

Abu Hamzah Al-Muhajir Audio Announces Second Phase of Harvest of Good Plan

August 26, 2009

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

On 25 August, a forum participant posted to a jihadist website several links to a 22-minute audio message entitled, "Ramadan, the Month of Jihad and Forgiveness," by Abu-Hamzah al-Muhajir, the minister of war of the Islamic State of Iraq (ISI). In this message, Al-Muhajir announces the second stage of the "Harvest of Good Plan." He calls upon the mujahidin to intensify the jihadist attacks as "the gates of paradise open to those who die during Ramadan." The audio statement is produced by the Al-Furqan Media Establishment and published by the Al-Fajr Media Center.

A translation of the statement follows:

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

"Will ye not fight people who violated their oaths, plotted to expel the Messenger, and took the aggressive by being the first (to assault) you? Do ye fear them? Nay, it is Allah Whom ye should more justly fear, if ye believe! Fight them, and Allah will punish them by your hands, cover them with shame, help you (to victory) over them, heal the breasts of Believers. And still the indignation of their hearts. For Allah will turn (in mercy) to whom He will; and Allah is All-Knowing, All-Wise.' (Koranic verses, Al-Tawbah, 9:13-15)" Al-Furqan Media Production Establishment is pleased to present an audio statement for the Minister of War of the Islamic State (in Iraq), Shaykh Abu-Hamzah al-Muhajir, may God protect him. The statement is entitled, 'Ramadan: Month of Jihad and Forgiveness.' "Praise be to God, Lord of power, Who is far above tyranny, Who looks down upon injustice, Who is Only Immortal, Who hears every complaint, and Who reveals every disaster, "Prayers and peace be upon the one who was sent by the sword before the Day of Judgment as a bearer of glad tidings and a warner, as a caller for God's cause by His will and as a luminous lamp.

"God says: 'Ramadan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting' (Partial Koranic verse, Al-Baqarah, 2:185)

"Praise be to God, the Bountiful, and the Generous for granting us this month. We congratulate the Islamic ummah and the mujahidin in the cause of God, encamped on the fronts of glory and in the posts of pride in the East and the West: in the beloved Afghanistan, in the steadfast Somalia, in the proud Algeria, and in the rebellious Chechnya.

"I also congratulate, in particular, our people in the honored, proud, and glorious Iraq, headed by the Islamic State's pious, loyal, truthful, and patient men, who are the lions of war and the knights of victory.

"It was narrated in the authenticated book of hadith of Abu Hurayrah, may God be pleased with him, that the Prophet, God's prayers and peace be upon him, said: 'When the month of Ramadan starts, the doors of heaven are opened, the doors of hellfire are closed, and the devils are put in chains.' Al-Qurtubi, may God rest his soul, in his book, 'Al-Mufhim,' said that this hadith was believed to be true. This hadith means that heaven is opened and decorated for those

who died in the month of Ramadan because of the righteous worship that occurs throughout this month. The doors of hellfire are closed so that no one who died in this month would enter it.

"Al-Muhallab, may God rest his soul, said that God protects the Muslims, during this month or the majority of them, mostly from sins, satanic temptations, and arrogance.

"It was reported in the two authentic books of hadith, on the authority of Abu Hurayrah, may God be pleased with him, that the Prophet, God's prayers and peace be upon him, said: 'Anyone who fasted in Ramadan and did not try to commit sins and did not miss any day, Allah will forgive all his previous sins.'

"Our honored month (Ramadan) is one of the glorious foundations of Islam and no religion could progress without its foundations.

"It was reported in the two authentic books of hadith, on the authority of Abdallah Bin-Umar, may God be pleased with him, that the Prophet, God's prayers and peace be upon him, said: 'There are five pillars of Islam. They are as follows: Acknowledging that there is no god but God and Muhammad is His messenger, praying, fulfilling zakat (obligatory giving money for charity according to certain calculation in the Koran), performing hajj, and fastening in the month of Ramadan.'

"Abu-al-Abbas Al-Qurtubi, may God's mercy be upon him, said in 'Al-Mufhim' (book), about this point in particular without making a mention of jihad, even though religion came to be because of it, and the unbelievers were crushed by it. This is because these five (pillars) are permanent obligations on the people (Muslim adults).

"Jihad is a collective obligation and might be exempt in some cases, May God's mercy be upon him declared that should jihad be an obligation, it becomes one of Islam's pillars, without which Islam will have no foundation and no power. Why not? When its benefit is inclusive, while the harm caused by leaving it results in significant damage to the religion, honor, lives and property. The mujahidin for the cause of God are those who have realized the meaning of faith, and were sincere to the text of the book (the Koran).

"The Almighty God said in Surat Al-Hujurat: 'Only those are Believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the Cause of Allah: Such are the sincere ones.' (Koranic verse, Al-Hujurat, 49:15).

"The Shaykh of Islam Ibn-Taymiyah, may God rest his soul, said that 'jihad is a duty and abandoning doubt is a duty. Jihad should it be a collective duty, which means when it is a collective duty; it addresses the believers as a whole.

"Everybody must then believe that it is a duty and must resolve to accomplish it,' as is the case in the land of the two rivers (Iraq). Jihad is an evidence of faith, and it is the peak of faith. You, worshiper of God, do not miss your share of jihad during this holy month.

"In the Sahih (Authenticated Book of Hadith) Abu-Hurayrah, may God be pleased with him, said quoting the Prophet, prayers and peace be upon him: 'the person who participates in holy battles in Allah's cause and nothing compels him to do so except belief in Allah and his Apostles, will be recompensed by Allah either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr). Had I not found it difficult for my followers,

then I would not stayed behind from jihad and I would have loved to be martyred in Allah's cause and then made alive, and then martyred and then made alive, and then again martyred in His cause.'

"Ibn-Battar, may God rest his soul, said that 'God has guaranteed' means God has made it a duty and has blessed all those who were genuine in their jihad to keep his promise of reward to them.' End of quote. Enjoy your life in jihad and in the true religion, for jihad is the responsibility of faith. Carry your shining weapon, for the weapon is the trait of the knights; throw yourself in the battle, for lives are not shortened because of courage. A holy month has arrived, only a coward will reject a great blessing.

"Prayers and peace be upon him said, as it was mentioned in the book ' Sahih Muslim' quoting Abu-Hurayrah, may God be pleased with him, said, 'of the men, he lives the best life who holds the reins of his horse (ever ready to march) in the Way of Allah, and flies on its back. Whenever he hears a fearful shriek or a cry for help, he flies to it seeking death at places where it can be expected' (Hadith).

"Abu-Ubaydah Ibn Salam explained, 'the fearful shriek' is the cry of the enemy that frightens you. Al-Nawawi, God rest his soul, said that 'the best of men is that who holds the reins (of his horse)'.

"AL-Qurtubi, may God rest his soul, said in the book Al-Mufhim, 'the most honorable way of life is in the jihad' End of quote.

"Imagine, O may God have mercy on you, the saying of the Prophet, prayers and peace be upon him, saying: 'seeking death' after saying 'lives the best life.' This shows that death for the sake of God is life, even if your soul, which is prone to evil, tells you otherwise and burdens you with lusts. God Almighty said: 'Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord' (Koranic verse, Al Imran, 3:169).

"Man wishes to live, but living long might be of harm to him. He loses his happiness, yet he lives. Sorrow follows his happiness. The days betray him until; He cannot find anything that brings joy to him; (verses of poetry)

"O jihadist, make sure to achieve martyrdom during this blessed month. Beware. Beware of thinking that martyrdom is something of no worth. Just the contrary, it is a precious treasure only attained by those of great fortune. Martyrdom is a medal of honor, not granted to anyone except those who are exalted to a high rank.

"You should know that there is no place for the fearful incompetent cowards in the path to heaven, only the brave and the honorable travel along this path, the ones with honorable characters and religion, who sold themselves to God and for the sake of God.

"It is the path of perseverance, diligence, hard work, and order, in which souls are being sacrificed, and money is being spent. However, take it easy, O you who stayed behind, who is more concerned with humiliation rather than living.

"You should know that you do not have a choice between being among the men, or with the women and the youth, or making a weapon from metal, or forming a bracelet or an anklet from the metal, or a sword, and what else would you do with the sword other than to kill with it?

"Jihad is the duty of every able Muslim, who does not have a legitimate excuse. The ulema (Muslim scholars) have stated that jihad becomes an individual duty in many lands, but one of them is sufficient. Imagine then what happens if all of them surrounded us, as is the case in the land of the two rivers (Iraq)? Is it acceptable for a Muslim to leave his land when the enemy is in his house dishonoring him, stealing his possessions, and killing his children? This is not permitted by religion and even the normal individual considers it as a disgraceful act. This includes not traveling so that one can fight the aggression, as in the case in the land of the two rivers, whether traveling is permitted, or favored like the Umrah pilgrimage, or a duty like the Hajj.

"The rule states that in case two duties happen to occur at the same time, the duty that is a priority and has limited time to be done should be dealt with at first. There is no doubt that the act of defending religion and honor cannot be postponed, while the Hajj is a duty that has sufficient time to be done.

"Therefore, the duty that has to be done immediately, that is jihad, is a priority over the duty that can be postponed, that is Hajj (pilgrimage), and it is even a priority over paying back the due debt as it is mentioned by the shaykh of Islam, Ibn-Taymiyah, may God rest his soul.

"In addition, it is known that in case two interests totally disagree regarding the same issue to the extent that in order to get one we have to abandon the other, the option that protects the religion will be given the priority, and in this case it is the jihad in God's cause.

"There is nothing more important- after believing in God- than fighting the aggression as Ibn-Taymiyah, may God rest his soul, had said. The aspects that make jihad an immediate duty are as follows: When the enemy attacks, or occupies a Muslim land. This applies whether the land is big, small, or even an inch, or when a battle starts and the men line up to fight, it is forbidden for every Muslim capable of jihad in God's cause, who is present in the land where the battle is taking place, to let the enemy stay, to depart, or to refrain from fighting.

"Thirdly, if the Imam calls on the people or a certain group to rise for jihad, it becomes their duty then to rise, as will be the case if he calls on the ulema and the physicians.

"They follow those who went before them. In addition to the above, it is a duty to save the Muslim captives from the hands of the infidels, especially if the captives were Muslim women. The Almighty God said: 'The Believers, men and women, are protectors one of another' (Partial Koranic verse, Al-Tawbah, 9:71).

"God commanded the believers, urged them, and alerted them to save the captives; He described them as the oppressed victims. As was mentioned by the Al-Tabary and Ibn-Kathir, God rest their souls. The Almighty God said: 'And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)? - Men, women, and children, whose cry is: 'Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help!' (Koranic verse, Al-Nisa, 4:75).

"Al-Tabary, may God rest his soul, said: 'What is wrong with you! why are you not fighting in God's cause, for the oppressed ones, the women, men, and the children of your religion who share your creed, who were oppressed by the infidels and were humiliated by them to create sedition and prevent them (believers) from their religion?'

"Al-Qurtubi, may God rest his soul, said when explaining this Koranic verse: freeing the captives is a duty for all Muslims, whether by fighting or by financing. Financing this cause is a more likely course because it is done to save souls; and money is nothing compared to souls.

"Malik said: 'It is a duty for the people to give all their money to free the captives. This is indisputable. This is, of course, concerning people's money; whereas the money that is needed to fight off the enemy attacking religion and honor should never be spared. It is by denying this money that jihad weakens, if it does not stop, and the number of captives increases, it does not decrease; God Almighty knows that.

"The Shaykh of Islam Ibn-Taymiyah, may God rest his soul, said: 'I was asked about someone, who has a debt and has somebody that can pay it back on his behalf, while jihad has been announced. I said: some duties supersede paying back a debt, such as supporting oneself, a wife, and a poor son. In some cases, paying back a debt supersedes other duties such as acts of worship like the Hajj and paying money to repent an infidelity. Some duties supersede paying back the debt, unless it was asked to return the debt, such as Sadaqat al- Fitr (charitable giving at the end of Ramadan). If the announced jihad is to ward off harm, and if the enemy or the call for jihad were present, then they supersede paying back the debt.

"He added, may God rest his soul, 'for this reason I said if money became insufficient to feed the hungry, and it was harmful to leave them, while this will damage jihad. If those who are hungry die like in the question of al-Tatarrus (the enemy's taking of human shields), there we kill them and they will die by God's calling.' End Of quote.

"God Almighty said: 'And remember We took your covenant (to this effect): Shed no blood amongst you, nor turn out your own people from your homes: and this ye solemnly ratified, and to this ye can bear witness. After this it is ye, the same people, who slay among yourselves, and banish a party of you from their homes; assist (Their enemies) against them, in guilt and rancor; and if they come to you as captives, ye ransom them, though it was not lawful for you to banish them. Then is it only a part of the Book that ye believe in, and do ye reject the rest?' (Partial Koranic verse, Al-Baqarah, 2:84-85).

"Al-Qurtubi, may God rest his soul, said in the Koran Interpretation: 'our scholars said that God Almighty had taken upon them, meaning the Jews, four pledges as follows: Abandon fighting, expulsion (of people), demonstration, and redemption of captives.

"They did not abide by everything they were ordered but the redemption (of captives). Thus, God heavily reprimanded them in the holy Koran as follows: 'Then is it only a part of the Book that ye believe in, and do ye reject the rest?' (Partial Koranic verse, Al-Baqarah, 2:85)

"Al-Qurtubi, may God rest his soul, said, by God we became divided by sedition. Some of us supported others against us. They were not supporting Muslims, but they were supporting infidels. Thus, we left our brothers humiliated and submissive to the rule of the polytheists. There is no might or power except through God Almighty.

"Ibn Khuwayz said: 'The Koranic verse included the necessity of releasing the captives. That referred to the Prophet, God's prayers and peace be upon him, that he released the captives and he ordered their release. Thus, Muslims abided by this and it was met by consensus.' End of the quote.

"This is one of the many old virtues, O brother. The King of Byzantine, Armanos, was once

ambitious in defeating Muslims based on their sheer number and scarce munitions he saw in them. Thus, he came with 200 thousand infidels to fight Sultan Ald Arslan. They arrived in Manaskard. The Sultan received news about their huge number. The Muslim Sultan had only 15 thousand knights. He greeted and met with them. When they met, the Sultan sent out a request for truce. The conceited Byzantine tyrant replied to saying: 'There will be no truce except by giving in Al-Ray (the capital of the mountain in Iran), meaning in the city in the heartland of Muslims. Sultan Arslan got angry and went on Friday to the mosque where people stood in rows and the preachers took over the pulpits. The Sultan then walked down, put dust on his face, cried, and supplicated his King, Who controls victory, and Who is capable of anything. He then rode his horse and relied on God. The Muslims were true to God. Thus, victory was achieved and the Byzantines were killed and defeated as the Muslims wanted. The land was covered with the Byzantines' corpses. The tyrant of the Byzantines, Armanos, was captured and brought to the Sultan, who slapped him three times. Then he told him, have I not sent to you for a truce and you rejected it? Then, the king spared his life by making him pay a ransom of 1,500,000 Dinars for his release and for all the captives in his kingdom.

"O Heroes, O monotheist mujahidin, you are now in a holy month. God will support you in your intentions and against your enemy. He gave you the honor to perform jihad against the Magi and the Crusaders. You are carrying the duty of establishing the religion, and rescuing the vulnerable and subjugated people.

"Therefore, go on, may God's mercy be upon you. The Amir of the Believers, may God preserve him, said great words when he stated that: 'Each and every Muslim, who fully worships God and glorifies the religion and Shari'ah should sacrifice himself for His sake.' Addressing the mothers (of the prisoners), He said about the jails and prisoners: 'we promise you that we will shed our blood on the walls (of the jails) until your relatives are released.'

"Therefore, and in response to the call of the Amir of the Believers, we announce the commencement of the second stage of the 'Harvest of Good Plan.' We begin this stage with a conquest, which we have named "Ghazwat al-Asir" (The Prisoner's Conquest).

"Praise be to God, the stage and the conquest have begun earlier, but we delayed the announcement for security and military reasons. May God reward the men of the Islamic State in the whole of Iraq the best rewards, especially the knights of Baghdad, who have proven, through their blessed and successful operations in the Green Zone and against the den of the killer of the Sunnis, the criminal Bakir Jabr and his gang, to be the best people and best soldiers.

"O soldiers of God, be faithful, be united, have steadfastness, be careful, supplicate to God, rely on God. The enemies of God are before you. Kill the polytheists wherever you find them. Be in waiting and ambush them everywhere you find them, for they are unjust, infidels, and aggressors, they do not respect the ties of kinship or covenant with the believers. They strive with might to spread mischief on earth and to spread sin amongst the believers, and want you to be infidels as they are, and make you equal to them in their infidelity. Therefore, the only solution in dealing with them is to kill them, crucify them, or cut off their hands and feet and the like.

"The Muslim poet Abu al-Baqa, May God rest his soul, said in a poem inciting the rescue of the prisoners in Andalusia:

(Poetic verses)

"O riders of the running horses fast as racing falcons.

"Carrying the quality swords in their hands, these swords are shining like fire in the dark.

"They are superiors in their countries but kneeling to God in submissiveness.

"Do you have any news about the people of Andalusia?

"The killed and captured people are asking for help, and no body responded.

"O worshipers of God, why this separation is present between you, while you are brothers in Islam?

"You should have dignity, support, and aid the good acts.

"What degradation for those who became infidels and tyrants.

"Before they were kings in their countries but now they are slaves in the countries of infidelity.

"If you see them confused, subjugated, and humiliated, or if you see them crying while they are sold, then you will be shocked and sad.

"The mother was separated from her son as the soul is separated from the body.

"A beautiful girl like the sun in her appearance, precious like the diamond, is taken by the infidels forcefully to commit adultery.

"For this reason the eyes are crying and the heart is full of sorrow; this is if the heart is full with belief and Islam.

(End of the poetic verses)

"Praise be to God, and no aggression except against the unjust.

"Your brother Abu-Hamzah al-Muhajir"