



The Fourth of the Series of Treatises  
*Breezes,*  
*From the Gardens of Firdaws*

الرابع من سلسلة  
رياح  
من جنات الفردوس

**وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا**  
“And Sell Not the Covenant  
of Allâh For a Small Gain”

By the martyred commander, Shaykh Marwân Hadîd  
(May Allâh have Mercy upon him)

**At-Tibyan Publications**

دارالکتاب



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Breezes, From the Gardens of *Firdaws*

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا

“*And Sell Not the Covenant of Allāh For A Small Gain*”  
[*An-Nahl*: 95]

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَى وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ

“Verily, those who conceal what Allāh has sent down in the Book, and sell them in exchange for a miserable price – they swallow nothing into their bellies but Fire; Allāh will not speak to them on the Day of Resurrection, nor will He purify them. And they will have a painful punishment. They are those who have purchased error at the expense of Guidance, and torment at the expense of Forgiveness. Ah! How boldly (they pursue) the Fire!” [Al-Baqarah: 174-175]

By the martyred commander

Shaykh Marwān Hadīd  
(May Allāh have Mercy upon him)

At-Tibyān Publications



**Dear Brothers of Islām!**

قد كانت لكم أسوة حسنة في إبراهيم والذين معه إذ قالوا لقومهم إنا براء منكم ومما تعبدون من دون الله  
كفرنا بكم وبدا بيننا وبينكم العداوة والبغضاء أبدا حتى تؤمنوا بالله وحده

**“There has indeed been an excellent example for you in Ibrāhīm and those with him, when they said to their people: ‘Verily, we are free from you and whatever you worship besides Allāh. We have rejected you and there has emerged between us and you, hostility and hatred forever, until you believe in Allāh Alone’.”**<sup>1</sup>

So who is being addressed by this *Ayah*, O assembly of ‘*Ulamā*? Is it being addressed to us, the Muslims? Directed at all of us?

And have you implemented this Verse with the rulers of your lands? Or are you co-existing with them and not displaying hostility and hatred against them!?

And are the rulers governing with the Book of Allāh and the *Sunnah* of His Prophet? And if they aren’t governing by the Book of Allāh and the *Sunnah* of His Prophet, and they are not taking the Book of Allāh as their constitution in their private and public lives and in the law by which they rule the land: Are they *Kuffār* or not?

**Give us a clear verdict based upon ‘*Ilm*, O scholars of Islām!**

And if the rulers are *Kuffār*, *Thālimīn*, and *Fāsiqīn* <sup>2</sup> - Then what is the difference between them and the Jews? And if indeed they are like the Jews, then should we have transactions with them and co-exist with them if they occupy our lands and govern over us? And what should we do, and what should our stance be, if the Jews were to occupy our land? And [based upon the answer to that question,] is there a difference between an ‘Arab *Tāghūt* and a Jewish *Isrā’īlī Tāghūt*? And is it obligatory upon us to fight against them?

And if indeed it is obligatory upon us to fight against them – then should we be preparing the necessities (i.e. *I’dād Al-’Uddah*) for fighting against them so that we can

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<sup>1</sup> **Trans. Note:** *Al-Mumtahinah*; 4

<sup>2</sup> **Trans. Note:** Allāh, Glorified and Lofty is He, said: “...And whoever does not judge by what Allah sent down, then they are *Kāfirūn* (infidels)... And whoever does not judge by what Allah sent down, then they are *Thālimūn* (oppressors)... And whoever does not judge by what Allah sent down, then they are *Fāsiqūn* (rebellious sinners).” [Al-Mā’idah; 44-47]

begin fighting; or should we fight them without any preparation? Or should we just say: “We don’t have the capabilities of fighting, so it is not obligatory upon us?”

And what is the ruling upon fighting against the enemies of Allāh and the establishment of the Islāmic State, if these enemies of Allāh are the *Kāfir* rulers? Is this fighting *Harām* (forbidden), *Mubāh* (permissible), *Mustahabb* (preferable), *Sunnah*, or *Fardh* (obligatory)?

And if the fighting is *Fardh*, then is it *Fardh ‘Ayn* (an individual obligation), or *Fardh Kifāyah* (a communal obligation)? And when, at which age, is the Muslim obligated to fight?

And what is the ruling of the one who fights against the *Kuffār* single-handedly, to raise the Word of Allāh – [if he is killed], is he in Paradise, or in the Fire? And what is the ruling regarding those who do not intend to fight the *Kuffār*, nor to establish the State of Islām, nor to lift the Word of Allāh? What is the ruling upon the one who does not work towards that?

And what do we call one who says, “My religion is Islām,” – yet he does not act in accordance with the Book of Allāh, or he is deficient in this?

Do you believe in the *Qur’ān* and *Sunnah*, in all their totality and details?

Is it obligatory upon you to act upon *all* that is in the *Qur’ān* and the *Sunnah* – other than that which is specific to certain conditions? Or is it that since the *Qur’ān* was sent down upon Muhammad, صلى الله عليه وسلم, it is specific to him and his Companions?

And the Verses which you are not capable of acting upon, such as the Verses of the Penalties, due to the absence of a Muslim ruler and an Islāmic State – is it obligatory upon you to take all the required and legislated steps and means in order to achieve the implementation of the Laws of Allāh in the future, which would be done by striving to remove the *Tughyān* (lit. transgression), <sup>3</sup> and to rule with Islām – or are you absolved of any responsibility whatsoever towards this?

And are you working towards the establishment of the Rule of Islām so that you would have the ability to apply and execute the Commands of Allāh? Or are you disregarding that and not assuming – as a consequence of your negligence – any responsibility whatsoever before Allāh, تعالى?

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<sup>3</sup> **Trans. Note:** “*Tughyān*” literally means transgression. But in the Islāmic context, it can also mean the state of being, or acting as, or having the attribute of a *Tāghūt*. A *Tāghūt* is one who worshipped besides Allāh while being pleased with this worship. So one who is a *Tāghūt* is committing *Tughyān*.

And will we be able - while the rulers are obstinate, and have refused to govern based on the constitution of the *Qur'ān*, and hurl those who ask this of them in prisons - will we be able to establish the Rule of Islām and an Islāmic state to raise the Word of Islām without having to resort to fighting?

And are we ordered to prepare everything in our capability of strength and power in order to confront the *Kuffār*? And what is the meaning of the Statement of Allah, “*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)*” [Al-Anfāl; 59], and “*And make ready against them all you can of power, including steeds of war - to terrorize the enemy of Allāh and your enemy*” [Al-Anfāl; 60] ?

And is it permissible for the Muslim to believe that the *Kuffār* have surpassed us, and that we have no power against them? Or is this the assumption of the *Kāfirīn* about themselves?

And isn’t this a war between the Almighty of the Heavens and the Earth, and the *Kuffār*?! Having understood this, has Allāh has guided us to the way – the way of preparation and training – by which we can attain the Pleasure of Allāh, [while] terrorizing of the enemies of Allāh?

What is the ruling on fighting if the *Kuffār* govern the land that you are in? And does the son go forth to fight without the permission of his father, and the woman without the permission of her husband, and the indebted one without the permission of the one he is in debt to, and the slave without the permission of the master, as the *Fuqahā’* say? Or has this ruling changed in our era?!

And what is the meaning of the *Hadīth* of the Messenger of Allāh, صلى الله عليه وسلم, when he said, “*Whosoever dies without having fought in Jihād, nor intended upon himself to do Jihād, then he has died upon a branch of hypocrisy,*” <sup>4</sup> and in another narration, “*He died a death of Jāhiliyyah.*” <sup>5</sup> And what is the extent of the authenticity of this *Hadīth*, and what is its meaning? And if it is authentic, then does it apply to us, and are we asked to act in conformity with it?

And should we fight in the Path of Allāh, and leave the *Kuffār* that govern our lands?

Is it obligatory upon us to fight the *Kuffār* that govern our lands first, or to fight the *Kāfir* invaders who occupied one of the Islāmic countries far away? And which takes precedence?

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<sup>4</sup> **Trans. Note:** *Sahīh Muslim* #1910

<sup>5</sup> **Trans. Note:** *Sahīh Bukhārī* #3182



### **And what is the ruling upon both of them, O assembly of 'Ulamā'?**

And if we truly and sincerely want to wage war and fight a *Jihād* against the enemies of Allāh, then isn't it obligatory upon us to prepare all our strength and power for it? As Allāh says, *"And if they had intended to march out, certainly, they would have made some preparation for it, but Allāh was averse to their being sent forth, so He made them lag behind, and it was said (to them): Sit you among those who sit (at home)"* [At-Tawbah; 46].<sup>6</sup>

And how do we rule upon someone who does not prepare to fight, even though he has the capabilities of preparing?

And do we Muslims in general, and the 'Ulamā' and Islāmic groups in specific, live a life of ease and comfort under the shade of an Islāmic system? Or are we being humiliated by a life of disgrace?

Is a death in the obedience to Allāh better; or an entire life under their tyranny, their *Kufr*, their sins, and fear of them, and not preparing to fight against them? And is this type of life obedience to Allāh, or disobedience to him?

### **What answer do the 'Ulamā' who are in charge of the Islāmic groups give to these questions?**

And what is the meaning of the Statement of Allāh, *"Whosoever desires the life of this world and its glitter - We shall fully repay (the wages of) their deeds therein, and they will not be deprived therein. They are the ones for whom there is nothing in the Hereafter but the Fire - lost are the deeds they did therein, and worthless is what that they used to do!"* [Hūd; 15-16] ?

And if this is the Path to Hellfire – then what is the Path to Paradise? *"Or do you think that you will enter Paradise even though you have not gone through such trials as those who*

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<sup>6</sup> **Trans. Note:** Ibn Al-Qayyim said, *"And if they had intended to march out, certainly, they would have made some preparation for it, but Allāh was averse to their being sent forth, so He made them lag behind* [Fa Thabbatahum], *and it was said (to them): Sit you among those who sit"* Tathbīt is the act of repelling a person from the thing he is doing. Ibn 'Abbās, may Allāh be pleased with him, said, *"[Allāh, ﷻ] desires for them to abandon and be lazy towards marching out."* And in another narration, *"He desires to restrain them."* And Muqātil said, *"He inspired to their hearts, 'Sit you among those who sit.'"*

*"And when they did not desire to march out in obedience to Allāh, and they did not prepare for it or take equipment for it, Allāh was averse to sending forth those upon this state, for he who does not feel honoured by Him and by His Messenger and by His Book, and does not accept His Guidance that He has bestowed upon him at the hand of the most beloved of His creation to Him and the most blessed of them, and does not know the magnitude of this blessing or show gratitude for it, but instead exchanges it for Kufr, then the obedience of such a person and his marching forth with His Messenger is hated by Allāh Subhānah, so He made him lag behind so that what He hates does not transpire by [this person] marching forth, and He inspired to his heart to sit with those who remain behind"* [Shifā' Al-'Alīl, pp. 101-102].

*passed on before you? They were afflicted with severe poverty and hardship, and were shaken..." [Al-Baqarah; 214] And also, "Did you think that you would enter Jannah before Allāh makes evident those of you who fight in Jihād (In His Cause), and made evident those who remained steadfast?" [Āl 'Imrān; 142]*

And is the *Jihād* that Allāh, سبحانه, has obligated upon us with His Statement, "And wage *Jihād* with your wealth and your lives in the Cause of Allāh..." [At-Tawbah; 41] the *Jihād* of the heart and tongue, and nothing else? Or does it mean a sincere struggle and self-sacrifice?

What do you say, O assembly of 'Ulamā?

And does Allāh purchase from the Believers – all the Believers – their wealth and their souls, or their speeches? "Verily, Allāh has purchased from the Believers their lives and their wealth in return for Paradise being theirs. They fight in the Cause of Allāh, so they kill (others) and are killed. It is a promise in Truth which is binding on Him in the Torah and the Gospel and the Qur'ān. And who is truer to his covenant than Allāh? Then rejoice in the bargain that you have concluded. That is the supreme success..." [At-Tawbah; 111]

And can one who refuses to sell his wealth and soul to Allāh be labeled a "Believer?"

And what is the stipulation placed in this contract with Allāh? Isn't it that, "They fight in the Cause of Allāh, so they kill (others) and are killed..." [At-Tawbah: 111]? Or do you hear Him saying, "They give speeches, and they teach, and they philosophize, and they fight intellectually," or "they surrender to the prisons and torture of the enemies of Allāh, without the least objection or resistance?"

And what is the meaning of His, تعالى's Statement: "And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that Allāh may test who it is that will help Him (His religion), and His Messengers in the unseen" [Al-Hadīd; 25]? Does this mean that Allāh assists His prophets by raising weapons to lift the Word of Allāh, and to defend His Religion and His *Sharī'ah*, and to establish the State of Allāh on the Earth? Or does it mean that we should surrender to the enemies of Allāh while they kill violate the honour – the honour of the *Muslimāt* and force them to marry *Mushrikīn* - without inciting a single inhabitant?

**Give us a verdict, O Ulamā'!!**

And if no one fights in the Path of Allāh save the truthful believers who underwent the necessary developmental and behavioral stages, then when will this developmental stage end, O you who direct the Islāmic groups? And what is the gauge for the appraisal of a Muslim's eligibility to be a fighter? Or is there no criteria? Is it that the *Jamā'ah* and the people of the Path are qualified for fighting, or no?

And Allāh, تعالى, Says: “Verily, Allāh has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allāh’s Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injīl (Gospel) and the Qur’ân. And who is truer to his covenant than Allāh?” [At-Tawbah; 111]. And you desire Paradise?

And what is the difference, O ‘Ulamā’, between the Statement of Allāh تعالى, “Fighting is prescribed for you” [Al-Baqarah; 216] and the Statement of Allāh تعالى, “Fasting is prescribed for you” [Al-Baqarah; 183]? And what is the meaning of “prescribed” in the first [Āyah] and “prescribed” in the second? And if the meaning of [the verb] *Kutiba* is to make obligatory, then accordingly fighting is obligatory upon the Muslims just as fasting is. But if the appointed time for fasting is *Ramadān*, then what is the appointed time for fighting?

Give us a verdict, O assembly of ‘Ulamā’!

**So with what evidence, O Muslims, do you excuse yourselves from fighting?**

And is it permissible for you - O you who are responsible for the Islāmic groups and the *Sūfī* sects - to excuse yourselves from fighting with one of the following excuses:

1) Lack of preparation:

And what has prevented you from preparing when Allāh commands you to do so and does not burden you above your capacity when He said, “And make ready against them all you can of power” [Al-Anfāl; 60]

2) Caution and fear of the preparation being unearthed by the disbelieving governing authority:

“Do you fear them? Allāh has more right that you should fear Him, if you are believers” [At-Tawbah; 13]. “So fear them not, but fear Me, if you are (true) believers” [Āl ‘Imrān; 175], and “So on that Day, none will punish as He will punish. And none will bind as He will bind” [Al-Fajr; 25-26].

Will you leave Allāh’s Command to prepare out of fear of the disbelievers, and will you fear the slaves who cannot harm or benefit themselves with anything? And abandoning preparation is disobedience.

3) Or you consider yourselves not to be people of fighting or confrontation with the enemies of Allāh:

And you claim that you are the Party of Allāh, yet you are satisfied with humiliation? It is as though you ascribe humiliation to Allāh, ﷻ, who you associate yourselves to. *“But honour, power and glory belong to Allāh, His Messenger, and to the believers, but the hypocrites know not”* [Al-Munāfiqūn; 8].

4) Or the absence or deficiency of Īmānī development within the members of the Islāmic groups or the people of the [Sūfī] way:

So is the development of the *Kuffār* stronger than your development of your brothers and your adherents? To the point that we find the people of *Kufr* rushing to fight, and you and your brothers and your adherents do not rush! So what is their goal? And what is your goal? And what is your path? And what is their path? And Who grants you victory? And who grants them victory? *“That is because Allāh is the Mawlā (Lord, Master, Helper, Protector, etc.) of those who believe, and the disbelievers have no Mawlā”* [Muhammad; 11].

And indeed the Īmānī-development comes only to those that take Islām as a whole, and do not abandon the obligation of *Jihād*.

5) Or with the excuse of preserving the Da’wah and the Tanthīm (organization) and their interests:

If preserving the *Tanthīm* is what is preventing you from fighting, then what is the mission of the *Tanthīm*?!

The organizations of the parties and the groups all work towards dominating the system of government in the country in which they reside so they may govern it with their principles and achieve their goals, no matter what these principles and goals are. And as for you, you abandon fighting, and disobey Allāh by your abandonment of fighting, and you failed in assisting the Religion of Allāh, and Allāh is the One who taught us that the path of fighting is the only path towards Victory and Triumph and the fulfillment and execution of the religious beliefs and goals. Allāh, ﷻ, says: *“Fight against them so that Allāh will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people”* [At-Tawbah; 14].

So have you made the interest of the *Tanthīm* a *Wathan* <sup>7</sup> that is worshipped besides Allāh?

And as for the *Da'wah*, then it is Allāh's *Da'wah* and He guaranteed to preserve it: *"Verily We: It is We Who have sent down the Thikr (i.e. the Qur'ân) and surely, We will guard it (from corruption)" [Al-Hijr; 11].*

And it is only upon you to march in the path of the *Da'wah* and *Qitāl* to be saved from the punishment of Allāh: *"And if you turn away (from Islām and the obedience of Allāh), He will exchange you for some other people, and they will not be your likes" [Muhammad; 38]* and *"O you who believe! Whoever from among you turns back from his religion (Islām), Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allāh, and never afraid of the blame of the blamers" [Al-Mā'idah; 54].*

6) Or the failure of [other] revolutions, like the failure of the Kurdish revolution:

What is wrong with you that you set the failed, unsuccessful revolutions as an example in order to justify your sitting back from the obligation of *Jihād*? If fighting contains nothing but death or being killed in the Path of Allāh, then is death upon your bed better? You know that death and the appointed time are in the Hand of Allāh, and the one who does not believe this is a disbeliever in parts of the Book of Allāh, and whoever disbelieves in part of the *Qur'ân* is a *Kāfir*. So listen, if you wish: *"And no person can ever die except by Allāh's Leave and at an appointed term" [Āl 'Imrān; 145].*

And again listen, if you wish: *"And if you are killed or die in the Way of Allāh, forgiveness and mercy from Allāh are far better than all that they amass (of worldly wealth)" [Āl 'Imrān; 157].* So do you see an example made in the Book of Allāh that would hold the believers behind or impede them from *Jihād*? Or is it that Allāh, سبحانه, says, *"How often a small group overcame a mighty host by Allāh's Leave?" And Allāh is with As-Sābirin (the patient ones)" [Al-Baqarah; 249].* So by fighting, [a] reward in the *Dunyā* and the greatest reward in the *Ākhirah* are achieved.

Then, [also] do not forget that the Kurds relied in their revolution on Irān, and were propped up by them, so when Irān abandoned them, they lost confidence in themselves and in attaining victory, so their revolution was defeated. But as for us believers, we put our trust in and depend on Allāh, and He is our Assister and Protector: *"And whosoever puts his trust in Allāh, then He will suffice him" [At-Talāq; 3],* and *"Allāh has full knowledge*

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<sup>7</sup> **Trans. Note:** *Wathan* is often wrongly translated as 'idol' (*Sanam*). Its meaning is actually much broader than this. The word *Wathan* encompasses all things worshiped besides Allah, whether they take on a carved physical form or not – including, but not limited to, humans, animals, trees, stones, graves, flags, crosses, political parties, etc.

of your enemies, and Allāh is Sufficient as a Protector, and Allāh is Sufficient as a Helper" [An-Nisā; 45], and "That is because Allāh is the Mawlā (Lord, Master, Helper, Protector, etc.) of those who believe and the disbelievers have no Mawlā" [Muhammad; 11], and "Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth" [Ghāfir; 51].

Then listen, if you wish: "Say (O Muhammad) to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place to rest." [Āl 'Imrān; 12]. So who will you give glad tidings of Victory, and who will you give the tidings of desertion, O assembly of 'Ulamā'?

#### 7) Or the inexistence of the Helper who would assist with supplies and weapons:

Allāh has only burdened us with preparing what we are able to, and after that, we put our Trust in Allāh. And listen, if you wish, to His, ﷺ's Statement, "And to Allāh belong the hosts of the heavens and the earth. And Allāh is Ever All-Knower, All-Wise" [Al-Fat'h; 7].

This is from one side, and from the other side is our seizing the weapons from the hands of our enemies, with the Permission of Allāh.

#### 8) Or lack of confidence in your Muslim brothers, or lack of cooperation with them:

And Allāh, ﷻ, Says: "Help you one another in righteousness and piety" [Al-Mā'idah; 2]. So it is possible for the Muslims to cooperate in the greatest good, and that is fighting the enemies of Allāh, and the establishment of the Rule of Islām. And confidence will be born by way of fighting.

And the Mukhlisūn are known by way of trials: "And We made them leaders, guiding (mankind) by Our Command" [Al-Anbiyā'; 73].

And from what causes confidence in and love between the Muslims is that we all remember the Hadīth of the Messenger, ﷺ, "Tūbā for the one whose faults busy him away from the faults of the people,"<sup>8</sup> and also his statement, "All of the children of Ādam

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<sup>8</sup> **Trans. Note:** Narrated by Al-Bazzār from Anas with a Marfū' chain. This Hadīth was rejected by Ibn Hibbān in "Al-Majrūhīn", Vol. 1/90, Ibn 'Adī in "Al-Kāmil Fidh-Dhu'afā'", Vol. 2/61, Abū Nu'aym in "Hilyat Al-Awliyā'", Vol. 3/236, Al-Bayhaqī in "Shu'ab Al-Īmān", Vol. 7/3412, Ibn Al-Qaysarānī in "Thakhīrat Al-Huffāth", Vol. 3/1290 and 5/2750, Ibn Al-Jawzī in "Al-Mawdhū'āt", Vol. 3.440, Al-Mazzī in "Al-Arba'ūn Al-Wad'āniyyah", 1, Ath-Thahabī in "Siyar A'lām An-Nubalā'", Vol. 13/557, Al-'Irāqī in his Takhrij of "Ihyā' 'Ulūm Ad-Dīn", Vol. 1/113 and 3/183, Al-Haythamī in "Majma' Az-Zawā'id", Vol. 10/231, Ibn Hajar in "Mukhtasar Al-Bazzār", Vol. 2/455, Muhammad Jār Allāh As-Sa'dī in "An-Nawāfiḥ Al-'Atirah", 190, and Al-Albānī in "Dha'if Al-Jāmi'", #3644. These were narrated with different phrasings,

*commit error, and the best of those who commit error are those who repent.”*<sup>9</sup> And upon this let each of us account ourselves severely, and let every brother think of his brothers as being naturally liable to commit error. And because of this, it is obligatory to advise him and to assist him in the Truth and in having patience, and to be lenient with him with the intention of correcting him, and not to become arrogant towards him.

And there are no characteristics of the believers more beautiful than those of the companions of the Messenger of Allāh, صلى الله عليه وسلم, and those that followed them with *Ihsān* in every era and place. Listen: “*Muhammad is the Messenger of Allāh, and those who are with him are severe against disbelievers, and merciful among themselves*” [Al-Fat’h; 29].

Their ends distracted from thinking about inferior matters and from hunting for the secrets and faults of the people. And they understood the Statement of Allāh: “*That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the Muttaqûn*” [Al-Qasas; 83].

Allāh has commanded you to fight, and to incite your believing brothers, and if no one responds to you, then you are responsible only for yourself. “*If you follow the right guidance and enjoin what is right, no hurt can come to you from those who are in error*” [Al-Mā'idah; 105], and, “*Then fight (O Muhammad) in the Cause of Allāh, you are not tasked except for yourself, and incite the believers (to fight along with you), it may be that Allāh will restrain the evil might of the disbelievers. And Allāh is Stronger in Might and Stronger in punishing*” [An-Nisā'; 85].

So will you excuse yourselves from fighting with the excuse of a lack of preparation, or caution and fear of being exposed, or not having the proper *Īmānī* development, or the need to preserve the *Da'wah* and its benefits, and the failure of the *Jāhilī* revolutions, or the inexistence of a helper to assist with supplies and weapons, or your lack of confidence in your brothers, [when] Allāh, تعالى, has not excused from fighting anyone save the cripple, the blind, and the sick?

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most being within two separate longer *Ahādīth*, and some being just this phrase. It was accepted by Ibn Hajar in “*Bulūgh Al-Marām*”, 445 and Ibn Ad-Dabī' in “*Tamyīz At-Tayyib Min Al-Khabīth*”, 116, with this phrase alone, yet they only declared it “*Hasan*”.

<sup>9</sup> **Trans. Note:** Narrated by Imām Ahmad in his “*Musnad*” #12576; Abū Ya'lā in his “*Musnad*” #2922; Ibn Mājah in his “*Sunan*” #4251; Ad-Dārimī in his “*Sunan*” #2611, At-Tirmithī in his “*Jāmi'*” #2616; Al-Hākim in his “*Mustadrak*” #7617. This *Hadīth* was rejected by Ibn Hibbān in “*Al-Majrūhīn*”, Vol. 2/87, Ibn 'Adī in “*Al-Kāmil Fidh-Dhu'afā'*”, Vol. 6/354, Al-Bayhaqī in “*Shu'ab Al-Īmān*”, Vol. 2/2422, Ibn Al-Qaysarānī in “*Thakhīrat Al-Huffāth*”, Vol. 4/1844, and in “*Tathkirat Al-Huffāth*”, 247, Al-Munthirī in “*At-Targhīb Wat-Tarhīb*”, Vol. 4/119, Al-'Irāqī in his *Takhrīj* of “*Ihyā' 'Ulūm Ad-Dīn*”, Vol. 4/55. It was accepted by Ibn Al-Qattān in “*Al-Wahm Wal-Ihām*”, Vol. 5/414, Ibn Hajar in “*Bulūgh Al-Marām*”, 439, Ibn Ad-Dabī' in “*Tamyīz Al-Khabīth Min At-Tayyib*”, 139, Muhammad Jār Allāh As-Sa'dī in “*An-Nawāfiḥ Al-'Atirah*”, 255, and Al-Albānī in “*Sahīh Ibn Mājah*”, #3447 and other areas in his books.

**So what is your opinion, O leaders of the Muslims and their scholars?**

**And the question, O assembly of *Fuqahā'* is:**

Is the poor man who does not own the necessary preparation excused from fighting, or is it obligatory for him to stand besides the fighters if the fighting is *Fardh 'Ayn*? And is it obligatory for the rich to arm the poor when preparing to fight? And is it permissible for the Muslims to prevent [the distribution of] an allotment of wealth from the *Zakāh* if there is one who requests it so as to prepare himself to fight in the path of Allāh? And is it sufficient for the rich to pay the *Zakāh* on their wealth? Will this save them in front of Allāh if they do not fight themselves, while they are not one of those with the excuses mentioned above?

And what is the meaning of the Statement of Allāh: "*O You who believe! Shall I guide you to a commerce that will save you from a painful torment. That you believe in Allāh and His Messenger, and that you strive hard and fight in the Cause of Allāh with your wealth and your lives, that will be better for you, if you but know!*" [As-Saff; 10-11]? Does this not reveal that the torment is occurring - or that it will occur - if you do not fight? And that salvation from the torment is through *Jihād*?

And if, in our times, no one can use weapons except those who have been trained in their use, then is this training *Fardh* if fighting is *Fardh*?

And what is intended by the Statement of Allāh: "*The ground (of complaint) is only against those who are rich, and yet ask exemption. They are content to be with (the women) who sit behind (at home) and Allāh has sealed up their hearts (from all kinds of goodness and right guidance) so that they know not (what they are losing)*" [At-Tawbah; 93]. And is it not better for these rich ones who were satisfied with remaining with those that stayed behind when they sat back from fighting - is it not better for them that they do not philosophize or feign knowledge or pretend to have understanding, or that they do not come with their Satanic evidences so they may frustrate the intention of the *Mujāhidīn* while they know not?

Truly they know not, as the *Āyah* frankly says, so the believers should be cautious of listening to their statements, even if they are from the elders.

And who are those who: "*They will swear by Allāh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijs [(impure) because of their evil deeds], and Hell is their dwelling place*" [At-Tawbah; 95].



Are they not those who sit back from *Jihād*, those who cling to life, the lowly ones, those who abandoned assisting the Religion of Allāh? Those whom Allāh says about them “*Innahum Rijs*” – “*they are impure?*” They are like a rotten corpse amongst the living, and “*Hell is their dwelling place, - a recompense for that which they used to earn*” because they were pleased with humiliation and disgrace in the *Dunyā*.

And if the Messenger of Allāh, صلى الله عليه وسلم, accepted that those who were of 15 years of age go out with him to fight, then at what age did he excuse them from fighting, knowing that fighting was done with cold steel (i.e. with swords), and that this is from the hardest and most difficult means of fighting? Did he excuse from fighting those who had reached 40 years of age? Or 50? Or 60? Or 70? And how old was the Messenger of Allāh, صلى الله عليه وسلم, in the last battle that he fought? Was he not over 60 years of age? And how old was he, صلى الله عليه وسلم, when he said at the Battle of Hunayn, during the fight when his companions had withdrawn:

“I am the Prophet, in truth \*\*\* I am the son of Abdul-Muttalib”? <sup>10</sup>

May Allāh’s Peace be upon you *Yā Sayyidī Yā Rasūl Allāh!!*

### **And a question for you, O commander:**

With what evidence do you excuse yourself from fighting, and you avoid stances taken by the Messenger of Allāh in fighting the *Kuffār* and the *Mushrikīn*, while Allāh says: “*Indeed in the Messenger of Allāh you have a good example to follow for him who hopes in (the Meeting with) Allāh and the Last Day and remembers Allāh much*” [Al-Ahzāb; 21].

Does it mean that if one of us wears a turban, and grows his beard, and learns and gains legal knowledge of the Religion, that he can excuse himself from fighting with the excuse of preserving the knowledge and teaching the people their Religion? Or is it his obligation to steer the people in the battles, and to incite the believers, taking the Messenger of Allāh, the leader of the *Ulamā’* and *Fuqahā’* and *Mujāhidīn* as an example?

And with what face will you meet Allāh, تعالى, or meet the Messenger of Allāh, صلى الله عليه وسلم, if you are asked on the Day of Resurrection about your remaining behind from fighting the *Kuffār* and your attachment to the oppressors? Will you say, “We were weak!” or “We did not find a helper!”? So here we call you to cooperate with us in fighting the enemies of Allāh. And we are the stronger party with Allāh, so do not let your souls entice you [into believing] you are excused. Rather, let the Book of Allāh

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<sup>10</sup> **Trans. Note:** this was narrated by Al-Bukhārī and Muslim from Al-Barā’ Ibn ‘Āzib, may Allāh be pleased with him.

judge between you and your own selves.

And what will the enemies of Allāh have power to do to you if you are with Allāh? Will they be able to bring about your appointed times [of death]? Will they be able to cut off your provision? Will anything befall other than what Allāh has Written for you?

And in what state will you encounter the Reward of Allāh and His Pleasure? By vexing the *Kuffār* and fighting them? Or by way of their pleasure with you and your subservience to them?

*"And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception" [Āl 'Imrān; 185]. And indeed the true loss is not the loss of wealth, and it is not the loss of a job, nor is it the loss of the entire Dunyā. Rather, the true loss is that you lose yourself and your family on the Day of Resurrection "Say (O Muhammad): "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!" They shall have coverings of Fire, above them and covering (of Fire) beneath them; with this Allāh does frighten His slaves: "O My slaves, therefore fear Me!" [Az-Zumar; 15-16]*

#### **And the worst thing that I fear for you:**

Is that when the slaves of Allāh begin the battle against the enemies of Allāh, that you would take the stance of a mere observer and not fight, and thus the result would be that the enemies of Allāh destroy you while you sit in your homes, and afterwards, you would go to the Hellfire and the Wrath of the Almighty King, due to Him having ordered you to fight these enemies, but you refused, and you handed over your *Mujāhidīn* brothers to the enemies of Allāh for them to kill [your brothers], and you were sitting behind.

And Allāh, تعالى, has purchased from you, your souls and your wealth in return for Paradise being yours. And the condition in this contract is that you fight in His Cause, and that you kill and be killed; and that you do not waver and surrender yourself to be slaughtered like cattle.

And if you are the *Mustadh'afīn* (the weak ones) whom Allāh has excused, it is still *Wājib* upon you to assist the *Muqātilīn* with your sympathies, your encouragement, your supplications, and with your wealth if you are from amongst those who possess wealth, as opposed to obstructing others from *Jihād*.

And if fighting begins and you are not prepared - neither with weapons nor with practice - then are you excused in front of Allāh? Did you not read in the Book of Allāh: *"And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.)" [Al-Anfāl; 60]? So are you excused, or will your excuse be*

accepted by Allāh, or is it that you are not addressed this *Āyah* and that it does not intend you? And it may be that you would read it in your prayers, and perhaps your eyes would become filled with tears due to it, without realizing that you are the ones being called to act on it!

And what is the meaning of the Statement of Allāh, O assembly of 'Ulamā: *"And those who, when they are reminded of the Ayât of their Lord, fall not deaf and blind thereat"* [Al-Furqān; 73]. And after you explain its meaning to us, remember the meaning of the Verse: *"Yet they try to frighten you with those (whom they worship) besides Him! And whom Allāh sends astray, for him there will be no guide"* [Az-Zumar; 36].

So do you believe, O assembly of 'Ulamā' and O intellectuals and leaders of the [Islāmic] groups, and O people of development and demeanor, that sitting back from *Jihād* and fighting the enemies of Allāh is a small sin? Listen, if you wish: *"If Allāh brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me, nor fight an enemy with me; you agreed to sit inactive on the first occasion, then you sit (now) with those who lag behind"* [At-Tawbah; 83]. And *"And never (O Muhammad) pray for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allāh and His Messenger, and died while they were Fâsiqûn"* [At-Tawbah; 84].

So let us all repent to Allāh from our sins and our shortcomings and our sitting back from *Jihād*: *"And all of you beg Allāh to forgive you all, O believers, that you may be successful"* [An-Nūr; 31].

And let us begin to prepare for fighting, and we will certainly encounter the might of the *Kuffar*, and there is no option before us except for each one of us to begin to fight and incite the believers. And Allāh says, *"Then fight (O Muhammad) in the Cause of Allāh, you are not tasked except for yourself, and incite the believers (to fight along with you)"* [An-Nisā'; 85].

And is there any opportunity for difference [of opinion] about *Jihād* and about fighting the enemies of Allāh, when the *Āyāt* are manifest and clear? And what is the outcome of these differences after the manifest *Āyāt* have reached us? Listen, if you wish, to the Statement of Allāh when he warns you against being like those who *"...Divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment. On the Day when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith."* And for those whose faces will become white, they will be in Allāh's Mercy (Paradise), therein they shall dwell forever" [Al 'Imrān; 105-107].

We invite you to wage *Jihād* alongside us to elevate the Word of Allāh and to establish His Law in the land, following His Command to us, *"And fight them until there is no more*

*fitnah, and all worship is for Allāh Alone” [Al-Anfāl: 39].*

And we will begin fighting from where Allāh has ordered us to begin from, “O you who believe! Fight those Kuffār who are close to you, and let them find harshness in you...” [At-Tawbah; 123].

So let the one who fears for himself leave the land if leaving will save him. “Did you (O Muhammad) not think of those who went forth from their homes in thousands, fearing death? Allāh said to them, “Die”. And then He restored them to life. Truly, Allāh is full of Bounty to mankind, but most men thank not. And fight in the Way of Allāh and know that Allāh is All-Hearer, All-Knower” [Al-Baqarah; 243-244].

And how can fleeing save a person from being killed: “Say (to them): “Verily, the death from which you flee will surely meet you” [Al-Jum’ah; 8].

And how can remaining behind save a person from being killed? “Say: “Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death” [Āl ‘Imrān; 154].

And beware of turning back, and of saying what the disbelievers say: “O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren when they travel through the earth or go out to fight: “If they had stayed with us, they would not have died or been killed,” so that Allāh may make it a cause of regret in their hearts” [Āl ‘Imrān; 156].

**So Allāh, Allāh O assembly of ‘Ulamā’ and commanders and Murabbīn:**

Clarify the ruling of fighting to your brothers, and prepare yourselves and those with you to fight, to fight the enemies of Allāh – the disbelieving rulers – and let there be cooperation and consultation between us, and let us fight in the Path of Allāh in one row, simultaneously, and let us leave disagreement to the side, and let us fear Allāh, for within disagreement there is disobedience to Allāh, تعالى, and humiliation and disgrace in the Dunyā, and a severe torment in the Ākhirah.

And from the attributes of the Party of Allāh, is that: “He will love them and they will love Him - humble towards the Believers, stern against the infidels, waging Jihād in the Cause of Allāh, and never afraid of the blame of the critics” [Al-Mā’idah: 54]. And in another Verse, “Muhammad is the Messenger of Allāh. And those who are with him are severe against the Kuffār, yet merciful among themselves” [Al-Fat’h: 29].

And indeed, we are continuing upon the Path of the Messenger of Allāh, صلى الله عليه وسلم. We sacrifice ourselves for our brothers – all the Muslims from one end of the world to the other – we sacrifice for them, with our blood and souls in the Path of Allāh; and we

seek nearness to Allāh by means of loving our brothers, and humbling ourselves to them, and being merciful to them. And we announce open hostilities, hatred, and war against the *Kuffār* and all of their puppets. And never will we surrender ourselves or our brothers to the enemies of Allāh. Never will we accept lowliness with regards to our *Dīn*, because our Commander, صلى الله عليه وسلم, says “Whoever gives in to humiliation on his own, without being coerced, then he is not from me.” <sup>11</sup> And let each of you be cognizant of his repetition to himself that he is loftier and more honourable with Allāh, تعالى, “So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers” [Āl ‘Imrān; 139].

### So, O Muslims:

Prepare yourselves to fight the enemies of Allāh independently and in groups, for the time has come for us to cast off the garment of humiliation, and to live in the *Dunyā* honourably, under the shade of an Islāmic system, or to meet Allāh as martyrs while He is pleased with us. And indeed it is one of the two good ends - victory or martyrdom.

O Allāh, have I conveyed? So bear witness, O Allāh.

*Wa Allāhu Akbar;*

Honour is for Allāh, and for His Messenger, and for the Believers, but the hypocrites know not. <sup>12</sup>

Written by,

*Shaykh Marwān Hadīd*

May Allāh have Mercy upon him

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<sup>11</sup> **Trans. Note:** Narrated by At-Tabarānī, from Abū Tharr, may Allāh be pleased with him. It was rejected by Al-Haythamī in “*Majma’ Az-Zawā’id*”, Vol.10/251, declared “*Dha’if Jiddan* (Very Weak)” by Shaykh Al-Albānī in “*Silsilat Al-Ahādīth Adh-Dha’ifah*”, #310, and “*Dha’if At-Targhib Wat-Tarhib*”, #1062 and #1886. All of these narrations were within longer *Ahādīth*, some with different phrasings.

<sup>12</sup> **Trans. Note:** *Al-Munāfiqūn*; 8

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*Letter To Mullā Muhammad ‘Umar From The Scholars*

*Shaykh Sulaymān Ibn Nāsir Al-‘Ulwān, Shaykh Hamūd Ibn ‘Abdillāh Ash-Shu’aybī,*

*Shaykh ‘Alī ibn Khudhayr Al-Khudhayr*

*The Islamic Awakening*

*Shaykh Husayn Bin Mahmūd*

*From the Rulings of Ahl Adh-Dhimmah*

*Imām Ibn Al-Qayyim*

*Strangle the last Arab tyrant... with the entrails of the last palace scholar!*  
Lūwīs ‘Atiyatullāh

*This is Our ‘Aqīdah*  
Shaykh Abū Muhammad Al-Maqdisī

*Condemnation of the Democratic Process, Voting, and the Islāmic Stances on These Issues*  
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*A Day in My Life - And the Truth About a Commander*  
Muhibb As-Sunnah Al-‘Irāqī

*Advice on the New Book Allegedly by Shaykh ‘Abdul-Qādir Bin ‘Abdil-‘Azīz*  
Shaykh Husayn Bin Mahmūd