



**As-Sahab:
Interview with
Dr. Ahmad Farooq
November 16, 2009**

**As-Sahab Media Foundation:
Interview with Dr. Ahmad Farooq
Senior Media Official, Al-Qaida in Pakistan
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[This document is the transcript of a communiqué produced by Al-Qaida's official As-Sahab Media Wing. It was obtained by NEFA investigators on behalf of the NEFA TerrorWatch subscription service. The As-Sahab Media Foundation is the official propaganda arm of Al-Qaida and is the exclusive source of audio and video recordings of Bin Laden, Dr. Ayman al-Zawahiri, and other high-ranking Al-Qaida leaders in South Asia. This transcript is provided for educational and informational purposes only.]

[As-Sahab]

"We begin in the name of Allah. All praise is due to Allah and peace and blessings be upon the Messenger of Allah."

"We are pleased to host Ustâdh Ahmad Farooq today. Ustâdh Ahmad Farooq is in charge of the Da'wah (Invitation) and the Media in Pakistan on behalf of Al-Qaeda. This is the first time that As-Sahab is broadcasting a meeting with some of Al-Qaeda's leadership in the Urdu language. For now, we are transmitting the first part of the meeting in which – Allah willing – we will discuss the Jihad thriving all over the world and the objections raised upon this sacred obligation. To begin, we would like to have an introduction of the Al-Qaeda Organization from Ustâdh Ahmad."

[Ahmad Farooq]

"All praise is due to Allah, Lord of the worlds. And peace and blessings be upon the chief of the Prophets and Messengers, Mohammad; and upon all of his descendants, his Companions and his progeny. As to what follows:"

"'Qaeda-tul-Jihad', which is shortly known as 'Al-Qaeda' throughout the world...is an organization that came into being for the eradication of mischief, making supreme the Word of Allah and the establishment of "Khilâfah (Caliphate) upon the methodology of Prophet hood" upon this earth. Its Amir is Shaykh Usama bin Ladin; may Allah protect him from every evil, make him unwavering on the path of Jihad and bless him in his decisions and judgment. So this is the official introduction to this organization. But Al-Qaeda is also looked at from another perspective...i.e. it is more than a mere organization with some avowed constituents; rather, it has taken the profile of a doctrine and methodology."

"Wherever you mention confrontation, resistance and Jihad against Kufr; when challenging the Kuffâr (disbelievers) and Tawâghît (idol-kings) is referred to and defiance is talked about, and each time it comes to defending the Ummah and fighting on its behalf.....'Al-Qaeda' dawns over the horizons of psyche. Jihad and Al-Qaeda...have now become two sides of a coin. From this perspective - as I said before - this is no longer a conventional organization; rather, whoever performs 'Qitâl' (fighting) for the Ummah's sake, in accordance with the legal Islamic

methodology...he be in any fraction of the globe and working under any name whatsoever...is one of us and we are one of him.”

“Let me make one more thing clear that working as an ‘organization’ is merely [‘Urdu phrase’], i.e. an exceptional situation that we face today, because such regimes impose themselves upon the Muslims today which not only forsake the obligation of Jihad themselves, but work to hinder its path. Otherwise, Jihad is not an obligation upon some organization or a mere individual...it is actually a duty of the Caliphate or a Muslim Government. In these emergent times, we have congregated in the form of organizations in order to align our efforts and systematize our struggle. Otherwise, we believe ourselves to be a part of this Ummah and carry no identity other than that. We introduce ourselves in the same way Allah has introduced us: *الْمُسْلِمِينَ سَمَّاكُمْ هُوَ* ‘He has named you Muslims...’ So we are Muslims and a part of this Muslim Ummah...and are engaged in Jihad to defend it.

[As-Sahab]

“Al-Qaeda is commonly known as an Arab organization. How come Pakistani individuals became part of it?”

[Ahmad Farooq]

“The claim can be true to the extent that a great majority of the Mujahideen – many of whom have been martyred to this day - who laid its foundation and joined it at the start, was that of the Arab brothers; and even today, a large part of Al-Qaeda comprises of the Arab Mujahideen. But this neither is an introduction to Al-Qaeda, nor any condition to become part of it. It is – as I said before – simply an ideology, a methodology and an assemblage of those combating the enemies of Islam. Whoever is firm upon the creed of the ‘Ahl-us-Sunnah wal-Jamā’ah’ [People of the Sunnah (of the Messenger [Urdu phrase]) and the Group (of the Companions [Urdu phrase])], and carries out his duty of Jihad in the light of the commandments of Shariah can enter it...may he belong to any people, any race and any region. Islam has not taught us this discrimination. And this is the reason we see that Al-Qaeda is active on diverse fronts including Algeria, Iraq, Afghanistan and Pakistan. It embraces Muslims of different nationalities; not only the locals of the areas it holds presence in, but also those belonging to America, different European states, Australasia, the Philippines, Indonesia and numerous other Muslim countries. People from all backgrounds come and join it. Pakistanis are part of it too and this is nothing improbable.”

[As-Sahab]

“Why was Jihad adopted as the only path to achieve the objectives you mentioned earlier?”

[Ahmad Farooq]

“This will not be our choice. We live in this world as Allah’s obedient slaves, which is the duty for which Allah has sent us on earth. Allah says (after that I seek Allah’s refuge from the accursed Satan): *لِيَعْبُدُونِ إِلَّا وَالْإِنْسَانَ الْجِنَّ خَلَقْتُ وَمَا* ([Urdu phrase] : 56) ‘I created the jinn and humankind only that they might worship Me.’”

“Just as we are bound to turn towards the Shariah and seek instructions from Allah in all other matters of life...we turn towards the Shariah to get the answers to these questions too, like “what methodology should we adopt to achieve these objectives?”, “how would the Word of Allah be made supreme?” and “through what way shall the Caliphate be restored?” The Shariah has guided us in our query and singled out Jihad as the sole methodology to achieve these objectives. It has clearly explained its commandments regarding Jihad, which have remained agreed upon among the Ulema of the Salaf (the three earliest generations of Islam) and those who succeeded them...”

“Jihad remains ‘Fardh-ul-Kifāyah’ (collective duty) in normal conditions, while it becomes ‘Fardh-ul-Ain’ (individual obligation) in some special circumstances. This means that Jihad would be obligatory upon each and every Muslim of the Ummah who is free of any legal excuse or compulsion.”

“Since the time when the Kuffâr started occupying our territory in Europe to this day now...Jihad remains an individual obligation upon us in the light of the conditions mentioned by the Fuqahâ (Islamic Jurists). Amongst them is the occupation of any ‘hand span’ of Muslim territory by the Kuffâr, as a result of which Jihad becomes an individual obligation. Likewise, all the Fuqahâ have mentioned in their compilations that if a single Muslim man or woman is imprisoned by the Kuffâr, Jihad remains an individual duty until the captive is delivered. Similarly, if the ruler of the Muslims apostatizes from the Religion; Qitâl (fighting) to remove him becomes ‘Fardh-ul-Ain’. There are other conditions mentioned by the Fuqahâ as well. And today, not one of them remains unfulfilled; thus issuing the manifold obligation upon our shoulders more vehemently than ever before. So, why did we choose Jihad as our path? It is because we believe Jihad to be an individual obligation upon ourselves, rather the entire Ummah today. And so we have set out to perform our duty and fulfill the commandment of Allah.”

“Here, I would like to point out to the fact that never in the history of Islam has the Ummah experienced such calamities as it faces nowadays. Our lands have been occupied: there was a time when we ruled three continents...and today we cannot even find a fraction of land where Allah’s law be dominant. Then; not a couple or two, rather, thousands of our Mujahideen, preachers of the Religion, Ulema and even Muslim women – like our sister Aafia Siddiqi, may Allah free her - are locked up in jails and freeing them from the Kuffâr is an individual duty upon us. Observing this sequence, we find that crimes so heinous have been committed, the likes of which the Ummah has never witnessed before, nor has it ever tolerated them so submissively. For example, the repeated desecration of the Book of Allah...and the recurring blasphemy of the Prophet of Allah [Urdu phrase], who is dearer and more precious to us than all other after Allah. After all of this - had we still denied the individual obligation of Jihad and not stood up to fulfill our duty - we had feared that the wrath of Allah would descend upon us. So this was the actual reason why we took on the path of Jihad.”

[As-Sahab]

“Some people amongst those who preach and invite towards the religion think that the Mujahideen deny the methodology of invitation and preaching for the establishment of Allah’s Religion? What would be your answer to the misconception?”

[Ahmad Farooq]

“How can this be! I stated before that we abide by Allah’s commands. The Lord who has obligated Jihad has also said: اَدْخُلُوا آمَنُوا الَّذِينَ أُيِّهَا يَا [Urdu phrase] : 208) ‘O you who believe! Enter perfectly into Islam...’”

“Thus, we believe in all of the commandments of Islam...may it be Jihad, Zakat, prayer, Hajj, inviting towards Allah, enjoining good and forbidding evil...and consider them obligatory upon ourselves. Our creed is no different than that of the rest of the Muslims. Yes, we do put all the commandments that the Shariah has established in keeping with their actual significance and upon their appropriate occasion...according to how the Jurists of the Salaf have explained them. ‘Da’wah’ (Invitation) is our responsibility and there is no escaping it. However, we also acknowledge that there are some specific circumstances in which Jihad becomes ‘Fardh-ul-Ain’...while the legal status of Da’wah remains that of ‘Fardh-ul-Kifayah’.”

“All the Fuqahâ have asserted that when Jihad becomes ‘Fardh-ul-Ain’, such an urgent situation is faced that the son must set out without asking permission of the father, the debtor without asking permission of the creditor, the slave without the permission of the master and even the wife without the permission of her husband. Every individual has to fulfill his duty. In this extraordinary situation i.e. when Jihad becomes an individual obligation, if there arrives any conflict between the fulfillment of Jihad and some other obligation, Jihad will be preferred upon the latter.”

“Carrying out our duty of Da’wah is part of our creed. For instance, by means of the conversation I am having with you and the job you are occupied with...we are conveying our Da’wah while being Mujahids. So there is no conflict between the two. But if a clash arises, Jihad shall have the preference. What we disagree with is to adopt a pattern of Da’wah that results in the negligence of the individual duty of Jihad. A Mujahid - no matter where he is situated – conveys his Da’wah along with all other of his duties. This is one aspect of the issue.”

“The other aspect is as Imam Sarakhsi [Urdu phrase] says: ‘[Urdu phrase]’ i.e. Qitâl (fighting) was not proposed for the sake of itself. Its obligation wasn’t due to the reason that bloodshed or warfare itself was intended... ‘[Urdu phrase]’. The reason behind its obligation was that the Invitation towards Islam may be spread. Thus, Qitâl itself is a way to spread the Da’wah. He further expands: ‘[Urdu phrase]’ i.e. there are two kinds of Invitation. ‘[Urdu phrase]’. The Invitation by way of the sword and that is ‘Qitâl’. ‘[Urdu phrase]’. The other way is to invite by speech, i.e. verbal Invitation and that is through preaching. And with that, he makes it clear that: ‘[Urdu phrase]’. The second way of Da’wah is easier and less demanding than the first i.e. Invitation and preaching is easier than fighting. Why is it so? ‘[Urdu phrase]’...Because in fighting, one endangers himself, his life and his wealth; while preaching does not demand anything of this sort. So we are engaged today in the kind of Da’wah that is more difficult, more precarious and demands more sacrifice.”

“This is no assertion based merely on the above mentioned clause, but a witnessed fact, that Allah has blessed the sword and its flaunt with an incredible inspiration to convey the Da’wah. For instance, it has now been proven with verified figures that the number of people in Europe and America – both among the white and black population - who embraced Islam consequent to the raids of the 11th of September, had never been seen as the result of years, rather decades of preaching. The world witnessed an incredible fervor towards Islam that those raids and the blood of those nineteen martyrs had inspired.”

“Shaykh Usama bin Ladin explains this point in one of his speeches by giving a fine example. He says that during the Makkan period, the finest preachers were conveying the Da’wah; those whose likes the heavens nor the earth had ever seen: that is, the Noblest Messenger [Urdu phrase] himself and his Companions, including Abu Bakr, Umar, Uthman and Ali [Urdu phrase]. As a result of thirteen years of preaching, the total number of conversions to Islam reached about one hundred. Later on, the Noblest Messenger [Urdu phrase] enters Makkah at the occasion of the Conquest, subsequent to the prescription of fighting and after undertaking the different stages of Jihad. All those who had remained head and shoulders above the rest in the opposition, hostility and enmity of Islam throughout the Makkan period were fetched before him. Those chiefs who had sworn, oppressed and waged war...were asked by the Noblest Messenger [Urdu phrase] about their opinion concerning what he would make of them?...And they proclaimed as one: [Urdu phrase] ‘You are a noble brother, and the son of a noble brother!’ ...How come this turned out?! The Islam they refused to understand for thirteen years of verbal preaching now took no time in penetrating their minds...”

“The reason was – and Shaykh Usama says a historic phrase here – that ‘[Urdu phrase]’. The sword helps in understanding the Truth. This is because human temperament finds it hard to accept the Da’wah by merely listening to the evidences. Those who are whole and pure at heart do accept it without argument, but a great many individuals are dominated by the thuggery, arrogance and mischief of their characters, which hinder submitting to the Truth even after evidences have been elucidated. However, as the sword approaches and there is a demonstration of force...we are not talking about any compulsion...a mere demonstration of force; the Da’wah of the Muslims is taken seriously.”

“From this perspective, we are engaged in nothing that is poles apart to inviting and preaching; rather, we are clearing the impediments upon the path of Da’wah, and are carrying out the obligation of ‘Invitation by way of the sword’. So it is not that we deny anything of this.”

[As-Sahab]

“Please enlighten, who are your enemies; i.e. against whom is this Jihad waged?”

[Ahmad Farooq]

“Recognizing one’s friend and foe holds vital importance in human life. If a person is mistaken at this point, he suffers for his lifetime. It is by the Grace of Allah that He solved our problem and spelled out our enemies for us Himself. And taking into account the significance of this matter, Allah the Exalted expounded it for us even before Adam [Urdu phrase] was sent down upon the earth. He warned us that Satan is our adversary and seeks to lead us astray...so that we beware! Adam [Urdu phrase] was undertaken through a practical trial and taught that it is Allah, Who is the friend and protector of man and Who supports and champions him. Allah the Exalted says: وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ وَلِيُّ اللَّهِ ([Urdu phrase]: 68) ‘...and Allah is the Protecting Friend of the Believers’. Also: وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ([Urdu phrase]: 19) ‘...and Allah is the Helper and Protector of those who are pious.’ So our friend upon whom we lay our trust is Allah; while Satan is our enemy.”

“Second in line, Allah points out the comrades, hordes and the armies of Satan. It has been made clear for us beforehand that: وَلِيًّا بِاللَّهِ وَكَفَىٰ ‘Allah knows best (who are) your enemies...’ نَصِيرًا بِاللَّهِ وَكَفَىٰ (Urdu phrase: 45) ‘...and Allah is sufficient as a Friend, and Allah is sufficient as a Helper.’ Thus, it is not for me to decide, nor my wits, nor anyone amongst us, as regards to: “Who is the enemy?” Everyone who believes in Allah ought to turn towards Him, His Book and His Prophet [Urdu phrase] to get the answer. There and then can we come to appreciate. Rather, Allah has been so particular in this matter that He even categorized our enemies for us. Allah the Exalted says:”

(المائدة: 82) أَشْرَكُوا وَالَّذِينَ الْيَهُودَ آمَنُوا لِلَّذِينَ عَدَاوَةُ النَّاسِ أَشَدَّ لَتَجِدَنَّ

“You will find the most vehement of mankind in hostility to those who believe (to be) the Jews and the Polytheists’.”

“Allah stated these enemies more intense in hostility than the Nazarenes. Thus, we have our orders. We fight the Jews and the Polytheists prior to all.”

“Also, we fight the Nazarenes, on whose enmity other verses shed light. So these are the external enemies, whom we have been battling - by the Grace of Allah - since many years and in different parts of the globe. This Jihad was commenced at full blast in 1996, as the USS Cole and the US embassies in Kenya and Tanzania were struck. Progression persisted. America was attacked on the 11th of September. London was hit at 7/7. This is a succession of operations that were executed against these enemies in diverse fashion and expanse.”

“Then there is a fourth enemy which is pointed out in the Quran and the Hadith; and the predecessor Ulema have also mentioned it in their books. They are the apostates. It should be kept in mind that some Ulema have declared them even more dangerous than the Jews and the Polytheists. The author of ‘[Urdu phrase]’ mentions the apostates while stating the enemies who are to be fought against and says: ‘...[Urdu phrase]’ i.e. ‘...the Apostates, who are the most evil and vile among the infidels.’ Why? ‘...[Urdu phrase]’...‘because they denied after having admitted’, and after having closely observed Imān (Faith) and Islam. So these are the three external enemies and an internal enemy we confront today. Keeping in view the concerns and preferences at each front, we strive to defend our Ummah.”

[As-Sahab]

“The Muslims fought Russia in the past. Then, America and a large number of Muslim states supported the Mujahideen against Russia and provided them with resources and armament. Where today are they getting help in the war against America, and depending on what resources will they be able to thwart the American enemy?”

[Ahmad Farooq]

“This is one of the suspicions that the global media – led by America - has spread quite mightily, i.e. the delusion that Russia was defeated by American assistance. And there is one primary

objective behind this, and behind the propaganda about every major operation accomplished by the Mujahideen – be it 9/11 or else: to make the Ummah admit that it is powerless and incompetent to do any such thing...and that the Mujahideen are not capable enough. The true intention is to prevent the Ummah from achieving awareness and the verve to act and free itself from the shackles of slavery that it should have achieved as a result of those great feats. This is very the thinking that has been egged on into psyches with great effort and years of propaganda, in order to instill awe and trepidation. The truth differs anyhow.”

“Jihad against Russia in Afghanistan had begun in the late 70s. From that time till the mid-eighties, neither America nor any other foreign power stepped into the Jihad, nor were they interested in doing so. They all stood as spectators. Never had it occurred to them that those disorganized clusters of unequipped Mujahideen could ever defeat a power like the Soviet Union, whose fear used to make Europe tremble then! ...To come to the point, it was merely the trust on Allah that established the Jihadi resistance during these last seven or eight years, which were the actual stages of hardship as the struggle had to be initiated from the spark.”

“The ones who had lived those days – and many of those elder Mujahideen still live amongst us by the Grace of Allah - hold witness to the fact that the Jihad throughout that period had no trace of assistance from America or that of any of the other Tawâghit in it. It continued with the sacrifices of the Mujahideen, the blood of the martyrs and the support and assistance from Allah. As the years 1985-86 arrived, the Jihadi shoot had grown well and sturdy, and it did not then matter whether America intervened or not; the Jihad would have gone on with Allah’s help anyhow. This is the point when America gets involved. The main objective it had on mind was not letting that victory arrive at a finale that could threaten the international authority of America itself. Besides, it wanted to get rid of its archenemy, and that was the USSR. In any case, interpreting that intervention as “help” given to the Mujahideen would be incorrect.”

“Shaykh Abdullah Azzam [Urdu phrase] who was one of the most prominent celebrities among the Arab Mujahideen at that time, talks about the rumors regarding the American aid in a speech he made after the year 1986 – probably in 1987 or 1988. He refutes the claim that the Mujahideen used to ‘get’ Stinger Missiles from America. They actually used to ‘buy’ them from the market. The Stinger Missile at that time used to cost Rs.70, 000/. So this was no ‘gift’ to them! It was merely trading and purchasing that can be done with anyone. So what is the point of calling it a ‘favor’, or ‘aid’ or ‘assistance’? Besides, a large class of Arab and non-Arab Mujahideen was such that they never accepted any sort of assistance whatsoever, nor did they ever deal directly with America. Such blames are utter falsehood and devoid of reality.”

“However, there were some minor groups - mostly among the locals - who did accept help. And if they did so without complying with the conditions set by the Shariah regarding ‘[Urdu phrase]’ (Seeking help from the Kuffâr), they did wrong undoubtedly, and all saw the ill effects it brought and how blessings faded from the Jihad. Shaykh Azzam mentions in one of his sermons that before the American intervention in 1986, miracles used to come about in the Jihad time and again. He has written an entire book about this, named: ‘[Urdu phrase]’ (Glad tidings by the Merciful, in the Afghan Jihad), which is actually a narrative of those divine occurrences that transpired during those days. He acknowledges however, that after 1986 some people amongst the Mujahideen started to turn towards America – though indirectly; through the Pakistani or Saudi governments – and the heavenly blessings within Jihad grew fainter.”

“We are not saying that the Mujahideen in general became involved. A great many Ulema lived amongst the Mujahideen even then, and most of the leadership and groups were those who never let their purity abate. Their sincerity shows itself by the fact that the very groups or individuals or their descendants are today at war with the American enemy. This is the answer to the first part of your question...”

“Your second question was about who would help us fight today? We are assisted by the same one Who had helped us fight yesterday. In Allah had we put our trust in the past - فليؤكل الله وعلَى

[As-Sahab]

“Among the misconceptions that are raised regarding contemporary Jihad and the Mujahideen is that: although the enemy was thwarted, what was the outcome of the Jihad against Russia?...The Mujahideen started fighting each other; Muslim blood was shed.....so how did the Jihad benefit on the whole?”

[Ahmad Farooq]

“First thing is first. How did the argument of profit and loss enter Jihad?! We said before that we perform Jihad because it is Allah’s command. We fulfill our duty. We are no infidel nation like Germany, France or Britain – and we seek Allah’s refuge from being so - that we should consider Jihad or war to be part of our “foreign policy” or something at the disposal of our pleasure and ease! ...We would do it if our nation’s interest lies in it, otherwise we shall not!!?.....”

“Jihad is Allah’s command. If such questions of profit and loss are not raised concerning prayer, fasting, Zakat, preaching and the other obligations.....then how come Jihad was queried about? The Shariah has set its commandments regarding Jihad, explained the circumstances which if present, it would become an individual obligation. If not, the ruling will be that of a collective obligation. But it does remain an “obligation”! It is Allah’s command that we, being Muslims must carry out. So this is the first thing.”

“Now let us also have a practical analysis whether the Jihad bore its fruit or not, though the Shariah has not burdened us with being distressed about that. Still, let us have a look. Among the blessings of the Jihad against Russia, it alone suffices that an Ummah which had drifted far away from Jihad since the fall of the Caliphate - or even earlier than that - and had forsaken the great duty about which the Noblest Messenger [Urdu phrase] had warned that abandoning it will inflict humiliation upon the Ummah.....such an Ummah got a field where thousands of youths could come and receive their trainings, and hundreds of Mujahideen were privileged to sacrifice their lives in the path of Allah. It was as if a fire had erupted within the entire Ummah. People arrived from far and wide...Africa, the Arabian world, the Middle East; and from Indonesia, the Philippines and Pakistan to take part in the Jihad. And there came into being by the Grace of Allah, a generation of Mujahideen that has been ever expanding since the Jihad against Russia dawned in Afghanistan. The Jihadi awakening spread ceaselessly throughout the Ummah. It breathed life into a dead nation, and this alone suffices as the fruit it bore.”

“Another aspect of the argument is that it would be very unjust to halt the wheels of history at the point when Russia left and fighting broke out between seven of the Mujahideen’s groups. History continued after that. Why to limit it and analyze the results up to that point only? If the consequent emergence of the Taliban and the establishment of an Emirate based purely on the Shariah was not a blessing of that Jihad, then what else would you call it?”

“Let us put it this way: Who were the Taliban? ...They were the very individuals who had remained part of the Jihad against the Soviets! As they observed the mutual warfare expanding readily, they rose to fulfill their duty and laid the foundation of an Islamic emirate. After the fall of the Caliphate, this was the first time that an emirate established the Rule of Allah upon the Land of Allah... without fearing the blame of any blamer. It revived the memories of the earliest era of Islam and provided the Mujahideen from all over the world with an abode which they could use as a base to plan massive operations against the global kufr. So the Emirate was a plinth and platform for Jihad.”

“These benefits alone suffice. Even a single one amongst them was quite enough as the fruit and blessing of the Jihad that took place in Afghanistan against the USSR. Even other than these great gains, the good it brought is in no reckoning.”

[As-Sahab]

“Another query is then raised. America invaded and the Islamic Emirate fell. Even if the Mujahideen are able to resist the American enemy for now, some other power like France or China would turn up later on and eliminate the Islamic government, making use of its technology and military force. So it comes to military force and technology after all...and Allah has instructed us regarding it too, i.e. *فَوَّضَ مَنْ اسْتَطَعْتُمْ مَا لَهُمْ وَأَعْدُوا*. Thus, provision of force is proven to be amongst the primary duties of Muslims. Once you are equipped with military strength, no one would dare to pluck up against you. You may fire away happily with your Jihad then. So this is an objection oft raised by so-called intellectuals. What would you say about that?”

[Ahmad Farooq]

“The verse you have recited says: *فَوَّضَ مَنْ اسْتَطَعْتُمْ مَا لَهُمْ وَأَعْدُوا* ([Urdu phrase]: 60) ‘Make ready for them all you can of (armed) force.’ One ought to ponder over the words, and also have a look at what the Commentators have written in its context. *فَوَّضَ مَنْ اسْتَطَعْتُمْ مَا* means ‘all you can’. The Commentators have mentioned both aspects while explaining the verse: First: you should prepare and provide to your utmost and exhaust all you are worth of in doing so for confronting the Kuffâr. Second: descend the battlefield after you have done so, especially when it comes to a defensive situation. Thus, deeming ourselves tasked to rival the enemy and provide strength that equals theirs is neither proven by any Quranic verse, nor stated in any established text found in the Hadîth. We are ordered to provide all that we can, not to provide more than what the enemy can. So it should be very clear; we have orders to prepare all that we are able to prepare. And then; after our best endeavor, and with all the strength we can muster, we have to set out to meet the enemy.”

“The best that the Muslims could provide in the Battle of Badr was 313 men, some swords and a few horses. Some got hold of a cane and some turned up with an axe...and they set out to meet the infidels! In doing so, they did not err in the slightest in fulfilling the command of *فَوَّضَ مَنْ اسْتَطَعْتُمْ مَا لَهُمْ وَأَعْدُوا*. They fulfilled the command and the obligation that was upon their shoulders and set out for the battlefield, leaving behind a tradition for us to follow.”

“A simple example can explain this well. Some burglars break in your house. How will you then respond? Will you invite them in; tell them that they are free to occupy the house, loot whatever they like, help themselves with all that they lay hands upon, and desecrate all sanctities.....while you require enough time to prepare resistance and provide weapons like they have?!! Then you will retaliate?! This is something that even human intellect cannot accept; let alone the Shariah! When a Muslim is assaulted - or even a kâfir who has some sense of worth - he defends himself with whatever he gets hold of! Let us talk about other than human beings (a kâfir is a human anyways!). If you corner an animal as weak as a cat or a hen, it will not be able to do anything else, but it will growl at least! So this is something which human intellect demands along with the Shariah i.e. whenever the enemy assails, there is no time left; it then comes to blows with all that is at hand. Further preparation is continued all along.”

“A third thing that must be kept in mind is that those who criticize the lack of force for enemy confrontation while sitting outside the battlefield.....how can they tell what sort of force is required to deal with them?? The enemy relays a great deal through its media, inspires awe of its armies and uses its Hollywood movies to scare the world of its forces! If these people stay afar the battlefield, how on earth can they understand what these armies are actually worth of!? And that what is the reality of the great armor and aircraft they bring into play, their great many specialties they describe and the potency they relate to them? And conversely, how much force is needed to harm, destroy and confront them?! All of this can never be understood without stepping into the battlefield. People laugh and say that they are brazening them out with Kalashnikovs!!...We say:

Yes! We did brazen them out with Kalashnikovs, after that Allah helped us. And fighting with these simple weapons is possible.”

“USSR was the mammoth that used to make NATO quiver with fright. NATO – the union of so many European states - was afraid to provoke it into fighting! America used to be full of intimidation. A cold war prevailed...but never did it heat up...because war with the Soviets was one of America’s worst fears. The Mujahideen fought them with these negligible weapons and defeated them with the Grace and Help of Allah.”

“So it is vital to understand how much preparation and provision is practically needed to thwart the enemy. It is not necessary to turn up with armament, fighter jets and armored vehicles that outmatch theirs in order to defeat them. If it does become available, it will be Allah’s favor upon us. If not, it is possible to beat them even then, the same way that Russia was beaten. Another thing that should be kept in mind is that the stage we are living today is the stage of ‘destructing’. Kufr has set up a global establishment. There is the United Nations and a structure intact beneath it. The United States and the Jewish lobby head an entire system. We have to demolish all of this before anything else. Once the ‘gargantua’ is uprooted and the colossus collapses, then would it become possible to restore the Caliphate...”

“It is not difficult to understand that ‘destructing’ always requires lesser force. For instance, America spent billions of dollars to build a colossal structure: the Twin Towers, which were struck by the Mujahideen at September the 11th. What did it take them to reduce it to rubble? The blood of nineteen martyrs! ...They took flight from the enemy’s airports, made use of their airplanes and hit them back into their towers. So what was the expense? What technology was brought into play? To the very most, the Mujahideen bore the expenses of the attackers’ training and travelling, and that was the total effort they had to apply.”

“The same goes with the Destroyer USS Cole, to which they used to assign all sorts of attributes. What did Allah make use of for its destruction? ...A lifeboat!! A couple of Mujahideen boarded it and blew it up against the destroyer, and it was left ineffectual and routed.”

“Based on this example, one can assume further. The dexterous enemy wrings its brains and their engineers huddle up in some glossy industrial unit to come up with – let’s say - an impressive new model of a tank. Here, a simple Afghani brother prepares five of ten kilograms of explosive in a pressure-cooker or a bucket, applies it beneath that tank and blows it up! Even if you compare the costs, the difference is enormous. One who frees his conscious from the awe of kufr and observes the ground realities from inside the battleground, gets to know that it takes much less to thwart kufr than what people have supposed.”

“The last – but not at all the least - aspect in this regard is that we do not overcome the Kuffâr with our force and material strength. We provide material strength in mere compliance with Allah’s command: اسْتَطْعِمُوا لَهُمْ وَأَعِدُّوا ‘Make ready for them all you can.’ What does this have to do with victory or defeat? Victory and defeat is something related purely with Allah’s help and support. This is the secret behind 313 Companions [Urdu phrase] triumphing over an army of one thousand. But then, it were the same Companions [Urdu phrase] who set out on the Day of Huneyn, and it occurred to them that we are in great numbers today; how can we be defeated today while we were not overcome when we were 313? ...And so Allah addressed them in Surah Al-Taubah: مَذِيرِينَ وَأَلَيْتُمْ ثُمَّ رَحِبْتُمْ بِمَا الْأَرْضُ عَلَيْكُمْ وَضَاقَتْ سِنِينَا عَنْكُمْ ثَغْنٌ قَلَمُ كَثْرَتِكُمْ أَعْدَيْتُمْ إِذْ حُنَيْنٌ وَيَوْمَ: 25) ‘...and on the day of Huneyn, when you exulted in your multitude but it availed you naught, and the earth, vast as it is, was straitened for you; then you turned back in flight.’”

“Means were provided and force was present! But Allah says that it did not avail you in the slightest. It has been narrated that other than the Prophet of Allah [Urdu phrase], nearly the entire army had turned back in flight. Truly, this verse does require reflection: اللَّهُ عِنْدَ مَنْ إِلَّا النَّصْرُ وَمَا الْحَكِيمُ الْعَزِيزُ ([Urdu phrase]: 126) ‘...Victory comes only from Allah, the Mighty, the Wise.’”

“And again, the law of Allah is an extraordinary one. Allah says: *فَوَاسِئُصُو الدِّينِ عَلَى تَمَنُّ أَنْ وَتُرِيدُ* [Urdu phrase]: 5) ‘And We wished to show favor unto those who were weak (and oppressed) in the earth, and to make them rulers and to make them the inheritors.’”

[As-Sahab]

“Amongst some religious sectors, the Mujahideen are criticized that the Islamic Emirate of Afghanistan had been a safe haven, an abode and a base for the Mujahideen from all over the world. But the Muslims provoked the Kuffār into fighting at a stage when they were not fully prepared to resist them. Don’t you feel that the ‘premature’ September raids ‘invited’ America to attack...which is said to have caused the fall of the Islamic Emirate?”

[Ahmad Farooq]

“It appears that this query is raised by those who do not remember the world before these events. Let me ask: Did the Jews enter Palestine after 9/11? Did India occupy Kashmir after 9/11? The establishment set up by America in order to subjugate the Muslims of the world and establish its international authority i.e. the authority of someone other than Allah – did it come into being after 9/11? All what the Muslims endured in Bosnia – the thousands who were slaughtered in each of the cities while Europe was the bystander – did all this happen after 9/11?”

“This question actually does not make any sense. Because if we review the situation prior to these attacks, we see that the Ummah lived in a state of utmost humiliation, and was being mugged in every corner of the globe. This was what we faced. The eleventh of September transformed this scenario...it turned the course of the river and veered the direction of the winds!”

“Allah blessed the blood of those nineteen martyrs with great inspiration; and the goblet of humiliation we were gulping down since such a long time; the enemy got to taste it for once. It was the first time that kufr was struck upon its own land, and was left stunned with it. And the sequence did not discontinue here...it marked the beginning of a chain reaction. Then came 7/7, the Madrid blasts and the succession carried on. By the Grace of Allah, it is still in progression and shall continue in future, Allah willing...”

“Thus, a new spirit was born in the Ummah. It came to realize for the first time since the Caliphate fell, that it could stand up to kufr and defy it, and could be reinstated to the status of “the just and best nation” and the ruler and the inheritor Ummah which Allah had bestowed upon it. And this was all through the blessings of Jihad. So 9/11 did not worsen the situation; rather, the state of affairs was altered for once, and the Kuffār were forced to pay back for the horrors they had been inflicting upon the Muslims. This is one aspect of the argument.”

“The other thing is that there was no other way to fell a monster like America except that it approached Muslim land itself. Stationed far afield, it was controlling us as though with a remote-control: through our marionette rulers. It is by the Grace of Allah that it has come within our reach. If this question had been asked right after 9/11 or a year or two later, it would have carried significance. But today, seven years have gone by; and the world has seen whether the Ummah benefited or lost more? America has been devastated with the passing years. It has given the time-frame of getting out of Iraq, while negotiations in Afghanistan are being talked about. The likes of its economy breakdown has never been seen throughout its history.”

“There is another great benefit these attacks brought - by the Grace and Blessing of Allah. America had hidden its charlatanic face with an innocent mask...and many amongst the Muslim Ummah considered it to be different than Russia...to be ‘civilized’. Allah set straight the truth. Whatever happened in Guantanamo...the horrors of Abu Ghuraib; this was how Allah revealed the hideous, Crusader and secular face of America in front of the world. This is none but a blessing of the Jihad...the blessing of the Tuesday attacks.”

“So the fruit is perennial. These attacks were the starting point of the deterioration which the American establishment suffers, and of the fatality of the West and the NATO coalition that becomes more obvious by the minute.”

“Another great blessing among the blessings of these raids was that Allah clarified the Ummah’s creed upon it. The understanding of [Urdu phrase] (alliance and enmity) that had been lost since decades was revived. And with that, Allah divided every people...including Ulema, commoners of the society, the rulers and their armies into two factions. A Hadith mentions regarding the last times, that the people will split up into two groups: [Urdu phrase] ‘the pavilion of Faith, which will have no trace of Hypocrisy in it’ and [Urdu phrase] ‘the pavilion of Hypocrisy, which will have no trace of Faith in it’. Every people of insight can observe this today. Islam had already said that the policy of *هُوَ لَآ إِلَىٰ وَلَا هُوَ لَآ إِلَىٰ* [(belonging) neither to these nor to those] shall not be accepted. But now even the chief of kufr, Bush, has affirmed that: ‘either you are with us...or you’re with the terrorists’...as they call the Mujahideen. And so the world has split into two parts.”

“The Ummah’s creed had become murky and it had forgotten how to differentiate between its friends and foes – all at the hands of the deception and scheming of the Kuffâr, and through their educational system and media. Allah revived the discernment, the lost creed and the spirit of Jihad due to these blessed raids.”

“As far as the Islamic Emirate is concerned, its return seems in next to no time, Allah willing. The control of the Mujahideen over the Southern territory is obvious. Except over a few central locations in the major cities, such as the main markets and their adjacency...the local emirs appointed by the Amir of the Believers - Mulla Umar [Urdu phrase] - give the orders. Allah willing, the signs of the reinstatement of the Emirate and the withdrawal and collapse of America are too evident.”

“Some time ago we received news that they had launched a grand operation in Helmand. But in a few days time, the British army was inflicted with such severe losses that there was an uproar of protest from inside Britain itself, and now they have been forced to reconsider withdrawing forces. Thus, the setback is momentary, and Allah willing, the past grandeur will return with much more strength than before.”