Terrorism: New Audiotape for Abu-Umar al-Baghdadi

On 22 December, a jihadist website posts several links to a new audio recording of a speech by Abu-Umar al-Baghdadi, leader of the Al-Qa'ida-affiliated Islamic State of Iraq (ISI). The speech is produced by Al-Furqan Media, which usually produces tapes of the ISI, and is copied from Al-Fajr Media Center, the usual conduit for distributing such tapes.

The speech is entitled "lowly with the believers, mighty against the rejecters," which is part of a longer Koranic verse that says: "O ye who believe! if any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him,- lowly with the believers, mighty against the rejecters, fighting in the way of Allah, and never afraid of the reproaches of such as find fault.

That is the grace of Allah, which He will bestow on whom He pleaseth. And Allah encompasseth all, and He knoweth all things." (Koranic verse; The Table Spread 5:54)

The audio tape is 46 minutes and 54 seconds. The first six minutes and 11 seconds are excerpts of the speech itself amid Koranic verses and religious chants.

A translation of the speech follows:

"Thanks be to God, whom we thank, ask for forgiveness, and look toward for guidance. We pray God to protect us from the wicked and bad deeds that we commit. Whoever is guided by God will not be turned astray and those who are deviated will never be guided. I swear that there is no god but one God who has no partner and that Muhammad is his slave and messenger.

"O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women;- reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you." (Koranic verse; An-Nisa 4:1) "O ye who believe! Fear Allah, and (always) say a word directed to the Right:" (Koranic verse; Al-Ahzab 33:70) "That He may make your conduct whole and sound and forgive you your sins: He that obeys Allah and His Messenger, has already attained the highest achievement." (Koranic verse; Al-Ahzab 33:71) I congratulate the Islamic nation and the mujahidin everywhere on the advent of Id al-Adha, especially our people in the Land of the Two Rivers and the lions of the state, beseeching God to grant Muslims success in order to celebrate next Id while they are safe and secured and when our enemy is defeated and humiliated. "May God keep your state and proud jihad safe and return the Id every year while the sons of Iraq are far-off humiliation." (two lines of a poem) I would like also to address the lions held in jails by saying: O soldiers of God, be patient. With God's help, we are determined not to leave you fettered and we will sacrifice our souls before our money to free you. By God, if they hold you behind fortified walls, this would not discourage us from freeing you by every means available. What makes people happy on the Id makes me feel sad and adds to my worries and sorrow, because it reminds me of the past days of my loved ones and brothers. I urge the monotheists and the men of the state to visit the families of prisoners and martyrs during these blessed days and give them preference to themselves and their folks.

O monotheists and mujahidin, I would like to give you my advice, because I love you and also because I will come closer to God by loving you. I even do not have better hope to come closer to
God or get better reassurance other than loving you. Why not? The love of God is one of the highest fundamentals of faith, and even if you love or hate me, praise me or talk behind my back, you are blameless as long as you are monotheists.

God listed the characteristics of monotheists by describing them as "Lowly with the believers, mighty against the rejecters, fighting in the way of Allah, and never afraid of the reproaches of such as find fault." (Koranic verse; The Table Spread 5:54).

I swear to God that neither my faith nor yours can be complete without the love of God and his messenger. The love of God and his messenger cannot be complete without loving God's holy men and messenger. A synonym to this is hatred to God's enemies. May God's prayers and peace be upon him, Prophet Muhammad said: "The strongest link to faith is to show love or hate for the sake of God." He says: "Whoever shows love or hate for the sake of God and gives or refrains to give for the sake of God, will complete his faith."

The Al-Musnad (a collection of the prophets' hadith) notes that Prophet Muhammad, may God's prayers and peace be upon him, was asked what is the perfect faith, the Prophet says: "It is to love and hate for the sake of God, and to use your tongue in praying to God." Beware, o slave of God, to think that this ritual is useless. Ibn Battal quoted Imam Ibn Malik as saying: "Love or hate for the sake of God is a religious obligation." O slave of God, it is a gift from God, the generous, that you reckon that if one of any two who love God prays to Him to have mercy on the other in his absence, he should rest assured that his prayer will not be in vain.

Prophet Muhammad, may God's prayers and peace be upon him, says: "Whenever two persons meet on loving God, the one who cherish more love to God will cherish stronger love to his friend."

In the Collection of Science and Proverbs, Ibn Abbas says: "The person will not enjoy the taste of faith, even though he doubles his prayers and fasting, unless he does so." O slaves of God, we should learn how to hate for the sake of God as we learn how to love for His sake. Prophet Muhammad, may God's prayers and peace be upon him, says: "The best of faith is to love and hate for the sake of God." In the Worship Assistant, Ibn Raslan says in explaining Islamic methods: "It has been proven that a person might have enemies whom he hates for the sake of God as he has friends whom he loves also for the sake of God." O monotheists, beware of falling in the trap of Satan by loving a person because that person treats you well and talks nicely to you, even though this person is an infidel or rejecter. Also, beware of hating a Muslim because that person is difficult in dealing with you and has bad manners. Love and hatred should be only for the sake of God, not based on impulse. You love the Muslim mujahidin even though they do not love you or do you good. As you hate the persons who exercise heresy you also fight rejecters, even if they filled your pockets with gold and were nice to you. You might find the infidel more polite than the Muslim, although it is on the contrary in reality.

In the Victory of the Mighty, Scholar Al-Manawi quotes Al-Tabari in explaining what the best of deeds are as saying: "Among the best deeds is when one man loves another for faith or gratitude, not for a personal gesture such as charity, and to hate infidelity and mutiny, not because they cause him harm. The resultant is that a person's dealing with people should be for the sake of God. Hatred for the sake of God should be directed to those who harbor evil and who are the enemies of religion." He also says: "Who hates for the sake of God, hates his enemies and endeavors to fight them."
I inflated my advice on this matter and on what will follow for the following two reasons: A) The serious attempts to change the features of the religion and change its concepts in the minds of the mujahidin in particular, and the ummah in general, so that they would not distinguish between truth and falsehood.

B) The failure to realize the seriousness of sectarianism that makes Muslims and infidels on the same side, on the pretext of supporting nationalism and pan-Arabism, which we will address later, being one type of ill-omened love and loyalty.

Nationalism and pan-Arabism are an old lie and exposed ploy, which have always been the winning card in the hands of the occupation forces when they feel that they are being defeated or when their days in our country become painful. The occupation did it several times and used it as a life-saving boat. Whenever the occupation forces want to leave Iraq or think of leaving Iraq, they begin to advocate paganism or what they falsely call nationalism, and start looking for a replacement for them from our own people, who speak our language and sometimes use religion as a cover. They even show themselves belonging to fake religion scholars, as Bourguiba (former Tunisian president) did in Tunisia, who later offended the shari'ah, the Koran, and God's messenger when he came to power. This is the most malicious nationalism and the ugliest form of paganism, which makes the Sunni Muslim in Lebanon accept a constitution that stipulates the president of his country be a fanatic Maronite Christian - A Christian president of a country the majority of whose population is Muslims, as long as he is an Arab Lebanese. This is the evil-minded pan-Arabism, which forces the ummah to accept pan-Arabs fight on the side of the Englishmen against the Ottoman Empire, or the unjust Turks, as they put it.

The army of the English conquerors entered Jerusalem with mixed forces of Christian Englishmen and pan-Arabs. What was the result? The Englishmen handed over Jerusalem to the Jews, and is still with them until now, using the weapons of nationalism and pan-Arabism. Those who squandered Jerusalem are those dirty pan-Arabs. The propagators of nationalism and pan-Arabism today aim to consecrate in the minds of our youth what they did in the past. Whoever work for building the homeland and ousting the occupiers from it are the real mujahidin, while those who separate between the sons of the same homeland into Yezdis, Christians, Subbis, and Muslims are intruders, aliens to our country and agents for others. This paganism that urged Muslim Egyptians to feel proud of associated themselves with pharaohs and the Iraqis to Assyrians, Babylonians, and Caledonians. This paganism is the motive behind instigating these people to feel proud of the days of the Ba'th Party, and even insistently calling for the return of the Ba'th army and lamenting the old days of the Ba'th's era.

Here is a simple idea about pan-Arabism and its historical roots in order to enable you to realize the reality behind it. The religious world has never felt proud of anything other than their religious affiliation. Christians are proud of their Cross and Muslims are proud of their religion and Koran. This was the case until the outbreak of the French Revolution, which was against religion and raised the slogan of "hanging the last king with the intestines of the last priest." This call penetrated through pan-Arabism and into our countries by Christian Arabs in Greater Syria, especially after being subjected to pressures by the Ottoman Empire. Thus, they called for equal rights with Muslims and created divisions between the brothers of Arab and Turkish Muslims, as well as with Indian Muslims. This was an opportunity for them to destroy the Ottoman Empire. This trend was adopted by the West when the scheme became fruitful.

Commenting on this fact, Ferdinand Loius said that pan-Arabism has replaced Islam in the Arab world. To become aware of its objective, we need to know who the propagators for this religion are. They are a group of Christians, such as Butrus al-Bustani, Georgy Zaydan, Faris al-Shidyaq,
and Ibrahim al-Yaziji; (Lebanese poets and men of letters) this criminal who threatened Muslim Turks by saying: "we will shortly regain our rights with our own weapons." (A line of poetry) Among this group is Sati’ al-Husari also, who propagates the principles of pan-Arabism at the expense of religion.

The principles of pan-Arabism are based on the language, religion, history, and territory, but have no link to religion. They are at war against those who propagate for and lean on religion. (Egyptian) Poet Ahmad Shawqi says that "neither religion nor borders can divide the Arab homeland." (translation of two lines of a poem) Nobody forgets the school of Christian Michel Aflaq (founder of the Ba'th Party) in Iraq and Syria whose slogan was "a united Arab nation that has an eternal message." Thus, Aflaq and his followers have had no place for Indian, Turkish, or even Kurdish Muslims, regardless of how long they have been Muslims. They give no value to him. Accordingly, there were Arab, Kurdish, and Turkish nations and the concept of the Islamic ummah has vanished.

The idea of pan-Arabism and nationalism contradict religion and many of its principles for the following:

1) Persons are judged based on their piety, not their racial ancestry. Al-Mighty God says: "O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)." (Koranic verse; Al-Hujurat 49:13)

2) The idea of nationalism contradicts the creed of loyalty, which is one of the main principles of the religion. This means that a Christian Arab Iraqi is their brother and has same rights, while an Indian or a Turk has no right. Their dogma does not consider giving Uqbah bin-abi-Mu'ayt and Abi-Jahl precedence to Bilal the Ethiopian and Salman the Persian.

3) The idea of nationalism weakens the ties between the believers. Prophet Muhammad, may God's prayers and peace be upon him, says that "the ties between believers are like a solid structure where each part strengthens the other." He also says that "in showing love, mercy, and sympathy for each other, the believers are like the human body which becomes sick with fever when one of its parts complains." Al-Nawawi says that "it is right to glorify the rights of Muslims and urge them to be merciful, kind, and supportive for each other in matters that are neither sinful nor evil."

4) The idea of nationalism calls for paganism and fanaticism. Almighty God says: "While the Unbelievers got up in their hearts heat and cant - the heat and cant of ignorance." (Koranic verse; Al-Fath 48:26) Prophet Muhammad, may God's prayers and peace be upon him, says that "whoever propagates fanaticism is not one of us."

One should not say that Prophet Muhammad, may God's prayers and peace be upon him, together with all Muslims were affiliated to the Muhajirin and Al-Ansar, similarly do the soldiers of the state now. This is some form of fanaticism. Muslim Shaykh Ibn-Taymiyah, may God have mercy on him, says that "these two names; the Muhajirin and Al-Ansar, are two legitimate names that were mentioned in the Koran and the Sunnah by which God has named us, similarly like the name of Islam that was bestowed on us. The association of a person with the Muhajirin or Al-Ansar is a good association that is praised by God and His messenger. This is not like association with tribes and regions to identify the belonging of the person, or like association
with what is hated and prohibited, such as affiliation to something leading to heresies." His talk is clear that what is legitimate is what is used for identification and association.

May God have mercy on him; Ibn Taymiyah quotes Muhammad Ibd-Ishaq, who quotes Daud Ibn-Husayn, who quotes Abd-al-Rahman Ibn-Abi-Uqbah as saying that "Ibn-Abi-Uqbah was a lord in Syria who participated in the battle of Uhud with Prophet Muhamamd. He stabbed one of the polytheists while shouting at him to receive the blow from a Persian boy. Prophet Muhammad, may God's prayers and peace be upon him, heard him and asked him to change the 'Persian boy' by the 'Al-Ansar boy.' Thus, Prophet Muhammad, may God's prayers and peace be upon him, urged him to associate himself with the Al-Ansar in terms of loyalty, and he liked it better than associating himself with Persia."

In his remark during the difficult times of the battle while the people were preoccupied with great things, the Prophet, may God's prayers and peace be upon him, has cautioned against the danger of using such names because they might turn into unfavorable expressions during the time of war. This cautioning aims to avoid engaging in fighting under what is called fanaticism and because the blood that is shed under such a concept will be in vain. The devil that cannot prevent Muslims from doing good things will try to have them share him his work. Shaykh Abd-al-Rahman al-Dusari says that "the Muslim should not be loyal to Christians for any national, pan-Arab, or fanatic excuse, which has been brought from Europe and presented to Abraham's followers."

When asked about polytheism and its types, Shaykh al-Dusari says that "it is like those who altered the meaning of something they were told and made the borders of the homeland more sacred than the borders of God, and the love of oneself and tribe greater than His love. Or like those who pushed ahead in the name of liberation and development according to the Zionist Protocol and implemented them in the open by the students of the West."

We still have to say that the propagators of nationalism today are using the most malicious methods and the most effective efforts, and are more perverted than the propagators of pan-Arabism. Fanaticism toward the Sykes-Picot landmarks has become the base and the outcome of the ill-omened agreement has instigated the search for a glorious past, spend money, and establish institutes and universities in the name of archeology and discovery. Thus, they search in the sand or in submerged houses in order to find this glorious past in graves. The call for nationalism replaced the call for pan-Arabism in terms of making division between the Yemeni and his brother in Jazan and Najran (two Saudi areas) and between the Egyptian and the Sudanese. Some of the nationalists have expressed longing for the leaders of pan-Arabism. Damn be the successors of the bad ancestors.

O monotheists, the concept of nationalism which Muslims like and defend and for whose sake they work is God's creed, which turns into a behavior and way of living by which Muslims feel proud and the infidels are humiliated. What was the reason that urged the Prophet, may God's prayers and peace be upon him, to migrate from the land which is mostly loved by God and himself to a place where he was offered full rights of citizenship on the basis of nationalism? The people of that place even wanted to crown him as their king, but he, may God's prayers and peace be upon him, told them, as mentioned in the Prophet's Biography by Ibn-Kuthayr: "I did not come to take your money, be honored by you, or be your king. It is God who sent me to you as a messenger, revealed His book to me, and ordered me to be your herald and portent."

What an evil homeland the one that is not ruled by the Shari’ah of God even if it was the best spot of land on earth! God Has only sent messengers or revealed books so that the word of God will be exalted to the heights.
Nation of Islam, rejoice and have hope, for with the help of God, we are determined not to waste the blood of the martyrs. We pledge to God and then to our scholars and our brother mujahidin in the cause of God not to betray the trust. By God, since God guided me on the right path I have never talked to an infidel or apostate or contacted directly or indirectly any occupier or any of its agents. I also have never visited the hotels of the occupation. I could be anything, but, God willing, I will never be a traitor. This will continue to be the case until after the knights of monotheism in the Land of the Two Rivers prevail or taste what Thamir al-Rishawi, Abu-Umar al-Kurdi, or Abu-Mus'ab al-Zarqawi have tasted. Ignomin y to the advocates of misguidance who seek to reinstate the Ba'th army wishing that security will prevail under its rule and that no weapon will remain except its weapons. They are saying this at a time when they have not assumed power yet, when they still have no power on earth, when the weapon is in our hand, and when the word is for God and then for the soldiers of the state. So, how would the case be if they assumed power? Nation of Islam, God Has not sanctioned jihad for the sake of liberating the land in order to be ruled by an apostate who is one of our country fellowmen, but for the sake of making the word of God exalted to the heights. The first goal of the Shari'ah is to preserve religion. In his "Jami al-Ihkam," Al-Amudi says: "The five goals that are included in every religion and shari'ah are preserving religion, soul, mind, offspring, and money. Preserving these five goals is necessary." There is no disagreement over the fact of giving priority to religion over any of the necessities of Shari'ah in case of contradiction. It is the goal for which God created mankind and the Jin and for its sake the messengers were sent and books were revealed. "Al-Taqrir" says: "Preserving religion should be given priority over any other necessity in case of contradiction, especially since it is the greatest goal." Almighty God says: "I have only created Jinns and men, that they may serve me." (Koranic verse, Al-Rahman (The Most Beneficent), 55:33) Any other goal is meant for its sake, especially since its fruit is the greatest of all fruits; namely, winning eternal happiness close to God. We will speak in detail about this issue, especially since many people today turned religion into an insignificant commodity and made it the last of all goals in life in this world, and their main concern is to preserve people and their property even if they sacrifice their religion and that of their followers. We see that they are either helping the crusader and Magian occupier or turning into tools in the hands of the agents of Jews in the neighboring states in order to ward off danger from lives and property. They falsely claim that this is for the sake of bringing about benefits and averting causes of corruption. Is there any benefit greater than religion and is there any corruption more serious than losing it? These aforementioned five goals, which are called the five necessities, are crowned with the issue of preserving religion. Any other necessity comes after it. What is greater must not be sacrificed for the sake of obtaining what is lower. There is no doubt that the necessity of preserving life and property is one of the necessities of Shari'ah, but it is lower than preserving religion. Lives and property must not be preserved at the expense of religion. If the issue of preserving life and property is given priority, then why has God sanctioned jihad, which entails death and loss of property? Why has He sanctioned the killing of the apostate? We have previously mentioned the sayings of the people of knowledge to the effect that cooperating with the occupier in any way and on any pretext is clear infidelity and apostasy. In fact, the pillar of preserving religion is the jihad in the cause of God. Praise be to God, Muslims are unanimous on this. The Book "Al-Kawkab al-Munir" says: "Preserving religion is attained by fighting the infidels," Almighty God says: "Fight those who believe not in Allah." (Koranic verse, At-Tauba (The Repentance), 9:29) The prophet, may God's peace and blessing be upon him, says: "I was ordered to fight the people until they say there is no god but Allah." The prophet, may God's peace and blessing be upon him, also says: "Kill anyone who alters his religion." The Koran clearly says that jihad was sanctioned to preserve religion. Almighty God says: "And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah altogether and everywhere." (Koranic verse, Al-Anfal (The Spoils of War), 8:39) Ibn-Jarir al-Tabari, may God have mercy on him, said: "Ibn-Zayd said that the meaning of until there is no
more tumult means until there is no infidelity, and he read "then shall ye fight, or they shall submit." (Koranic verse, Al-Fath (The Victory), 48:16) He also quoted Ibn-Jurayj as saying that the meaning of "and fight them on until there is no more tumult or oppression," is so that no faithful will turn from his religion and so that monotheism will be pure and free of polytheism." Al-Shanqiti, may God have mercy on him, said: "The ultimate goal of fighting the infidels is that no polytheist shall remain on earth, and through jihad in the cause of God, God shall preserve people’s religion and life."

After the occupation of Iraq, people were killed and money was plundered and the Americans themselves, and in order to humiliate the Muslim nation, published images in which they say that here we are violate your honor and make it known publicly, but instead of reacting violently we find those whose honor was violated rush to the lap of the occupation instead of weapons. Moreover, they persist in their treason instead of taking revenge, which was one of the practices of Arabs during the pre-Islamic paganism, let alone that it is included in the religion of God. What is stranger than this is that these very people regard others who seek to defend religion and honor and break into prisons to free prisoners as their enemy. Through jihad in the cause of God and through adherence to His order, God shall preserve people’s religion and life. Anyone who is killed while performing jihad is a martyr and who survives will be proud and glorious. As for misfortunes, they are considered as atonement for the sins of all people in general and the mujahidin in particular, and they shall all be rewarded. The prophet, may God's peace and blessing be upon him, says: "Those who carry out raids in the cause of God and then survive and take booties shall take two thirds of their reward in advance, but if they were injured and failed they shall be rewarded." Hunger, thirst, and the lack of money and the like are considered a great reward if one will be patient in anticipation of God's reward. Almighty God says: "Because nothing could they suffer or do, but was reckoned to their credit as a deed of righteousness, whether they suffered thirst, or fatigue, or hunger, in the cause of Allah, or trod paths to raise the ire of the Unbelievers, or received any injury whatever from an enemy: for Allah suffereth not the reward to be lost of those who do good." (Koranic verse, At-Tauba (The Repentance), 9:120) O Muslim, you should know that the true faith can only be achieved through jihad in the cause of God. Shaykh al-Islam Ibn-Taymiyah said in his book: "True faith can only be achieved through jihad in the cause of God." Almighty God says: "The desert Arabs say, 'we believe.' Say, 'Ye have no faith; but ye (only) say, 'We have submitted our wills to Allah,' for not yet has faith entered your hearts. But if ye obey Allah and His Messenger, He will not belittle aught of your deeds: For Allah is Oft-Forgiving, Most Merciful. Only those are Believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the Cause of Allah: Such are the sincere ones." Koranic verse, Al-Hujurat, (The Dwellings), 49:14, 15) He also spoke in his book about those who will lose at times of temptation until he, may God have mercy on him, said that as long as there are apostates there should be mujahidin who love God. Almighty God says: "Soon will Allah produce a people whom He will love as they will love Him." (Koranic verse, Al-Ma’idah (The Table Spread), 5:54) Among the goals of religion is to preserve mind. Almighty God says: "Do they not travel through the land, so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear? Truly it is not their eyes that are blind, but their hearts which are in their breasts." (Koranic verse, Al-Hajj (The Pilgrimage, 22:46) The prophet, may God’s peace and blessing be upon him, says: "There is a small chunk of meat in the body, if it is good, the entire body will then be well, and if it is bad, the entire body will be bad. It is the heart." The mind is the basis of every action related to interest. It is also one of the five necessities of religion. However, the new Al-Mu’tazilah (name of a theological school which introduced speculative dogmatism into Islam) has once again emerged from their dens by giving precedence to the rational over the traditional. The Al-Jahmiyah al-Mutakallimah (another school of theologians who give precedence to the rational over the traditional) said that the true evidence can be obtained
through intellect. So, guidance for them is what their minds guide them to. Every time you present them with evidence from religion, they will begin to busy the mind. So, if it guides them to agreeing with the traditional they will do so, or, otherwise, they will reject it. Religion has preserved the mind by forbidding any intoxicating liquor, and it did so in order to preserve the mind and religion from the interpretation of such people.

These people do need Umar (Bin-al-Khattab, the second caliph in Islam), may God be pleased with him. Shaykh al-Islam Ibn-Taymiyah, may God have mercy on him, said: "The story of Sabigh Bin-Asal with Umar Bin-al-Khattab is one of the most important issues. He was told that he (Bin-Asal) was asking about what is allegorical in the Koran until Umar saw him. He asked Umar about (the Koranic verse) "By the (Winds) that scatter broadcast." Umar asked him: What is your name? He said: The servant of God, Sabigh. Umar said: And I am the servant of God, Umar. He beat him severely. (Abdallah) Bin-Abbas, when someone persists on such an issue, he used to tell him: You should be treated the same way Umar treated Sabigh." The leader of the faithful used to preserve mind and religion. He used to punish others in issues other than intoxicating liquor. So, the intoxication of the interpretation of these people is more serious to them and to those around them and more destructive to their religion and minds than the intoxication of liquor. May God have mercy on Al-Faruq (epithet of Umar Bin-al-Khattab who distinguishes truth from falsehood). Our faith, the faith of Sunnis, is that whenever religion conflicts with the intellect concerning the literal meaning, we will give precedence to religion, especially since we do not give precedence to the word of anyone whoever he maybe over the word of God and His messenger. Al-Mighty God says: "O Ye who believe! Put not yourselves forward before Allah and His Messenger." (Koranic verse, Al-Hujurat, (The Dwellings), 49:1) Religion has not come up with anything that the clear mind cannot accept or anything that is beyond people's understanding. Mind for us is not a basic element in proving religion, and it adds nothing new to it. The rational believes all that was told by the traditional and the opposite is not true.

Shaykh al-Islam Ibn-Taymiyah, may God have mercy on him, said: "The clear rational does not conflict with the sound traditional, but many people mix between this and that." He added: "Anyone who uses an unconfirmed or a confirmed saying by the prophet and then interprets it against its real meaning, then this is this person's own interpretation." Al-Shatibi, may God's mercy be upon him, said: "God has made a limit for the comprehension of minds which they do not exceed." He also said: "So, as long as the human mind is so weak and incapable then how can any sane person give it precedence to the word of God. This is the way of giving precedence to what is incomplete over the complete."

The conclusion is that in its understanding the mind rests on mere assumption and the sound traditional is irrefutable. Anything God and His messenger said is true even if it conflicts with the assumption of the mind. At this point, we will discuss what we wanted from this introduction. There is no Muslim who doubts that God's Book is irrefutable. Anyone who doubts this will undoubtedly be an infidel. Some people have come to clearly express their opinions and ideas about this irrefutable. They said that the state and its soldiers are more dangerous against the country and its people than the infidel crusader occupier and the polytheist Magian Rafidite (derogatory term for the Shiites). They use as pretexts some practices here and there, most of which are lies and slanders. Thus, they reject what is irrefutable. So, what is the irrefutable? The irrefutable is what Almighty God says on the Americans: "Never will the Jews or the Christians be satisfied with thee unless In his Book "Tariq al-Hijratayn," Ibn-al-Qayyim, may God have mercy on him, said: "As in the case of all kinds of grazing livestock, with which He (God) completed the rituals of his faithful people and the sacrifices of His servants, although for grazing livestock this means death and destruction, the blood of His infidel and polytheist
enemies should be offered as sacrifices for the faithful people and the slaughter animals of the mujahidin in His cause, as (Poet) Hassan Bin-Thabit said: "They clean themselves with the blood of the infidels, deeming it as sacrifices."

I address you today and say sacrifice the apostates of the awakening (councils) and may God accept your sacrifices. They have become agents of the cross and knights against the mujahidin. They have violated honor, plundered money, and sought to reap the fruit of the martyrs' blood. So, do not miss this great honor. Anyone who fails to sacrifice on the right time, he, according to the Shafites (followers of one of the four orthodox Islamic schools of theology), can slaughter it at a later time. In his "Al-Majmu," Al-Nawawi said on the issue of the slaughter animal: "If one finds an animal at the time designated for slaughtering he should slaughter it and if he finds it after this time he still can slaughter it but should not wait further." He also said: "Our companions said that delaying slaughtering until after the days of Al-Tashriq (the old name of the three days following Id al-Adha) without an excuse is negligence, which entails liability. In fact, I hope that slaughtering animals until the beginning of Muharram will be allowed. There have been some hadiths (sayings by the prophet) on this issue, as Ahmad, may God have mercy on him, said."

Al-Bayhaqi in his "Al-Sunan al-Kubra" said, and Al-Daraqutni quoted Abi-Salamah and Sulayman Bin-Yasar as saying that they learned that the Messenger of God, may God's peace and blessing be upon him, said that slaughtering animals can wait until the end of the month for the one who wants to wait, and in another story, until the crescent of Muharram. Abu-Ishaqal-Marwazi, may God have mercy on him, said that if this is true then this means that this can extend to the beginning of Muharram.

The poet says: "Receive the Id with pleasure, joy, and abundance, "It would be enough for you the number of enemies you have slaughtered, "We are not allowed to eat them, but they are allowed to the monsters of the desert, "These are the rituals you have performed with the sword or the black dagger."

"Finally, we extend condolences to the Islamic nation over the death of the two lions of Zawba, hero brother Abu-Abdallah Muhammad Sulayman, the pride of the Kurushi (name of a tribe) people, who, by God, was killed after he shot down a helicopter, and the enemy admitted this, although one of his hands was cut off; and hero brother Abu-Ra'id, the pride of Shidadah (name of a tribe) and the owner of the well-known Dar al-Arqam (publishing house), who was killed after he managed to chop off the head of the awakening in Zawba. We also extend condolences to the nation of Islam on its martyr, the mujahid scholar, veteran media figure, and the author of Abu-Zubaydah security encyclopedia, brother Maysarah al-Gharib. I pray to God to accept our brothers in the highest positions of martyrs in Paradise and to safeguard after them the flag of the state of Islam from the plotting of the infidels and the cunning of the rancorous ones. He is the Protector and the Most Powerful. "And Allah hath full power and control over His affairs; but most among mankind know it not." (Koranic verse, Yusuf, 12:21)

Your brother, Abu-Umar al-Qurayshi al-Baghdadi"