Atiyatallah Congratulates Iraqi Mujahidin for 'Victories,' Explains Islamic State

Atiyatallah
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On 5 January, a jihadist website posted an article written by prominent jihadist commentator Shaykh Atiyatallah in which he congratulated the mujahidin of Iraq for their "victories," and addressed a number of concerns about the creation of the Islamic State of Iraq, and made several recommendations to Muslims. Among other issues, Atiyatallah clarified the chosen terminology for the Islamic State and its leader, and reiterated that the Islamic State is the "nucleus" for the future Caliphate.

A translation of the statement follows:

In the Name of God, the Merciful, the Compassionate!

Praise belongs to God. May blessings and peace be upon the Messenger of God, upon his family and companions, and upon whoever takes him as his friend.

To proceed:

We congratulate our brothers the mujahidin in Iraq for their victories. We congratulate them for the great damage that God has enabled them to inflict on the crusader armies, which are tottering on the verge of collapse through the might and power of God the Almighty. We congratulate them for the occasions of joy that God has brought to our nation through them, for the resurgence of our nation's pride and the revival of its honor. May God reward them well.

We again congratulation them and all Muslims on the founding of the Islamic State in Iraq. May God strengthen it, make it powerful, protect it, and bless it.

We ask the gracious Lord, mighty and exalted, to make that state a source of strength and support for all Muslims, a shelter for the fearful, a refuge for the weak and destitute, a comfort to the bereaved, a succour to orphans, and a safeguard to widows. Amen! Amen!

And now:

The brothers have asked many questions about certain matters related to the proclamation of the state. Some people have raised concerns and doubts about it. Our brothers the mujahidin in the Islamic State of Iraq -- may God strengthen and assist them -- are busy fighting God's enemies and working in the field. This is a boon that God bestows on whomever He will. Talk, on the other hand, is the share of many others. "God has preferred in
I have asked God’s guidance in writing this article. It contains some directives and recommendations to my beloved Muslim brothers and some clarifications that I think important. It is intended as sincere advice to Muslims and as a defense of our brothers the mujahidin and their youthful state. I am writing it to help remove some of the confusion that has arisen among some friends concerning this great event. I ask God for help and guidance. What I am writing is my own opinion and view, elicited by questions from brothers and by the need for explanation and clarification felt by my friends and by Muslims in general. If I hit the mark, it is due to God and His assistance; if I miss it, it is due to myself and to Satan. I will retract these views whenever their error becomes clear to me. We ask God to protect us from stumbling and to protect us and our brothers from the delusions caused by civil strife.

The Name and Title

First I wish to draw the attention of my brothers to the fact that this name -- the Islamic State of Iraq -- is the title of this political and social entity of the mujahidin and Sunni Muslims in this region of the lands of Islam. We should not overlook this. Once it is established that it is a title, it then is a conventional technical name bestowed by our brothers who are in charge of this affair and who are the decision makers regarding it. Of this there is no doubt.

Suppose someone should ask, Why this name in particular?

We would say: It is the judgment and choice of our brothers. But why this particular title, rather than "The Islamic State in Iraq," for example, or "the Islamic Emirate in Iraq"? In other words, why did they not call it an emirate and why did they choose to name it a state? This is a good question and in no way reprehensible. We must, however, realize that all of this is a matter for individual judgment and that our brothers chose what they thought appropriate after study, consultation, and every possible effort for the sake of God, His Messenger, His religion, and the Muslims. That is how we deem them. All that remains for anyone to say is, "In my opinion, it would have been preferable to call it something else." That is anyone’s right; no one will prevent him from saying so, unless it reaches the point of wrangling, disturbance, and stirring up strife. Then he should be forbidden to do so.

Nevertheless, it is wise to draw attention to the fact that our brothers have the advantage of knowing the inner workings of events and the deeper circumstances and factors on the ground. The principles of human dealings require that we accord them their judgment in the matter, as long as it does not definitely or apparently conflict with religion -- to God be praise!

This being the case, the disagreement is limited to terminology. It is a disagreement that will cause no harm, God willing!

Although the term "emirate" has those who prefer it, the term "state" also has arguments in its favor. Perhaps our brothers noted that the term "state" is more suited to the prevailing culture, more in keeping with the current political circumstances of Iraq and the region, more
likely to cause the desired political effect, or other arguments; and so they preferred the term on the basis of arguments that might not be apparent to those at a distance.

In any case, what we ought to think is as I have said: that this is a name and a title. What always needs to be done is to look at the meanings and realities, then correct the terminology to accord with the meaning and to be as suitable as possible. In this there is always room for individual judgment.

The same can be said about the title, "Commander of the Faithful," as can be said about the term "state."

"Commander of the Faithful" is a term for the commander and head of this state. He is the ruler and authority in this political entity or state.

The term is a matter for individual judgment. It is the name for the head of this state, as we have said.

It is not intended to mean that he is the supreme imam and caliph to whom allegiance has been sworn by Muslims in general or by those qualified to make decisions among them or that he has gained mastery over the Islamic lands so as to be called Commander of the Faithful in the sense in which the term is used of the supreme imam and caliph.

Rather, the term as used here is a title for the ruler of this state.

One can say here what was said about the words "state" and "emirate": perhaps our brothers preferred to choose this term rather than another due to factors visible to them but hidden from us who are far away. In fact, my first opinion was that another choice would have been more suitable and better. I expressed this opinion of mine previously even concerning the Commander of the Faithful, Molla Muhammad Umar (may God protect him. It might have been best to have called him "the commander," without adding "of the faithful, so that the meaning would have been immediately clear: that he was the commander of this state. Calling him "the commander of the faithful" suggests that he is the supreme commander and that our brothers perhaps believe him to be such, given that Muslims since the time of Umar ibn al-Khattab (may God be pleased with him) have normally used this title for the supreme commander, namely the caliph.

If one adds to this the fact that he (may God protect him and guide him) is a member of the Prophet's tribe of Quraysh and a descendant of Husayn, the implication becomes even stronger.

Although the matter is clear -- thank God -- from the brothers' literature and publications to anyone who is sincere and well-wishing, one wishes that the brothers would further clarify the matter again as opportunities -- God willing -- present themselves. And God is the ultimate granter of success! The Nucleus (Nucleus of the Great State of Islam and the Well-Guided Caliphate)
What we think our brothers -- may God strengthen, guide, and aid them -- intended and wanted was that this state should be a nucleus and beginning of the establishment of the great state of Islam and of the caliphate well-guided on the path of the Prophet. Thus this state is a nucleus and a beginning to unite the people of Islam, the people of the sunna, in this region, area, and district of the lands of Islam, namely Iraq and perhaps the neighboring lands to the extent possible. Their smaller entities and collectivities will dissolve in it. They will gain strength, invincibility, and might and will set out on the journey to future phases and to confronting the enormous challenges.

We have been told by our brothers that with this proclamation and establishment they tried to work proactively in the face of certain dangers.

They were in a position of favorable opportunity which they believed they would miss and lose if they did not take advantage of it.

They thought that there was a very great need to establish an entity of this form.

They thought that they had the territory and population to enable them to establish and proclaim it.

It would, in any case, be a nucleus, as we have said -- a structure and framework intended to unite most or all of the people in a major surge and leap, followed by a gradual advance.

Someone on the scene sees what an absentee does not see. They are people of trustworthiness, faithfulness, and strength. So we believe them to be, God being our judge and theirs.

In conclusion, the Islamic State of Iraq is a state for the Muslims in this region of Muslim lands, by which I mean Iraq in its present sense and perhaps its surroundings to the extent possible. The meaning of the term now is not that it is the great state of Islam (the great imamate and caliphate). As far as one can see and judge -- God only knows! -- it is still too early for that. The title of the ruler of this state is "commander of the faithful." This state is to be the nucleus, God willing, of the great state of Islam and of the caliphate that is well-guided on the path of the Prophet. The state is a provisional step, open to development, change, and guidance as people judge necessary in accordance with the demands of political and religious vision and on the basis of piety and regard for the welfare of Islam and Muslims. And God is the ultimate bestower of success!

We ask God to bless it. O God, we cannot do without Thy blessing. O Lord of the worlds, amen.

The Nature of the Oath of Allegiance

The nature of the oath of allegiance to this blessed state (God willing) and to its commander (may God protect and guide him) is as follows. It is an oath in accordance with the shari‘ah on the basis of his being the commander of the Muslims in this country and region. The legal status of the oath -- and God knows best -- according to what we have learned about the facts on the ground is that it is like the oath sworn to the supreme commander in all respects,
except that he is not the supreme commander in the sense of being commander of all Muslims. Rather, he is commander of the Muslims in this country and under his rule.

In essence, two sorts of persons fall under the sovereignty of the commander of the faithful in the Islamic State of Iraq:

The first sort consists of any Muslims who are in this place or to whom the authority of this state extends by strength and force.

Does this include everyone in this country?

The answer -- and God knows best -- is that this depends on two things:

The first: that allegiance to this state and its commander have been given by the people qualified to make decisions in this country. This means the majority of them, so that the matter is established by them and the majority opinion is united.

The second: that domination take place by physical force (military, political, communal, and tribal), so that most of the people in the country and region submit to it. Submission to it and acknowledgment of its authority then become legally requisite for the remainder, and they are forbidden to rebel against it, inasmuch as such rebellion would entail the very same evils for which rebellion against imams was forbidden. Scholars have said this explicitly, following the hadith, "Whoever comes to you when your affairs are united...." And there are other hadiths applying to this situation or to situations much less than it, such as when an emirate becomes established for people of the outlying districts and deserts and they unite around a scholar, judge, tribal chief, or the like in times of thick darkness.


"Suppose someone asks: How do you deduce that the legal attributes of caliph apply to Molla Muhammad Umar, when he is not the caliph of Muslims as a whole, but is at most a Muslim commander over one piece of Islamic territory?

"The answer is: Yes, he is not the caliph of all Muslims. However, in the country that he rules, he acquires the legal attributes of caliph in his qualifications, means of appointment, and other obligatory and customary attributes."

"Ibn Duyan al-Hanbali says in Manar al-Sabil : '(The author) said at the end and tended toward the view that plurality of the imam is not permissible; and if, as in our time, each sultan is supreme over one district, then his legal status is as that of the imam.' Manar al-Sabil, 2:353). "The Imam al-San'ani comments on the hadith transmitted on the authority of Abu-Hurayrah (it is included in the Sahih of Muslim), who said that the Prophet (may God bless him and grant him peace) said: 'Whoever departs from obedience and withdraws from the community and then dies, his death is the death of paganism.' Al-San'ani comments: 'The word obedience means obedience to the caliph on whom the consensus has fallen. It would
seem that the intended meaning is the caliph of any country, since people have not agreed on one caliph in all Islamic countries since the time of the Abbasid dynasty. Rather, the people of each region have gone their own way in regard to those in charge of their affairs. If one interprets the hadith as applying only to a caliph on whom all the people of Islam agree, it will be of little value.' (Subul al-Salam, 3:1627, ed. Dar al-Fikr). "Shaykh Muhammad ibn Abd-al-Wahhab al-Tamimi says: 'The authorities of every legal school agree that whoever gains control of a country or countries has the legal attributes of imam in all matters. Otherwise, this world would not stand aright. Since long before the days of Imam Ahmad (ibn Hanbal) until this present time of ours, people have not agreed on a single imam, and they know of no scholar who mentions that none of the legal attributes (of the imam) applies except to the supreme imam.' (Al-Durar al-Saniyah, 7:239). "This answer is needed in many questions about the imamate; so keep it in mind when you read this letter. And God is the guide to the straight way." Thus, what one says about one of the two kinds of commander can be said about the other, the two being sisters. This having been said, perhaps the office of supreme commander is established when there is more opportunity for the qualified decision makers at the Ummah level to choose and agree or when there is supremacy that people concede. God knows best; and He, may He be praised and exalted, is the bestower of success. The second sort of persons who fall under the sovereignty of the commander of the faithful in the Islamic State of Iraq consists of anyone who enters the country and voluntarily swears allegiance to him. Since we have established that this office is not that of the supreme imamate, it is not a duty for Muslims universally in all countries to swear allegiance to it, as is the case with the supreme imamate. Therefore, if a Muslim in a distant country swears allegiance to it by choice, the oath is binding on him. It is an obligation conditionally, not by shari’ah. But God knows best. It remains to be asked whether this is good and commendable. God only knows; but it would not be strange for someone to do so who has no special emirate in his region and locale. The Position of (Quasi-military) Organizations (Tanzimat

As for the (quasi-military) organizations, Shaykh Abu-Hamzah made it clear in the speech proclaiming allegiance to the state that Al-Qa’idah in Mesopotamia and the Mujahidin Shura Council with its included organizations had been disbanded and had dissolved into the state. This is clear -- praise God!

As for the other organizations, the groups (jama’at) operating on the Iraqi scene, they now are strongly invited to enter into the Islamic State of Iraq. We hope, wish, and expect this, as this union, following the state’s emergence, has now become more urgent and desirable than at any time previously. Many of the excuses that existed in the past have now weakened or disappeared!

The leadership is Iraqi. The state has taken possession of most of the bases of the mujahidin. According to what we are seeing and hearing, most of the country's influential people -- I mean the Sunnis and supporters of jihad among them -- are in agreement with it. The realities of the present stage allow for no dispersal or delay in uniting. The way, praise God, is clear. Shaykh Abu-Hamzah’s speeches have displayed a comprehensive approach, mature thought, deep insight, and sound leadership; and we believe that they are so.

It may be appropriate for us to mention that there are two possible ways for an organization or group to enter into the state: either by the organization’s disbanding and dissolving
completely into the state, which is the most complete way, or by the organization’s entering into the state with its organizational (social) personality. In the latter case, it remains an organization within the state. This is possible, and our brothers are considering it and whether or not it is appropriate, because it differs from case to case.

And God is the bestower of success!

An example of the latter way is the case of Al-Qa’idah (the original organization) in Afghanistan and Pakistan. It is an integrated, independent organization, although it has entered under the emirate of the commander of the faithful, Molla Muhammad Umar (may God preserve him).

Our brothers in the Islamic State of Iraq should make concessions as far as possible and be extremely modest toward their brothers, so as to include them with themselves. They should acknowledge the precedence of those who came first. They should acknowledge the merit and status of those who have merit and status. They should set people in the places they deserve and win them over. A tribal dignitary (sharif) is no ordinary person. The people who have precedence, history, and a foundation need to feel sure that they are shaking hands with their brothers with full confidence and friendship.

People differ greatly in religion, piety, sincerity, and devotion -- more than they differ in external matters. The people of perfect religion and perfect devotion rely on their religion and it suffices them; for those believers who are beneath them it may not be enough. In each there is good. Merit belongs to God, who gives it to whom He will. Advice and Warning

We advise our brothers in the Islamic State of Iraq and all other Muslims who love and back them to excuse anyone who is slow or delays in coming in with them or who has his own opinion, until he is more confident and sees ground for not going it alone. You will inevitably find this among people!

The rule for success in such matters is to reform yourself first. Show people that you are the most righteous, the most meritorious, the most deserving, and most entitled in religion and politics. Show this by means of your strength in all fields: religion, piety, righteousness, knowledge, qualification, moral integrity, military and other physical strength, social strength, and love of the people and their community, among other things.

If you are the strongest and best, the future will belong to you, and those who lag behind, though they be many, will not harm you.

As for the fatwa, here it follows the situation and reality, as we have indicated. If the agreement of most of this state’s people of influence and power has been realized, so that anyone who departs from it, goes his own way, and abandons it can be considered an evil doer, dissident, weaker of the Muslims, breaker of their strength, and bringer of loss to them, we can pronounce allegiance and entry under its authority to be a duty and separation from it to be forbidden.
Therefore, we caution our zealous young people -- may God guide them and care for them --
against hurrying to pass judgment on people in this matter. They should not be hasty in
applying the hadiths concerning departing from the community of Muslims, non-allegiance,
and the like.

These are matters in which there is ambiguity and in which individual judgments differ
according to circumstances and conditions. A correct assessment of them requires the
consideration of qualified and knowledgeable people. Doubts and Replies

We have heard and read many doubts and comments about the founding and declaration of
this state. Some have been expressed by well-meaning brothers by way of questioning and
good faith. Others come from biased persons "who spare no effort to blame me and detract
from me," constantly sow confusion about the mujahidin, or about whom one can say, "The
wrong of one's own kin is more painful."

I shall mention some of these comments, and we shall consider them as God enables -- and
He, may He be praised, is the bestower of success.

They say: There is no territory on which to establish the state.

The answer is to refute this. The territory in fact exists; or at least our brothers in the Islamic
State of Iraq, who are a great and influential force on the scene, believe that there is territory
allowing for the establishment of a state and that the meaning of territory is proportional and
relative. We have, relative to us and our circumstances, what is sufficient.

Al-Anbar -- and what shall teach you what al-Anbar is? It is its base. And there are other parts
around it and near it.

The end of the matter is that it is one on which independent judgment is possible. What is
obvious, God willing, is that it is not arising for disagreement and trouble!

Some people consider this territory too small. One may say to them that it is much bigger
than the territory on which the Messenger of God (may God bless him and grant him peace)
established his state in Yathrib, known afterward as illustrious Medina.

Familiar to those who assert God's uniqueness is the story of Muhammad ibn Abd-al-Wahhab
(may God have mercy on him) and how he established his state in al-Dar'iyah, which was the
size of one of the villages of al-Anbar.

In short, we have said that the matter (of size) is relative and not the only basis for judgment.
Its consideration and influence strengthen or weaken with the addition of other factors or
their absence. Partitioning Iraq

They say that proclaiming this state means partitioning Iraq, or "legitimizing" its partition, or
"entrenching" this partition.
This is an invalid objection, even if some who identify with Islam and religion have raised it -- to God we belong, and to Him we return. Since it has come up in our mind to mention it and respond to it, God is sufficient for us, and what a good protector He is!

Shaykh Abu-Hamzah has indicated the response to it in the speech proclaiming allegiance to the state. The essence of his response is the question: Was the Prophet's founding of his state in Medina a "partition" (in the objectionable sense, according to the view of those who are asserting this position) of the Arabian peninsula and Arab society?

Other proofs of a similar nature can be added and are familiar. They show that what our brothers in the Islamic State of Iraq have done is not an innovation (bid'ah) among the actions of the people of monotheism, learning, merit, and jihad. We have already drawn attention to the state that Shaykh Muhammad ibn Abd-al-Wahhab (may God have mercy on him) founded, even though the comprehensive Islamic state was in existence at that time in his days according to what most people maintained, or at least according to external forms. How is it then with us today, when Islam has no comprehensive state in reality and not even outwardly and in form? Rather, the lands of the Muslims are ruled by states of heretics and apostates, who have torn them apart in every sense. Look at how Iraq and Syria are entirely under the hands of infidels!

It is a story too long to tell!

Furthermore, what is the balance for weighing partition in our religion and in our affairs as Muslims?

Let Iraq be partitioned! Let the whole world be partitioned if it must, so that we can establish our state and use it as a springboard for unifying the world under the banner of monotheism!

What unity does this person want for the country? In what unity does he rejoice -- this person who raises this argument under the banner of apostasy, rejection, and domination by the cross?

Praise be to God! This is a great lie!

How strange it is -- and our time abounds in marvels -- that someone identified with learning and with calling people to God should tell the people that he rejects partitioning Iraq, even if it be Islamic!

This is a monstrous mistake, motivated perhaps by passion or by hidden chauvinism for one ethnic group or aversion to others. There is no power or strength but in God the exalted, the great!

Doesn't he know that Muhammad divided people? He divided truth from falsehood. By means of God's religion that he brought, he divided a man from his brother and a son from his mother and father, and divided the people of a single country.
The conclusion is that this objection is merely one of the follies of contemporary pagan thinking -- a narrow nationalism (wataniyah), which in fact is a new idolatry (wathaniyah), the idea of country and ethnicity. It is the result of bondage to the tools of the infidel West, that dictated our borders and divisions, founded our projects, and laid down our laws -- may God fight it and humiliate it!

As for us, we reject it and what it says. We believe in God alone and have followed His Messenger (may God bless him and grant him peace). Praise be to God, the Lord of the worlds. Acting on a Single Opinion Without Consultation (Ifti’at)

This is one of the strongest charges brought by certain well-disposed people among our brothers. They say that the brothers who founded and proclaimed this state consisted of the Mujahidin Shura Council (with al-Qa’idah at their head), those who entered with them into the Mutayyibeen Pact, and some who agreed with them and afterward went in with them from the bases and wings of certain other groups. They are not all the people who have an interest in the matter, and they do not represent everyone. They do not have the right to make this proclamation without the agreement of the remaining factions and groups operating on the scene.

The answer to this is we have learned from our brothers that most people are on their side, on the side of the Mujahidin's bases, and (we have learned it also) from the tribal dignitaries and from the generality of Sunnis in al-Anbar and the neighboring strongholds and homes of Sunnis. Furthermore, they (by which I mean our brothers in the Mujahidin Shura Council and those who have joined with them) are the largest and strongest of the groups and factions.

If this or anything like it is true, then there has been no ifti'at (action on the basis of a single opinion without consultation).

Reality will make this clear and obvious as the days pass, God willing!

Furthermore, what is to be done? What should a politician and leader in the field of conflict do?

Should he neglect to exploit an available opportunity for uniting most or many of the active forces and energies, build on them, and strive to develop and complete them? Is he to sit still and wait for everyone to unite?

When has everybody (or nearly everybody) united on such matters?

You have had an example in front of your eyes for nearly four years. Had they wished to unite in a single organization even before the proclamation of the state, they would have done it.

God’s usual way of dealing with His creatures in such matters is that people cannot unite on a choice. Instead, it is necessary that some hardy, powerful group for which the means are ready arise and come forward to decide the matter and lay the foundation. People will be divided for a time: some of them will hasten to follow that group and give it allegiance; others
will lag behind, wait, and take their time; still others will argue, scheme, try to get a share in the matter, and contest it; and so forth, and so forth!

-- Until matters settle as God, the mighty and exalted, decrees.

Success lies in God's hand alone. The successful and well-guided one is the one whom God has helped.

We ask God the Almighty to confirm for the righteous and sincere people of Islam and jihad a matter of right guidance and that He elevate the word of truth. Amen! "The People of Mecca Know Its Canyons Best"

This proverb is usually true, but it has often been used falsely. Each party to the debate has taken it up in turn, and it has been on the tongue of people who are partial and lacking in fairness.

Those who cite the saying in this context intend to imply that this state is virtually the state of the al-Qa'idah organization; it is not purely Iraqi. This, however, is a weak and feeble objection. It resembles the previously discussed objection about the partition of Iraq; indeed, it is its sister and sibling.

God is sufficient for us, and what a good protector He is!

What our true religion brings is support for the truth wherever it is, acceptance of it from anyone, the realization and increase of benefits, and the removal or decrease of harm and damages to the extent possible.

The details of this are known in everything according to its measure. Whatever is ambiguous in the matter is left to informed individual judgment on the basis of piety.

Although the saying that the people of Mecca know their own canyons best is usually true, sometimes a person who is not a Meccan knows more than a native. This may be because he has there lived there for a time. He has made it his home and gotten to know it well, especially if in addition he has previously studied it, gained a theoretical knowledge of it, and been in touch with it to some extent. Or it may resemble his own land and country of origin, being close to it in location and society, and similar factors. I would say that the proverb ("The people of Mecca know its canyons best") points to an advantage in any case, but it has its extent and limit, and we should not push it beyond its place. It is not the whole advantage, nor is it the greatest and supreme advantage.

This having been established, if other advantages can be set against this advantage (granting that it is an advantage, if the saying is true), one looks to the sum of the advantages, and one balances the advantages against the drawbacks.

I am sure that whoever does this and fears God will arrive at the truth, and God will assist him and guide him.
If to all the preceding one adds that the commander of the faithful, the head and commander of the state, is a "Meccan" in the sense of being an offspring of the country and from one of its most respected families, and so is one of the most knowledgeable persons about "the canyons of Mecca," and that in addition the mass of workers, strike forces, and backers on his side are natives of the country, how can a serious, rational man raise such an objection? Being Unknown

Another objection is that the commander of the faithful, the commander of this state (Abu-Umar al-Baghdadi, may God guide him and assist him) is, as some have said, an unknown, obscure person.

If the intention is that he is unknown to everyone, it is absolutely false. He is known -- God be praised! The people of Baghdad, al-Anbar, and many neighboring areas know him. The people of merit, learning, and piety know him. The people of jihad know him. He has a background in learning, piety, and jihad. He has a distinguished lineage. Our brothers have recounted virtues and distinctions that render him qualified and trustworthy for this affair -- to God be praise!

If the intention is that he is unknown to the person making this statement, this does not harm him. He is known to others who constitute the majority of people of influence and power. They are comfortable with him. They have put their trust in his ability and popularity and have chosen him as commander.

Any Sunni in Iraq who does not know him can easily get to know him, ascertain who he is, become comfortable with him, and put his trust in him.

So why the dispute?

If the intention is that he is not famous in Iraq and in the Islamic world, that is true, but of no harm. The reasons for fame are numerous and varied; sometimes they are true and sometimes false. Fame and suitability do not always go together!

Wars cause great, essential, and radical changes in a human community. By means of them -- by jihad -- God raises some men and lowers others.

The conclusion is that the commander -- praise be to God Almighty! -- is known to the qualified decision makers, to the people of distinction in the country, and to many of the country's ordinary people. He is well known to the leaders of the mujahidin and to people of learning and piety. He is not unknown, as the author of this objection asserts. Praise be to God, the Lord of the worlds!

God Almighty is more knowledgeable and wiser. He, may He be praised, is the bestower of success. Recommendations to Muslims -- Patience, waiting, and not hurrying

Haste is from the devil; deliberateness is from God the Almighty. We must all proceed with caution, make certain, wait patiently, and proceed deliberately. We must know how to deal properly with every affair in the praiseworthy way indicated by knowledge of religion.
Therefore it has been said: "If God wishes good for anyone, He educates him in religion." -- Trust and favorable judgment

One of the good traits of the people of Islam is the harmony of their hearts and their uniting around integrity. They trust people of piety, sincerity, devotion, and striving in the way of God. They think well of them and of people of learning, virtue, and benevolence.

Let us remember this well. Let us think well of our brothers. Let us know that when they embark on an affair and make a choice, they act only out of study, careful thought, insight, consultation, and advice from Muslims. They may err, and then they will be rewarded with a single reward: God will forgive them. They may hit the mark and succeed, and then they will have a reward and recompense. Let us grant to our brothers their choice and their judgment. We who are thousands of miles away must diligently assist them with confidence, favorable judgment, and by joining forces and not causing division.

In unity there is goodness and blessing. -- A kindly word

We should always say a kindly word that will render believers well disposed toward each other, a word that unites and does not divide, a word that encourages to goodness and does not discourage, a word that does not encourage vanity, or cause strife, discouragement, or rumors. The Messenger of God, may God bless him and grant him peace, said: "Whoever believes in God and the Last Day, let him speak well or keep silent." He also said: "A kindly word is a kind of alms."

God says: "And say to My servants, that they say words that are kindlier. For surely Satan provokes strife between them." (Koran 17:53).

God also says: "O believers, fear God, and speak works hitting the mark, and He will set right your deeds for you and will forgive you your sins." (Koran 33:70). -- Frequent prayer

This is the least that we all must do for our brothers the mujahidin and for the Sunnis of Iraq generally. Let us be diligent, my brothers, in prayer -- may God bless you -- and not underestimate it; for, by God, it is a very great weapon that we possess and that the others do not. Praise be to God! How can we neglect it? -- The jihad of those who stay at home

These things form part of the jihad of those who stay at home, those to whom the following words of God apply: "There is no fault in the weak and the sick and those who find nothing to expend, if they are true to God and to His Messenger. There is no way against the good-doers -- God is All-forgiving, All-compassionate." (Koran 9:91). "If any man hastens on in two days, that is no sin in him; and if any delays, it is not a sin in him, if he be godfearing." (Koran 2:203). Those who respond to the command of God and His Messenger, who do what they can and what they are able to do, who are sincerely devoted to God and His Messenger, and who do good -- "Do good; haply so you shall prosper" (Koran 22:77) -- their habit is a kindly word, a blessed, righteous, and sincere call, a hope and expectation of good, the giving of good tidings and raising of morale, love and reverence for those engaged in jihad, dedication and readiness to do good deeds, and mercy toward all. Praise be to God, the Lord of the worlds.
There is no strength or power, except in God the Exalted, the Great.

O God, establish for us an affair of integrity, guidance, and rightness. Set all our affairs aright by Thy mercy and kindness, and do not entrust us to ourselves for even a moment. Thou art our master. How good a master! How good a helper!

O God, bless us in the Islamic State of Iraq.

O God, help Thy servants who strive in Thy way. Create harmony between their hearts, still any disagreement among them, and unite them. Turn the hearts of Thy servants toward them, O Thou who holdest in Thy hand the hearts of mankind, O Merciful, O Compassionate One.

O God, help the people of the sunna. Grant them victory. Relieve their anxiety, and dispel their grief by Thy mercy and kindness, O Compassionate One, O Loving One, O Thou who answerest the injured when he calls to Thee and removest the evil.

O God, subdue Thine enemies, the enemies of religion. Disperse them. Bring down on them plagues, disgraces, and difficulties. Preoccupy them with themselves, and turn their own violence against themselves. Make their strategy to be their destruction, O Mighty One, O Strong One.

Praise be to God, the Lord of the worlds -- firstly and lastly, outwardly and inwardly.

May God bless and grant peace to His servant and messenger, Muhammad, and his family, his companions, and those who follow them in doing good.

Written by Atiyatallah
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