

Al-Fajr Media Center Releases Al-Libi Book On Pakistan

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[Please note: Images may have been removed from this document. Page numbers have been added.]

Terrorism: Al-Fajr Media Center Releases New Abu Yahya Al-Libi Book 'Sharpening the Blades in the Battle Against the Government and Army of Pakistan' On 30 April, a forum participant posted to a jihadist website several links to a 29-page book written by key Al-Qa'ida figure Abu-Yahya al-Libi, entitled "Sharpening the Blades in the Battle Against the Government and Army of Pakistan." In the book, Al-Libi argues that fighting against the Pakistani Government and Army for their part in the "infidel alliance that is openly waging war against Islam" is "a religious duty." Al-Libi cites in detail fatwas and excerpts from religious books that point out that Muslims should rebel against "infidel rulers" governing Muslim countries, and calls on scholars to urge people to carry out jihad against these rulers. The book is produced and published by the Al-Fajr Media Center.

A translation of the book follows:

"In the name of God, the Merciful, the Compassionate...

"Praise God. Peace and blessings be upon the messenger of God, and upon his kin, companions, and followers. When one observes the constant wave of calamities that have struck our Islamic Nation, and the issues that have branched out into every facet of its being, one sees that they all go back to the same great tragedy that struck all other Muslim nations. It is the wavering from the application of Islamic jurisprudence, and its absence from their lives, after it was once a living reality and the rule of law. The Muslim nations have drowned in a sea of ignorance. Their focus has been strained from east to west, and they have adopted the ideals, laws, politics, economics, and other systems from the nonbelievers. The Nation began to take on their characteristics and adopt their way of life. The Nation began to chase their illusions in an attempt to fill the gaping void that occurred after the jurisprudence of God was abandoned. The Nation has become unaware that it has taken on attributes that only boost its longing, reestablishes its ignorance, and increases its straying from its faith- that which can preserve its identity and establish the foundation of its being. Such is the retribution for anyone who turns away from the jurisprudence of God and denies worship of Him, and associates himself with some other deity. They are only left with instability, gloom, torment, calamity, tragedy, displacement, restrictions, misery, embarrassment and difficulties. In the words of the Almighty: 'But whosoever turns away from my message, verily for him is a life narrowed down, and we shall raise him up blind on the Day of Judgment' (Koranic verse; Taha 20:124). Imam Ibn-Kathir further explained this verse by stating that it means 'anyone that goes against my commands and that which I have revealed to my messenger, anyone that abandons that path, ignores it, and takes another form of guidance, verily for him is a life narrowed down' (Koranic verse; Taha 20:124). This means that 'in this life, he will have no peace of mind. Nothing will soothe his heart, nor will he achieve any level of tranquility. His chest will experience shortness of breath as a result of his ignorance, even if he were able to achieve material wealth, adorn himself with whatever he wanted, eat what pleases him, or live where he wanted to. His heart will never find peace and guidance. He will continuously be in a state of torment, uncertainty, and instability. He will live a life of uncertainty: the definition of the narrowing-down of his life (The Interpretation of Ibn-Kathir 5/323).'

"This narrowness, torment, and uncertainty (which affects individuals) will also afflict societies and nations, if they have strayed from justice and denied the true guidance. They will go down the path of misfortune and chase illusions. They will only find themselves in deserts of vice. How then, can they question how they have reached this level of corruption and misery?

"If blessings and mercy can be bestowed upon a village with their faith, piety, devoutness, and righteousness, they can also be taken out and ripped from them if they abandon their ways and turn to that which is worse for them. God is never unjust to anyone, for the Almighty has said: 'If the people of the towns had but believed and feared Allah, we should indeed have opened out to them (all kinds of) blessings from heaven and earth. But they rejected (the truth), and we brought them to book for their misdeeds' (Koranic verse; al-A'raf 7:96). The Almighty also says: 'If only they had stood fast by the Law, the Gospel, and all the revelation that was sent to them from their Lord, they would have enjoyed happiness from every side. There is from among them a party on the right course, but many of them follow a course that is evil' (Koranic verse; al-Ma'idah 5:66). The Almighty also says: '(And Allah's Message is): If they (the pagans) had (only) remained on the (right) Way, we should certainly have bestowed on them rain in abundance. That We might try them by that (means). But if any turns away from the remembrance of his Lord, He will cause him to undergo a severe penalty' (Koranic verse; Al-Jinn 72:16-17). The Almighty goes on to say: 'Whoever works righteousness, man or woman, and has Faith, verily, to him will we give a new Life, a life that is good and pure, and we will bestow on such their reward according to the best of their actions' (Koranic verse; al-Nahl 16:97). Should vices spread despite this advice (the greatest of which is disbelief in God and denying his jurisprudence), justice is eliminated, sins increase, and disobedience is spread. Then will corruption reign over land and sea, something that God the All-Knowing and the Almighty informed us about, when he said: 'Mischief has appeared on land and sea because of (the meed) that the hands of men have earned, that (Allah) may give them a taste of some of their deeds, in order that they may turn back (from evil)' (Koranic verse; Al-Ruum 30:41). The Almighty also says: 'Whatever misfortune happens to you, it is because of the things your hands have wrought, and for many (of them) He grants forgiveness' (Koranic verse; Al-Shura 42:30).

"It has been narrated by Ibn-Umar (may God be pleased with him) that he was with the messenger of God when he said: 'How will you be if you were to become as these five? God forbid that you may have them among you. Never does indecency emerge within a people to the extent that they publicize it, except with the plagues and torments that spread within them, the likes of which their predecessors did not know. When people prevent alms-giving, only then will rain be prevented from the sky. And if it was not for the animals, rain would never come. When people cheat the scales, only then will the years become harsh. Only then will poverty spread, and the rulers become tyrannical. When their leaders rule by something other than what God has sent down, God will bring upon them their enemy. They will only be able to save little of what they have. When they no longer live by the book of God and his prophet, God will instill among them that which is most wicked' (Hadith). This has been narrated by Al-Bayhaqi in Shu'ab al-Iman, Ibn-Majah, and al-Hakim, who said that this is an actual Hadith that they did not announce. Al-Dhabi also agreed upon it, and so did Al-Bazzar, who published it in his supplement, along with many others.

"This is so people are made aware that when following the righteous revelation from God upon his Prophet Muhammad (peace and blessings upon him) they will prosper, live in peace, and live a good life. Also, should they follow their whims and chase down their desires or surrender to their infatuations and obsessions, they will be bewildered by Satan, who paves the way for them to fall into resentment and corruption. Truly God will be watching them, for the Almighty said: 'If the truth had been in accord with their desires, truly the heavens and the earth, and all beings the rein would have been in confusion and corruption! Nay, we have sent them their admonition, but they turn away from their admonition' (Koranic verse; Al-Mu'minun 23:71).

"There are only two possible sets of laws on this earth. One is the jurisprudence of God and His commandments to believe in Him, follow His path, and rule by His laws. Such is the true

religion that the Merciful and the Gracious bestowed upon us. The other is an ignorant system of rule that is false and based on desires. God does not accept from its followers any 'pure' or 'just' offerings, no matter how they try to adorn, justify, or embellish them. The Almighty says: 'Do they then seek after a judgment of (the days of) ignorance? But who, for a people whose faith is assured, can give better judgment than Allah?' (Koranic verse; Al-Ma'idah 5:50). The Almighty also says: 'Therefore stand firm (in the Straight Path) as thou art commanded: thou and those who with thee turn (unto Allah, and transgress not (from the Path), for He seeth well all that ye do' (Koranic verse; Hud 11:112). The Almighty adds: 'So hold thou fast to the Revelation sent down to thee. Verily thou art on a straight way' (Koranic verse; Al-Zukhruf 43:43). The Almighty goes on to say: 'So put thy trust in Allah, for thou art on (the path of) manifest truth' (Koranic verse; Al-Naml 27:79). God Almighty then says: 'Then we put thee on the (right) way of religion. So follow thou that (way), and follow not the desires of those who know not. They will be of no use to thee in the sight of Allah. It is only wrongdoers (that stand as) protectors, one to another. But Allah is the Protector of the righteous. These are clear evidences to men and a guidance and mercy to those of assured faith' (Koranic verse; Al-Jathiyah 45:18-20). The Almighty also says: 'Such is Allah, your real cherisher and sustainer. Apart from truth, what (remains) but error? How then are ye turned away?' (Koranic verse; Yunis 10:32).

"The issue of striving to establish jurisprudence, institute its tenets, and enforce its laws is not just another deed or action that a person has some leeway in establishing. It is the mother of all issues, for it is a core problem since it means the survival of Islam, or its extinction. Worship, as we all know (with the full definition of the term) includes all that pleases God and gratifies Him in the form of actions and words- what is out in the open or that which we keep to ourselves. God Almighty created His creations to worship Him alone, and not join anyone or anything else. He said: 'I have only created jinns and men, that they may serve Me. No sustenance do I require of them, nor do I require that they should feed me' (Koranic verse; Al-Zariyat 51:56-57). The Almighty also says: 'And they have been commanded no more than this: to worship Allah, offering Him sincere devotion, being true (in faith), to establish regular prayer, and to practice regular charity. That is the religion of the right and straight' (Koranic verse; Al-Bayyinah 98:5). The Almighty goes on to say: 'Say: Verily, I am commanded to serve Allah with sincere devotion' (Koranic verse; Al-Zumar 39:11). The Almighty adds: 'Say: It is Allah I serve, with my sincere (and exclusive) devotion' (Koranic verse; Al-Zumar 39:14).

"The issue of establishing, spreading, enforcing, and institutionalizing jurisprudence, then, is actually a form of worship. It is the main reason why creations were created. All people must embrace the faith of God in full submission and capitulation. They do not have the right to pick, choose, accept, or reject any of it, for the Almighty says: 'O ye who believe! Enter into Islam whole-heartedly, and follow not the footsteps of the evil one, for he is to you an avowed enemy' (Koranic verse; Al-Baqarah 2:208). The scholar Al-Sa'di (may God have mercy on his soul) said in his interpretation of this verse: 'This is a commandment from God to the believers to join 'Islam whole-heartedly' (Koranic verse; Al-Baqarah; 2:208), meaning, in all of the tenets of the faith, and not to abandon any of them. They are not to become among those who took their desires as their deity. Should they follow the tenets of the faith as well as their desires and contradict the tenets, the desires must be abandoned. As a matter of fact, one's whims should be based on religion, and one should do all he can, in the form of good deeds. Should he be unable to do so, he must set his intentions and desires toward it, for he may reach it by his intentions alone.' (The Interpretation of Al-Sa'di - 1/94).

"The Almighty says: 'It is not fitting for a believer, man or woman, when a matter has been decided by Allah and His messenger, to have any option about their decision. If any one disobeys Allah and His messenger, he is indeed on a clearly wrong path' (Koranic verse; Al-

Ahzab 33:36). Imam Ibn-Jarir (God rest his soul) said in his interpretation of this verse: 'No believer in God and his messenger, man or woman, should God decide something upon themselves. They do not have the option of choosing another course or go against the will of God or the commandments of his messenger. Anyone who disobeys God and his messenger in any commandment or directive, 'he is indeed on a clearly wrong path' (Koranic verse; Al-Ahzab 33:36). It is also said that this person has strayed from the righteous path and took an alternative to guidance and salvation.' (The Interpretation of Al-Tabari - 20/271).

"It is the obligation of every true Muslim who seeks to please his Lord and covets of the matters of his faith, that this matter become his ultimate priority. He must do all he can to establish and realize it. To seek out the establishment of this guidance is not limited just to this effort. The fact of the matter is that establishing this faith and its jurisprudence has become the modern struggle of our time, the core issue at hand, and the decisive battle of our era between the followers of the Merciful and the followers of Satan. It is Satan that has embellished these ignorant regimes and propelled them towards the laws of disbelief. He has adorned, in their eyes, the jurisprudence of misguidance, and sent out his army of men and jinn to bewilder people with magnificent phrases or actions in order to lure them into peril. He, the devil, has erected his preachers at the gates of hell soliciting and crying out, day and night: 'Come to us.' Along the way, he has scattered webs of suspicion, and desires to lure some and repel others. People have become divided into a faction of righteousness that calls for guidance and reform while combating all else; and another faction bent on misguidance and calls for corruption and dishonesty. God Almighty spoke about this when he said: 'Those who believe fight in the cause of Allah, and those who reject faith, fight in the cause of evil. So fight ye against the friends of Satan. Feeble indeed is the cunning of Satan' (Koranic verse; Al-Nisa 4:76).

"The issue regarding the absence of Islamic jurisprudence and the fact that a segment of the population has taken it upon themselves to combat those who call for it and establish the laws of the nonbelievers upon Muslims, has become a common characteristic in their nations. As the nation has been living in these conditions for decades, new generations have come about that know Islam only by name. They do not fully understand the laws of jurisprudence, except for some major slogans. They have been away from it for so long that they just adopted what they have become. They can no longer feel the gravity of their situation, even a little. This is how this reality is inherited, and how hearts die. If they were to learn the ugliness of the reality that they live in and realize the gravity of this damning indoctrination that they live in, they would do all they can to rid themselves of it and its evils. They would not have spared lives or wealth in that cause. They would have realized that any calamity pales in comparison to the calamity of the absence of jurisprudence in the face of the establishment of the regimes of tyranny. God help us. "Among the nations that have been stricken with the ailment of Muslim nations and has suffered the same catastrophe is Pakistan. Although its leaders still claim that it has been founded on the principle of 'There is no god but God,' it is not the case until the word of God has reigned supreme and the word of the nonbelievers has been diminished. Since its establishment on 14 August 1947, people are still waiting for the promised day that has since been buried under the rubble of slogans, hopes, lies, policies of deceit, and trickery by the successive governments of corruption. Many of the righteous saw their lives go to waste as they waited. They have come and gone with the heartbreaks of disappointment. They have not realized what they were promised, or even caught a whiff of it. Rather, they were struck by the winds of westernization and the storms of sabotage which have torn asunder what was left of Islamic principals, ideals, and identity. Pakistan has become what no observer can deny. They have rejected jurisprudence and repudiated its tenants. Corruption has spread, and loyalty to disbelief became apparent. They combat the people of belief and present them as offerings to please the misguided Christians.

"Pakistan has now become a stronghold in the non-believer alliance that is waging war on the religion of Islam. Her army, intelligence agencies, and police have now become a spearhead in the direct collaboration of tearing apart the connective tissues of the Islamic Nation. Despite all this, we see some who hesitate or doubt the legitimacy of combating these nations, like the many other nations that have rebelled against the jurisprudence of God. They have strayed from His religion and guidance and have followed disbelief. They have established military bases and private air spaces for the various types of aircrafts of the disbelievers. They have facilitated and protected their supply lines and setup prisons to detain the monotheists believers. 'And they ill-treated them for no other reason than that they believed in Allah, Exalted in Power, Worthy of all Praise! Him to Whom belongs the dominion of the heavens and the earth! And Allah is witness to all things' (Koranic verse; Al-Buruj 85:8-9). Any one of these issues is enough justification for combating those behind it, or those who provided aid against Muslims- especially those that have done both, who know that these acts are escalating, growing, and manifesting themselves in numerous ways. They even brag about it. One stands amazed in the sight of this hesitation that overtakes some when it comes to combating this regime and its allies and apostate followers. They never question their masters. They are guilty of these grave transgressions that we discussed earlier. One asks, if these people, and others like them, do not deserve combat to eliminate their overwhelming evil and rampant corruption in this life and in religion, who then, deserves it?

"We are all aware of the story of the Jews of Bani Qainuqa, those that the prophet (peace and blessings upon him) had set as a priority and would have eradicated, if it wasn't for the intervention of the hypocrite Abdallah Bin Abi-Bin-Salul and his urging of the prophet (peace and blessings upon him) to forgive them. The reason behind that campaign was documented in the Al-Sayr book. It recounts that 'An Arab lady visited a goldsmith's shop in the Bani Qainuqa quarters. A Jewish rogue crept up behind her and pinned her skirt to her bodice. When the lady, after the disposal of her business in the shop, walked unwittingly into the street, her skirt fell, exposing her nakedness. Some Jews collected and began to jeer at the Muslim lady. A Muslim came that way and fell upon the Jews with his sword. He killed the rogue who had done the mischief. The Jews rose up against the Muslim and killed him, so the Muslims cried for help against the Jews. This angered the Muslims and in turn made for bad blood between them and Bani Qainuqa (Sirat Ibn Kathir: 5/3).

"If all these issues took place just because one woman unwittingly revealed herself (and the Jews got what they deserved for that), then what of the one who established their state's economic, military, espionage, and media institutions specifically to fight the religion? They destroy values, distort minds, expose indecency, destroy beliefs, and open the doors of suspicion regarding what is undisputable in religion. He made his country, with all its components and wings, into a loyal, submissive, and obedient soldier for all things that come from the non-believers, Christians, and others besides. He filled the prisons with pious men, women, scholars, and mujahidin for no other reasons except their belief in the truth, their proselytization of it, and their demand for its implementation. So how does the exposure of one woman (and undoubtedly it's a great issue) compare to these crimes? How does a spontaneous crime committed by an impudent and stupid Jew compare to the organized crimes for which specific detailed programs were put in place with all care and hidden deception? How does the killing of one Muslim at the hands of Jews driven by evil, anger, and ignorant fervor compare to the killing of hundreds of Muslims, the destruction of their homes and villages, and the mutilation of their bodies in the prisons of oppression and evil? All this for the support of the companions of Satan and the worshippers of the Cross!

"Based on that, this brief document came about to clarify that fighting this country and its ilk is a religious duty that is undisputed by scholars. Making every effort to do so is the greatest of jihad for the sake of God. In doing so, one has safeguarded the principles of the nation in its Islam, creed, and rules. This is an invitation for the virtuous scholars of Pakistan and their righteous proselytizers to recognize the responsibility they have in inciting the believers to fight, and that the day of epic and dire meeting is coming, regardless of how hard we try to postpone or avoid it. Happy is he who God makes a model of the people, a guide to the right path, a key to the gates of good fortune, and a model for the believers. Then he is truly comparable to the prophet (peace and prayers be upon him), who spent his money, sacrificed his blood, left his people and country, and fought the close enemy before the distant one. God granted him victory over his enemy, and delighted him with glorious conquest. His path will be the path of those who desired to foster the religion, and his behavior will be the behavior of the leader whose example people followed during hardship and prosperity, and for better or worse. God Almighty said: 'Ye have indeed in the messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the praise of Allah' (Koranic Verse; Al-Ahzab 33:21). In God we ask for support and in Him we trust.

"First: The agreement of scholars on the necessity of removing a non-believing ruler
"Accordingly, there is no dispute among scholars that if a ruler is initially a non-believer, he cannot be given authority. If he later becomes a non-believer, he must be removed. Islam is a condition of one with authority, and it must be present in the beginning and throughout one's leadership. It is stated in the encyclopedia of jurisprudence: 'A non-believer cannot have authority over a Muslim, public or private. He cannot be an Imam to Muslims or a judge over them or a witness. He has no authority to marry a Muslim woman, cannot have custody of a Muslim, and cannot ever be a guardian. Authority is respect, and cannot be combined with the degradation of non-belief.' Imam Ibn Al-Munthir (God have mercy on him) stated: 'People of knowledge have agreed that a non-believer cannot have authority over a Muslim under any circumstance.' (Ahkam Ahl Al-Thimma: 2/414). This is because authority is a position of honor and a domicile for religion. Its duties are the greatest of duties. The Imam of the two sanctuaries, Al-Juwaini (God have mercy on him) described leadership as: 'Absolute leadership that relates publicly and privately to the functions of life and religion; to include maintaining control, caring for subjects, ruling justly with evidence, preventing injustice and deviation, avenging the oppressed, and applying righteousness upon those who deserve it. (Giyath:15) Is it expected that these great duties of establishing the religion and maintaining life will be undertaken by the non-believing enemies who resist it?

"The non-believer (whether he is a non-believer to begin with or an apostate) is an object of humiliation and contempt, inferiority and lowliness. His actions account for nothing, like ashes blown away on a windy day. So how could he assume this honorable position, ascend this lofty climb, and have a hand in commanding and forbidding, giving and preventing, and raising and establishing? How can he determine who to have relationships with, who to reward and punish, who to appoint and who to dismiss? Who is he to decide when action is to be taken and not taken? He has revealed to us the state of non-believers, and how low, vile, and inferior they are. He described them in the worst light when He stated: 'For the worst of beasts in the sight of Allah are the deaf and the dumb- those who understand not' (Koranic Verse; Al-Anfal 8:22). The Almighty said: 'For the worst of beasts in the sight of Allah are those who reject Him. They will not believe' (Koranic Verse; Al-Anfal 8:22). He said: 'Many are the jinns and men we have made for Hell. They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle, nay, more misguided, for they are heedless (of warning)' (Koranic Verse; Al-A'raf 7:179). He said: 'Or thinkest thou that most of them listen or understand? They are only like cattle. Nay, they are worse, astray from the path' (Koranic Verse;

Al-Furqan 25:44). He said: 'O ye who believe! Truly the pagans are unclean; so let them not, after this year of theirs, approach the Sacred Mosque. And if ye fear poverty, soon will Allah enrich you, if He wills, out of His bounty, for Allah is All-knowing, All-wise' (Koranic Verse; At-Tauba 9:28). So how can he who is evil and a deviant, impure and ill-fated, be a guardian and ruler over Muslims? Accordingly, God said: 'And never will Allah grant to the unbelievers a way (to triumph) over the believers' (Koranic Verse; An-Nisa 4:141). This verse has allowed many scholars to infer laws from it that prohibit the rule of a non-believer over a Muslim in matters both small and large. Imam Ibn Kathir spoke of this verse: 'Many scholars used this verse as a reference (according to many scholars) in prohibiting the sale of a Muslim slave to a non-believer, because he may overpower, humiliate, and degrade him. Among the scholars, there are those who say that the non-believer should relinquish his property immediately.' (Tafsir Ibn Kathir: 2/437)

"The scholar Abu Bakr al-Jassas al-Hanafi (may God have mercy on him) said about this verse: 'This verse is taken as a pretext in the separation of a married couple if the husband becomes an apostate. This is because the marriage contract gives the husband the right to detain her in his home, discipline her and forbid her from going out. She must obey him under what is stated in the marriage contract. God Almighty said: 'Men are the protectors and maintainers of women' (Koranic Verse; An-Nisa 4:34). So, the Almighty required: 'And never will Allah grant to the unbelievers a way (to triumphs) over the believers' (Koranic Verse; An-Nisa 4:141). 'Separation must occur if the husband becomes an apostate, because the marriage contract allows him to have rights over her, and his path will be hers.' (Ahkam Al-Quran; 3/279) If ruling on these limited matters are prohibited for a non-believer, what then of public rule, and where does it stand in terms of religion? Therefore, the prophet (peace and prayers peace upon him) said: 'Islam is second to none and above the rest.' Al-Darqatni, Al-Buyahqi, Dia'a al-Maqdisi, and Al-Ruyani related that Amru Bin A'aid and Buraydah (may God be pleased with him) said: 'Do not call a hypocrite sayyid (master), for if he is a sayyid, you will displease your Lord, Most High.' It was narrated by Ahmad, Abu Dawud, Al-Nisa'i, and Al-Bukhari in Al-Adab Al-Mufrad and others. If the prophet (peace and prayers be upon him) has informed us that merely referring to a hypocrite as a master displeases God (even though a hypocrite pretends to be Muslim), what of giving the noblest and greatest of positions to the dissolute non-believers who deviated from God and his prophet? What if I add that they are glorified, exalted, honored, revered, and addressed with phrases of veneration, appreciation, and respect? What if I add that the matters of Islam are left to them. They are made into leaders that command and forbid, honor and humiliate, and choose who to have relationships. Is this not a cause for God's anger? May God protect us from this, especially when they openly say, with every fiber of their being, that they work for the sake of the believers, but take pride in the path and behavior of criminals.

"Imam Ja'afar Al-Tahawi al-Hanafi (God have mercy on him) said about the previous Hadith: 'We reflected on what was said in the Hadith, and found that the master that is deserving of distinction must possess the characteristics to be deserving, display them to others. He who is deserving of that title must embody those characteristics. A hypocrite contradicts those characteristics, and this is why he does not deserve to be a master. He who appoints him as such contradicts the place which God originally created for him. This will result in him displeasing his God.' (Mashkal Al-Athar: 13/01)

"The Salafists (may God be pleased with them) were the most stringent, cautious, and weary of people against the slow creeping of non-believers into positions of leadership, which they would have utilized as an entryway to corrupt Muslims, gaining free reign to tamper with the religion. They took in all seriousness what God Almighty said to the believers when He warned them of the consequences of neglecting this issue, and their reliance on what the non-believers advise: 'O ye who believe! Take not into your intimacy those outside your ranks. They will not fail to

corrupt you. They only desire your ruin. Rank hatred has already appeared from their mouths. What their hearts conceal is far worse. We have made plain to you the signs, if ye have wisdom' (Koranic Verse; Al-Imran 3:118).

"Imam Abu Bakr Al-Jassas (may God have mercy on him) said: 'A man's trusted inner circle knows his matters thoroughly, and he trusts them with his matters. God Almighty has prohibited the believers from taking non-believers into intimacy instead of believers, requesting their aid in personal matters. He informed the believers of the morality of these non-believers when He said: 'They will not fail to corrupt you (Koranic Verse; Al-Imran 3:118). This means that they will not neglect anything in the interest of corrupting your matters, because disorder is corruption. He said: 'They only desire your ruin' (Koranic Verse; Al-Imran 3:118). As-Suddi stated: 'They desire to lead you astray from your religion.' Ibn Jarir said: 'Desire to suffer for your religion and bear its hardship.' God Almighty said: 'And if Allah had wished, He could have put you into difficulties' (Koranic Verse; Al-Baqara 2:220). There is evidence in this verse that it is unacceptable to request the aid of vilified people in the matters of Muslims.' (Ahkam Al-Quran: 2/47)"When Abu Musa al-Asha'ari (may God be pleased with him) took on a Christian scribe, Umar (may God be pleased with him) scolded him. Abu Musa al-Asha'ari said: 'Umar (may God be pleased with him) ordered him to send him on one sheet of balance the count of what he took in and what he spent. Abu Musa then had a Christian scribe, and he was able to comply with Umar's demand. Umar liked what he saw and exclaimed: This scribe is proficient! Would you read in the Masjid a letter that came to us from Ash-Sham'? Abu Musa said: He cannot. Umar said: Is he not pure? Abu Musa said: No, but he is Christian. Abu Musa said: So Umar admonished me and poked my thigh (with his finger), saying, drive him out (from Al-Madinah). He then recited: 'O ye who believe! Take not the Jews and the Christians for your friends and protectors. They are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guideth not a people unjust' (Koranic Verse; Al-Ma'idah; 5:51). Abu Musa stated: I swear to God I would have never taken him for a friend if he could not write. He said: Could you not find someone to work as a scribe for you among the Muslims? Do not become close to them if God removes them. Do not reassure them if God deceives them, and do not strengthen them after God humiliates them. Drive them out.' This was related in this manner by Al-Buyahqi in this language.

"It is absolutely undisputed among scholars that leadership is not given to a non-believer, and if an Imam becomes a non-believer, it is a duty to remove him and appoint a Muslim Imam to rule with the Shari'ah of God Almighty. This is a requirement in the law that calls for the restriction of non-believers, even on the roads. He commanded that they force them to go to the narrowest part of the road. The prophet (peace and prayers be upon him) said: 'Do not greet the Jews and the Christians before they greet you, and when you meet any one of them on the roads, force him to go to the narrowest part of it.' This was related by Ahmad, Muslim, Abu Dawud, and At-Tarmidhi, as narrated by Abi Huraira (may God be pleased with him).

"As for what is said by Imams on the duty of removing a non-believing ruler, Imam Nawawi (may God have mercy on him) said: 'Al-Qadi I'ad stated that the scholars have agreed that a non-believer cannot be made Imam, and if a (believer) becomes a non-believer, he must be isolated.' He stated: 'This is if he leaves his prayers and the call to them.' Al-Qadi stated: 'If he becomes a non-believer, changes the laws of God, or creates new ones, then he cannot be a leader, and one is not obliged to obey him. It then becomes the duty of Muslims to rise against him and remove him from the position of Imam and appoint a just Imam, if they are able to. This is the case only for sects whose duty it is to remove the non-believer. It is not the case for the innovator, unless they believe they can also do so. If they are not able to rise against him, a Muslim must then leave his land for another, fleeing with his religion.' (Sharh Al-Nawawi Ala

Muslim: 6/314) The scholar Al-Mullah Ali Al-Qari' (God have mercy on him) said: 'Scholars have agreed that leadership cannot be given to a non-believer, and if a (believer) becomes a non-believer, he must be isolated. Also if he neglects his prayers and the call to them, and (if he practices) heresy.' (Mirqat Al-Mafatih: 303/11) He copied the above mentioned words of Al-Qadi. What is stated by those Imams includes two matters. The first: isolating a ruler from his guardianship happens merely if he suddenly becomes a non-believer. This means that he is stripped of his legal authority as soon as he is described clearly and absolutely as non-believer. Therefore, he would not have authority over the people, and they would not be obliged to obey him. He is not to sign any contracts. The presence of power and force, establishing and facilitating matters, and the administration of the lands by a non-believing ruler does not make him a legitimate guardian. This is because he fell into clear and present non-belief, which strips him of his cloak of guardianship. This is what the scholars expressed previously when they discussed 'isolation' and 'deviating from his guardianship, and not obeying him.' Legitimate leadership and non-belief cannot be found in the same person. As stated by the Imam of the two sanctuaries: 'Islam is the origin and foundation. If an Imam slips away from the religion, then his removal and suspension will take place regardless of his position.' (Ghiyath Al-Umam: 1/75) This clarifies what it is that still fascinates people about Western culture, and those who are well versed in its ideas and expressions in their description of those non-believing rulers. These are the same rulers who removed Islam from their rule and believe that they are legitimate leaders. They believe that they have gained leadership in a legitimate manner, and that they are model guardians. He differentiated between exclusion and isolation. The former requires action and ijthad (making a decision on a religious matter) on the part of Muslims to remove the non-believing ruler from his position: to remove him from power so he does not have a hand in the state's administration. As for isolation, it is the loss of a ruler's legitimacy. Meaning, he is no longer a ruler, but might claim some of the rights of a ruler. But what is nonexistent in the Shari'ah is nonexistent in reality.

"Second: They are the consequences that resulted from the lack of legitimacy or isolation that befell the non-believing ruler. It is an obligation to walk out against him, remove him, and appoint an Imam to Muslims to replace him. That is what was expressed by the Imams in their opinion that we have mentioned earlier: 'It is an obligation on Muslims to walk out against him, remove him, and appoint a just Imam.' That is the legal ruling that is based on and justified by the first matter, which is the fall of a ruler into non-belief. It is known that the imams have agreed upon the obligation to appoint an Imam to rule over Muslims: one who would ensure their means, preserve their purity, and establish among them the rules of the creed as it was stated by Imam al-Qurtubi (may God's mercy be upon him), which he based on the words of God Almighty: 'And lo, thy Sustainer said unto the angels: Behold, I am about to establish upon earth one who shall inherit it' (Koranic verse; Al-Baqarah 2:30). Al-Qurtubi said: 'This verse is the basis for the appointment of an imam and a caliph that is heard and obeyed so as to unite the word and implement the legal rules, and there is no disagreement on that obligation among the nation or among the imams, with the exception of what was narrated on Al-Asam, who turned a deaf ear to the Shari'ah, as well as those who reiterated his words and followed his opinion and doctrine.' (Tafsir Al-Qurtubi 1/264)

"This ruling is ascertained if the Imamate position is taken by a non-believing ruler in view of the magnitude of the corruption that would arise as a consequence of his continuance and prevalence. There is a difference between an Imamate position being really vacant in view of the fact that there is nobody to fill the position, and between the position being filled by a non-believing man who turns away from God and His messenger. The harm of the latter on Muslims is more serious and his corruption greater, for he calls the people to non-belief either through enticement or terror, and by begrudging the believers for the favors that God bestowed upon

them. It was said by the Almighty: 'It is never the wish of those without faith among the People of the Book, nor of the pagans, that anything good should come down to you from your Lord. But Allah will choose for His special mercy whom He will, for Allah is Lord of grace abounding' (Koranic verse; Al-Baqarrah 2:105). The One to whom belongs Might and Majesty said: 'Quite a number of the People of the Book wish they could turn you (people) back to non-belief after ye have believed, from selfish envy' (Koranic verse; Al-Baqarrah 2:109). The Almighty and Most Mighty said: 'They but wish that ye should reject faith, as they do, and thus be on the same footing as they' (Koranic verse; An-Nisa 4:89). He said, and He is the best Sayer: 'If they could but overcome you, they would remain your foes, and would stretch forth their hands and tongues against you with evil intent, for they desire that you should deny the truth' (Koranic verse; Mumtahinah 60:2). Hence, the consensus on the obligation to remove the non-believing ruler is based on the prophet's Hadith (may God's prayers and peace be upon him) on the authority of Ubada Ibn Al-Samit (may God be pleased with him), who said: 'We swore allegiance to the Apostle of Allah (peace be upon him) on listening and obeying him in good and bad conditions, and avoiding contending with the meritorious of leadership, and practicing and uttering the right wherever we are, and scorning any blame for the sake of Allah.' Narrated by Bukhari, Muslim, and others. Imam Ibn al-Hajar (may God's mercy be upon him) said: 'To sum it up, there is a consensus on the removal of a non-believing ruler, and every Muslim should strive in that path, and he who is able to do so will be rewarded, and he who flatters would have sinned, and he who is unable to do so is obligated to move out from that land.' (Fath al-Bari 13 / 123)

"And so the legal ruling which came as result of the consensus of the scholars, the predecessors, and the successors states that ruling cannot be undertaken by a non-believer, any non-believer. If an Imam shows clear and known signs of non-belief, removing him and walking out against him becomes an obligation. The people most entrusted with performing this duty are the scholars, for they have been entrusted with the Shari'ah. They have been ordered to make it known, and are prohibited from withholding and hiding it, as stated in the words of God Almighty: 'And remember Allah took a covenant from the People of the Book, to make it known and clear to mankind, and not to hide it' (Koranic verse; Al-Imran 3:187). This religion will be upheld only through the scholars who convey truth as it was sent down. They are those who propagate virtue and prevent vice, and those who are never afraid of the reproaches of those who find fault in them. This was also brought up in the saying of Ubada Bin al-Samit (may God Almighty be pleased with him): 'And practicing and uttering the right, wherever we are, and scorning any blame for the sake of Allah.' When the scholars (may God's mercy be upon them) determined and demonstrated this decree, they knew that the non-believing ruler being removed from his position has a group of people who fight for him and who stand up to protect him. Hence, walking out against him will require fighting all those who stand to defend him and aid him to remain in power and continue in his rule, because the order to remove that is done by changing the ruler without shedding blood and without breaking out in a fight is an easy task, and the scholars would not have had to say 'it is an obligation on Muslim to do it.' History and reality have testified to the fact that the removal of a tyrannical ruler and his replacement with another without force is more like a dream. Hence, abstaining from fighting the army or the group of the ruler who is being removed on account of his unbelief is out of place, because it would delay a legal and obligatory duty in accordance with the Hadith of the prophet (prayers and peace be upon him) and the consensus of the scholars, which entails the removal of a non-believing ruler and the appointment of a Muslim Imam instead. That shows that the uttering of the Shahadatayn and the application of Islam's pillars, or some of them, or Islam's other rites by the group defending the non-believing ruler, do not prevent the fight against them, for the scholars (may God's mercy be upon them) have made it obligatory to walk out against that ruler and his unbelief.

"It has been narrated on the authority of Umm Salama that the messenger of Allah (God's prayers and peace be upon him) said: 'In the near future there will be amirs and you will like their good deeds and dislike their bad deeds. One who sees through their bad deeds and tries to prevent their repetition by his hand or through his speech, is absolved from blame; but one who hates their bad deeds (in the heart of his heart, being unable to prevent their recurrence by his hand or his tongue), and is (also) fife (so far as God's wrath is concerned). But one who approves of their bad deeds and imitates them is spiritually ruined. People asked (the Holy prophet): Shouldn't we fight against them? He replied: No, as long as they say their prayers.' Narrated by Muslim, Ahmad, Abu Dawud and others. Moreover, those defending the non-believing ruler against whom Muslims were ordered to walk out on, did not contend with not disproving him, rather, they supported him with their lives. They fought for him with their weapons. They maintained his rule with their souls. They are undoubtedly following him. Therefore, there is no need to look into the Islam or their unbelief of those fighting for the non-believing ruler who has been ordered to be removed by the Shari'ah, because the legal message has been addressed to a specific party, and its has taken a specific purpose which has been incumbent upon the people, and that consists of the removal of the non-believing ruler who has gained power over Muslims and their lands. So, anyone who stands against the fulfillment of this legal purpose becomes part of the abomination that ought to be changed and removed, and it is known that this obligation can only be performed by fighting them. It has been narrated on the authority of A'isha (May God be please with her), that God's messenger (prayers and peace be upon him) was startled in the state of sleep. We said: Allah's messenger, you have done something in the state of your sleep which you never did before. Thereupon he said: Strange it is that some people of my Ummah would attack the House (Ka'aba) (for killing) a person who would belong to the tribe of the Quraish, and he would try to seek protection in the House. And when they would reach the plain ground they would be sunk. We said: Allah's messenger, all sorts of people throng the path. Thereupon he said: Yes, there would be amongst them people who would come with definite designs and those who would come under duress and there would be travelers also, but they would all be destroyed through one (stroke) of destruction, though they would be raised in different states (on the Day of Resurrection). Allah would, however, raise them according to their intention.' Narrated by Muslim and Ahmad. Imam al-Nawawi (may God's mercy be upon him) said on this matter: 'Jurisprudence calls to stay away from the people of oppression and warn against associating with them and from associating with the tyrants and their liars so as to avoid being included in the punishment that would be dispensed to them. It is stated that one who increases the ranks of a people will be contained by the same earthly punishments as they.' (Sharh al-Nawawi to Muslim 7/18) On the authority of Abdullah al-Abbas Bin Mas'ud (may God be pleased with him) the prophet said: 'He who increases the ranks of a people is part of them, and he who agrees with their actions becomes the associate of those who carry out those actions.' Narrated by Abu Ya'ala.

"Now that this mat ter is established, it is known that non-believing presidents are still succeeding over the rule of Pakistan. They are only bringing it further away from the religion of God, and closer to the non-believing regimes. Whenever a president comes to rule, he curses his predecessor, make promises to his people, and deceives them into hoping. In fact, Satan only promises in deception. To their troubles, he adds more troubles, and to their hardships, he adds more hardships. The land and the people deviated little by little, further away from the religion of Islam and the Shari'ah, until they reached the state in which they are now supporting the enemies of God and aiding them against his servants. All these crimes are implemented at the hands of its army and intelligence services, which have become a thick baton in the hands of the defender of the Cross and the police of the world: 'America.' Hence, if Muslims in Pakistan are ordered by the Shariah to remove those non-believing and corrupt rulers, it will be achieved only

through fighting their army and intelligence services that defend and protect them, strengthen their power, stand in the path of Muslims, and prevent them from fulfilling their duty. This duty is abated only by a disability with which a legal obligation is invalidated, because on no soul does God place a burden greater than it can bear. If there is a disability that does not allow fulfilling this duty, one has to prepare for it with all in his power, incite the people for it, urge them to prepare for it, and explain to the people the truth about their rulers and their rule. As for other excuses, like 'the army protects our interests,' 'it is entrusted with the defense of our country,' 'they are Muslims who utter the Shahadatayn,' 'many of them perform Islam's rites such as prayers and fasting and the pilgrimage to Mecca,' and such, the Shari'ah does not regard these matters as impediments to walking out against a non-believing ruler who is protected and strengthened by a group which empowers his rule. If those excuses were true, the order of the Shari'ah to perform the duty of removing a non-believing ruler would have been contradictory, God forbid. How would it order us to disavow a non-believer's rule over us, and at the same time forbid us from that because of the non-believing ruler's group that defends him pretends to be Muslim, or is Muslim? Although this issue has never been discussed by scholars, according to our knowledge, I have read through their writings on the topic of the obligation to remove a non-believing ruler, and they have not stipulated the non-belief of his followers as a condition. They limited it to him alone. This is the focus of this decree, and God knows best. This is if we assume that the group that fights for the non-believing rulers does not exceed a military protection that is limited to their persons. As for the state we are in today, it is more serious, for these systems have become a pillar in the state. They manage and regulate it. They impose their laws on the people through force and oppression. They have become a tool for punishing all those who even think about walking out against them. They perform these tasks, thanks to the laws and regulations. They have become a sort of a sacred entity that cannot be touched, criticized, or even talked about. If the punishment of God Almighty has included the people who would come with definite designs, and those who would come under duress, and the travelers, as it was narrated in the Hadith on the army that invaded the Ka'aba, what about the people in this army who have volunteered in it? Who were not forced to enter it? Who were not coerced into joining it? As is the case with the Pakistani Army, which does not force any person to become a member of it. It is stated in the world Arab encyclopedia: 'The Pakistani armed forces consist of an army of about 500 thousand men, in addition to a small navy force and air force. All the individuals grouped under the banner of the Pakistani military are volunteers.

"If we assume that some of them were coerced to join the army...God the Most High and Almighty is the Omniscient, and he knows best what is in the hearts. He created man and He knows the evil ideas in his mind. He is the Most Able to send down His punishment on those who have definite designs, who aim at fighting only. He has ordained that His punishment sent down to include all of them. Then he will judge them on the Day of Judgment according to their intention...Therefore, how could the mujahidin distinguish between the clairvoyant and he who is coerced, and between the ignorant and he who has his own interpretation of things in an army which took upon itself to defend non-believing rulers and their Western regimes, rather the mujahidin's fight against the army and its likes? It is a kind of suffering that God Almighty puts them through, for the Almighty said: 'But we can expect for you either that Allah will send his punishment from Himself, or by our hands. So wait (expectant); we too will wait with you' (Koranic verse; At-Tauba 9:52). The scholar Abu al-'Abbas (may God's mercy be upon him) wrote on this: 'God Almighty decimated the army that wanted to violate His sanctities, those coerced and those who were not, despite His ability to distinguish between them, with all the more reason, how could the believing mujahidin distinguish between those who are coerced and those who are not and they do not know? Even if one of them came forward, and pleaded that he was coerced into doing what he did, his plea will not be of any benefit to him. It is recounted that when Al-Abbas Bin Abd al-Mutalib was captured by Muslims on the day of Badr Battle, he told

the Prophet: O Messenger of God, I was forced in the battle, to which the prophet replied: What you profess is known to us, as for your intentions, they are known to God. And if with the disbelievers there are pious people from the best of mankind and it is not possible to fight these disbelievers except by killing them, then they are to be killed as well. The leading scholars are in accord that. 'If the disbelievers use Muslim captives as human shields, and there is fear for the rest of the Muslims if they are not fought, then it is permitted to shoot them aiming the disbelievers. One of the sayings of the scholars is that, even if we do not fear for the Muslims in general, it is permissible to shoot the Muslim captives.' (Majmu' Al-Fatawa 28/537) And if God, to whom belongs might and majesty did not forgive those who remained in Mecca and failed to move out under the pretext that they were oppressed and who claimed to have fought in Badr under coercion, and He made their blood permissible, with all the more reason, how about those criminals who voluntarily went out to fight Muslims, and undertook every possible means to be part of this army of their own choice and will? Reflect over the words of God Almighty: 'When angels take the souls of those who die in sin against their souls, they say: In what (plight) were ye? They reply: Weak and oppressed were we in the earth. They say: Was not the earth of Allah spacious enough for you to move yourselves away (from evil)? Such men will find their abode in Hell- What an evil refuge!' (Koranic verse; An-Nisa 4:97). The scholar Abu Bakr al-Hasas said: 'And that implies moving away from the land of non-belief to any of the lands of Islam.' It is narrated by Ibn Abbas, and al-Dhahak, and Qatada, and al-Saddi that this verse was sent down to designate people in Mecca who failed to move out, and showed loyalty to non-belief. Of whom some were killed in a state of apostasy.' (Ahkam al-Qur'an 3/228)

"Proving the apostasy of Pakistan's rulers is clearer than clear and well known. They were completely allied and openly close to the Christians in their occupation of Afghanistan. They helped them in fighting the mujahidin, catching them and handing them over to the non-believers to torture and abuse. They opened the doors of supplies to the occupying enemy so that now more than 80 percent of its military, logistics and other supplies come through Pakistan, under the protection of the Pakistani army. Had it only been for all of this, this would have been enough. How then when their non-belief that they wear is apparent and compounded? You can ask: Now that Pakistan is 60 years old, how many religious rulings have been taken up and implemented in that time? Is it logical that a country that fought three large battles, with an army of half a million, has been unable for 60 years to establish religious courts that are only based on God's laws? This is even though it continues to graduate secular judges in great numbers and opens up the gates to them to go along with their tyrannical laws and enforce them on people? Only a fool would believe their claims of inability. Anyone who is honest and keen on the implementation of God's laws should look at the reality of the situation in Pakistan and the slope it has been falling into since its establishment. Does he see a country that is moving closer to God's religion, the implementation of his laws and Shari'ah? Or is it everyday moving further from this and increasing its enmity to its people? Where is 'There is no God but God' that those responsible for Pakistan claim it was founded upon and for? Is the value of this sentence and its truth merely letters that the devils of the army decorate their bases and centers with? 'Faith, obedience and jihad for the sake of God.' They negate them with faith in the tyrant, obedience to the forces of non-belief, and jihad by the people of God to please the people of Satan. God Almighty's religion was not sent down to become slogans that decorate walls, fences, clothing and signs; or to become chants that are screamed on the streets or used in ceremonies and in homes. The Shari'ah came to dominate all of life. Nothing in politics, economic, society, law, relations, media, or any aspect of life can deviate from it. If 'There is no God but God' and the principles of Islamic Shari'ah are restricted to what some imagine, then the mission of the messengers (prayers and peace on them) would have been very easy. It is they who exerted effort, withstood hardship, were enemies of those near and far and resisted by the high and low. All of this was because they knew that this required a total upheaval in the way of life they were

accustomed to. This was expressed in their saying: '...Enough for us are the ways we found our fathers following... (Partial Koranic verse, Al-Maidah 5:104),' and their saying: '...Nay, we shall follow the ways that we found our fathers (following)... (Partial Koranic verse, Luqman 31:21).' Ages pass by and generations come and go and no time passes for this country except when it has demolished Islam's foundations and made a pact with the non-believers. It has become like the prophet, God's prayers and peace on him, said: 'The foundations of Islam will be demolished one by one. Whenever one is demolished people cling to the next. The first will be the retraction of a law and the last will be the prayers.' Narrated by Ahmad, Ibn-Haban, Al-Tabarani, Al-Hakim and others

"God Almighty says: 'But no, by the Lord, they can have no (real) faith, until they make thee judge in all disputes between them, and find in their souls no resistance against Thy decisions, but accept them with the fullest conviction (Koranic verse, Al-Nisa 4:65).' The knowledgeable Abu-Bakr al-Jasas (may God rest his soul) said: 'This verse is proof that those who object to any of the commands of God or his prophet, (God's prayers and peace on him) have moved outside of Islam, whether the objection is out or doubt, non-acceptance or refusal to acquiesce. This means the correctness of what the (prophet's) companions concluded about the apostasy of those who refuse to give alms and killing them. This is because God Almighty ruled that he who does not grant to the prophet (God's prayers and peace on him) his affairs and judgments is not one of the people of faith. (The Rules of the Quran by Al-Jasas, 3/181) If these governments and their armies are unable to implement Islamic Shari'ah, like they say and claim, then why wage their war, gather their strength, and have all of their institutions fight those who call for the implementation of Shari'ah, pursue and abuse them? If they are sincere, would it not have been better to support those who call for the implementation of Islamic Shari'ah, make their goal easier to reach and fight all who stand in their way?

"They now claim that they will allow the mujahidin to implement Shari'ah in Swat. While we know that these are lies and manipulations, this is a clear confession of them of several matters. First: that Swat was not ruled by Islamic Shari'ah in the past and this is an undeniable truth. Second: He who is preventing the implementation of Islamic Shari'ah in Swat is the Pakistani government itself. It was preventing that and now it claims that it will allow its implementation. Third: Its fight against the mujahidin all these years was to prevent them from implementing Islamic Shari'ah. Meaning that the Pakistani government, with its army and forces, was fighting Muslims in Swat, destroying their homes and making its people refugees because they wanted to implement Islamic Shari'ah while it objected to this and fought so that this demand is not achieved. Fourth: Its claim that it will allow Swat to be government by Islamic Shari'ah is an acknowledgment that the rest of Pakistan is not governed by Shari'ah. This means that Swat is not part of the general rules of Pakistan and its secular and cursed tyrannical rules. Fifth: The Pakistani government is capable of implementing Shari'ah if it wants, but it refuses to, is stubborn, and fights to prevent people from being ruled by the laws of Islam. Its army was established and founded not to implement Shari'ah, as they claim, but to prevent it; not to help those seeking to implement it, but to fight them and not remove non-Islamic rules, but to strengthen them and fight with them. The words of the clerics, ancient and modern, about the apostasy of those who rule and govern without God and the rule of his laws is well known "Of this is what imam Ibn-Kathir (may God rest his soul) wrote in explaining God Almighty's words: 'Do they then seek after a judgment of (the days of) ignorance? But who, for a people whose faith is assured, can give better judgment than Allah (Koranic verse, Al-Maidah 5:50).' He wrote: 'God denounces those who disobey the clear and good judgment of God, which warns against all that is evil. It balances all opinions, desires and terms which were set forth by men without a clear basis from God's Shari'ah, just like the people of ignorance used to be ruled by what is wrong and ignorant. Set by their opinions and inclinations. This is like the Tatars who

are ruled by the royal policies taken from their king Genghis Khan, who set a book that contains ruled that he collected from many creeds, Jewish, Christian and Islamic. It contains many rules that he took only because of his opinions and inclinations and became implemented rules that they put before judgment with God's book and the teachings of his prophet (God's prayers and peace on him). He among them who does this is an apostate who must be fought until he goes back to the rule of God and his prophet (God's prayers and peace on him). No judgment, small or big, should be outside this. (Ibn-Kathir's Explanation, 3/131) After talking a little about the Mongol rules set forth by Genghis Khan, he (may God rest his soul) also wrote: 'All of this is against the beliefs God sent to his slaves the prophets (prayers and peace on them). He who abandons the clear rules sent to Muhammad bin Abdullah, the last of the prophets, and resorts to other transcribed rules is an apostate. So who about those who resort to this and place it before it? He who does that is an apostate with the unanimous agreement of Muslims.' (The beginning and the end, 13/139) The knowledgeable Ahmad Shakir (may God rest his soul) wrote: 'The issue about these lay laws is clear as the sun. They are blatant non-belief that cannot be hidden or lessened. There is no excuse for anyone who claims to be with Islam to implement them, be subjected to them or accept them. He should take care of himself and everyone is their own representative. Let the clerics speak the truth without fear and inform people of what they were commanded to say without delay.' (Umdat al-Tafsir 4/174) So let every human ask themselves: Are the current laws in place in Pakistan laws from Islamic Shari'ah? Whether in politics, economics, war, punishments, international relations or otherwise? If they are not from the rules of Islamic Shari'ah, then what are they? Where did they come from and how were they enforced on people? Who enforced them and made them obligated to them? Why was God's Shari'ah "Here is a truth that many who decide on the issue of disobeying the apostate ruler are unaware of, something that has been unanimously agreed upon that such a ruler cannot be obeyed. Our current issue, whether in Pakistan or otherwise, is not just about the apostasy of a ruler for committing an act that goes against Islam privately, such as not performing prayers, drinking alcohol or otherwise. These countries as a whole, in their entirety, have become based on the principles of non-belief, apostasy, and rebellion against the truth. They reject the principle of surrendering to Shari'ah and obeying its rules. That is why you do not see it affected by the absence of a tyrant and the arrival of another. The state is the same with its Mongolian constitution, its institutions, systems, policies, laws and regulations. The changes or relaxing that might happen in it could please some but it does not move beyond the general framework that everyone is confined to and that is being subjected to the constitution and respected the general laws, which have nothing to do with Islam. The legal issue is not just concerning disobeying an individual ruler in order to topple him, it is about removing this ignorant tyrannical system from its roots. It has transgressed Muslim societies, which are suffering under it and drowning in it. The issue is about making the entire country return to total surrender to Islam, following its rules and accepting its power, authority and domination. This issue must be thoroughly realized and understood by the mujahidin. Their goal today is not only to disobey an apostate ruler, but is to disobey the system, regulations, and non-believing law-making which has rebelled against God's religion, His Shari'ah, and His rules. It is to remove it and replace it. God knows best.

"Secondly: Concerning the Pakistani military being a sect that rejects many of Islam's clear laws "The punishments that were set by the Shari'ah are two parts: The first: The punishment of the able. This is the person who is under the power of the rulers and thus the judgments can be implemented on him and he is forced to perform the duties and rights. The punishment on him is carried out according to what is clear in Shari'ah, either through the judgment of Al-Had or through other punishments that do not involve this. The second: The punishment for the group that is rejecting with force. This is every group that does not carry out its obligations and has taken part in carrying out a forbidden act and increased this by showing their strength and

force. This group can only be subjected with force. Such groups must be combated, as the clerics have agreed, until it accepts to perform its obligations and cease forbidden acts.

"As the knowledgeable Ibn-Taymiah (may God rest his soul) wrote: 'The punishments in the Shari'ah for those who disobey God and the prophet are two kinds: One is the punishment of the able and it is as mentioned. The second is the punishment for rejecting group, which can only be overpowered by force. The basis for this is the jihad against the non-believers, the enemies of God, and his messenger. Anyone who has heard the messenger of God's call to God's law and did not accept it should be fought so that there is no discord and all of religion is for God. (The Compendium of Fatwas 28/349) The talk here is about the second type of punishments. This is the punishment for the rejecting group: those who do not perform prayer, alms, deal with usury, illegally shed blood, rule by other than what God sent down, or any of the other obligations. Any group that rejects one of the mentioned matters must be fought, as the clerics unanimously agree, until it acquiesces to what it had rejected. There are many proofs of this in God's book and the teachings of his messenger, as well as the unanimity of the companions, may God bless them, and the clerics after them. Of these is God's saying: 'And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah altogether and everywhere; but if they cease, verily Allah doth see all that they do (Koranic verse, Al-Anfal 8:39).' If some religion is for God and some of it for other than God, then there must be fighting until all of religion is for God. Abu-Bakr al-Jasas, may God rest his soul, wrote: 'Ibn-Abbas and Al-Hasan said: 'Until there is no polytheism. Muhammad Ibn-Ishaq said: 'until no believer is swayed from his religion'. Discord here could mean non-belief and could point to sin and corruption. Non-belief is referred to as discord because of the corruption it causes. The verse thus calls for fighting the non-believers, the people of sin, and the people of corruption. It calls for the necessity of fighting the wrongful group.' (The Rules of the Quran 3/65)

"We know for sure that religion in Pakistan is not all for God. The rules, laws, and regulations that are forced upon people have been set by the legislators like the perverted non-believers who set any laws they like, according to their inclinations and desires. It is as they are sharing law-making with God, choosing what they like and rejecting what they do not. About them God says: 'Out of what Allah hath produced in abundance in tilth and in cattle, they assigned Him a share: they say, according to their fancies: This is for Allah, and this for our partners! But the share of their partners reacheth not Allah, whilst the share of Allah reacheth their partners! Evil (and unjust) is their assignment! (Koranic verse, Al-An'am 6:136).' The prophet (God's prayers and peace on him) said: 'God Almighty said I am the wealthiest of partners in business. He who does a business and has someone else other than me as a partner I will abandon him and his partner.' Narrated by Muslim and Ibn-Majah. We also clearly know that these governments, their armies, and all of their institutions are the ones preventing that all of religion becomes for God. They are made it something they share, and distribute whatever way they want. They accept from it what goes with their inclinations and reject what they do not like. Thus they are surely of the people we are obligated to fight until there is no discord and all of religion is for God. God Almighty says: 'O ye who believe! Fear Allah, and give up what remains of your demand for usury, if ye are indeed believers. If ye do it not, take notice of war from Allah and His messenger. But if ye turn back, ye shall have your capital sums. Deal not unjustly, and ye shall not be dealt with unjustly' (Koranic verse; Al-Baqarah 2:278-279). The knowledgeable Al-Khazin said about this verse: 'The people of meaning said: God's war is hell and the prophet's war is the sword, but they disagreed about the meaning of war. It was said that it was an exaggeration in warning and threatening without warfare. It was also that it is a war that is intended. He who insists on usury, and the imam is informed of this, is arrested, and God's punishment is carried until he renounces this. If usury is practiced by someone with power and with an army, then the Imam must fight him just like he fights the rejecting group.' Ibn-Abbas said: 'He who practices, this is not taken from him.

The imam of Muslims must ask him to recant. He must renounce this or his neck is struck.' (Al-Khazin's Explanation, 1/316) As you can see, he differentiated between the two punishments: the punishment of the able and the punishment of the powerful.

"The imam Abu-Bakr al-Jasas wrote a lot about this verse and explained it very well. Some of what he (may God rest his soul) wrote: 'God Almighty's words take notice of war from Allah and His Messenger are a notification from him about this great disobedience that required combat, even if he is not an apostate and rejecting the Imam. If he is not rejecting, then the imam punishes him according to what he deserves. This is how the judgment should be about all the sins that God promised punishment for, if a human insists on them and does them openly. If he rejects, then he is fought, along with his followers, until they cease. If they are not rejecters, then the imam punishes them according to what he sees fit. This is also the judgment for those in power and who unjustly take people's money. It is the duty of all Muslims to fight and kill the tax collectors if they are rejecters. Those are more sinful than those who practice usury and do not violate those who give them this, because this is given voluntarily. Tax collectors are like bandits who violate God's warnings and the sanctity of Muslims, if it is taken by force. If a Muslim knows their insistence to take people's money as taxes, then it is permissible to kill them in any way possible, as well as their followers and helpers who take this money. He who practices usury and thinks it permissible is an apostate. If he resorts to a group for support then the Imam must treat them like apostates, even if they were believers before. If they acknowledge what is forbidden and do it anyway, then the Imam must fight them until they recant. If they are not rejecters, then they are deterred by hitting and imprisonment until they recant.' (The Rules of the Quran by Al-Jasas, 1/572)

"Imam Malik (may God rest his soul) wrote: 'The principle we follow is that anyone who hinders one of the duties ordained by God Almighty, and Muslims cannot perform it, it is their right to wage jihad against him until they achieve it.' (Al-Mawta 2/3809) Imam Al-Qurtubi (may God rest his soul) wrote: 'Ibn-Khwayz Mandad said: If the residents of a country practice usury and agree on it then they have become apostates. Judgment against them is the same as the judgment for apostates. If they do not see it as permissible then the Imam can fight them. Do you now see that God has permitted this in his saying: Take notice of war from Allah and His Messenger?' (Al-Qurtubi's Explanation 3/364) God says: 'But when the forbidden months are past, then fight and slay the pagans wherever ye find them, and seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practice regular charity, then open the way for them, for Allah is Oft-forgiving, Most Merciful' (Koranic verse, Al-Tawbah 9:5). God Almighty ordered his believer slaves in this verse to kill the non-believers wherever they are found and to not cease killing them until they recant, meaning they enter Islam, and perform the prayers and give alms. This is their obedience to its rituals whether they are those concerned with God's rights or the rights of the people. If they do not do this because of their strength and power, then fighting against them will not cease. About this verse, Imam Ibn-Kathir wrote: 'This is why the Al-Sidiq (may God bless him) depended on this blessed verse, and others, in fighting those who did not give alms. Fighting them because of these actions became forbidden if they entered Islam and performed its duties. The most honorable action after the proclamation is prayer, which is a right for God Almighty. After this comes the giving of alms, which has many benefits to the poor and needy. This is the most honorable act for humans. Any prayers and alms are frequently linked together. In the two correct books, Ibn-Umar quoted the prophet (God's prayers and peace on him) as saying: 'I was commanded to fight people until they proclaim that there is no God but God and Muhammad is the messenger of God, and perform prayer and give alms.' (Ibn-Kathir's Explanation, 4/111) "The knowledgeable Al-Sa'di (may God rest his soul) wrote: 'In this verse there is the proof that he who does not perform prayer or alms if fought until he does so, just like Abu-Bakr al-Sidiq

(may God bless him) did (Al-Sa'di's explanation, 1/329) This is similar to God's saying: 'But (even so), if they repent, establish regular prayers, and practice regular charity. They are your brethren in faith. Thus do we explain the signs in detail, for those who understand' (Koranic verse, Al-Tawbah 9:11). From the Sunnah there is the prophet's saying (God's prayers and peace on him): 'I was commanded to fight people until they proclaim that there is no God but God and that I am the messenger of God. If they say so then their blood and wealth is safe from me, except for that is correct. Their judgment is on God.' Agreed upon. Narrated by Abi-Hurayrah, may God bless him. The companions, may God bless them, agreed on fighting those who do not give alms, even if they say the two proclamations and adhere to all the other pillars of Islam, such as prayer, fasting, and hajj. The problem happened with Umar in the beginning, but after an easy debate with Abu-Bakr, may God Almighty bless him, he saw the truth, followed it and they agreed to follow Abu-Bakr in his fight against them and making their blood permissible to shed until they recant and go back to giving alms. This was one of the greatest problems facing Abu-Bakr. So much that Ali Ibn-Abi-Talib, may God bless him, said: 'Had it not been for Abu-Bakr al-Sidiq, Islam would have disappeared.' Abi-Hurayrah said: 'When the prophet (God's prayers and peace on him) died and Abu-Bakr was chosen as successor, some of the Arabs became apostates. Umar said: 'Abu-Bakr, how can you fight the people when the prophet, God's prayers and peace on him, said: I was commanded to fight people until they proclaim that there is no God but God and that I am the messenger of God? If they say so then their blood and wealth is safe from me, except for that is correct. Their judgment is on God? Abu-Bakr said: 'I swear to God that I will fight whoever differentiates between prayer and alms. Alms are the right of money. I swear that if they prevent me from what I was given to the messenger of God (God's prayers and peace upon him) then I would fight them for this prevention. Umar said: I swear that when I saw that God inspired Abu-Bakr to fight I knew that it was correct.' Agreed upon. Imam Al-Nawawi (may God rest his soul) wrote about the benefits of this Hadith: 'It necessitates fighting against those who hinder alms giving, prayer, or any of the other duties of Islam, whether a few or many because of what he, God bless him said: 'if they prevent me.' (Al-Nawawi' s Explanati on of Muslim, 1/212)

"The are many sayings by clerics and imams about the necessity of fighting any group that does not carry out any of the Islam's clear rules. They agree on this. There are no disagreements between them. We have quoted some of what was written by imam Abi-Bakr al-Jasas and others. Imam Ibn-al-Arabi (may God rest his soul) wrote: 'The nation has agreed that he who commits great sin is fought, just like if the people of a country agree to perform usury and to abandon Friday and group prayers.' (The Rules of the Koran, 2/134) The knowledgeable Ibn-Batal (may God rest his soul) wrote: 'About differentiating between those who are able and those who refuse to perform: Al-Muhalab said: He who rejects duties is judged differently. He who refuses to give alms, while admitting that this is a duty, and is a Muslim, but did not wage war, then alms money is forcibly taken from his money and given to the poor. He is not killed.' Malik in his Al-Mawta: 'The principle we follow is that anyone who hinders one of the duty ordained by God Almighty, and Muslims cannot perform it, then it is their right to wage jihad against him until they achieve it.' This means that if he admits that it is a duty, then there is no disagreement. Al-Muhalab wrote: 'Abu-Bakr al-Sidiq fought those who did not give alms because they did so with the sword and waged war against the nation. The clerics unanimously agreed that he who wages war to prevent a religious duty, or did not perform a right that is upon him for another human, must be fought. If he is killed then his blood is lost.' (The Explanation of the Sahih al-Bukhari, 8/576) The sayings of the clerics (may God rest their souls) were different about the agreement on fighting everyone who refuses to perform one of God's clear duties and did this with strength. The knowledgeable Al-Badr al-Aini al-Hanafi (may God res his soul) wrote: 'The clerics unanimously agreed that he who wages war to prevent a religious duty, or did not perform a right that is upon him for another human, must be fought. If he is killed then his

blood is lost.' (Umdat al-Qari, 34/410)

"Imam Abu-al-Abbas (may God rest his soul) wrote: 'Any group that does not perform one of Islam's clear commands must be fought, even if they say the proclamations, such as not praying, not giving alms, not fasting or not performing the hajj. Or if they say we do this but not relinquish alcohol, or adultery, or usury, or sins, or not carry out jihad, or not enforcing the tax on the people of the zimah (Christians and Jews), or any other matter. They should be fought until all of religion is for God.' (The Summary of the Egyptian Fatwas, 1/167) He also said: 'Each sect that does not follow the known and continuing Islamic teachings must be fought according to Muslim agreement, even though they have said the two Shahadas (There is no god but God, Muhammad is the Messenger of God). If they recognize the two Shahadas and abstain from the five daily prayers, they must be fought until they pray. If they abstained from Zakat (alms) they must be fought until they pay the Zakat, and similarly, if they abstain from fasting in the month of Ramadan, or from pilgrimage to the Ka'aba they should be fought. They should also be fought if they abstain from prohibiting lewdness, or adultery, or gambling, or alcohol, or other Shari'ah prohibitions, and if they abstain from ruling according to the ruling of the Book (Koran) and the Sunnah. They should also be fought if they abstain from the propagation of virtue and prevention of vice and conducting jihad against the non-believers until they become Muslims or obediently pay levies.' He said even further: 'Any sect that abstains from the prescribed five daily prayers, or fasting, or pilgrimage, or did not abide by the forbidden blood, wealth, alcohol, adultery, and gambling, or marriage of those whose marriage is forbidden (certain category of relatives), or committed to jihad against the non-believers, or collecting levies from the People of the Book, and other duties and prohibitions of the religion, which no one is excused from denying or abandoning it, are considered non-believers. The sect that recognizes the religious duties and prohibition and does not practice it should be fought. I do not know of any disagreement between the scholars on this.' What is meant here is that the fight against the sects that abstain from one of the known teachings of Islamic Shari'ah is a matter that is agreed upon among the scholars and prior to this it is apparent in the Koran and the Sunnah. It is not required to fight a sect because of its non-belief, but only its refusal (to apply the teaching of the Islamic Shari'ah) necessitates the fact that it must be fought, as Imam Abu Bakr al-Jassas (may God have mercy on him) clarified by saying: 'Abu Bakr (may God be pleased with him) fought those who did not pay Zakat according to the approval of the companions on two things: first, non-belief and the second was that they did accept the duty of Zakat and did not perform it. They (scholars) agreed upon this by identifying one reason, which is refraining from accepting Almighty God's orders and this in itself is a non-belief. The second reason is refraining from performing Zakat on their money to the Imam, which is a duty. They fought them for both reasons. Therefore he said : 'If they prevented me from what they used to do for the prophet (prayers and peace be upon him) I will fight them even if it was for a young She-goat, and in another narration, even for the rope. We have said that they used to be non-believers who refused to accept the duty of Zakat, because the companions called them the people of apostasy, and this characteristic follows them till this day. They have defamed their women and children, and if they were not apostates, this would not have happened to them. This was agreed upon by the companions and by successive Muslims. I mean that the people who Abu Bakr fought were people of apostasy. Those who conduct usury and deem it permissible are non-believers, and if they abstain by supporting a group, the ruling of the people of apostasy should be applied to them even if they were previously Muslims. If they acknowledge that usury is prohibited and they do not deem it permissible, but they still conduct it, the Imam should fight them until they repent. If they abstain they should be deterred by beating and imprisonment until they repent'. (Ahkam al-Koran Lil al-Jassas' :2/193) As you can see, the matter of the necessity of fighting does not depend on considering the refraining sect as non-believing, as it is clear in his statement of usury.

"If this provision is known, then there is no dispute that the Government of Pakistan and its army and its intelligence agencies with all their power and strength have become a preventive sect that does not abide by most of the known Islamic teachings. First, they abstained from applying the Shari'ah of Almighty God, and their fight and torturing of those who are diligently seeking to apply Shari'ah. Everybody knows that the current laws applied upon the people in Pakistan that control their honors, their blood, their wealth and their lives is based on desires and opinions that are not established on God's Shari'ah and religion. This country (which is considered a sect that has power and control) is not satisfied by the prevention of the application of Almighty God's rule and the abandonment of pre-Islamic tyrannical rule, but also obligated the people with their rule and suppression. It obligated them to abide by their ruling. It punished and pursued anyone who attempted to change or refuse it. If this state claims it has an Islamic constitution and its principles explicitly comply with Islamic Shari'ah, then this is some sort of manipulation and underestimation of the peoples' minds, and is mockery of Islamic law and its people. This constitution, which it claims is Islamic: If it was the Shari'ah and provisions of Almighty God, which He commended people to abide by in words and in actions, then let it truly apply it in all aspects of life: political, economic, social, judiciary, international relations, etc. If their constitution is something else other than the religion of Almighty God, then it is a tyrannical constitution, like the other constitutions that have filled the land, and calling it Islamic will not benefit them. 'Such is only your manner of speech by your mouths. But Allah tells (you) the truth, and He shows the (right) way' (Koranic verse; Al-Ahzab 33:4).

"The situation of this apostate state along with the constitution it claims as being Islamic is like the situation of a person who says that my reference is Islam and then refuses to follow, abide by, and refer to it. Will his claim help him later? If such claims could have saved its people and became an argument to those who adhere to it, it would not be possible to abide and punish anyone. Life will be dedicated and time will be used to demand the return to the Islamic constitution, which the state defames. Contemplate the biography of Al-Siddiq (may God be pleased with him) about those who did not pay Zakat and acknowledged and abided by Islam in public and in secret. They only disobeyed one of its provisions, which is not performing Zakat. What they did was in accordance to the interpretations and suspicions they adhered to, meaning, that their reference in abstaining from Zakat is the Koran. Despite this, Abu Bakr did not excuse them and did not say let us call them to return to their Islamic constitution, but he held the sword in their face, chopped off their necks and attacked their villages and cities until they surrendered to the commands of God and all His provisions. Imam Ibn Kathir (may God have mercy on him) said in his interpretation of the saying of Almighty God: 'Of their goods, take alms, that so thou mightiest purify and sanctify them; and pray on their behalf. Verily thy prayers are a source of security for them: And Allah is One Who hearth and Chynoweth.' (Koranic verse; Al-Taube 9: 103). That is why some of those who did not pay Zakat in the Arab neighborhoods thought that Zakat should not be paid to the Imam and it was only applicable to the messenger of God (prayers and peace be upon him). They protested the saying of Almighty: 'Of their goods, take alms, that so thou mightiest purify and sanctify them; and pray on their behalf. Verily thy prayers are a source of security for them' (Koranic verse; Al-Taube 9:103). Abu Bakr al-Siddiq and all of the companions of the prophet refuted this bad interpretation and fought them until they paid Zakat to the Caliph, as they used to perform it to the Messenger of God (prayers and peace be upon him) until Al-Siddiq said: 'By God, if it was for a young She-goat.' (Tafsir Ibn Kathir: 4 / 207)

"The Islamic groups present in Pakistan that are demanding the application of (the Islamic Constitution) are witness to what we have said regarding the fact that this state, with its governments, armies, and intelligence and security forces, has rejected and refrained from

applying the religion of Almighty God. Now there are those who are demanding, and they are all Muslims, and some who are required to respond to those demands, but they are abstaining and they are the Government of Pakistan and those who revolve in its orbit. What is demanded is the application of Shari'ah, and the result was obvious that Pakistan is refraining from the application of Almighty God's Shari'ah- even if some people put it in the Constitution. Some scholars have deemed it obligatory to fight the groups that prevent certain laws. How about the one who prevents all of God's Shari'ah and obligates the people to follow the teachings of Satan? Scholar Ibn Najim al-Hanafi (may God have mercy on him) said in Al-Zahiriyyah, Al-Walujjiyyah, Al-Tajnis and others: 'The people of the village agreed to abandon Al-Witr, and the Imam disciplined and imprisoned them. If they did not refrain, he would fight them, and if they refrained from conducting the Sunnah, the response of the Imams of Bukhari was: 'The Imam should fight them as if he is fighting those who abandon the obligations.' Abdalla bin Mubarak said: 'If the people of the town denied the Sunnah of siwak (teeth brushing), I would have fought them as we fight the apostates.' (Al-Bahr al-Ra'iq, 4/192) It is well known that Siwak is a Sunnah according to the consensus of the scholars. By God, tell me which of the two groups should be rightfully fought. Are they the preventers of Zakat who were all committed to Islam and practiced everything except Zakat? Or should it be this apostate state and its army and security forces that categorically rejects commitment and adherence to the provisions of Shari'ah? (In addition to the fight of all those who refuse to comply and try to fight it, which was not done by the preventers of Zakat.) Otherwise, what prevents an established country that claims it has absolute sovereignty and denounces anyone attacking its independence, or what it calls its 'national security,' while it deploys its forces throughout the country, and sends out its spies to monitor the people and their movements in the darkness of their homes? What prevents it from establishing the law of God and the imposition of its provisions, other than total rejection and obvious denial of rights by force? What is the benefit of its troops? What is the benefit of its spies? What is the meaning of its security and stability? What is this sovereignty it speaks of and refuses any accusations regarding it?

"If this was the only prevention of the known Islamic provisions it would have been sufficient, but it also added that countless types of preventions! Everyone knows that Pakistan has completely stood with the holder of the Cross, America, in its war against the Muslims in Afghanistan before, during, and after the collapse of the Islamic Emirate of Afghanistan. To this day it continues to help in different forms until Pakistan became a main base and a strong launching point for the troops of the Cross. It has become the den of cunning, malice, and vileness that is being plotted against the Muslims in general and the mujahidin in particular. It is no longer a secret that the United States, despite its strength and its developed equipment, cannot go forward or backward without the support of Pakistan in the war against the Muslims in Afghanistan and Pakistan alike. To Muslims, particularly scholars, such matters must not be allowed to pass by as if the matter does not concern them. They must firmly and openly explain and clarify these facts to the people as much as possible. They must call for fighting those who conduct such matters who betray their religion in private and in public. A Muslim's support to a Muslim is a legitimate duty, for Muslims are one nation, and they are one hand on those against them, no border and no dams separate them, for Almighty God said: Verily, this brotherhood of yours is a single brotherhood, and I am your Lord and Cherisher, therefore serve me and no other' (Koranic verse; Al-Anbiya 21: 92). The Almighty said: 'The believers, men and women, are protectors one of another. They enjoin what is just, and forbid what is evil. They observe regular prayers, practice regular charity, and obey Allah and His messenger. On them will Allah pour His mercy, for Allah is Exalted in power, Wise' (Koranic verse; Al-Taube, 9: 71). The prophet (prayers and peace be upon him) said: 'Help your brother, wronging or wronged. A man said: Messenger of Allah, I will help him if he is wronged. How can I help him if he is wronging? He answered: By restraining him or preventing him from wrongdoing. That is helping him.'

(Hadith). The prophet (prayers and peace be upon him) said: 'A Muslim is the brother of a fellow-Muslim. He should neither commit oppression upon him nor give him up to an enemy.'

(Hadith) What is meant is that the state organs of the army, police, and intelligence services have together formed preventative groups that are their own entity and power. They completely stood by, supported, and permitted the Crusader forces that invaded Muslim countries to use their lands, seas, and airspace to strike weak Muslims in Afghanistan and Pakistan with their bombs. These forces guarded their convoys, military bases, and secret prisons, and were used to pursue the mujahidin wherever they are- directly handing them over to Christian America to violate their honor and desecrate the book of God before their eyes to spite them. Even women did not escape from that. After all of these crimes and disgrace, should there be any doubt about the duty of fighting these criminals? Can a just person say that the crime of those who prevent Zakat, whom the companions have agreed to fight, are more harmful, more criminal and more corrupt than the groups we have mentioned?

"Third: The Pakistani army has become an enemy that assaults the religion and we must refute and fight

"We mean that the assault of the (Pakistani army) did not only limit itself to what we have mentioned above. It has also forced the people to commit sins and abandon many of the obligations and duties. This is one of the greatest corruptions in the land, which is in fact greater than the corruption of the highway bandits who assault the blood and money. The harm of them (the bandits) is often associated to specific parties and limited groups of people who are behaving in certain ways. As for these criminals, their corruption has spread throughout the country. Assault has a clear meaning, it does not need energy to comprehend it. Almighty God has sent down laws to preserve the known necessities, which are religion, life, mind, offspring, and money. Shari'ah has punishments on any attack on these necessities, which is the Hudud, or the unregulated (punishments), which are (known) as deterrence. This is applied when the aggressor is manageable and falls under the authority and grip of Muslims. They can conduct freely or forcefully the Islamic provisions upon the perpetrator. For preserving the religion, Islamic provisions legislated the apostasy punishment, for preservation of life, it legislated the retaliation punishment, for preservation of the "Since this is now given, and we know what the Pakistani army is doing (rather the entire country's Security System) with their open transgression against the laws of the Lord of all creation with their expulsion of the governance (of God) and its exclusion of it from the lives of people...They prevent them from ruling by it and applying its laws and coerce them to accept the doctrines of devil from the West and East. They impose it where they can. We knew by then what these governments were doing, which is nothing but assaulting the law of the Lord of all creation. This must be repelled by all possible means. It is known that these sects did not quit with refraining from applying the rules of Shari'ah and their refusal to comply with its laws. They added also declared an open war on all who seek to apply the religion and demand the arbitration of the Shari'ah of the Lord of all creation. They have added to their abstention their assault against the religion, life, property and honor, thus the fighting became a fight to push an assailant enemy that that came to (us) before we go to (them). The matter is like how the scholar Abu al-Abbas (God bless his soul) said: 'Defensive fighting is the hardest type of fending the assailant from the sacredness and the religion, it is a duty upon everyone. Therefore, after belief, nothing takes precedence other than fending off an enemy that corrupts the religion and the world. They have no conditions, rather, they are fended off as much as possible. Our companion scholars and others stipulated that. Therefore, we must distinguish between repelling an oppressive assailant and between their requirements in their country.' (Fatwa al-Kubra: 5/537)

"We do not mean that the assault of the Pakistani government and its army against the Muslims

rests only in invading homes, demolishing houses, and torturing men and women (like what is happening in Peshawar, Waziristan, Suhat and in other areas). This is one of the manifestations of their assault and aggression. It appeared and became obvious to the people after the honest people of faith attempted to fend off their first previous attack against the Shari'ah and void its rules and hunt down those who sought to arbitrate it. This government and its forces have ruled this Muslim country with the rules of the devils. They have set up a program to demolish and destroy their morals through the various media, distorting the peoples' minds. They have set up a devious curriculum imposed by western economic systems that have no relation to Islam. They protected all this with their strength and power. All this should be fended off and fought against. It is needless to wait for them to launch a new assault. I want to emphasize that it is imperative for people to be compelled to fight these sects. The fight is not limited to Waziristan, Peshawar, Suhat or other places, but extends to every speck of Pakistani territory. This government and its institutions will not stand and do nothing, but it will defend itself and its non-believing regime. It will fight anyone who tries to prevent it from continuing its rise and superiority. The scholars agree that if an enemy invades the lands of Muslims, it becomes incumbent upon its people to conduct jihad and eject him. If they are unsuccessful, the circle of duty grows larger and larger until the objective is achieved or until the whole world is required to conduct this duty. The scholar Abu Bakr al-Jasas al-Hanafi (God bless his soul) said: 'It is known that if the people of the outpost (Jerusalem) feared an enemy and they had no resistance, it is an obligation upon the entire ummah to go to them to repel their enemy from the Muslims. There is no dispute in this among the ummah, because no Muslim would say it is permissible not to go to them until they make the Muslim blood permissible and capture their children.' (Ahkam al-Quran: 4/312). "The imam al-Qurtubi (God bless his soul) said: 'If jihad is assigned to overcome an enemy in a country or to make them incompetent, if that was so, then it is an obligation for everyone in that country to deploy and go out to them whether equipped lightly or heavily, young or old everyone to their ability. For those who have a father, (leave) without permission, and those who do not have a father (should go) and no one who has the ability to leave should stay behind, fighters or others. If the people of that country were unable to take care of their enemy then it is the duty of those who are in relation of adjacent to them to go out according to what is needed for that country until they know they have the strength to take care of them (the enemy) and defend themselves against them. Also anyone who knows about their weaknesses toward their enemy and knows that he can get to them and help them, then he must go to them. Muslims unite against anyone else until the people of the country have repelled the enemy. Even if the enemy came close to the Islamic land and did not go into it, they must go out to them until the religion of God prevails, the essence is protected, the procession is preserved, and the enemy is humiliated. There is no dispute in this.' (Tafsir al-Qurtubi: 8/152)

"Also it is known that Afghanistan was an Islamic Emirate ruled by the law of God the Exalted. People there felt safe for their religion, lives, and properties. Then the armies of Christians gathered from their different countries to fight that Emirate until they conquered it, defeated its people, and gained power over their land. The jihad on this land is assigned to its people and those who are near them. The people of Pakistan take precedence because they are close to them and they have the ability that no one else has. The situation today does not differ from the time of the apostate communist Russian occupation of Afghanistan, when the scholars of Pakistan gave the fatwa that the jihad was an individual duty until the occupiers were expelled. These Christian armies that occupy Afghanistan are characterized by their actions against Muslim countries: their blood, honor, properties, and against their men and women. Whoever thinks they can get from them the least best in their religion and life- they are lost and forsaken, like the crazy disbelievers in the Book of God. The Exalted said: 'Those who reject faith, they are the wrong-doers' (Koranic verse: Al-Baqarah 2:254). The Almighty also says: 'In a Believer they respect not the ties either of kinship or of covenant! It is they who have transgressed all bounds'

(Koranic verse; Al-Tawbah 9:10). 'Of a surety, they are the ones who make mischief, but they realise (it) not' (Koranic verse: Al-Baqarah 2:12). 'Every time they kindle the fire of war, Allah doth extinguish it; but they (ever) strive to do mischief on earth. And Allah loveth not those who do mischief' (Koranic verse; Al-Ma'idah 5:64). So how can one hope for goodness from people who are the oppressors, transgressors and corruptors?

'This is obvious to anyone with eyes: that the Pakistani government and its institutions are helping the enemy with all their military, intelligence and other capabilities. Its army and intelligence are taking an obvious open stance with these transgressing Christian forces against the Muslim country in Afghanistan, after they opened their harbors for their ships and supplies and facilitated the paths for their convoys and weapons and established the military bases for their airplanes and forces. They also built their prisons to imprison the pious and mujahidin, whose bodies are shackled and torn for the pleasure of those non-believers. They gathered their forces to be the loyal guard of their so-called the borders between them and Afghanistan to prevent the mujahidin Muslims from helping their brothers and performing their legitimate duties. After this description that no one can deny, what is the difference between what the Crusader forces and their helpers are doing in Afghanistan and what the Pakistani and all the other institutions are doing? What law allows fighting an Afghan soldier who accepted to stand by the Crusader forces and prevents fighting the Pakistani soldier that accepted the same duty? As a matter of fact, the Afghan soldier and the Crusader forces are unable to perform one tenth of what they do in their daily crimes against the Muslims over there if it were not for the help, support, and reinforcement of the Pakistani government. We know that the Sha'iah laws are not withheld for the mere names and are not bound by imaginary borders. An Afghan should not be fought because he is an Afghan. A Pakistani should not be fought because he is a Pakistani. It is not obligatory to fight an American because he is an American, but rather any of those should be fought if they were caught violating disciplined character. This is what we are explaining, the aggression of the Americans and the Afghans and Pakistanis who help them. It is known that the scholars agreed on the rule of Al-Rad- that those who help the highway bandits are the same. Punishment is applied to those who take the initiative and those who help. These are the words of Abu Hanifah and Malik' (Minhaj al-Sunnah al-Nabawiyah: 6/175) who also said: 'If the fighters were a group of thieves and one of them started the fight by himself and the others were his help and support; then it is said kill the initiator only, and the scholars say that all should be killed even if they were a hundred and the supporter and initiator are equal. This is handed down from the Rashid Caliph; Umar Ibn al-Khattab (God may be pleased by him). And the Rabi'ah is the watcher who sits in a high place looking out for them who might come, because the initiator was able to kill him with force of the supporters and his help. If a group supports each other to the point they become invincible then they are accomplices in the reward and punishment.' (Majmu al-fatawa: 28/311)

"If this rule was decided (among the scholars) against the helper for those that blockade the path, even if he did not commit the crime of killing by himself, then how does this not apply to those criminals from the Pakistani government and its army who did not suffice to be supporters for occupier non-believing Crusaders to Afghanistan? They participated with them directly and absolutely helped them openly. They committed crimes against the Muslims in Afghanistan and others. Pakistan colluded with them in their so-called War Against Terrorism. In reality it is nothing but a war against Islam. There is no doubt after this that this criminal army is an accomplice to the Christian armies in the crimes they carry out. They are their accomplices, and the punishment will be jihad against. To attempt to divide them into those specializing the fight for those who occupy Afghanistan or those who helped them to do that from its (Afghanistan) people and inside its land is an illusion that has no basis in God's law, and its proofs are not relied upon. It is a smudge from the pre-Islamic smudges, which is influenced by its false

invitations and propaganda that God brought no power in them.

"They commit the transgressions and oppressions the forces of the Cross practice against the Muslims in Afghanistan by spilling their blood, violating their honor, shackling their men and women, killing and frightening their children, stealing the riches of their country, and other acts. This is done with the direct help and active participation from the Pakistani government and its collaborating army and its criminal intelligence. Consequently they all became enemies that must be repelled by the Muslims. Keep in mind that the Muslims are all one ummah, that is not cut by borders. They are not separated by barricades. To support them is not prevented by barriers. They are known only by their piety and good deeds. They are just like how their prophet described them (peace and prayers be upon him): 'The believers, in their love, mutual kindness, and close ties, are like one body. When any part complains, the whole body responds to it with wakefulness and fever.' (Hadith narrated by Ahmad and Muslim) The transgressions that the Muslims in Afghanistan endure are the same as the transgressions that the Muslims in Pakistan endure and it is incumbent upon both of them to expell the transgressor.

"These are the reasons to fight the Pakistani army and the rest of the institutions that are considered the pillars of their tyranny. I mentioned three of them. It was not intended to provide exhausting research here, but to offer some hints. Thus, the Muslims in Pakistan, especially the honorable clerics, must be ready and to rise to carry out this duty God had facilitated for them. They are faced with a goal that has not been presented to others. This confirms that their duty, and its urgent call. Let them beware of the traps of the devil, which manifests itself in many ways meant to seduce one to abandoning jihad and abstaining from seeking martyrdom. The Lord of all creation says: 'Among them is (many) a man who says: Grant me exemption and draw me not into trial. Have they not fallen into trial already? And indeed Hell surrounds the unbelievers (on all sides)' (Koranic verse; Al-Tawbah 9:49). Anyone who ran away from it or rejected, their foot will slip into the traps of discord, that no one knows the end other than God, the Exalted. Blessed He be who said: 'Then let those beware who dodge the Messenger's orders, lest some trial befall them, or a grievous penalty be inflicted on them' (Koranic verse; Al-Nur 24:63). We seek refuge in God from the obvious and hidden discords. We pray to God to use us and not replace us. May God make our feet stand firm upon justice, guidance, and the right so that we meet him. May those on the path of jihad end with martyrdom. He Who hears all things and is (ever) near will be pleased. Praise be to God, the first and the last.

"Written By Abu Yahya al-Libi

"Friday 16 Rabi al-Awwal 1430 (corresponding to 13 March 2009)

"Do not forget us in your best supplications.

"Your brothers in Al-Fajr Media Center 1430/ 2009."