

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

السلام عليكم ورحمة الله وبركاته



الرجل العملاق

“Ar-Rajul Al-‘Imlāq”

The Giant Man - Part 1

At-Tibyan Publications

In the Name of Allāh, The Most Gracious, The Most Merciful

“For history to write, and for the Muslims to bear witness: that we were killed for the Sake of Allāh, upon our Islāmīc principles and everlasting ‘Aqīdah - is better to us with Allāh, than history being written while the Muslims bearing witness against us, that we lived in health and comfort after we have compromised our principles and abandoned the Banner of Jihād. And whoever thought that the Islāmīc State will be blessed with dominance without trials and tests, then he is an ignorant one who does not know the biography of the Prophet, صلى الله عليه وسلم.” “Amīr Al-Mu’minīn, Al-Mulla Muhammad ‘Umar Mujāhid”

Since the beginning of the events, I have been thinking of writing a journal on this unique man, but due to many disasters and scarcity of sources, it did not come to be. The discussion about this man is a discussion of distresses, as the sound individuals are delighted to hear the biographies of great men that change the course of history with their stances and their actions.

We spoke about “The Lion of Islām, Abū Abdillāh Usāmah Ibn Muhammad Ibn ‘Awadh Ibn Lādin”, may Allāh preserve him. And we spoke about “The Lion of Khurāsān, Al-Mawlawī Jalāluddīn Al-Haqqānī”, may Allāh preserve him. And we spoke about the “Shaykh of the Mujāhidīn and Reviver (Mujaddid) of the Fiqh of Jihād in the Religion, ‘Abdullāh ‘Azzām”, may Allāh have mercy on him and accept him amongst the martyrs.

And we spoke about “The Sword of Islām Khattāb”, may Allāh have mercy on him and accept him amongst the martyrs.

But today we have a meeting with a peak from the lofty peaks, which is similar in height to the mountains of Bāmīr, Sulaymān and Shāhiq, of the Hindukūsh. A meeting with this man, who wrote for the Ummah, verses of the long forgotten honour and diminished determination. So indeed, he himself is a school for the generations: to learn the meaning of the ‘Aqīdah of Loyalty and Disavowal (Al-Walā’ Wal-Barā’)

from his honourable stances, and to learn Love for the Sake of Allāh and Hatred for the Sake of Allāh; they study in his university of the meanings of the Loftiness and Superiority of Faith (Īmān), which is clearly manifested in his perseverance upon the principles and pride of the Religion.

I don’t know where to begin, as the many frequent events in the life of this man are more than can be covered in a few pages... And I wouldn’t know how to start, as the lines are similar and intertwined in a complicated way, so it is difficult to dismantle and edit them in order to look at them.

After looking into it for a long time, I thought I should write about the historical, social, and ‘Aqīdah background of the man, using his identification card, and from there I will go back to him in an attempt to understand his personality and analyze his actions based on this background and based on his many stances and his rare few words.

The Identification Card:

He is: Commander of the Mujāhidīn, and the Major of the Carriers the Banner of the Religion in the era of westernization: Amīr Al-Mu’minīn Al-Mulla Muhammad ‘Umar Mujāhid Al-Hanafī Al-Pashtūnī Al-Qandahārī Al-Abadālī Al-Afghānī, born in the year 1962 Christian Era, in Orūgzān, in the province of Qandahār... may Allāh preserve him, grant him honour, and give him Victory against the enemies of the Religion. This is what reached us regarding his name, and I have researched a lot and could not find any of the authors or those close to him mention anything other than this.

And we will take this name and each title from these titles to get a close-up on this “legendary” living personality:

First: Amīr Al-Mu’minīn:

The first to be entitled with this was the Rightly-Guided Khalīfah “‘Umar Ibn Al-Khattāb” – May Allāh be pleased with him, and make him pleased with – and this title stayed with all of the Khulafā’ who came after him, until the end of the Ottoman State a century ago, and we ask Allāh to hasten the return of the Rightly-Guided Khilāfah.

Allāh, Subhānahu Wa Ta’ālā, willed for this title to return and manifest in its Shar’ī sense in another “‘Umar” who resembles his chief in figure and manners.

The first ‘Umar had a tall figure with wide shoulders, and likewise is the description by

those who saw our companion ‘Umar.

The first ‘Umar was strict upon the Truth, and was not taken in (the rights of) Allāh by the blame of the blamers, and this is something that no one who has heard or followed the news of our companion ‘Umar doubts.

The first ‘Umar was a man of politics of the top level who had futuristic outlooks which were rarely incorrect, and this is what the signs prove in our age today, and this will appear later in this journal.

The first ‘Umar cut the tree of the Bay’ah (Pledge of Allegiance) of Al-‘Aqabah, so that no one would worship it, and our ‘Umar today destroyed the Buddha statues so that the people would not worship it beside Allāh.

The worldly life came to the ‘Umar of yesterday, and he kicked it with his foot and renounced it, and our ‘Umar today, the worldly life came to him, and it was seductive, so he divorced it three times and preferred the caves over castles.

The ‘Umar of yesterday did justice, so he was safe, so he slept under the tree, and our ‘Umar today used to go out walking or driving his humble car in the streets of Qandahār, with security from the people and without any personal guards, yet he is the one whom the nations of kufr and nifāq on Earth are still unable to catch!

The ‘Umar of yesterday loudly announced in the midst of the kuffār “Whoever wants to make his mother lose him as a child, to make his wife a widow, and make his children orphans - then let him meet me behind this valley;” and our ‘Umar today said with confidence, defiance, and resolution in the faces of the kuffār, “If the American bombings continue, then I swear by Allāh that our enemies the Americans will not sleep one night in peace.”

Allāh gave honour to the Religion through the ‘Umar of yesterday, and the ‘Umar of today returned to the Religion its honour.

The ‘Umar of yesterday fought the Persians and the Romans (the two greatest powers of mankind), and the ‘Umar of today fought the Soviets and the Americans.

So he who called him by “Amīr Al-Mu’minīn”, did not make a mistake.

Second: Al-Mulla

Al-Mulla: Is an Afghānī title, in the Pashto language, and it is originally a Persian word, which refers to a student of Shar’ī knowledge who has not yet graduated from a Shar’ī University - while the scholar in the language of the Pashto is referred to as “Mawlawī”, as it is for “Mawlawī Jalāluddīn Al-Haqqānī”, and his brother “Mawlawī Yūnus Khālis” may Allāh preserve both of them. So Amīr Al-Mu’minīn was a student of Shar’ī knowledge who did not complete his university studies due to his participation in the Jihād, and what a noble reason it is.

And he had gone to Islāmic schools in Pākistān in his youth, and then became a teacher in them. And that theoretical study period changed to a practical study in the fields of battle, which solidified what he had learnt in the Madāris before, and planted in his heart the true meaning of the Qur’ānic Verses and the Prophetic Hadīths, may there be Blessings and Peace upon him.

Third: Al-Hanafī

As for “Al-Hanafī”, then it is an attribution to the Hanafī School of Thought and its Imām Abū Hanīfah An-Nu’mān – may Allāh be merciful to him- of which many historians mentioned that he is one of those who were born in Kābul. And Ahl As-Sunnah (90% of the population) in Afghanistan are mostly Hanafī, and the general population is strict to the Hanafī school of thought, and most of them do not know or have not heard about any other school of thought. As for the Afghānī scholars – especially those who mixed with the ‘Arabs – they know the four recognized schools of thought, and most of them see that the Four Schools of Thought are on the Truth, yet most of them are strict to their Hanafī school of thought which they have inherited from their ancestors. And it has reached us regarding Amīr Al-Mu’mīnīn, that he defeated the problem of being strict to a school of thought, as he is strict about the Truth if it is made clear to him, so he does not go to other than it, and he does not know half solutions, rather the truth, and the truth alone.

Fourth: Al-Qandahārī

As for “Al-Qandahārī”, then it is an ascription to the Afghānī province of Qandahār (and its capital is the city of Qandahār), it was conquered during the Khilāfah of ‘Umar – may Allāh be pleased with him – by the giant leader “‘Āsim Ibn ‘Amr At-Tamīmī”. The state of Qandahār is the origin of the Afghānīs and is the capital of their country which was established in 1747 by “Ahmad Khān Al-Abadālī” known as “Ahmad Shāh Bābā” or “Ahmad Shāh Al-Kabīr”, who battled against India eight times, awakening for it the tribes of Qandahār and that which surrounded it, and in every time, the fronts of his horses stepped in “Delhi”, the capital of the Hindus.

And the people of Qandahār have specific characteristics in their appearances, their outfits, their nature, and in their dialects, as their language is the classical Pashto (language), as for the remainder of the Pashto (tribes), they speak its slang. And the Qandahārīs are known for their solid figures, their thick-haired eyebrows, their heavy moustaches, and big beards. They are also known for their very loose-fitting Sirwāl (pants) and their turbans which are from black cloth with a length of seven meters and with a tail of five hand spans. This is something which they hold on to in following the Prophet - may the Blessings and Peace of Allāh be upon him - and (from) his Sahābah, after most of the ‘Arabs abandoned the turbans which are (supposed to be) their crowns, and instead replaced them with western kāfir clothing.

And if the Muslims of Afghānistān are conservative by nature, then the Muslims of Qandahār are considered extremists compared to their Afghānī brothers. And in the wars against the Soviets, they were the most participating and steadfast, to the point that they used to refuse to lay down on the ground during air strikes, as they considered it a

dishonor that was not befitting of the dignity and pride of the Muslim Mujāhid, and for that they would stay standing defiantly at great costs. And due to this, it is not strange that the Qandahārīs were the greatest number of those killed (we ask Allāh to accept them amongst the Martyrs), and disabled and widowed, due to their pride and their sense of honour.

The Qandahārīs were excused from serving in the army under the consecutive Afghānī governments, since they did not need it, as they were born warriors. And when the Soviets wanted to punish one of their soldiers, they used to send them to a battlefield in Qandahār, which was the area that received the biggest share of damage, as there was no room from a house in the city that did not get raided by the Soviet missiles. And because of the fierce fighting that exhausted the Soviets in that province, it was the first province that they fled quickly from when they decided to leave the defiant Afghānī land.

And Qandahār was the city that refused to have its women take off their Hijāb by an order from the deposed king “Thāhir Shāh” – may there be upon him from Allāh that which he deserves – the one who stripped women in Kābul from their shame and their Hijāb. Consequently, Thāhir Shāh sent his “dogs” to the east of Kābul where the “Lions” of Qandahār met them with perseverance and courage, defending their Religion and their honour, in the “Battle of Al-Hijāb”, which took with it a thousand lives from the Lions of Qandahār.

And Qandahār was mentioned in the history books, as Al-Balāthirī narrates in “Futūh Al-Buldān” that when the Muslims conquered Qandahār in the era of the Khilāfah of ‘Umar Ibn Al-Khattāb – may Allāh be pleased with him – the leader of the Muslims in that mission sent “Al-Hakam Ibn ‘Amr Al-Taghlabī” as a messenger to bring the good news to Amīr Al-Mu’minīn. And when ‘Umar – may Allāh be pleased with him – asked the messenger to tell him about the land that was conquered, the messenger, whose name was Samār Al-‘Īrī, replied, “Its valleys are mountains, its water is a thin stream, (meaning little and scarce), its dates are inferior and half of them are fruitless (meaning no good), its good is little and its bad is a lot, and the great amount in it is little and the little in it is nothing, and there is nothing beyond it which is worse than it.” When ‘Umar Ibn Al-Khattāb heard these descriptions, he asked the messenger, “Are you a rhymer or an messenger?” He replied, “Rather I am a messenger.” So Ibn Al-Khattāb was silent for a moment, then he ordered to not go further with the conquest past Qandahār. (End of his words)

This background sheds light on the roots and nature of the Qandahārian personality which formed and grew in an environment that is branded with coarseness, harshness and rough living, which is the reason which its inhabitants inherited the utmost toughness and perseverance upon withstanding the hardships. All this is reflected in their style of living, in their actions, and even in their games. And from their games, is a competition that is made to test the toughness of its men and their endurance: A group of youth stand in a circle and each of them puts a burning coal on his forearm and is supposed to keep it until it burns out and becomes ashes. And the game takes a long time, and requires from the participants an unusual ability to withstand pain and suffering, because whoever moves from his place or cries out in pain is sent out of the circle as a loser with a broken heart,

and the winner is the one who stays put without moving until the fire of the coal dies out.

Fifth: Al-Pashtūnī

As for Al-Pashtūnī: Refers to the Bashtūn or the Pāshtūn (Pashto), and they are large tribes with vast populations that occupy a lot of land from Afghānistān and Pākistān, and they comprise nearly 60% of the Afghānī population. And the majority of the Pashto tribes live in the Eastern and South-eastern provinces of Afghānistān, and likewise in Herāt, Sīstān and some northern provinces, and they (also) live in the mountains. And they speak the Pashto language, which is one of the two official languages of Afghānistān. And Pashto is a language which is written with the Arabic alphabet, and the people of Qandahār use the classical version of it. As for the rest of the Afghānī and Pākistānī areas and provinces, then they speak the colloquial Pashto. And the Pashto are a people known for their strong vigour and determination that exceeds the limit in many instances, and the Afghānī Pashto are fiercer and mightier than their brothers in Pākistān, due to their distance from cities, closeness to mountainous elevations and the harshness of life. As for the people of Qandahār, then they are from the Pashto with the most vigour and strength, and the greatest of them in pride and honour, unrestrictedly.

Sixth: Al-Afghānī

And Al-Afghānī: then it is an ascription to the modern state of Afghānistān that was established by “Ahmad Shāh Al-Kabīr” in the year of 1747 C. The land of Afghānistān is from the closed lands which has no water passageways, as it is surrounded by land from all sides and has no shores to the seas or the oceans. From the North it shares borders with Tājikistān, Uzbekistān and Turkmānistān. And China borders it from the Northeast, Irān borders it from the whole Western side, and Pākistān borders it from the whole Southern and South-eastern side.

Most historians are of the opinion that the oldest human races that settled in Afghānistān and most important in stature belonged to the Qawqāzī (Caucasian, i.e. of the Caucasus Region), and these Caucasian people came to “Āryānā” (Ancient Afghānistān). Likewise, there are also other human races in Afghānistān whose origins go back to the Turkish, Mongolian and Tatar races. And these races entered Afghānistān at different eras in history, and specifically during the times of the attacks of the Turks, Mongolians and Tartars against these countries.

It is estimated that the Afghānī population is 25 Million people, among them 2 million nomads. More than 90% of the country is Muslim. And it is possible to divide the lineage in Afghānistān today into a few main groups, and they are:

1. The Pashto: They are approximately 60% of the total Afghānī population. And most of the Pashto tribes live in the Eastern and South-eastern provinces of Afghānistān, and in Herāt, Sīstān and they (also) live in the mountains. And they speak the Pashto language, and it is one of the two official languages according to the constitution in the year 1964 G. The Pashto are all Hanafis from Ahl As-Sunnah, and they are the rulers of the Afghānī lands.

2. The Tājiks: And they are approximately 31% of the Afghānī people. And this group is a sector of the Qawqāzī race from Irānian origins, and they live in the fertile farming valleys and specifically the area of Herāt. And they are skilled farmers and manufacturers, they speak Persian, and most of them are from Ahl As-Sunnah, and some of them are Rāfidhah.

3. The Uzbaks: And this group is 4% of the population and they populate the valleys of the Jihūn River in Northern Afghānistān, and their features are pure Mongolian. They are skilful farmers, and are known for breeding excellent types of thoroughbred horses, and also raise Qarāqūl sheep. And they are from (the People of) the Sunnah and they speak the Turkish language.

4. The Hazārah: This group is 3% of the total population, and they are considered from the descendents of the men of the army of Genghis Khān who attacked Afghānistān in the 13th Christian century, and they have clear Mongolian features, and they are Rāfidhah, and speak a language mixed between Tatar and Persian. And their current location is a large area of the mid-Afghān highlands, south of the Hindukūsh Mountains, and their profession is mainly herding. And it is said that their origin is from one thousand Mongolian soldiers who were kept there by Genghis Khān, and Hazār means “one thousand” in Persian.

5. The Balūsh: And they live in the South-western deserts of Afghānistān and they are an extension of the Balūsh of Pākistān and Irān. And the Balūsh are large tribes that are known for their toughness and persistence, and they are not less than their Pashto brothers with their pride and robustness. Communism had spread among the Balūsh of Afghānistān, but the Balūsh majority remained upon the Islāmīc Religion, and Sunnī Shāfi’ī school of thought. And some of the historians mentioned that they are from the offspring of ‘Umar Ibn Al-Khattāb, and Allāh knows best what is correct.

6. There are other small groups from the Tatars and others that live in the Northern, Southern and Eastern parts of the country spread around in small groups on the Afghānī borders, and their amounts are too little to be mentioned.

Written by:

The Servent of Amīr Al-Mu’minīn,
Husayn Ibn Mahmūd

(28 Thul-Qi’dah, 1426)

The Giant Man - Part 2

Throughout history, [many] strong countries and empires from around the world that occupied that area have continuously ruled Afghānistān, and then it [would] become a part

of them. Among the known empires and countries throughout history:

1. The Achaemenid Dynasty: Originally from the land of Persia.
2. Alexander of Macedon: Who defeated the Achaemenids.
3. The Kushan Empire: And it had ruled the Afghān land in the end of the second century B.C.
4. The Sassanian Dynasty: Which was Persian Zoroastrian.
5. The Islāmic Conquest: Which began at the hand of Al-Ahnaf Ibn Qays, year 22 of the Hijrah. And many states and emirates followed over Afghānistān during the Islāmic State era, among them: Al-Tāhiriyyah state, As-Saffāriyyah state, As-Sāmāniyyah state, Al-Ghaznawiyah state, Al-Ghūriyah state, As-Saljūqiyyah state, Al-Khawārazmiyah state, the Mongolian state, the Ūzbek state, and As-Safawiyah state which was Rāfidhī.
6. Modern Afghānistān: Established at the hand of Ahmad Shāh Al-Abdālī – who was given the title Ahmad Shāh Al-Kabīr and Ahmad Shāh Bābā – and he is from Qandahār.
7. The Communist Ruling: And they were supported by the Soviets and went into Afghānistān with a claim that the communist ruler of Afghānistān requested that from them.
8. The Rule of the Amīrs of the Jihād: Those who freed Afghānistān from the Soviets.
9. The Islāmic Emirate: Or that which is known as “The Tālibān Government.”
10. The American Rule: We ask Allāh to free the proud land of Afghānistān from the hands of the crusaders and hypocrites.

Modern Afghānistān is a part of that which was known as Khurāsān in Islāmic history, which was conquered by the noble Tābi’ī, Al-Ahnaf Ibn Qays At-Tamīmī – the chief of Banī Tamīm, and from the leaders of the Muslims – who entered it in the year 22 of Hijrah during the Khilāfah of ‘Umar, may Allāh be pleased with him. The first of what he conquered in his conquest was the city of “Hirāt,” which neighbours the Irānian borders, and which is now ruled by “Isma’īl Khān” the Tājīkī Rāfidhī. Khurāsān had a great impact on Islāmic history, as from it emerged the banners of Khurāsān that settled in ‘Irāq to establish the state of the ‘Abbāsī Khilāfah, and from it are many great leaders and unmatched scholars. See “Al-Bidāyah Wan-Nihāyah” by Ibn Kathīr.

And the Afghān lands have been known since ancient times for their internal problems due to the different lineages and convictions within it, and the strength, sense of honour and intolerance of its men. And this nation never settles without the ruling of a strong central government that rules by the Shara' of Allāh. Ibn Batūtah [1] mentioned about Afghānsitān in his [journal about his] journey that, "Killing and highway robberies are widespread in it," and he himself was exposed to theft, as his money was stolen and his clothes were stripped.

This land was very tough to break into by conquerors throughout its history, due to its impenetrable mountainous nature, as it has [numerous] mountain ranges across most of its land, and they are:

1. Hindu Kush Mountains: It is the most known site in Afghānistān's elevations, and it comes second in height after the Himalayan Mountains. And in a general description, it is a barren area except for a few mountainous villages which are inhabited by some shepherds.
2. Sulaymān's Mountains: They are mountains of great height and they extend from the hills of Bāmīr and go towards the south in close mountain ranges that have deep valleys in between them. And these mountains are the protecting armor and impenetrable shield of Afghānistān from its eastern borders.
3. The Hills of Bāmīr: They are the tallest, most rugged, steepest hills in the world, and they are frequently called "The Roof of the World."
4. Among the other known mountains in Afghānistān are the Tabrīz Mountains, the Tūdghar Mountains, and the Sīn Ghar Mountains.

And these mountains are the ones which the Afghān Mujāhidīn and Immigrants are taking as a shield today in their war against the disbelieving American Christians. We ask Allāh for victory and consolidation for the Mujāhidīn.

Afghānistān did not prevent its conquerors through its mountains alone, but also through the toughness of its people and strength of their perseverance, as the Afghānī people are strong, harsh people experienced in fighting. And some historians described them by saying, "They have faces of stone, the hearts of lions, the eyes of falcons, and the legs of cheetahs." The British used to label the Afghānīs with the title of "The Mountain Goats," and that was due to the impossibility of taming them. And there was a common saying within the British Empire, as they used to say, "We were able to submit the entire world to

our control except for the Bedouins in the desert of the Arabian Peninsula and the Mountain Goats in Afghānistān.”

Throughout history, Afghānistān has been a rich pasture of trials and troubles. And perhaps this is due to the widespread ignorance among the general population along with their nature of being stubborn and having a high sense of honour, added to them also being armed, which is considered among their respected traditions, [all] contributed to forming this rough environment full of conflict and fighting. But the more important issue that contributed to such turmoil in these areas is the existence of minority groups and ethnicities that are strict to their religious schools of thought. And among these schools of thought [are]:

1. The Sunnī [Hanafī] School of Thought: And the majority of the population of Afghānistān follows it, as the vast majority of the Pashtos, most of the Tājiks and Ūzbaks and some of the Hazārahs are among the Hanafis of Ahl As-Sunnah.
2. The Rāfidhī Ja'farī School of Thought: And they are the majority of the Hazārah and Qazlabāsh tribes, and many of the Tājiks. And at the head of the Tājik Rāfidhah today is “Isma’īl Khān”, the ruler of Hirāt.
3. The Isma’īlī School of Thought: And their headquarters are Baghlān and Badakhshān, and they have a large and dangerous effect in mandating the financing of the life of the Afghānī Muslim society.
4. Communism: Communism began in Afghānistān in the era of King “Amān-Allāh Khān,” who ruled between 1919–1928. And the communists are a mix from different tribes and their beliefs have been disappearing since the Soviets were defeated by the Mujāhidīn, and to Allāh be the praise.
5. Secularism: And they are a mix of the Afghānī ethnicities. They were affected by the kāfir, Western civilization, so they fell into that which their apostate brothers in the rest of the Muslim nations fell into.
6. Sūfism: The Sūfī tinge prevails over most of the population of Afghānistān due to the widespread ignorance among most of the people, and there are many extremist Sūfis in these areas.
7. And there is a small Jewish group with very little numbers that is disregarded, and has no effect on the events that take place, and it may have even disappeared.

And here, the invalidity of the generalization which many people label the Afghānī people

with becomes clear: As many of the common people don't know this background of Aqīdah of the Afghānī nation. And when some Afghāns attempt practices outside of the Islāmic Sharī'ah, it is generalized to all the people of Afghānistān, then they apply the ruling on the rest of the Afghāns, so they accuse them of being far from the religion, and with kufr, shirk and other than that. And the enemies of Islām – from the disbelievers and hypocrites – have taken advantage of this ignorance and attempted to confuse the people with this generalization in order to distance the Muslims from their brothers in religion in Afghānistān.

I do not know of a period of comfort or calmness that passed in the history of the ancient or modern Afghānistān except under the shade of the strong Islāmic ruling; deterring the oppressor and taking the hand of the oppressed, and ruling the country with the Sharī'ah, supported by an iron fist, as it was during the era of the Islāmic Emirate. And how many mistaken phrases did writers make frequent use of, that, “Afghānistān is a country which wars wasted away for a 20 year period!!” The reality is that wars did not stop in Afghānistān for many centuries except for rare, short periods, and its people became accustomed to these wars and considered it a part of their lives.

With Amīr Al-Mu'minīn!!

And knowing these cultural and ethnic backgrounds of Afghānistān, Qandahār and the Pashtos, some of the personal characteristics of Amīr Al-Mu'minīn – may Allāh protect him – become clear; this man who stood in the face of the world, defending his beliefs and his fundamentals.

So it is from the heart of Qandahār and the backbone of the mountainous Pashto tribes, and the proud land of Afghānistān that Amīr Al-Mu'minīn Al-Mullā Muhammad 'Umar – May Allāh protect him – came from.

He – May Allāh protect him – was born in “Ūrzajān”, and his birth was in the year 1962 Gregorian, in other words, that his age – at the time of writing this article – is around forty-four years old. He started his Jihādī life away from the spotlight, and he did not have speeches to republics or journalistic interviews. He spent the period of the Jihād against the Soviets as a leader of a group of Mujāhidin in the battlefront of the leader Mullā “Tīk Muhammed” which was part of Al-Jam'iyyah Al-Islāmiyyah [The Islaamic Organization] of the province of Qandahār. And he was injured in one of the battles against the Soviets and lost one of his eyes. Then he moved from organization to organization until he settled

in the last matter – before the emergence of the movement of the Talabah – in “The Islāmic Revolution Movement,” lead by Mawlawī Muhammed Nabī. And after the Mujāhidīn entered into Kābul, he wanted to complete his studies in a small school in “Sanj Sār,” located in the Mayond territory, in the Qandahār province. But the great corruption and the extreme tribulations which were undoing Afghānistān as a result of the clashes over authority between the previous Jihādi parties, made Mullā ‘Umar begin to think of fighting the corruption and destroying the Munkarāt [abominations] that spread in that area and most of Afghānistān.

He gathered with him the students of the religious schools and [study] circles, for this purpose, in the summer of 1994, and they started the work by helping some of the businessmen and field leaders. He, along with a small group of students of the Shari’ah sciences and Afghān Mawlawees in Qandahār, began pursuing some thieves that stole a convoy from some travelers and abducted some women near Qandahār. Then the students, and at their head was Mullā Muhammad ‘Umar, captured the thieves’ weapons and found some of the women killed. Then the thieves fled from them away from Qandahār. Then the people of that area removed its governor, who was a follower of Rabbānī – the ruler of Kābul at that time – due to his inability to hold the thieves accountable, and they appointed Mullā Muhammad ‘Umar as an Amīr over them. He then announced the implementation of the Sharī’ah in Qandahār, which was pleasing to him and to his followers from the students of Shar’i science.

And this is the story of the beginning which Amīr Al-Mu’minin narrated and which came from his tongue in a recording which was broadcast by the radio [station] “The Voice of the Sharī’ah” in Qandahār, which was the official radio station of the Islāmic Emirate. He – may Allāh protect him – said,

“I used to study in a school in the city of “Sanj Sār” in Qandahār with about 20 other of my fellow students. Then corruption took over the land, murder, looting and robbery reached alarming proportions, and control was in the hands of the corrupt and wicked ones, and no one imagined that it was possible to change this condition and rectify this situation. And if I too thought that and said to myself,

لَا يُكَفِّرُ اللَّهُ نَفْسًا إِلَّا وَسْعَهَا

Allaah burdens not a person beyond his scope [2]

Then this verse would have sufficed me, and I would have left the matter, because nothing was in my capability. But I trusted in Allāh [with] the pure trust, and whoever trusts upon

Allāh with this type of trust, his hope will never be let down. People may be wondering: When did the movement begin? Who was behind it? Who finances it? And who directs it and manages it?

And I say: The beginning of the movement was that I folded my books in the school in [Sanj Sār], and I took another individual with me and we walked by foot to the area of Zanjāwāt. And from there I borrowed a motorcycle from a person named Surūr, [and] then we went to Talūkān. This was the beginning of the movement, and remove any other thoughts from your minds.

We began visiting the students in the schools and the study circles in the morning of that day, and we went to a study circle in which approximately 14 individuals were studying, then I gathered them in a circle around me and said to them, ‘The religion of Allāh is being stepped on, the people are openly displaying evil, the people of religion are hiding their religion, and the evil ones have taken control of the whole area; they steal the people’s money, they attack their honour on the main street, they kill people and put them against the rocks on the side of the road, and the cars pass by and see the dead body on the side of the road, and no one dares to bury him in the earth.’

I said to them, ‘It is not possible to continue studying in these situations, and those problems will not be solved by slogans that are not backed up. We, the students, want to stand up against this corruption. If you want to truly work for the religion of Allāh, then we must leave the studies. And I will be honest with you, no one has promised to help us even with one Rūpī, [3] so that you will not assume that we will provide food for you, rather we will request food and help from the people.’

I said, ‘This is not the work of a day, nor a week, nor a month, nor a year, rather it will take a long time. Are you able to perform that or not?’

And I used to encourage them and say to them, ‘This evil one who is sitting in his centre like a black cauldron due to the extreme heat – and those days in the summer season were very hot – is openly waging war against the religion of Allāh, and we claim that we are from the people of the religion of Allāh, and we are not able to perform any action to support to His Shara’.’

I said to them, ‘If we conquer an area, we will defend it, then do not complain that there is no studying or a lack of money and weapons, so are you able to perform this action or not?’

Then no one from those fourteen accepted to perform this action, and they said, ‘We might be able to perform some of the duties on Fridays.’ So I said to them, ‘Who will perform them the rest of the days?’

I make Allāh as my witness that this is the truth, and that I will testify to that in front of Allāh, Azza Wa Jall, on the Day of the Gathering.

This movement was the result of a pure trust [in Allāh] because if I had gauged the rest of the schools and [study] circles according to this [study] circle, I would have returned to my school. But I fulfilled the oath I had taken upon myself for [the sake of] Allāh, Ta’ālā, and he treated me with what you have seen. Then I went on to another study circle in which there were about seven students, so I presented the matter to them just like I presented it to the students of the first study circle, then all of them got ready for action.

All of those ones were one nation, there were no differences between them from being young men and old men, or children and young men, or male and female, but this work was based upon wisdom from Allāh, Ta’ālā, so he placed me in a test since the beginning of it. Then we traveled on this motorcycle to the schools and study groups until ‘Asr prayer, until fifty-three people of the True Trust [in Allāh] were ready. Then I returned to my school and said to them, ‘Come tomorrow morning.’, but they arrived at one in the night to Sanj Sār, so this was the beginning.

The work started before [even] twenty-four hours had passed on the idea. And one of my friends led the people in prayer, so when he led them in the Fajr prayer, one of the followers said, ‘This night while I was sleeping, I saw the Angels entering Sanj Sār, and their hands were soft, so I asked them to wipe me with their hands for blessings.’

And the next morning at ten o’clock, we asked for two cars from “Al-Hāj Bishr,” one of the businessmen of the area, so he gave us two cars; a small car, and a large cargo truck, then we moved those students to the area of “Kashk Nukhūd,” and others joined us. And when the numbers became many, we borrowed weapons from the people, so this was the

beginning of this movement, until it continued.” – The end of his talk – May Allāh protect him and give victory to him and the Mujāhidīn with him.

Yes, this was the beginning of the movement before America waged war against the Emirate. But after America declared war on the Islāmic Emirate, history changed, and the realities changed, and the Talabah became agents for a foreign country or shedders of blood in the hands of the Pākistānī Intelligence, or a group of savages, highway robbers and killers who wanted superiority and corruption in the land!! And how many books, analyses, accusations, deceptions, plots and allegations have we read that have been pointed against the Islāmic Emirate by pens that claim Islām. And here are the books of the people that are still in the libraries, and their words that are black like their hearts continue telling a story of lies, fabrications, treachery, and genuine stupidity to he who has no basics nor any fundamentals, and you see them like a branch that bends with the wind, and like a feather that flies in the winds of the events, and which has no stability.

Now the one who is far away, as well as the one who is close, knows that the Talabah were never toys in the hands of the Pākistānī Intelligence on any day from the days. And now both the Pākistānī government and America have shot at them with one bow. And now the Talabah have proven to the entire world – as it will come – that they are people of politics who comprehend its depth, as they have not fallen for the tricks of the Americans, the hypocrite Arabs and non-Arabs, nor the rest of the people of the Earth. And they did not fall for those old games and twisted politics, as they remained firm with the firmness of mountains and they stayed solid with the solidity of heroes, and they overturned all the tricks of the kuffār.

We return to Amīr Al-Mu’minīn and the events:

The news of the peace and rest achieved in Qandahār spread, so convoys from the students of knowledge and the people of the South Western provinces bordering Qandahār began arriving and they asked those students to take over the running of those provinces and implement the Sharī’ah on them. And they helped them in placing those provinces under their authority and the ruling of Sharī’ah. And with that, the Tālibān – plural of the word “student” in Pashto, and they mean by it the student of the Sharī’ah knowledge – took control of approximately one fifth of Afghānistān without fighting, rather only by the people wanting the Sharī’ah and security.

And due to the status of the scholars, Mawlawīs and Mullās; the students of Sharī'ah knowledge in the Afghānī society, the Talabah moved forward toward the other provinces in the North and the East without much effort. And Rabbānī – the ruler in Kābul – did not announce any stance on that due to his knowledge that the soldiers of his rival Hikmatyār were the ones that separated their areas from Kābul, instead he offered his help to them as a Sharī'ah movement that was holding people accountable, ordering the good and forbidding the evil. But Hikmatyār issued an order to his soldiers not to surrender to the Talabah and began fighting them in the area of Ghaznī, then north reaching Kābul, as his areas were falling to the Tālibān one after the other without fighting or with minor fighting, to the point that most of the forces, groups and even the thieves and highway robbers hesitated to fight the students of the Sharī'ah knowledge.

The other parties, like the parties of “Yūnus Khālis” and the forces of “Haqqānī” surrendered their lands in Baktiyā and Khost to the Talabah, and most of the forces of “Sayyāf” abstained from fighting the Talabah and surrendered “Nankarhār” and its capital “Jalāl-Abād” when they saw the conduct of the Talabah, their implementation of Sharī'ah, their ordering of the good and their forbidding of the evil, their spreading of security, their pursuing the highway robbers and their securing of the roadways.

And after the Talabah reached the outskirts of Kābul, a general meeting was held by the scholars, in which there were 1500 individuals, and it continued from 3/31 to 4/3/1996, and “Mullā Muhammad ‘Umar” was officially elected as the Amīr of the movement of the Talabah and was given the title of “Amīr Al-Mu'minīn,” and since that day, the Tālibān consider him their Sharī' Amīr, who in their opinion has all the rights of the Khalīfah.

The Talabah reached the borders of Kābul and went to Rabbānī with a number of requests, the most important of which were:

- 1- Implementation of the Sharī'ah.
- 2- Removing the Communists and their followers from the government.
- 3- Removing women from the state buildings.
- 4- Prevention of corruption, brothels, cinemas, music and corrupt videos that had spread in Kābul.

Rabbānī asked for a convoy from them to negotiate with him, so they sent a convoy to him, which was betrayed by the forces of his Minister of Defense, even after they gave them a covenant that they would surrender their weapons, stop fighting and begin negotiations. Then they killed a number from the convoy of the Talabah that came to them. It is mentioned that the number of those killed was approximately 250 of the Talabah. Then nothing came from the Talabah except that they attacked Kābul, which fell very quickly on the twenty-sixth night of September 1996 G.

The Talabah conquered the northern areas in Afghānistān in the year 1997 Gregorian. And Bāmiyān – the hub of the Rāfidhah in Afghānistān – fell in the year 1998 G. And before that, the Valley of Kayān – which is controlled by the Aghakhānī Ismā’īlī soldiers – also fell. And the Tālibān captured as spoils of war an amount of weapons that cannot easily be counted. And it was said that Ahl As-Sunnah did not enter this valley for the past 800 years.

Like this, and in less than four years, the Talabah controlled 95% of the land of Afghānistān since Mullā Muhammad ‘Umar – May Allāh protect him – and his brothers began moving to protect the honour of a group of Muslim women who were abducted by some of the thieves and highway robbers.

Written by:

The servant of Amīr Al-Mu’minīn
Husayn Ibn Mahmūd

(29 Thul-Qi’dah 1426)

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[1] Trans. Note: He is Abū ‘Abdillāh Muhammad Ibn ‘Abdillāh Ibn Muhammad Ibn Ibrāhīm Ibn Batūtah Al-Lūwātī At-Tanjī, born in Tangiers, Morocco in the year 703 H. and died in the year 779 H. He is the author of the book “Tuhfāt An-Nuth’t’hār Fī Gharā’ib Al-Amsār Wa ‘Ajā’ib Al-Asfār”. He traveled for 27 years, all throughout the world between Morocco to China.

[2] Trans. Note: Sūrat Al-Baqarah, 286

[3] Trans. Note: The Roopee is the currency of Paakistaan.

The Giant Man – Part 3

The Talabah ruled Afghānistān and spread security throughout it. And they implemented the Shara' of Allāh within it, and they brought back to the Islāmic Ummah memories of the Rightly Guided Khilāfah; the days when the prescribed punishments were implemented and there was constant security, while society was blessed with the noble Islāmic life.

The Talabah banned all missionary activities in Afghānistān, and they considered any missionary working in Afghānistān to be an enemy of Islām, upon whom the ruling of the Shar'ī was to be implemented upon the likes of him.

American companies came to the “Emirate” requesting to build oil pipelines through their lands, but the Talabah – whom at their head was Amīr Al-Mu'minīn – refused to deal with the Americans due to them being the most bitter enemies of Islām. They tempted them with money, world recognition, aid and other temptations that presidents race to and countries dream of, but to no avail.

The disbelieving nations lost their minds – and at their heads were America and the Jews – who felt the imminent danger of the establishment of an Islāmic State, which accommodates the Muslim Mujāhidīn who train upon the weapons which it is obligatory upon them to train upon, and preparing for the enemies of the Religion and to terrorize them. The Americans went crazier by the establishment of an Islāmic State that did not take their orders, and whose government did not follow them, nor praise their glory, nor hallow them, nor fear them.

The American government decided to destroy the Islāmic Emirate, so it searched for a convincing reason to deceive its people, because the condition did not accept any delay, as it became necessary to strike quickly before the “Tālibānic Emirate” grew stronger to become the heart of the Islāmic Khilāfah. So they came up with devilish ideas such as: the “Tālibānic” Terror, the “Tālibānic Inhumanity”, the rights of the Afghānī women, the “Tālibānic” intolerance, the spreading of Western Democracy, and the top justification and the greatest of them was the Lion of Islām Usāmah Ibn Lādīn – may Allāh preserve him – taking Afghānistān as a lair for him and his fellow Immigrating Mujāhidīn brothers.

American orders came to the Arabian governments to activate their media organizations to

distort the image of the Islāmic Emirate and its leader, and to describe them with everything vulgar and disgusting. So the scholars came out on the (television) screens describing the Talabah with every lie known or unknown to the devil, and Mullā ‘Umar received a fair share of these descriptions. Then these organizations acted with the armies of the agents, by distorting the image of the Lion of Islām Usāmah and the Ansār with him, by a command from the Americans and the Jews. And the end of the matter was that the Americans requested from Amīr Al-Mu’minīn to surrender Shaykh Usāmah Ibn Lādin to the American government to be prosecuted in their courts for the accusation of blowing up the trade buildings in New York.

The American intentions were clear: As the American government offered the Islāmic Emirate recognition in return for (allowing them to) build petrol pipelines across their lands, and (to grant) some American licenses for oil prospecting in Afghānistān. But Amīr Al-Mu’minīn would not accept those requests while he was watching what the Americans were doing to his Muslim brothers in (all) the areas of the world. And America requested from Amīr Al-Mu’minīn to close all of the Jihādī training centers which produce Shar’ī terrorists from the sons of this Religion; those whom their bodies are in Khurāsān and their hearts are soaring in the skies of Palestine.

America announced its resolve to become militarily involved in Afghānistān if the Islāmic Emirate did not surrender Shaykh Usāmah Ibn Lādin to the American courts. And here, the unique leader, the experienced politician and the solid man, stood with the stance of intelligent men who know the reality of issues and the hidden Christian and Jewish intentions, which were unmasked in the Book and Prophetic Sunnah.

The commotion, discussions and idiotic requests increased, calling upon the people of Islāmic gallantry and zealotry to surrender a leader from the leaders of Islām to the crusaders to prosecute him in their disbelieving courts. And some scholars, callers and men from the Arabic countries who are Athnāb (literally “tails”) joined this uproar and they showed their concern for the Afghānī benefits, but the man knew the situation and the news of the people, and those kinds of falsehoods did not pass on someone like him. So he took an act in which he showed his political genius: He gathered more than a thousand scholars from the rest of Afghānistān to discuss the situation, and they came out with a commendation, the summary of which was: “Shaykh Usāmah has the choice to either stay in Afghānistān as a highly honoured person, or to leave Afghānistān as a noble person”, then the group followed with a Fatwā the summary of which is “It is compulsory with individual obligation to fight America if it enters a war with Afghānistān.”

But Amīr Al-Mu’minīn was not satisfied with the first announcement, which was not befitting for men of his stature, so he – may Allāh preserve him – stood preaching to the group to announce it thunderously, “Those kuffār will fight us whether we surrender Ibn Lādin or not”. Then he announced to Shaykh Usāmah and to the entire world the reality of his noble historic stance, that speaks the purity of the soul and the strength of Īmān, determination and steadfastness upon principles and he – may Allāh preserve him – said, “If there was not to remain in Afghānistān other than my blood, I would protect Usāmah Ibn Lādin and the Arab Mujāhidīn and I would not surrender them.”, and he who proceeded him with this saying was the Shaykh of Khurāsān and the Shaykh of the Afghān

Mujāhidīn “Mawlawī Yūnus Khālis”, may Allāh preserve him, support him with His victory and honour him in the hereafter just as He gave honour to the Religion through him in this world.

The issue in both their regards was never, on a day from the days, about Usāmah, but the issue was the issue of the Religion of Allāh, which would not be sacrificed by the likes of those two. It is the Islāmic Da’wah, the Islāmic dignity, the Islāmic nobility, and the Islāmic honour. The issue is not surrendering a specific individual – as those who have no intellect understood – rather the issue is surrender and submission to kufr, and stepping down from Islām as a whole, as threading a needle is a whole which can not be divided.

This stance was the exact stance of the Prophets and the men of firm will, and these determinations are not understood by those who do not have that Īmānī sense, spiritual heights and divine trust. As when Quraysh came to Abū Tālib requesting from him to prevent the Prophet from his Da’wah, the Prophet, صلى الله عليه وسلم, said to them and to his uncle “You see this Sun?” They said, “Yes.” He said, “By Allāh, I am not more able to leave that which I have been sent with, than anyone is to light a fire from this sun.” Narrated by Abū Ya’lā, and its chain of narration is authentic. [1] It is the persistence of the People of Callings and Principles.

The stance of Amīr Al-Mu’minīn was not haphazard, nor political recklessness, as it was described by those who do not know the politics of the Shar’ah or know the specifics of the benefits that are taken into account. Rather there was a Shar’ī perspective to his action that was based on the outweighing interest that is rarely understood by the intelligent ones. As he – may Allāh preserve him – said, “If we surrender Usāmah today, we will find the Muslims who are now calling for his surrender swearing at us and cursing us because we surrendered him. Then those ones themselves will ask, ‘Why did you sacrifice the dignity of Islām? Why did you dress the Muslims with the clothing of humiliation and shame?’” And he told the truth, by Allāh. Because if he did other than what he did, the Muslims would have cursed him forever, and humiliation and shame would have followed his name in his life and after his death. But Allāh chose for his slave “Umar” the granting of success and He endowed him with guidance, and dressed him the clothing of honour and nobility.

That day, the unintelligent and the uninformed mocked his words and accused him of minimal awareness in politics!! But these words of his became a clear reality for those watching after the years of war with America in Afghānistān and ‘Irāq. So the issue was not the issue of Usāmah nor Afghānistān, rather the issue – as it was understood by this “Giant” – was an issue of religion, existence and struggle between the powers of Truth and falsehood, between the powers of Good and Evil, between the Muslims and the disbelievers, between the greediness of the crusaders and the Banners of the Jihād of the Muslims.

It is an endless, Qurānic, Shar’ī, historic struggle, which no one except for the greatest of intellectuals understands its true nature, and no one comprehends its reality except for the Genius Believers, and no one visualizes its reality except for those who have the Qurān as a mirror and a light which they see with in the darkness of human politics, media lies and

devil's ropes.

It is a new politics of slavery from a new Pharaoh over the entire world,

وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي

And Fir'awn said: "O chiefs! I know not that you have an Ilāh (a god) other than me. (Al-Qasas, 38)

And here is the American government saying: We are the police of the Earth, and we are the great power that is responsible for the security of the Earth!!

قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَىٰ وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ

Fir'awn said: "I show you only that which I see (correct), and I guide you only to the path of right policy!" (Ghāfir, 29)

And America announced that it wants to spread freedom, democracy and human rights throughout the Earth, and its right policy is nothing except Fir'awn's twisted logic!! It is the exact same logic, even if the phrasings differed.

فَاسْتَخَفَّ قَوْمَهُ فَاطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ

Thus he (Fir'awn) befooled and misled his people, and they obeyed him. Verily, they were ever a people who were Fāsiqīn (rebellious, disobedient to Allāh). (Az-Zukhruf, 54)

Yes, whoever obeys Fir'awn is a Fāsiq, because those claims are not believed by someone who was blessed by Allāh with intellect, and they do not pass on (anyone) except the people of naivety, who are followers of the artificial human powers. As for the People of Īmān, then they have a different matter with those ones.

"Saddam" submitted to the opinions of those unaware ones, then the disbelievers searched all of 'Irāq, hand span by hand span, to the point that they reached under his bed, until they found him, and they started provoking the 'Irāqī people and humiliating the 'Irāqī government, which became an opportunity for ridicule amongst humanity, and a parable in humiliation and disgrace.

The crusaders ordered him to destroy his obsolete missiles, and he surrendered to them!! And they ordered him to destroy his old remaining factories, and he surrendered to them!! And they ordered him to bow down to the disbelieving international decisions, and he surrendered to them!! And after all of this, the Jews and the Christians were not pleased with him, and how would they be pleased while Allāh said,

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ

And never will the Jews nor the Christians be pleased with you till you follow their

religion. (Al-Baqarah, 120)

For he remains a Ba'thī, and he did not become a Jew or a Christian, and despite kufr being one Millah, except they would not be pleased except with the Jewish or the Christian kufr.

When the crusaders felt safe from his military capabilities and knew the hidden weak spots of the 'Irāqī nation, and worked on buying the protection of the shayātīn of kufr in Southern and Northern 'Irāq from the Rāfidhī Mullās and the apostate Kurds, they attacked 'Irāq and spread destruction in it. And they used to be apprehensive about it due to their ignorance of its condition.

And here is Saddam being disgraced everyday due to his disgraceful and shameful surrender to the International decisions, which are only the desires of the Americans and the traps of the Jews, (which are) used to degrade the Islāmic countries, occupy them, steal their wealth, shed the blood of its sons and transgress upon the honour of its women. But if he had turned away from these decisions and worked on strengthening 'Irāq's army and appointing to the people of capability from the sincere ones from the sons of Islām, those cowards would not have dared (to do anything) against him.

And if Amīr Al-Mu'minīn had obeyed those "Intellectuals" in what they wanted, then today he would have been in Saddam's position in that farcical court. But by the kindness of Allāh to his servants, He placed the reins of the order of Afghānistān during that historical period in the hand of this unique leader that realized the dimensions of the matter. So he stood that stance of Īmān, and remained firm upon his fundamentals with the firmness of mountains, so to Allāh is the praise and virtue in ever condition.

Here are the rulers of the Arabic countries surrendering to the crusader requests one after the other, and here are the crusaders dismantling them from the causes for their strength which are manifested in the religiousness of their people. And religion is the only reason that makes the Americans tame what they did in 'Irāq and to the leader of 'Irāq in other countries. So they inspired those leaders to strip away the religion of the people and to crush their Islāmic identity. Then if the environment becomes vacant for them, in the absence of religion, then they will devour these countries and it would be a pleasing bite due to the absence of resistance, and due to the large amount of agents, and the merchants of countries and slaves from the hypocrites and apostates.

What the Americans are doing today from changing the educational curriculums and intervening in internal matters of the Muslim countries with the argument of spreading democracy, it is nothing except one ring within the chain of crusader plans to strip the Islāmic Nation from its most dangerous weapon. And the Muslim people are unaware of all of this, and everyone has become busy with their personal business – except those whom Allāh has shown mercy to – and they left the nation in the hands of those traitor rulers, in order for them to strip it from its power so that it will become a pleasing bite in the hands of its enemy. So there is no Islāmic country in which its government is not working to crush its Islāmic identity, in service to the crusaders. So from the changing of the religious methodologies to placing restrictions upon the Islāmic schools and

universities, to killing, torturing and imprisoning the sincere callers, to the distortion and falsifying of the Sharʿī realities, and putting forward the evil scholars so that they may confuse the people in their religious matters, to emptying the Islāmic armies from Sharʿī values and principles, stripping it from its weapons, discharging the army's members and hiring American military "experts" to control these armies and to waste its abilities and to flay it from its principles and change their goals so that it becomes a helper to the disbelievers (and) a wagger of war against Islām and its people. And we have seen this in Pākistān, Indonesia, the Arabian Peninsula, Egypt, Algeria, Tunisia and other Islāmic countries besides these.

The clear-sightedness of "Amīr Al-Mu'minīn" – may Allāh preserve him – was truthful, he who knew those Christians and knew their plots, so he refused to fall into their trap. As for the Ba'thī who did not settle upon true 'Aqīdah nor solid principles, then his friends from yesterday took him and dressed him with the crown of humiliation and disgrace. As they killed his sons, displaced his family and stripped him from his clothes so that the world could see him naked from all dignity. And here are the hypocrites who advised him yesterday to surrender to the Americans; they curse him today and label him with the worst of labels. And they have disavowed themselves from him while they claimed to love and respect him before!! And here is Saddam confessing – in a statement that may be the most truthful of his life – he said, "I have starved the wolves, and fattened up the dogs." And he means by the wolves, the Mujāhidīn of Ahl As-Sunnah, and by the dogs, the Ba'thīs and whoever is like them from the hypocrites, opportunists and flatterers who are the attendants of the rulers in all of the Arabic countries.

The unique genius of this "Giant" unveiled the truth behind the international positions and the "Zionist-Crusader" games with all ease and simplicity, (even) after the "Zionist-Crusader" media tried to hide the truth from the people. Mullā 'Umar – may Allāh preserve him – announced at that time that "Many people think that the war could have been avoided. The war was lit by the powers that helped George Bush financially during his election campaign". And this was from the greatest of truths that was shown after the 'Irāqī war; where the world saw how the petroleum companies, the weapons producing companies and the construction companies were among the greatest beneficiaries from this Crusader war. And most of these companies are owned – or partly owned – by the members of the Republican Party that rules in America, and at the head of its owners, or share holders, are the Bush family, Cheney, Condoleezza Rice, and the likes of them from the leaders of the ruling American party.

The issue is not the issue of the 'Irāqī government, international terrorism, the Jihādī bases, nor conventional weapons, rather the issue is only Crusader animosity, economic benefits, Jewish dreams, and a religious war. And if only the cawers comprehended the words of "Amīr Al-Mu'minīn" – may Allāh preserve him – when he said, "This is not an issue that relates to Usāmah Ibn Lādin, rather it is an issue that relates to Islām, because when we surrender him without proof, that means that we no longer hold onto the Islāmic Sharī'ah or even the Afghānī traditions."

If only they learnt from their many mistakes that were based upon the personal analyses that were far from the Sharʿī realities, then they fall into one pit after another pit without

vision or sight.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَكَيْفَ فَهَوْا فَبِئْسَ مَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

Have they not traveled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind. (Al-Hajj, 46)

Politics has a bizarre interpretation according to them. To them it means: Flattery, renouncing, carelessness, and favouring. And it never crossed their minds that politics is: Achieving the necessary goals through the Shar'ī rules!! It never crossed their minds that politics may be in confrontation and not in retreat after retreat!! In clashing and not in escape!! In Jihād, and not in fleeing on the day of battle, which is among the seven serious offences. [2]

All of the Shar'ī solutions that were practiced by the Prophet, صلى الله عليه وسلم, in his lifetime, or that were practiced by the Khulafā' after his death are all antiquated, ancient politics which are not befitting for this era, according to those sophisticated politicians.

And if only the Islāmic Nation and its leading scholars heard or understood his words – may Allāh preserve him – in his great message in which he clarified the reality of the war, its goals and the obligation of the Muslims towards it. As he sent his eternal message to the Islāmic Nation, saying:

In the name of Allāh, The Most Gracious, The Most Merciful

Praise be to Allāh who said in the preciseness of His Book,

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the Cause of Allāh. This is better for you, if you but knew [3]

And who said,

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ إِتَّقَلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ الْآتِنُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allāh (i.e. Jihād) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter. If you march not forth, He will punish you with a painful torment and will replace you by another people, and you cannot harm Him at all,

and Allāh is Able to do all things [4]

And may the Blessings and Peace be upon the Imām of the Mujāhidīn, and the Leader of Al-Ghurr Al-Muhajjalīn, [5] our Prophet Muhammad, who said, “I was sent in front of the Hour with the sword, so that no one is worshiped except Allāh, Ta’ālā, Alone, with no partners unto Him. And my provision was placed underneath the shade of my spear, and humiliation and lowliness was placed upon whoever disobeys my command. And whosoever imitates a people, then he is from them.” Narrated by Ahmad and Abū Dāwūd. [6]

To proceed:

So O Great Nation of Islām, O

خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

Best of peoples ever raised up for mankind; you enjoin Al-Ma’rūf (i.e. Islāmic Monotheism and all that Islām has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islām has forbidden), and you believe in Allāh. [7]

O Muslims in the east of the world and its west; O you who have Believed in Allāh as a Lord, in Islām as a Religion, and in Muhammad, **صلى الله عليه وسلم**, as a Prophet and Messenger; O all of you Muslims; there is no doubt that you are diligently and carefully following the clear crusader assault that is lead by the United States of America with international support from Britain, the Christian countries of European, NATO, Russia, the former communist countries, and whosoever joined them from the sects of kufr, apostates and foolish Muslims; Arming their armies, and gathering their groups against the Islāmic Emirate in Afghānistān, in order to achieve goals which they announced, which at their forefront is to exterminate the Islāmic government of Afghānistān, and to destroy what they call “The Bases of Terrorism”. And there is no doubt that you understand that the reasons that they claim are behind their Crusader assault are nothing except for a means to achieve premeditated goals that they have, which Allāh – Subhānahu Wa Ta’ālā – informed us about in his Noble Book, as He said,

وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِ فَمَا كَانَ مِن شَيْءٍ لَهُ إِلاَّ أَن يَكُونَ مِنَ الْمُكْفِرِينَ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

And they will never cease fighting you until they turn you back from your Religion (Islāmic Monotheism) if they can. And whosoever of you turns back from his Religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire, and they will abide therein forever [8]

They want to annihilate this Islāmic State, because it is Islāmic, otherwise, in which legislation or law is it allowed to punish a person only for an allegation of suspicion which has not been proven, let alone punishing a nation due to that person?

From that which was agreed upon by the Divine Legislations and the fabricated laws is that the accused is innocent until proven guilty. But they are fighting us because we established an independent Islāmic governing system, and this, in reality, is harsher on them than the attacks that New York and Washington faced.

O Muslims throughout the world:

The question today is no longer whether the operations that took place against America were correct or incorrect, as what happened has happened; it is supported by whoever supports it and it is opposed by whoever opposes it!! The question that is put forth now is: What is the obligation of the Islāmic Nation towards this new Crusader assault against Afghānistān? And what is the ruling on whoever allies himself with those Crusaders and stands at their side with any type of support and assistance?

Among what the Islāmic Nation has formed consensus upon and that is agreed upon by the Imāms, is that in this type of situation which we are in today, Jihād against those combatants becomes an individual obligation on every Muslim; there is no permission from a father to his son, from a master to his slave, from a husband to his wife, nor from a loaner to his debtor. There is no dispute on this among the scholars. This is regarding the Jihād against those combatants and the obligation of the Muslim in that. As for the ruling on the one who works with them, then Allāh, Subhānahu, clarified it with the clearest of explanations. Allāh, Ta'ālā, said in the preciseness of His Book,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَنْ تُصِيبَنَا دَائِرَةٌ فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْعِنْدِهِ فَيُصِيبُوا عَلَىٰ مَا أَسْرَوْا فِي أَنفُسِهِمْ نَادِمِينَ

O you who Believe! Take not the Jews and the Christians as Awliyā' (friends, protectors, helpers, etc.), they are but Awliyā' to one another. And if any amongst you takes them as Awliyā', then surely he is one of them. Verily, Allāh guides not those people who are the Thālimīn (polytheists and wrongdoers and unjust). And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying, "We fear lest some misfortune of a disaster may befall us." So perhaps Allāh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves [9]

Allāh, Subhānahu, clarified a number of issues in these Verses, among them:

- The forbiddance of allegiance with the Jews and Christians, supporting them and collaborating with them.
 - That whoever allies himself with them, supports them and collaborates with them, then his ruling is (the same as) their ruling.
 - That allegiance with them is from the traits of the hypocrites and their practices.
- And He, Subhānahu, has clarified that allegiance with the mushrikīn negates Īmān in Allāh and His Messenger, as He, Ta'ālā, said,

تَرَى كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لِبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَنسَخَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوا هُمْ أَوْلِيَاءَ

You see many of them taking the disbelievers as their Awliyā' (protectors and helpers). Evil indeed is that which their own selves have sent forward before them, for that (reason) Allāh's Wrath fell upon them and in torment they will abide forever. And had they believed in Allāh, the Prophet (Muhammad) and what has been revealed to him, never would they have taken them (the disbelievers) as Awliyā' (protectors and helpers) [10]

And from these Verses and other than them, the scholars took (the ruling) that collaborating with the mushrikīn against the Muslims is a nullification from the nullifications of Islām which the one who commits it is ruled upon with apostasy and leaving the Millah.

O Noble Scholars of Islām, and O Callers to Allāh in all places: Your first obligation is to openly declare these realities, do not fear in (the Sake of) Allāh the blame of the blamers, for that is what has been necessitated by the covenant that Allāh, Ta'ālā, took on the People of Knowledge. He, Ta'ālā, said,

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ

And (remember) when Allāh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad and the religious knowledge) known and clear to mankind, and not to hide it [11]

So clarify to the people their Religion, and incite them regarding Jihād in His Path. He, Ta'ālā, said,

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ

O Prophet (Muhammad)! Urge the Believers to fight [12]

And O Businessmen and Owners of Wealth: Your first obligation is to spend in the Path of Allāh, Ta'ālā. He, Ta'ālā said,

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ

Verily, Allāh has purchased from the Believers their lives and their wealth; for the price that theirs shall be the Paradise [13]

And He said,

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أُنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِّنْهَا حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

The likeness of those who spend their wealth in the Way of Allāh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. And Allāh gives manifold increase to whom He pleases. And Allāh is All-Sufficient for His creatures' needs, All-Knower [14]

And O Young Men of Islām: Your first obligation is Jihād, preparation and squeezing the trigger, for He, Ta'ālā, has said,

فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصِرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ

Then kill the mushrikīn wherever you find them, capture them, besiege them, and prepare for them each and every ambush [15]

And O Muslims in every place: The Messenger of Allāh, **صلى الله عليه وعلى آله وسلم**, said, “There will not cease to be a faction from my Ummah that is dominant upon the Truth...” and in a phrasing, “...fighting upon the Truth...” “...they are not harmed by those who betray them, nor those who contradict them, until the Hour arises” Narrated by Muslim. [16]

So this Hadīth divided the people into three factions:

- 1- The Victorious Faction: And they are the People of Islām who are establishing it (and) fighting upon it.
- 2- The contradicting faction: And they are the Jews, the Christians, the people of kufr and apostasy, and the foolish ones of the Muslims.
- 3- The betraying faction: And they are those who sat back from supporting the Muslim Faction and beautified that for the people.

And there is no other group, so each Muslim must look at which of these factions he is from. And in this Hadīth there is also (the information) that this Victorious Faction is not harmed by those who contradict it from the mushrikīn, nor those who betray it from those who attribute themselves to Islām. And we are certain of this victory that Allāh promised us in His Book, and upon the tongue of His Messenger, **صلى الله عليه وعلى آله وسلم**. But this promised victory is conditional upon us supporting the Religion of Allāh and having sincerity in that. He, Ta'ālā, said,

وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

And verily, Allāh will help those who help Him (i.e. His Cause). Truly, Allāh is All-Strong, All-Mighty [17]

And He said,

إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

If you help (in the cause of) Allāh, He will help you, and make your foothold firm [18]

And when Allāh, Ta'ālā, gives us victory, neither America, its allies, nor its supporters would be able to stand in front us. He, Ta'ālā, said,

إِن يَنْصُرْكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ

If Allāh helps you, none can overcome you [19]

Whatever power America and its party has been given, it is nothing in comparison to the Power of The All-Strong, The Compeller, for Allāh, Ta'ālā, says,

وَلَا يَحْسِبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لَا يُعْجِزُونَ وَأَعِدُوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ

And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allāh's Punishment). And make ready against them all you can of power [20]

And He, Ta'ālā, said,

فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا

So fight you against the allies of Shaytān; Ever feeble indeed is the plot of Shaytān [21]

The materials and the numbers of the soldiers of America do not scare us, because we are from the Soldiers of Allāh, who said,

وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

And to Allāh belong the soldiers of the heavens and the earth, and Allāh is Ever All-Knower, All-Wise [22]

And the American economical power does not terrify us, for Allāh, Ta'ālā, says,

وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ

And to Allāh belongs the treasures of the heavens and the earth, but the hypocrites comprehend not [23]

And its defense budgets do not horrify us, for Allāh says,

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنِ سَبِيلِ اللَّهِ فَيُصِيفُوهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ

Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allaah and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome [24]

And the sophisticated American defense systems do not fragment anything from our support, for Allāh, Subhānahu, says,

وَضَنُّوا أَنَّهُمْ مَانِعُهُمْ خُصُوفُهُمْ مِّنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ

And they thought that their fortresses would defend them from Allāh! But (the Torment of) Allāh reached them from a place whereof they expected it not, and He cast terror into their hearts, (so) that they destroyed their own dwellings with their own hands and the hands of the Believers. Then take admonition, O you with eyes (to see) [25]

And He said,

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِّنَ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا وَأَوْرَثَكُمْ أَرْضَهُمْ دِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَّمْ تَطُؤُوهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

And He brought those of the people of the Scripture who backed them (the disbelievers) down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives. And He caused you to inherit their lands, their houses, their riches, and a land which you had not trodden (before). And Allāh is Ever Able to do all things [26]

So O Muslims:

Trust in the Support of Allāh, Ta'ālā, which He promised you, verily, Allāh does not fail in (His) Promise.

وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ الَّذِينَ إِذْ مَكَانَهُمْ فِي الْأَرْضِ أُقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ

Verily, Allāh will help those who help Him (i.e. His Cause). Truly, Allāh is All-Strong, All-Mighty. Those (Muslim rulers) who, if We give them power in the land, they order for establishment of the prayers, to pay the Zakāt and they enjoin Al-Ma'rūf (i.e. Islāmic Monotheism and all that Islām orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islām has forbidden). And with Allāh rests the end of (all) matters (of creatures) [27]

Was-Salāmu Alaykum Wa Rahmatullāhi Wa Barakātuh

The servant of Islām and the Muslims,
Amīr Al-Mu'minīn,
Mullā Muhammad 'Umar Mujāhid

16-7-1422 H.

Written by:

The Servent of Amīr Al-Mu'minīn,
Husayn Ibn Mahmūd

30 Thul-Qi'dah, 1426

[1] Trans. Note: From the Hadīth of 'Aqīl Ibn Abī Tālib. Ibn Hajar declared its chain of narration as "Hasan" in "Al-Matālib Al-'Āliyah", Vol. 4/372.

[2] Trans Note: Referring to the Hadeeth of Aboo Hurayrah, may Allaah be pleased with him, from the Prophet, **صلى الله عليه وسلم**, who said, "Avoid the seven serious offences." They said, "O Messenger of Allaah, and what are they?" He said, "Performing shirk with Allaah, sorcery, killing the soul that Allaah has made sacred except in what is justified, consuming usury, consuming the wealth of an orphan, fleeing on the day of battle, and slandering the unaware, chaste Believing women (of committing fornication)." Narrated by Al-Bukhaaree, Muslim, and others with similar phrasings.

[3] Trans. Note: Sūrat At-Tawbah, 41

[4] Trans. Note: Sūrat At-Tawbah, 38-39

[5] Trans. Note: This phrase is from the Hadīth of Abū Hurayrah, may Allāh be pleased with him, that the Prophet, **صلى الله عليه وسلم**, said, "Verily, my Ummah will be called on the Day of Resurrection as Ghurran Muhajjalīn, due to the effects of the Wudhū" Narrated by Al-Bukhārī, Muslim, and others. "Ghurran" refers to a brightness or whiteness that appears on the heads of horses, and "Muhajjalīn" refers to a brightness or whiteness that appears on the limbs of horses.

[6] Trans. Note: This Hadīth was declared "Sahīh" by Ath-Thahabī in "Siyar A'lām an-Nubalā", Vol. 15/509, Ahmad Shākir in his Takhrīj of "Musnad Ahmad", Vol. 7/122 and Vol. 8/44, and by Al-Albānī in "Sahīh Al-Jāmi", #2831. Al-Albānī also declared it "Hasan" in "Irwā' Al-Ghalīl", 5/109 and in "Jilbāb Al-Mar'ah Al-Muslimah", pg.204. From the Hadīth of 'Abdullāh Ibn 'Umar, may Allāh be pleased with them both.

[7] Trans. Note: Sūrat Āl 'Imrān, 110

[8] Trans. Note: Sūrat Al-Baqarah, 217. The Verse mentioned in the original Arabic document ended with "...And those ones are the losers." But the actual Verse is the one mentioned here.

[9] Trans. Note: Sūrat Al-Mā'idah, 51-52

[10] Trans. Note: Sūrat Al-Mā'idah, 80-81

[11] Trans. Note: Sūrat Āl 'Imrān, 187

[12] Trans. Note: Sūrat Al-Anfāl, 65

[13] Trans. Note: Sūrat At-Tawbah, 111

[14] Trans. Note: Sūrat Al-Baqarah, 261

[15] Trans. Note: Sūrat At-Tawbah, 5

[16] Trans. Note: The first phrasing is from the Hadīth of Thawbān, and the second is from the Hadīth of Jābir Ibn ‘Abdillāh with an almost identical phrasing as the one mentioned.

[17] Trans. Note: Sūrat Al-Hajj, 40

[18] Trans. Note: Sūrat Muhammad, 7

[19] Trans. Note: Sūrat Āl ‘Imrān, 160

[20] Trans. Note: Sūrat Al-Anfāl, 59-60

[21] Trans. Note: Sūrat An-Nisā’, 76

[22] Trans. Note: Sūrat Al-Fat’h, 4

[23] Trans. Note: Sūrat Al-Munāfiqūn, 7

[24] Trans. Note: Sūrat Al-Anfāl, 36

[25] Trans. Note: Sūrat Al-Hashr, 2

[26] Trans. Note: Sūrat Al-Ahzāb, 26-27

[27] Trans. Note: Sūrat Al-Hajj, 40-41

The Giant Man – Part 4

With his few words, this giant ignited the spirit of sacrifice and the fuse of determination in the Muslim, Muwahhid, Khurasānī hearts. The souls would respond to his simple words as though they were magic that entered the hearts and made them so they comprehended nothing save these lofty meanings, making them despise life, and long for glory and sacrifice and giving.

“A small piece of land suffices us in continuing to defend ourselves, in refusing to

surrender and in fighting to the last breath.”
- Amīr Al-Mu’minīn

Determination freed from all fear, doubt or hesitation; and it is with this kind of determination that men are led, and the people of glory enter under its banner because it matches their exalted nature, their lofty determination and their towering, high spirit.

I do not see a similitude to him from those I see - The mother of honourable ones has few children

“Our enemies must know that we will free Afghānistān. We will rid the country of foreigners. I swear that we will free all the lands in which the Americans carouse. Their selfishness has surpassed the imagination. They think they are the owners of the entire Earth.”

We have heard these words repeatedly from people who sold their countries, and adopted lying as their methodology, stupefying with [their words] the slaves [of Allāh], and by way of it, stealing the riches from its owners when they were heedless and believed the explicit and obvious lies. And how many times have we heard the people threatening the Jews, menacing [them], condemning [them], denouncing [them], agreeing, differing and preaching! And may Allāh have mercy on Jarīr, who said:

Al-Furazdaq claimed he would kill Murbi’ - Rejoice O Murbi’ over a long safety

So at the same time that they threaten the Jews they guard them! And at the same time they announce their boycotts, they conclude with them personal and business deals! Who built the Jewish Separation Wall except the apostates of the Palestinian Authority, who would buy cement and iron from Egyptian traders at night, while cursing the Jews and declaring war on them by day?

The weapon is carried by all the people - But not every one with a claw is a beast

These words, from a man like this, are the ones that the people adhere to, and the people do not follow one except [he] whose actions are in agreement with his words. And whoever expends and cheapens himself in the way of his cause, then indeed the people will sacrifice themselves for him with their lives and their valuables. There is no benefit in flowery speeches, embellished words or pompous talk if they do not come from a truthful heart and manifest action, and a pure soul that knows and is certain that Allāh’s Promise will be executed and that His, Subhānahu’s, Command cannot be repelled.

Amīr Al-Mu’minīn, may Allāh preserve him, said, “I am thinking of two promises; the Promise of Allāh and the promise of Bush. With regard to Allāh’s Promise, it is vaster and more protective than any threat in the world. As for the promise of Bush, then it is transient no matter how long the consequences of it not being carried.”

Surely, the soul that has placed its trust in Allāh is the one that chooses this path and it is the one that will shear [away] the inconveniences and obstacles [in order to] reach the

lofty goal and the grand prize. But the weak, flaccid soul that prefers the perishable to the everlasting, and ease to toil, these are souls whose capital is talk that is [merely] a frame around an empty picture.

Read these words and examine them carefully: “I am certain that Allāh is able to protect me and my family, and nothing will afflict us except that which Allāh has written for us, and no matter the level America’s strength reaches, there is a Lord stronger than it, and He will defeat it in the end.”

Surely, this religion did not reach us with blossoms and flowers, with brocade and silk, with pens and inkwells, or with scrolls and notebooks. Rather, it reached us by breaking quadriceps and front teeth, with bloodied bodies, skin burned on sharp rocks, perishable souls, torn-off limbs, and running blood, until Allāh was worshipped on Earth. And it is these sacrifices that Allāh has purchased from the Believers in return for Paradise.

And so, if this is one’s past, and his history, then it is for him to declare, “We are announcing to the whole world that we, with the Permission of Allāh, will never submit, we will never soften and we will remain steadfast with the Permission of Allāh, the Maker, until we attain one of the two good ends – either victory or martyrdom.”

- Al-Mullā Muhammad ‘Umar

You see the nation transformed without their honour - Until it is as though loftiness for them is forbidden

Similar to this is when he said, “Surely, we desire the enforcement of the Religion of Allāh on this Earth, we desire to serve the Word of Allāh, and we desire the implementation of the Sharī’ah and the Punishments of Allāh.” There is no doubt [that these words] shake the pillars of the disbelieving world, and turn it upside down. And it is for words like these that armies are mobilized, money is expended in fighting them, and souls are destroyed in order to repel them, because they are honest, truthful words that emerged from the mouth of a man whose manhood is known to the people.

What can the rhymes of poetry say about a man - Everyone tells him: This is the man

And there he is, the unique commander, the veteran politician who leads the battles in the Mountains of Sulaymān and dispatches the army to the plains and the valleys. He sends the expeditions to exterminate the cross worshippers from amongst the Americans, the British, the Germans and the Italians. And I do not know any man on the face of the Earth who enjoys the freedom and independence that this giant enjoys, as every ruler on the face of the Earth became a slave to the Americans, even those closest to them from the British have become servants to them without will. But not Amīr Al-Mu’minīn, who has carried the pickaxe of Hanīfiyyah in order to break with it the idols of Al-Jāhiliyyah As-Salibiyyah, with his giant brothers from the followers of the Divine Millah, the Qurānic Verses and the Prophetic Sunan.

They set forth for you parables in their poetry - But with you I set forth the parables

And these noble qualities cannot be claimed by he who has no nobility. That is the [real] freedom, not that which is misconstrued by those who wallow in the worship of desires and men, who believe [this worship] is the foundation, and know nothing besides it and renounce those who diverge from it.

Noble qualities that insist on loftiness, as though - They are pursuing revenge from the planets

He sent a letter in the midst of the roaring missiles, and the thunder of his words rose over the sounds of the cannons:

“In the Name of Allāh, the Most Beneficent, the Most Merciful,

From Amīr Al-Mu’minīn, Al-Mullā Muhammad ‘Umar, to his Muslim brothers in all the lands of the Earth:

O Muslims. Know that the Sunnah of Allāh, Ta’ālā, in the Universe is that if Truth and falsehood meet in a destined, inevitable encounter, then Allāh, ‘Azza Wa Jall, will give victory to his soldiers and Awliyā’. And Allāh gave victory to His Prophet Musā, عليه السلام, and his oppressed nation over Fir’awn, the tyrant. And He gave victory to Muhammad, صلى الله عليه وسلم, over the disbelievers of Quraysh in the great Battle of Badr, and in the Battle of Al-Ahzāb. And He gave victory to the truthful Muslims under the leadership of Al-Mudhaffar Qutuz over the tyrannical Tatār. And here we are today, in our destined encounter with the superpower of the entire world – the disbelievers of them and the hypocrites of them. We are living in decisive days that will give rise to a manifest victory for Islām and its people, if Allāh wills.

And surely, we announce to the entire world that, if Allāh wills, we will not submit nor become lenient. And we will remain steadfast with the Permission of Allāh, the Maker, until we attain one of the two good ends: victory or martyrdom. So rejoice, O People of Islām, and know that the full moon of victory has appeared in the horizon, and with the intensification of matters comes relief and a great victory from the Mighty, the Most Strong.

So Allāh, Allāh, O Muslims, by assisting us, and with supplication for us, and with money.

وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

And Allāh has full power and control over his affairs, but most men know not

إِن يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِن يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُمْ مِّنْ بَعْدِهِ

If Allāh helps you, none can overcome you. And if He forsakes you, who is there after Him that can help you?

And may Allāh send Blessings and Peace upon the best of creation, Muhammad Ibn

Abdillāh, Commander of the Mujāhidīn, and upon his family and companions.

The servant of Allāh and the Muslims, Muhammad ‘Umar Mujāhid.

19 Sha’bān 1422.”

Surely, speaking about someone like this man is anxiety producing; And no, by Allāh, we have not given this honourable mountain part of his due in these few lines. They are nice gestures and thoughts that are not more than drops from the sea of virtues of the one who launched the honour and dignity of Islām on Earth once again.

And all praise that is said about you - Is closer to negligence than it is to excessiveness

It is enough for him as a source of pride and honour and glory that he commands an army that contains the examples of the Lion of Islām, Usāmah, and Al-Mawlawī Jalālud-Dīn Haqqānī, and Al-Mawlawī Yūnus Khālis, and their likes, and their peers from among the Lions of Islām and the Giants of Jihād in this age of dwarfs.

All of them are chiefs, so whoever you meet from them - Say ‘He is more deserving of glory and virtue.’

If history does not record for him anything beside his standing in the face of the head of kufr, America, and his refusing to surrender the Mujāhidīn to the disbelievers in exchange for his temporary throne, it would be enough, without [mentioning] his numerous virtues that we came to know from his honourable stances.

Time swore it would bring forth one like him - You’ve perjured your oath, O Time, so expiate

Our gracious brother, Al-Mullā Shākirullāh Ghaznāwī, wrote a letter with the title “Al-Mullā Muhammad ‘Umar Mujāhid: This Is How I Knew Him and Heard About Him”. In it he said:

“The names of leaders who changed history shine and glitter in the heavens of Islām.

One man from them was a nation. Not one thousand [men], rather, by Allāh, a nation! They led the Islāmic armies in battles that surpass the imagination, and with it they rode the difficult and the manageable, and they split deserts and seas. Their souls clearly manifested attributes that made them examples for those after them. So between toughness and mercy, strength and tranquility, this is what Islām created of those who took it seriously and adopted it with truthfulness. There is not one of us who does not know that of [these men] are Abū Bakr As-Siddīq, ‘Umar Ibn Al-Khattāb, Khālid Ibn Al-Walīd, Abū ‘Ubaydah Ibn Al-Jarrāh, Sa’d Ibn Abī Waqqās ‘Utbah Ibn Nāfi’, ‘Umar Ibn Abdil-Azīz, Tāriq Ibn Ziyād, Qutaybah Ibn Muslim and Maslamah Ibn Abdil-Mālik... the worshippers of the night time and knights of the day time. Their cheeks became stained with the tears of the truthful and repentant, and their throats were adorned in the daytime with the blood of forthcoming Mujāhidīn. They filled the prayer-niches with obedience [to

Allāh] and prostration [to Him], and [they filled] the battlefields with might and courage. Their stances and their biographies rightfully capture the hearts. Has the wheel of history stopped [turning], and were the pages of the heroes turned so that we do not see them except lines within books? Never, and again, never! Islām has continued to bring forth for us men, reveal [for us] heroes and repeat for us stories of commanders, so that we will see it alive and stimulated in front of us.

So come on, my brothers, let me tell you about a man who ascended their ranks, entered their space, resembled their deeds and concerned himself with their affairs until it was as though he was one of them; rather, he is one of them.

Amīr Al-Mu'minīn – Al-Mullā Muhammad 'Umar "Mujāhid". He was to the people in the oppressive heat of life like raindrops after despair. What grandeur abounds in you, so it brought forth from you honour for Islām or the Muslims? What faith, what determination, and what acuteness?! What honesty, what cleanliness, and what purity? What humbleness, what love, what fidelity, and what respect for life and for the living?

No matter how the talented compete, and the pens vie to tell about him, drafting his great actions, then all of that will remain as though it never left its place or the tongue did not move [to utter] a statement. It is not exaggeration or excess, rather, whoever knew this man and learned of his concern and realized his determination will not say except this.

One of the large nations offered him complete [financial] backing to be spent on rebuilding all of Afghānistān, and another [offered] to strive to make the whole world recognize his nation, and another offered to stop assisting his opponents, [the only condition] being that he stop assisting the Jihādī groups.

So what do you expect Amīr Al-Mu'minīn to say in this gathering? Offers the nations competed in securing, and requests they were devoted to obtaining! But our leader has criterion different from the criterion of the people, and his point of view opposes the viewpoints of the superficial, and [he has] standards that have gone back [to being] obsolete in this age of civilization and modernity.

He began his words by praising and thanking Allāh. Then, with broken but deep, truthful Arabic, he said, "O my brothers, the Mujāhidīn. If every one of you carries one worry, then I carry all the worries of the Muslims." Then he elaborated in the Pashtū language, asking the brothers to organize their affairs and to be cautious of the enemies of Allāh, lest they cause damage to them. Yes, concise words and brief expressions, but they indicate a firmly established ideology and an unwavering path that does not alternate with the changes of the desires and does not alternate with the changes of circumstances.

And when he invited one of the leaders of the Islāmic Jihādī groups and asked him restraint in training and to adjust his movement because the enemies were lying in wait for him, the brother understood that Al-Mullā Muhammad 'Umar, may Allāh preserve him, wanted him to stop completely, so his words became severe, and Amīr Al-Mu'minīn was attentive and listening [to him] – How can you desist me from Jihād? And prevent me from fighting the enemies of Allāh? And he spoke to him at length. After the brother

finished his words, Al-Mullā raised his head to him and his two eyes were tearing and with a faint voice the translator articulated for him, “Do I prevent you from Jihād? Do I desist you from Allāh’s Command to you to prepare and to train?” Then he rose.

For him, Jihād was not a temporary solution or a benefit necessitated by circumstance, rather the foundation was always to prepare for Jihād and attack the kuffār.

The echo of his words about the Jews continues to resound in my conscience, when he urged all the Mujāhidīn to fight the Jews and to pursue those who make peace with them inside and outside Palestine, and that he did not prevent anyone to utilize his land to work against the Jews.

And when some of the brothers said to him, “But the Jews are the Americans, and they will strike hard!” He said, “The people of Afghānistān accept that they all become martyrs sacrificed for Al-Masjid Al-Aqsā.”

With simple words he recorded the difference between himself and the impostors who sold Palestine and bargained with the blood of its martyrs.

And here I will not discuss comparisons of him with others who rule over the Muslims because it is as the poet said:

Do you not see that the sword’s worth diminishes - If it is said the sword is sharper than the stick?

I leave the one who reads the biography of Al-Mullā Muhammad ‘Umar Mujāhid by way of these lines, that he look at the biographies of those besides him. Does he find anyone to denounce his station by way of competing with it? This is a man who continues, even as these words are being written, to fight the Americans himself. And most people do not know that the operations that the Mujāhidīn undertook on the Qandahār Airport, which continued for more than three hours against the American forces who were concentrated in it, it was he who led it and his brothers urged him to leave fighting and they dissuaded him from it so they would not be stricken by the loss of him. But his inner state and his heart that had been soaked with the love of Jihād caused him to keep repeating:

My ears relish listening to the clatter [of swords] - And my soul delights in the spilling of blood

An honourable soul has two goals - The flowers of death and the achievement of the dream.

(Here end the words of Al-Mullā Shākirullāh Gaznāwī, may Allāh preserve him.)

May Allāh have mercy on a mother who bore the ‘Umar of this era, and may Allāh have mercy on a father who named him “‘Umar,” and may Allāh have mercy on the men who made him command them, and may Allāh have mercy on this giant man who returned to

the Ummah some of its prestige and honour.

And Allāh is not unable - To unite the world under one

Greetings of respect and esteem to the demolisher of the idols, the destroyer of crosses, and the vanquisher of the Americans.

My chief, Amīr Al-Mu'minīn,

Continue on your path with the Blessings of Allāh, and by Allāh, there is no believer who marched on what you are upon except that Allāh gave him victory despite the adversities, and He established him despite the trials, and He honoured him with invaluable esteem. The Muslims were still honourable when you announced the war against America and its followers. So smite their necks, and strike all of them at your disposal, and separate their necks from their shoulders, and expel those behind them, and do not pay attention to them, for they are the most disbelieving people on Earth, and they are the followers of the Devil, and the plot of the Devil is weak. And you do not kill them with weapons or equipment, rather with your full trust in the One, the Supreme Judge, the One who promised the Muslims victory, and promised the enemies abandonment. And surely, the armies defeat is only (in its) disobedience and the troops are victorious with Ikhlas, Tawhīd and Imān. So enjoin upon yourself obedience to Allāh so that you become party to His Promise that He promised His Believing Slaves.

O Allāh, make Amīr Al-Mu'minīn and those with him from your righteous slaves steadfast, strengthen their power, raise their banner, and grant them victory over the disbelieving nation.

O Allāh, we free ourselves from every traitorous disbeliever, and every troublesome apostate. O Allāh, we make you a witness that we have torn ourselves away from any pledges to a ruler who does not rule by your Sharī'ah, and does not follow the Sunnah of your Prophet, and anyone who Allies with your enemies and opposes your Beloved Servants. O Allāh, we make you a witness that we have pledged ourselves to Amīr Al-Mu'minīn, in times of vigor and in that which we dislike, in difficulty and in ease, so long as he establishes your Rule and follows the Sunnah of your Prophet. O Allāh, witness, O Allāh, witness.

And our final call is all praises to Allāh, Lord of the Worlds, and may His Peace and Blessings be upon our Prophet Muhammad, his Family and Companions collectively.

Written by,

The servant of Amīr Al-Mu'minīn

Husayn Ibn Mahmūd

29 Thul-Qi'dah 1426

