fitness ought to reach to the stage, that physical torture of the whole world could not make him spill the secrets. He ought to be strong enough to fight with his bare hands. He ought to be trained to such an extent that he can use what ever weapons he can lay his hands on. He ought to possess enough knowledge and skill to repair various weapons. He ought to be trained to make potent weapons from ordinary materials, freely available from the market place.

Every Mujahid ought to know the fact, that as the Jihaad is compulsory for the protection of the Muslims, so is the training for the Jihaad.

Allah Ta`ala has commanded us in the Holy Quraan, to prepare for the Jihaad as much as we can. Allah's Last Rasool Sallallahu-alayhi wasallam has put great emphasis on the training for the Jihaad.

Therefore if the Mujahideen have the desire to perform the best and to defeat the enemy, then they should work un-tiringly for the preparation of the Jihaad and should not be content with anything less than the best.

The second important requirement for a Mujahid is obedience:

By obedience we mean the obedience of Allah Ta`ala and His Rasool Sallallahu-alayhi wasallam and the obedience of the Ameer. A Mujahid is not fighting for his community, his clan, or his homeland, but he is fighting for the Blessings of Allah Ta`ala and to spread the Word of Allah Ta`ala and the commandments. Therefore it is necessary for him, that at every step, he should follow the commandments of Allah Ta`ala and the Revered Sunnah of Allah's Last Rasool Sallallahu-alayhi wasallam . May it be the joy of victory, or the sorrow of losing his best friend, may it be the passion for revenge for the murders and the rape of the innocent Muslims by the Kuffar, or the calmness and control during the enemy's surrender. Whether the spoils of war are heaped upon his feet, or he is in the state of hunger and thirst. He always acts according to Allah's

commandments and the Revered Sunnah of His Rasool Sallallahu-alayhi wasallam.

A Mujahid never gets intoxicated by his power and his might, he never lays his hands upon the very old, the innocent children and the women. The thought of dishonest acquisition of the spoils of war never crosses his mind. He does not spill any blood at the joyous occasion of victory, because he is the Soldier of Allah Ta`ala and the Soldier of Allah Ta`ala always keeps his distance from oppression, embezzlement and excesses of any kind.

Prudence and Contrivance:

The third important ingredient for a Mujahid is contrivance and prudence. A Mujahid, may he be a commander or a soldier, ought to enter into the war armed with a careful and well thought out plan and strategy, to cause maximum damage to the enemy and minimum loss to him and his side.

The Mujahideen ought to be aware and informed of the enemy's weaknesses. Their intelligence system ought to have gained the deepest access into the enemy's plans and strategies. The Mujahideen also ought to be familiar with the enemy's psychology. For example the psychology of some enemies is as such, that the loss of one hundred of their men is less important to them than the loss of one hundred dollars or pounds. Thus it would be prudent for them to destroy the enemy's economy. The reason behind the enemy's such psychology is, their idolatry. Idolatrous beliefs result in the loss of values and the importance of other human beings, not only in their own eyes but also in the eyes of others. Yes, the only value the Mushrikeen understand is the value of worldly possessions. This lesson is deduced by the Ghazwat-ul-Badar, when Allah's Last Rasool Sallallahu-alayhi wasallam left Madinat-ul-Munawwarah with the intention of capturing Abu Sufyaan's loaded trade caravan. This threat forced the Mushrikeen to put the lives of their nearest and the dearest at stake, just to protect their worldly possessions. The consequence of such a folly was the slaughter of their kith and kin by the honoured Sahabah Radialahu-`anhu of Allah's Last Rasool Sallallahu-alayhi wasallam. The death of whom has demoralised the Kuffar to such an extent, that within a very short period they surrendered to Allah's Last Rasool Sallallahu-alayhi wasallam for ever.

If the Mushrikeen' psychology was not materially orientated then they would not have put all their best soldiers into the battle, and Allah's Last Rasool Sallallahu-alayhi wasallam might have had to fight many more battles, in order to wipe out the cream of the Mushrikeen' army, but as soon as their economical interest was perceived to be under threat, the Mushrikeen lost all their reasoning and intellect, and inflicted upon themselves irrecoverable damage by losing their most able and brave fighters in the Battle of Badar.

On the other hand when the confrontation is against the Jews, then the Jews value their lives more than their worldly possessions. The Jews are not perturbed by the loss of millions of pounds but would be concerned greatly if they lost a few lives. Though the love of worldly possessions is rampant in them as well, but after the emergence of Islam the value of ever decreasing manpower have acquired enormous value to the Jews. Therefore the clans of Banu Qainuqa' and Banu Nadheer of the holy city of Madinah had sacrificed their properties and economical resources in order to save the lives of their members. This is declared in the Holy Quraan "that the Jews would offer Fidyah for the release of their prisoners".

Therefore it would be prudent to concentrate on the destruction of the Mushrikeen' economical and financial establishments. This will demoralise their resolve to fight and soon they will bow to the Muslims. But if the enemy are the Jews then their men are to be targeted, which would demolish their resolve.

Similarly the Mujahideen ought to trace those persons who are considered as the brains of the enemy, whom the Holy Quraan has called as "Ai'mmatul Kufr".

Behind the war effort of every nation lies certain powerful people who devise the war strategy and oversee the progress of the war. The Mujahideen should adopt the strategy of eliminating these war lords, instead of sacrificing numerous Mujahideen lives, in order to wipe out the ordinary enemy soldiers. This will Insha-Allah be much more beneficial.

All the Anti-Islam forces, may they be Mushrikeen or the Jews, have one common factor among them. This common factor is their reliance upon few individuals. This personality worshipping epidemic is the greatest weakness of the enemy. Thus to break the enemy's Anti-Islam resolve, a plan to remove these warlords from the scene, would offer untold advantages to the Mujahideen. Once the enemy's leading lights disappear from the scene, the whole nation becomes a rudderless ship.

In contrast, the Muslims are the only Ummah in the whole Universe, who become stronger when more and more of its commanders and leaders sacrifice their lives in the path of Allah Ta`ala. Every drop of a Shaheed's blood produces a new life, vitality and strength to the Muslims. The Ummah becomes more united and committed more than ever.

The Armed wing of the Jihaad organisations therefore, ought to consider these facts very carefully and devise their strategy in the light of the above passages. Today many movements for the liberation in India are, either failing in their objectives, or prolonging their struggle, because they have confined their activities to targeting only the soldiers and civilians, while the fact of the matter is that India's every increasing population is a grave problem for its leaders. The Indian government was forced to spend 168,000,000,000 Rupees in the last year alone, on its birth control programme. Thus the death of a few thousand of her inhabitants would have a negligible affect upon the leaders and the country, on the contrary they might perceive such a loss as an advantage and a divine dividend to their population containment efforts.

True, if India would have been a prosperous nation and the lives of her citizens would have been considered precious, then by now a mutiny might have flared in the streets of India, as a result of the losses they suffered in Kashmir, Punjab, Nagaland, Manipur, Asam and Bahaar. The true situation in India is somewhat different. Unemployment is so rampant that the Indian soldiers, even after daily cleansing of thousands of their comrades bodies for burial, do not raise their voices in protest, because the sum of 1800 Rupees or so of their salary is the only means of income they have, which provides the meagre basic necessities of their lives. If this source of income disappears then they will endure the same hunger and poverty as the other millions of Indian citizens are suffering. They are also well aware of the fact, that there is a long queue of hungry and starving people awaiting for their job, if they ever dare to question the mad and suicidal policies of their superiors.

In such circumstances, if the various Movements would have concentrated their efforts towards the economical targets, then by now many a region would have been freed from the yoke of slavery. If these Movements would have targeted the people with silky Dhotees and white Sampan shaped Topes and those leaders whose profession is to abuse the voter's trust, under the pretence of humility and the intelligence organisation of India, then these Movements might have been enjoying their successes by now.

To conclude this statement, we emphasise that the people in charge of the military wing ought to be highly skilled in various branches of warfare and ought to be extremely capable of formulating and devising practical strategies and astute planning. They ought to be well equipped in the implementation and enforcement of such tactics and methods, which would cause the greatest chaos and demoralisation, amongst the populace of the enemies. They should always make sure that their strategies and plans would not cause unnecessary loss of the Mujahideen lives.

The Mujahideen ought to be bursting with passion for Martyrdom. The Martyrdom is the greatest Honour bestowed upon them by Allah Ta`ala, but it is not the final objective. Therefore the Mujahideen should always be aware of those aims and objectives for which the Jihaad was made compulsory. They should not engage in any imprudent act and unwise activities because of their eagerness to obtain the Martyrdom.

The Administrative Division Of The Armed Wing

It is necessary for the strength and effectiveness of this section, that its responsibilities and personnel ought to be divided into three groups and sections, or the armed wing ought to be divided into three sections.

1. The Department of Training.
2. The Department of Intelligence.
3. The Department of War.

1. The Armed Wing must include some such personnel who are at the peak of their physical fitness, they possess first-hand experience of all kinds of weapons and are in tune with the fundamental principles of the Jihaad. They also have the experience of managing the training centres and could teach the art of warfare.

They should be designated solely for the training and coaching of the new Mujahideen. They should also be given the responsibilities of establishing new, permanent and mobile training centres, with the approval of the Central Organisation. They ought to travel to different countries and provide training to the Muslims of various regions and countries.

This section ought to have a list of all trained personnel with their addresses, their organisational position and status and the record of the standard and the level of training they possess.

This section ought to arrange intermittently, special sessions of training for the leaders of the organisation and the personnel of other sections, thus providing them with complete and up-to-date training.

This section ought to be in regular contact with other organisations' military wings, with the view of improving the existing system.

2. The Intelligence Section should appoint those people to its section who are physically strong, agile, selfless and experienced and who are totally trustworthy and loyal. They are not tainted with the disease of popularism and personal vendetta. The tasks and responsibilities of this department are as follows:

- Complete intelligence gathering of the enemy's strength and its sensitive places.
- To be fully informed of the weaknesses of the enemy.
- To successfully instigate misinformation campaigns, in order to disguise the true strength and war strategy of the Jihaad organisation.
- To prevent infiltration of the enemy agents and unearthing the moles within their organisation.
- Completion of all the necessary arrangement before commencing any military activities in the new theatre of war and to pinpoint sensitive targets.
- To keep a strict watch upon any internal mutiny.
- To establish contact with the Mujahideen who are held prisoners in the enemy jails.
- To win support for the Mujahideen within the enemy territory and to establish channels for the Mujahideen.
- To arrange clandestine supplies to the Mujahideen, fighting in the theatre of war.
- To discover any national or international conspiracies against the organisation and to thwart it prior to their implementation.

3. The Department of war: Finally a Jihaad Shura, consisting of the members of the military wing and the experienced commanders, with the consent of the Ameer and the organisation ought to be established, in order to pursue a cohesive course of action, for the most affective means of the Mujahideen's war efforts and for the preparation of devastating attacks upon the enemy.

Mufti Khubaib Sahib

The honoured Mujahideen ought not to forget, that the Jihaad is an act of Divine Worship and at the core of every Act of Worship, lie the vital requirements of purity and sincerity of the heart. Every Act of Devotion must be performed for the sole purpose of obtaining Approval and blessings of Allah Ta`ala and must be totally in accord with the Revered Sharee`ah. The Mujahideen's intentions always ought to be to please Allah Ta`ala alone. Their hearts and souls ought to be free from false pride, arrogance, haughtiness and insolence, so that their great Act of Devotion and Worship remains protected and acceptable in the Court of Allah Ta`ala. Anyone who sacrifices his life with the sole intention of becoming famous, would be the first person to be shoved into the hellfire, therefore the Mujahideen ought not to be haughty and insolent because of their great deeds and ought not to advertise their deeds without any necessary reasons. The pronouncement of the events of the Jihaad, for the sole purpose of propagation ought to be narrated with the minimal mentioning of personal achievements, instead the greatness of the Jihaad and the help and the victory of Allah Ta`ala ought to be prominent in all such propagation.

Once the Mujahid believes, that every achievement and success is not due to his effort and endeavour, but due to Allah's Will and the commandments, then none of the satanic tricks will penetrate his heart and soul. Regardless of whether he narrates each and every event and achievement of the Jihaad, or publishes them. Indeed Allah Ta`ala will grant to this Mujahid untold and unimaginable Thawab for such narration and publication, as they would be a means to bring thousands of Muslims into the Jihaad.

If the narration of the events of the Jihaad in the above prescribed manner is not pursued and it is instigated due to an act of false pride and insolence, then the deeds of the honoured Sahabah RadhialLahu `Anhum and the Salaf Saliheen would have never reached us.

On the other hand (Allah Ta`ala orbits) if any thought of self-importance penetrates into any Mujahid's heart and soul and he considers himself as an indispensable old hand and an extremely valuable experienced Mujahid and believes that all the achievements are due to his personal effort and endeavour and demands certain rights, then the situation becomes threatening, which need to be reformed urgently. Therefore the Mujahideen ought to check thoroughly and correct their intentions before any public statements and publications are made.

One other important point to be remembered is, that holding and carrying the weapons is a great blessing, thus Satan tries his utmost to tempt the armed Mujahid to abuse this blessing, by prompting the wrongful usage of his weapons, in order to cause ill-feelings against the Jihaad and the Mujahideen. Therefore those lucky Mujahideen who are armed, should understand very clearly and precisely that the usage of these weapons are governed by the Revered Sharee`ah and if the usage of these weapons are carried out in accordance with the Revered Sharee`ah then only it would be called the Jihaad and they will reap the Thawab for this great Act of Worship and Devotion. But if he uses his weapons, contrary to the Revered Sharee`ah and in the wake of some temporary emotional outbursts, then this will not be the Jihaad, but it will be an act of violence, and Allah Ta`ala detests those who spread chaos and violence on the earth. Some people who are shallow minded and possess uncontrolled emotions, are propelled by Satan, to act irresponsibly and the satanic influences instigate

negative feelings in them against the organised Movement of the Mujahideen and their policies which are based upon the Revered Sharee`ah. These people start complaining that nothing important is happening. But in reality the only act they themselves are capable of accomplishing is, lobbing a grenade into the places of worship of the enemy, or to disrupt a public gathering, or to kill some unconnected and unworthy or defenceless person. These meaningless and despicable acts of violence are considered by them to be their greatest achievement.

Sadly the enormous achievements and task of the Jihaad Movements, such as the snatching of freedom and independence for the million of the Muslims from the clutches of the barbaric Soviet occupying forces and the virtuous cause of protecting the future of 200,000,000 Indian Muslim's from the racist Hindus, does not seem to them as a great achievement and endeavour. Such superficial and shallow minded youths could be found in the four corners of the world. Some of whom spend their lives day-dreaming of some invincible great plans which never sees the light of the day, while some will be carried away by their silly and aimless emotions to commit some act of violence which might push some of the greatest organisations to the precipice of destruction.

These type of youths could be seen either asking daft and silly questions to the respected `Ulama, or bothering the leadership of the Jihaad Movements, with their imaginary schemes. The usual contents of their verbosity includes such statements "that excluding the Jihaad, if there is any other need for their services, then they are willing to serve", "you are wasting the resources by fighting such and such enemies, while the real enemy is around you", "is it permissible to kill a prostitute?", "could we have your permission to rob all those who do not take part in the Jihaad?", "certain banks are the properties of certain sects, could we be allowed to rob them as it will be profitable to the religion?", and so on and on and on.

These type of people are neither encouraged by the respected `Ulama, nor by the leadership of the Mujahideen. Disappointed, they turn against the respected `Ulama and the leadership of the Jihaad Movement, they then start spreading false and distasteful accusations and innuendoes against the respected `Ulama and the leadership of the Jihaad Movements and finally they turned to other people for help for their superficial and imaginary perception and schemes. Occasionally they manage to form a group of like-minded mentally disturbed people and start some short-lived subversive activities, then they fade away quietly.

It is a binding duty of the Jihaad organisations, to inform very precisely, emphatically, and very clearly, to every Mujahid, before handing the weapons to him, the sanctity of the weapons, and the Revered Sharee`ah relating to the proper usage of these weapons. The Jihaad organisation ought to make sure that those who are entitled to carry arms and ammunition, are well drilled in the following of the commands of their the commanders and the Ameer. They are to be thoroughly checked against any germs of self-importance and the shallow disruptive emotions.

The strict policy of discouragement ought to be enforced for any one, perceived to be harbouring any notion of abusing the weapons and are prone to momentary personal initiatives. Such people should be kept away from the organisation and the Mujahideen. As we have described earlier that the Jihaad is not synonymous

with hooliganism, armed robberies, murders and mayhem, but a holy deed of Worship and Devotion, which is solely performed for Allah's approval and blessings, and Allah's approval and blessings can only be obtained by the obedience of the Ameer and by the strict adherence to the Revered Sharee`ah.

The purpose of the Jihaad is the reformation of the individuals and the society. The aim of the Jihaad is to establish peace on Earth. The objective of the Jihaad is to instil obedience and subjugation to Allah Ta`ala only. The Jihaad is synonymous with the Da'awat ul Haq. Thus a Mujahid should acquire the attributes and qualities befitting the Soldier of Allah Ta`ala.

Today conspiracies against Islam and Muslims are rearing their ugly heads in many quarters of the world, therefore a tightly knit organisation and an extremely careful approach to the Jihaad is required. This can only be achieved, when unsuitable persons do not enter into the fold of the Jihaad organisation and the Movement until they conform to the hilt to all the Islamic principles and commandments. This conformation will result in Allah's blessings descending upon those who are participating in the Jihaad and all the goals of the Movement will be fulfilled and Insha'Allah, the words of Allah would be supreme once again in every nook and cranny of the world, and Islam will regain its superiority over the Kafirs and the Mushrikeen. Oh Mujahid in the Path of Allah Ta`ala! Remember ! That the Jihaad is not a mean to bring human beings into the subjugation of other human beings, nor is the Jihaad for the purpose of achieving personal gains or honour. We are sacrificing our lives in order to end all the mischief, discord, sedition, inequity, wretchedness and wickedness from the world, our sole expectation by the virtuous deed of the Jihaad is the success in the Hereafter. Therefore whenever we are armed, then our hearts and souls should be attentive to the Holy Words of Allah Ta`ala.

This hereafter world, we have specifically made for those who do not intend to high-handedness and mischief on earth. And good result is (bestowed) to people of Taqwa. (Surah-al-Qisas:28, Alaayah 83) An armed and trained Mujahid's heart and mind is not only occupied with the twenty-eight Ghazwaat, the bravery and chivalry of the honoured Sahabahsy, the faith enhancing military campaign of the honoured Sahabahs in the width and breadth of the Roman and the Persian Empires, the invasion of Sindh (presently in Pakistan) in response to the cry of a child and the attack of Tariq bin Ziyad (Rahimahullahu) on Spain in order to protect the dignity and honour of a non-Muslim lady, Sultan Salaahuddeen's (Rahimahullahu) war against the Christian (so called) Crusaders for the liberation of the holy Masjid of the Bait ul Maqdis, and the war of Mahmood Al Ghaznvi with the Hindus for the destruction of the Mandir of Sumnath (where in the name of religion every conceivable oppression was carried out against humanity), but the Mujahid at the same time should also remember that Allah's Last Rasool did not grant the permission to fight the Munafiqs of Madinat ul Munawwarah. Hazrat 'Uthmaan (inspite of ruling the then half the regions of the world) did not allow Muslims to attack the few hundred Christians.

The Leader of the Mujahideen, Rasoolullah , on every occasion of sending the groups of Mujahideen for the Jihaad assignment, used to emphasise to them:

- Depart with the name of Allah and with the help from Allah and in the Deen of Allah's Rasool Sallallahu `Alayhi Wasallam.
- Do not kill any old age person.
- Do not kill any invalids and disabled.
- Do not harm babies.
- Do not harm children.

Do not harm women. · Do not steal from the booty and the spoils of war. · Accumulate all the spoils of war in one place (take your share after its division). · Maintain proper & correct mutual dealings. Sometimes the following declaration was also issued: · keep your words and do not go back on your commitments. · Do not mutilate the corpses. We should also memorise that Allah's Last Rasool has pronounced "the threat of the Jahannam for those Muslims who raise their swords against each other, in such a case the murderer and the murdered both will be assigned to the Jahannam".

We must also preserve it into our hearts and minds, that even a single life is immensely valuable to Allah , thus extinguishing a life on the suspicion of being an agent or informer alone should not be practised. The Earth shudders with the sin of extinguishing an innocent soul and Allah's help and blessing is suspended.

The honoured brave soldiers of the Ummah! Those youths deserving the Jannah! The courageous battlefield heroes! Memorise well! Your fight is not for a specific nation, community, group or organisation. You are not spilling your blood for the dominance of one nation upon another. The reason for your Jihaad is not to elevate one organisation above another. You do not wave the banner of Arab nationalism or Asian nationalism. You are not fighting to protect the powers of the few. Your fight is to obtain Allah's favour, and acceptance of your deeds by Allah . That's why this war is called the Jihaad.

You are sacrificing your lives for the greatness of Islam and for the protection of the Muslims, therefore even the dust and the sand on your feet is the guarantee of the Jannah. You are striving for the establishment of the greatness of the Holy Quraan and for Allah's commandments, in order to guide mankind to the right path.

You are performing the greatest task of liberating mankind from their own slavery and bringing them to the subjugation of Allah Ta`ala alone. You are those fortunate people who are providing the proof of the Oneness of Allah Ta`ala and the righteousness of His Deen, Islam, by spilling of your crimson blood. Therefore after your death, you are bestowed with the honour of the Shaheed.

It is strictly not permissible for you to put a bullet in the body of any Muslim.

Therefore:

It is criminal to use your youthful energy and power to usurp one nation against another.

It is not allowed for you to use your sacred weapons for the advancement of one organisation at the cost of another.

Do always remember that you are the Mujahid in the Path of Allah Ta`ala, the soldiers of Islam, the guardians and protectors of the Imaan and the Deen.

These honours are your precious possessions of this world and the Hereafter.