

***Imposing Islamic Law
- or - These Aren't the Droids Your Looking For!***

(b)(6)

Joint Forces Staff College

Norfolk, VA

14 March 2011

The Timeline

July 2010 Al – Qaeda announces new strategy
– tells MB to get with the program

October 2010 New Muslim Brotherhood Supreme Guide
changes direction for MB to be more directly
confrontational

January 2011 Al-Azhar publishes “offensive jihad”
fatwa - published by IslamOnline

February 2011 Fall of Mubarak Government
- similar destabilization across M.E.

18 February 2011 MB “Victory Parade” in Cairo

21 February 2011 Qaradawi Calls for Killing of Kadhafi

18 February 2011

العربية

Al Arabiya News Channel



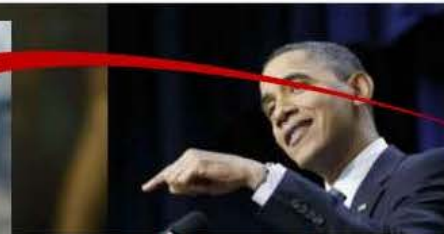
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Sheikh Yusuf al-Qaradawi



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...ment 'don't tread on DC'...

House blocks health care law funds...

Votes to defund Planned Parenthood...

Blocks 'net neutrality' funds...

PELOSI AIDE: GOVERNMENT SHUTDOWN LIKELY...

Bernanke Defends Fed's Policies...

Brotherhood's 'spiritual leader' preaches in Tahrir Square...

Egypt OKs Iran war...

Bahrain forces fire o...

Saudi prince warns o...

20 reported dead in Libyan protests...

Egypt's Top Tycoon Fears Descent Into Anarchy...

Arab capitals braced for violence as unrest spreads...

Death toll in Yemen mounts as police, protestors clash...

Ahmedinejad: Obama can't spell his own name...

SHOCK: Bodies Found 'Stacked 8 Deep' In Chicago Cemetery...

Napolitano: I'm not running...

WIKILEAKS: China Flexes Muscles With USA As Biggest Creditor...

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3 Arrested For Burning Cross Near Home Of African-American Family...

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4:03 PM
2/18/2011

Banned Qaradawi returns to lead Friday prayers in Egypt

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Friday, 18 February 2011

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Home > Middle East Last Update: Thu Feb 17, 2011 10:34 pm (KSA) 07:34 pm (GMT)


Military to secure Qaradawi's access to Tahrir Square
Banned Qaradawi returns to lead Friday prayers in Egypt
 Thursday, 17 February 2011

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- Shite's are 'invading' Sunni societies: Qaradawi

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Sheikh Yusuf al-Qaradawi

DUBAI (Farrag Ismael)

For the first time since he was banned from leading weekly Friday prayers in Egypt 30 years ago, prominent Muslim scholar Yusuf al-Qaradawi will lead thousands in the weekly prayers from Cairo's Tahrir Square on Friday.

Sources told Al Arabiya that a military force will accompany the head of the International Union of Muslim Scholars from his home to Tahrir Square, provide security for the prayers and accompany him back to his residence.

Al-Qaradawi last delivered a Friday prayer sermon in Egypt in 1981 after the assassination of former President Anwar el-Sadat.

Other prominent Muslim scholars were also banned from delivering the Friday sermon, such as Abd al-Hamid Kishk, Sheikh Mohammed al-Ghazali, and Sheikh Ahmed El-Mahallawi.

El-Mahallawi lately returned to leading Friday prayers during the revolution at al-Qaed Ibrahim Mosque in Alexandria.

Sheikh Qaradawi confirmed in a telephone call with the German Press Agency that he would lead tomorrow's prayers in Tahrir, with hundreds of thousands expected to attend.

Some of Qaradawi's sons and daughters took part the Tahrir demonstrations leading up to the overthrow of the Mubarak.

(Translated from Arabic by Mustapha Ajbaili)

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Al (Farrag Ismael)

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Brotherhood's 'spiritual leader' preaches in Tahrir Square...

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(Translated from Arabic by Mustapha Ajbaili)

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Al Arabiya News Channel



AN IN YOUR FACE

Muslim Brotherhood Victory Parade!



Is the Muslim Brotherhood
[Read more](#)

Current Affairs

Is the Muslim Brotherhood ruling

Ousted President Hosni Mubarak was born in 1928. The establishment of the Muslim Brotherhood was announced by him. He announced his stepping down on February 11th, the day of the revolution. Sheikh Hassan Al-Banna, the founder of the Muslim Brotherhood decades ago, was assassinated.



by the
home
company

Egypt in 1981
el-Sadat.

and daughters took part the Tahrir
demonstrations leading up to the overthrow of the Mubarak.



AN IN YOUR FACE

Muslim Brotherhood Victory Parade!



to the
since **1999**



Sheikh Qaradawi

- **All of the Americans in Iraq are combatants, there is no difference between civilians and soldiers**, and one should fight them, since the American civilians came to Iraq in order to serve the occupation. The abduction and **killing of Americans in Iraq is an obligation** so as to cause them to leave Iraq immediately.

Sheikh Qaradawi at the Egyptian Journalist Meeting
Muslim Brotherhood
Al-Sharq Al-Awsat (London), September 2, 2004

OBTW!

- We do not disassociate Islam from war. On the contrary, disassociating Islam from war is the reason for our defeat. We are fighting in the name of Islam. **Religion must lead to war.** This is the only way we can win.

Sheikh Yusuf al-Qaradawi, February 2006





February 19, 2010



Abdel Rahman Youssef

One note of interest: Youssef is the son of Sheikh Youssef al-Qaradawi, the Qatar-based former Muslim Brother and perhaps the most influential Sunni thinker of our time.

(not "former")



Baradei

February 19, 2010

Two days ago we went to the office of a small NGO in Downtown Cairo to meet Abdel Rahman Youssef, the poet, television presenter and activist who is being using the office as a temporary HQ for the ElBaradei campaign, and were busy preparing today's welcome at Cairo Airport.

OBTW!

So far, most of their work has been online: they have a website and the Facebook group "ElBaradei for President" with 65,775 members and is growing at up to 100 people behind the scenes.

Abdel Rahman Youssef

FULL NAME: Abdel Rahman Youssef al-QARADAWI
(SON of Chief Jurist of the Muslim Brotherhood
Youssef al-Qaradawi)

<http://www.arabist.net/login/?returnUrl=%2Fblog%2F2010%2F2%2F19%2Fthe-campaign-for-elbaradei.html>

Top Sunni cleric says army should kill Kadhafi - Yahoo! News

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Top Sunni cleric says army should kill Kadhafi

AFP

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— Mon Feb 21, 4:20 pm ET



DOHA (AFP) — Influential Muslim cleric Yusuf al-Qaradawi issued a fatwa on Monday that any Libyan soldier who can shoot dead embattled leader Moamer Kadhafi should do so "to rid Libya of him."

"Whoever in the Libyan army is able to shoot a bullet at Mr Kadhafi should do so," Qaradawi, an Egyptian-born cleric who is usually based in Qatar, told Al-Jazeera television.

He also told Libyan soldiers "not to obey orders to strike at your own people," and urged Libyan ambassadors around the world to dissociate themselves from Kadhafi's regime.

Famous in the Middle East for his at times controversial fatwas, or religious edicts, the octogenarian Qaradawi has celebrity status in the Arab world thanks to his religious broadcasts on Al-Jazeera.

He has in the past defended "violence carried out by certain Muslims."

The West accuses the cleric of supporting "terrorism" because he sanctioned Palestinian suicide attacks in Israel. Britain and the United States have refused to grant him entry visas.

The cleric, spiritual leader of Egypt's Muslim Brotherhood and longtime resident of Qatar, heads the International Union for Muslim Scholars.

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The cleric, spiritual leader of Egypt's Muslim Brotherhood and longtime resident of Qatar, heads the International Union for Muslim Scholars.

Al Qaeda Announces Strategic Shift in July 2010

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



**A Change
in Scope**



This Islāmic Magazine is geared towards making the Muslim a *mujāhid* in Allāh's path. Our intent is to give the most accurate presentation of Islām as followed by the *Ṣalaf as-Ṣālih*. Our concern for the *ummah* is worldwide and thus we try to touch upon all major issues while giving attention to the events unfolding in the Arabian Peninsula as we witness it on the ground. Jihād has been deconstructed in our age and thus its revival in comprehension and endeavor is of utmost importance for the Caliphate's manifestation.

Al-Qaeda's New Magazine

Summer 1431 / 2010

INSPIRE

...AND INSPIRE THE BELIEVERS...

Periodical Magazine issued by the al Qa'idah Organization in the Arabian Peninsula

MAY OUR SOULS BE SACRIFICED FOR YOU!
SHAYKH ANWAR AL-AWLAKI

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» MAKE A BOMB IN THE KITCHEN OF YOUR MOM
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» THE WEST SHOULD BAN THE NIQAB
COVERING ITS REAL FACE
YAFIYA IBRAHIM

WHAT TO EXPECT IN JIHAD | 6 CALLS OF AL-ANFAL | JIHADI EXPERIENCES

HISTORY & STRATEGY

THE JIHADI EXPERIENCES
[THE SCHOOLS OF JIHAD]

ABU MU'AB AL-SURI

In accordance with our method, our military theory was born through a study of our own experiences in the jihadi current, as well as through enduring and living in the field throughout the various stages. This is how I produce practical theories, as already defined.

own experiences, studies and comparisons, and conversations with experienced mujahidun leaders and their cadre... most of these issues are not concerning the doctrines or the laws about what is haram and halal. Rather, they are individual judgements based on lessons drawn from experience with the issues of opinion, war and strategy.

idea in its final version after the tyrannical persecutions compelled us to a condition close to prison and house arrest. One of its advantages was that I could devote myself to continuing to follow the events, thinking, revising and writing years have passed.

**A Change
in Strategy**

Our secret organizations were militarily defeated in all the confrontations. Yes, we won many of the battles, but we lost the war in all the [jihadi] experiences and confrontations.

The times have changed, and we must design a method of confrontation, which is in accordance with the standards of the present time.



A. The school of secret military organizations (regional-secret-hierarchical). They are the kind of jihādī experiences and organizations I talked about earlier. They adopted the jihādī ideology and conducted organizational work on the regional level, through secret system and hierarchical network. The main goal was to topple the existing governments and systems, and to establish the Islāmīc system through armed jihād.

2. Security failure; disbandment of the secret organizations.
3. *Da'wah* failure; inability to mobilize the Islāmīc *ummah*.
4. Educational failure; due to the secrecy.
5. Political failure; by not achieving the goal.

Result: Complete failure on all levels.

B. The school of open fronts and overt confrontations. They are the kind of experiences that took place in arenas of open confrontation. Most well-known are the recent experiences in Afghanistan, Bosnia, and Chechnya. The method used in these confrontations was to confront [the enemy] from permanent bases, and semi-regular guerrilla warfare.

A summary of the result:

1. Overwhelming military success.
2. Security success in curtailing the role of the intelligence.
3. *Da'wah* success; it mobilized the Islāmīc *ummah* behind those issues.
4. Partial educational success in the military camps and at the fronts.
5. Political failure except in the case of Afghanistan, where an Islāmīc state was established.

Result: Generally a success, and a complete success in Afghanistan.

C. The school of individual jihād and small cell terrorism. They are the kind of single operations that were carried out by individuals or small groups. These are some of the operations:

- Sayyid Nosair al-Maṣrī and his killing of the big Zionist Kahane
- Ramzī Yūsuf al-Balochī and the first attempt to destroy the tower of New York.
- Al-Daqamsa, the Jordanian who killed the Zionist women on the border.
- Suleyman Khātir al-Maṣrī, who killed guards on the Israeli border.
- The single operations during the Gulf War... and the list is long...

And the summary:

1. Military success; making the enemy tremble.
2. Security success; because these are operations that do not lead to the failure of establishing new cells [in the future].
3. *Da'wah* success; it mobilized the Islāmīc *ummah*.
4. Educational failure; due to the absence of a program.
5. Political failure; due to the absence of a program that could transform it into a phenomenon.

Result: Success in confusing the enemy and activating the Islāmīc *ummah*.



***By the Way --
“Lone Wolf” Terrorism
Actually “Individual Jihad”
Recognized in as a Doctrinal form of Jihad
With Roots to Muhammad***

CLASSIFICATION CANCELLED AUTHORITY LETTER
OF 1-8-58 FROM W. H. ANDERSON, STATE DEPT
BY Jack Schxxx DATE 3/21/61

Forms of the Jihad

The Jihad may be of three forms, first the individual Jihad, and it consists of the individual personal deed, and it may be by the use of cutting, killing instruments like the Jihad of the ... the killing of one of the officials arriving from Mecca by Abi Busir (May Allah be pleased with him) in the age of the Prophet

Police in India by one of our brothers there, and like the killing of one of the officials arriving from Mecca by Abi

and in like manner a similar thing took place when the Prophet (May Allah be gracious to Him and give Him peace!) commanded Abdullah the son of Atik that he and four of his companions should go to kill Abi Rafi, the chief of the Jews of Khaibar, well-known for his enmity to Islam,

four of his companions should go to kill Abi Rafi, the chief of the Jews of Khaibar, well-known for his enmity to Islam,

... What will be the event if there shall go out from them some of the deliverers, and kill one of those who belong to the Triple Entente of the infidels who are known by their hostility to Islam, and so purify the face of the earth from his existence.



CLASSIFICATION CANCELLED AUTHORITY LETTER
OF 1-8-58 FROM W. H. ANDERSON, STATE DEPT
BY Jack Schxxx DATE 3/21/61

A UNIVERSAL PROCLAMATION
TO ALL THE PEOPLE OF ISLAM.

Published by the National Society of Defense
The Seat of the Caliphate
1333.

Printed in the Muta'at al Hairayet.

A UNIVERSAL PROCLAMATION
TO ALL THE PEOPLE OF ISLAM
Published by the National Society of Defense
The Seat of the Caliphate
1333 (1915 AD)
Printed in the Muta'at al Hairayet.



CLASSIFICATION CANCELLED AUTHORITY LETTER
OF 1-8-58 FROM W. H. ANDERSON, STATE DEPT
BY Jack Schxxx DATE 3/21/61

CLASSIFICATION CANCELLED AUTHORITY LETTER
OF 1-8-58 FROM W. H. ANDERSON, STATE DEPT
BY Jack Schxxx DATE 3/21/61

of the deliverers, and kill one of those who
the Triple Entente of the infidels who are known by
hostility to Islam, and so purify the face of the earth
from his existence. O God, O our Lord, be a helper to us and
cause the spirit of the Jihad to live in our souls!

2. The Jihad by Bands. It may be described as a Jihad by
bands known in our time by the name of Brigands, and it is known
that the formation of bands or brigands was well known and
notorious in Islam and the benefit of these bands was magnified
in consideration of the fact that the power of Islam was weak
and the power of its enemies great. And it is enough for you
that the Prophet (May God Most High be gracious to Him and
give Him peace!) began the Jihad by bands when permission was
given to him for killing, in the word of the Most High (Fight in
the path of God with those who fight against you), and He
(May God be gracious to Him and give Him peace!) was sending
bands, when it was necessary, composed of private soldiers of
those who were fighting the Jihad under the guidance of the
leaders of good repute to combat some of the enemy. And He
took great pains to choose the leaders of a band from those
who were distinguished by their military endowments.
And these whom He sent (May God be gracious to Him and give Him
peace!) increased in this way to more than fifty bands.
And among the first of them was the band of Tameem the son of
Abdul Mutlib, and the band of Ubaidah the son of Harith, and
the band of Ja'ed abi Wakees, and among the most distinguished
of them was Abdullah the son of Hakeem, and the band of Seid
the son of Haritha and the band of abi Mualim, and the band of
Asim the son of Thabit, and the band of Mundhir the son of Omir.

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And it is enough for you that the Prophet (May Allah Most High be gracious to Him and give Him peace!) began the Jihad by bands when permission was given to him for killing in the word of the Most High

The formation of bands in our time is of different kinds, and the most profitable of them is that which makes use

The formation of bands in our time is of different kinds, and the most profitable of them is that which makes use of secret formations, and it is hoped that the Islamic world of today will profit very greatly from secret bands,

information of this kind. And these formations may take the oath of excess in which the Prophet (May Allah be gracious to Him and give Him peace!) participated before sending them out

And these formations may take the oath of excess in which the Prophet (May Allah be gracious to Him and give Him peace!) participated before sending them out originally.

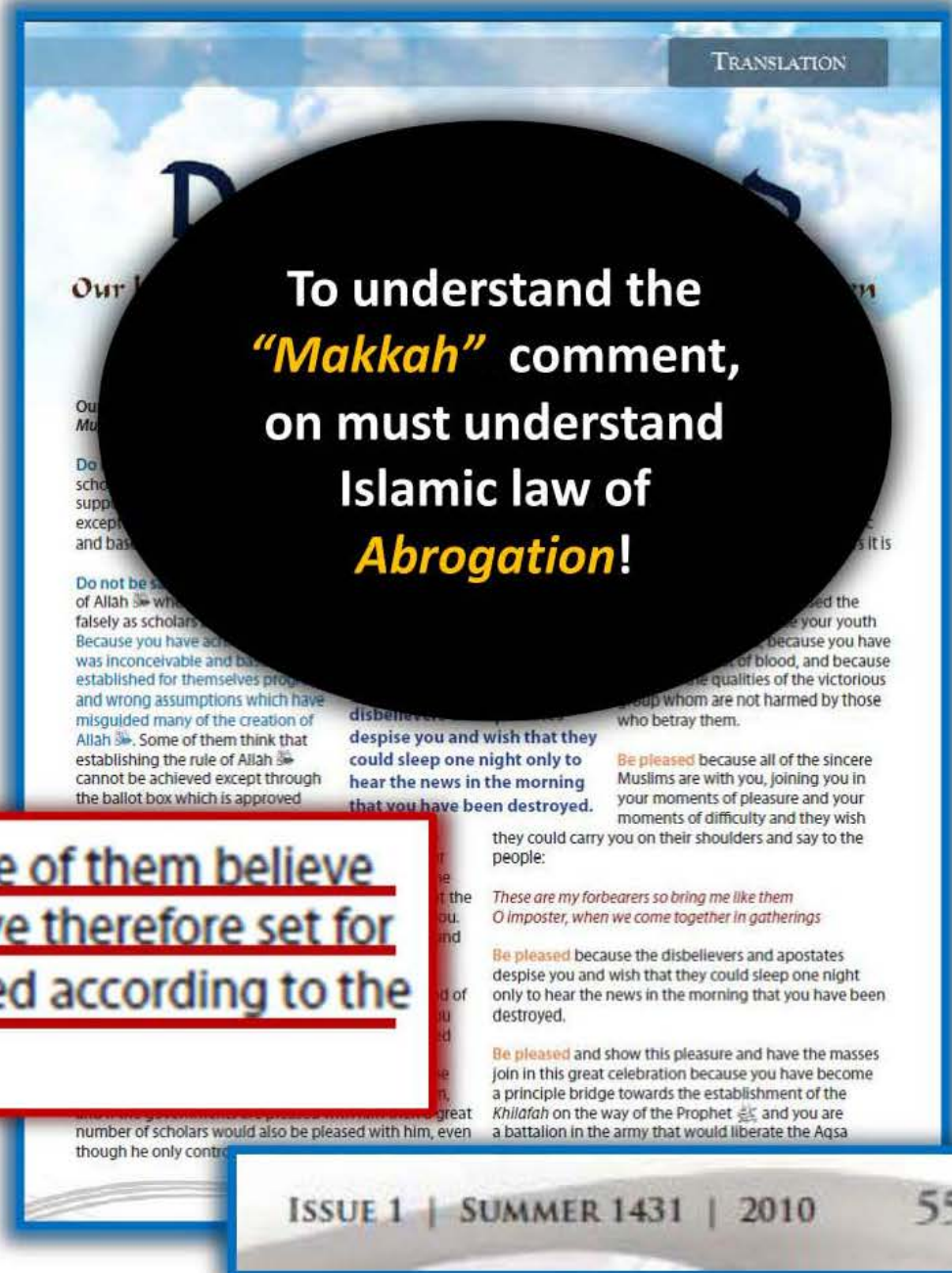
Muslim Brotherhood at the Time of the AQ Shift

JULY 2010

Al Qaeda's Magazine



Al-Qaeda tells groups like the **Muslim Brotherhood** to “**get with the program**”!



Is AQ Chiding the “weak-kneed” Muslim Brotherhood for staying the “Meccan” stage?

JULY 2010

July 23, 2010

Raymond Ibrahim



Top Muslim Cleric Urges Western Muslims to 'Liberalize'

Outwardly, anyway: Yusuf al-Qaradawi's "relaxed" version of Islam — so long as it doesn't offend the West

July 23, 2010 - by Raymond Ibrahim



Sharia wa al-Haya (Law and Life), which airs weekly on Al Jazeera and features renowned Muslim scholar Sheikh Yusuf al-Qaradawi, addressed the important yet little known Muslim concept of *taysir* (pronounced "tey-seer").

Qaradawi, who is touted by the likes of John Esposito as a "moderate" — even as he legitimizes suicide attacks against Israel (including by women) and death for apostates — explained that, according to *fiqh al-taysir* (the "jurisprudence of ease"), Islam (like Catholicism) offers Muslims dispensations whenever needed: "For Allah desires ease for you" (Koran 2:185; see also 5:6, 4:26-28, 2:218). Muslims traveling during the month of Ramadan, for example, need not observe the fast.

Qaradawi stresses that these dispensations are not a license to sin. Several examples are given. (Another example is that if a Muslim follows a dispensation, he must still observe the moral principles of Islam.)

NOTE: this the Muslim Brotherhood narrative at the *Inspire* published article (*Meccan*) — then note the upcoming change in narrative with *new* Muslim Brotherhood Supreme Guide (*Medinan*)

Recalibrating the "*Milestones*" kind-of like a "*correlation of forces*" analysis by Marxists after an unsuccessfully executed plan

Lest it be abused, the concept of *taysir* must be used with discretion and caution.

and chance. In other words, Muslims must be guided by the principles of justice and equity.

circumstances of time

rather, when uncontrollable

for the easy way — as long as they recognize that the

conformity. As Qaradawi made

obligations; it is to put them on hold till



When God restrained Muslims from *Jihaad* for a certain period, **it was a question of strategy rather than of principle**; (139)



While al-Qaeda wants to go here ...

... and there are serious disagreements on questions of strategy

Abrogation defines the terms of the debate among disconnected & disparate **Salafi** groups

Meccan

ap? ↓

Medinan



... the Muslim Brotherhood wants to take a step back here!

"Slow-roll Subversion over time"

Least it be abused, Qaradawi warned that *taysir* should only be used as needed, based on the vicissitudes of time and chance. In other words, Muslims should not actively seek the easy way, but rather, when uncontrollable circumstances create hardships, Muslims are free to opt for the easy way — as long as they recognize that the "hard way" (i.e., total implementation of Shari'a) is the ideal way.

<http://jihadismnews.com/blog/top-muslims-taysir-urges-worshipers-to-liberalize/>

Early Meccan	Middle Meccan	Late Meccan
96	99	
74	82	
111	81	
106	53	54
108	51	37
104	84	71
107	100	76
102	79	44
105	77	50
105	78	
92	88	
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80	52	
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87	70	
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103	112	
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73	113	
101	114	
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Medinan
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**October 2010 – Badi Replaces Akef as Supreme Guide of the Muslim Brotherhood
Announces Shift in Muslim Brotherhood Posture**



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Founded by Khairat el Shater, Deputy Chairman of the MB

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Leader Message



MB Chairman: Change and reform require sacrifices

Dr. Mohamed Badie, MB Chairman, called on the Muslim nation to unite against the enemies who are plotting against it. He stressed that Islam is capable of facing injustices and tyranny and the consequences are well predicted.

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Tuesday, October 5, 2010 12:57

In his weekly message entitled "Islam in the Face of Injustice and Tyranny," Dr. Badie stated that, "From the Islamic point of view, the relationship between Muslim and non-Muslim countries should be

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IkhwanWeb



Tuesday, October 5, 2010 12:57



The Muslim Brotherhood's Official English web site

The Muslim Brotherhood's
Official English Website



MB Chairman: Change and reform require sacrifices

Dr. Mohamed Badie, MB Chairman, called on the Muslim nation to unite against the enemies who are plotting against it. He stressed that Islam is capable of facing injustice, tyranny and the consequences

**For Muslims, especially
Shari'a compliant Muslims
with an affinity for the MB, to
what is the "ultimate
sacrifice" referring?**

In his weekly "Friday
Tyranny," Dr. Badie
relationship between
balanced, and if
they will be vict
would prevail an

justice and
of view, the
should be
stitution of Allah,
corruption and iniustice

He pointed out that Muslims need to realize the means of power, and
understand that change and reform cannot be achieved without the
ultimate sacrifices

Tuesday, October 5, 2010 12:57



IKHWANWEB
The Muslim Brotherhood's Official English web site

**The Muslim Brotherhood's
Official English Website**



MB Chairman: Change and reform require sacrifices

Dr. Mohamed Badie, MB Chairman, called on the Muslim nation to unite against the enemies who are plotting against it. He stressed that Islam is capable of facing injustices and tyranny and the consequences

The

**A Real Change
in Strategy &
Direction**

Dr. Badie concluded his speech with a Quranic verse which ascertained that believers will triumph over all future enemies,

"Allah said: 'The hosts will all be routed and will turn and flee

[Koran 54:45]

Tuesday, October 5, 2010 12:57

<http://www.memri.org/report/en/0/0/0/0/0/0/4650.htm>

<http://www.ikhwanweb.com/article.php?id=26639&ref=search.php>

**January 2011 – al-Azhar Releases Offensive Posture Statement
on Muslim Brotherhood Web-Service**

Islam Online is the Muslim Brotherhood!

Note the timing!

Brotherhood!

Positively current!

islamonline.net, 8 Jan 2011

الرئيسية

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http://www.issatating-jihad.blogspot.com/2011/01/islamonline.net-offers-what-is.html



***Badi took over the MB in
early 2010 and immediately
stepped up the message.***

***Now, the MB is publishing
an Al-Azhar fatwa!***

Serious convergence!

***Now, the MB is publishing
an Al-Azhar fatwa!***

Serious convergence!

Scholarly

Scholarly Consensus!

**Scholarly
Consensus!**

This type of jihad is known as defensive jihad, and it is a duty agreed to by all Islamic scholars

This type of jihad is known as defensive jihad, and it is a duty agreed to by all Islamic scholars

قتال - غير - المسلمين .. - المشرك و عباده الحكم - <http://www.islamonline.net/ar/IOLCounsel/C/1278407253854/1278406720653/>



Fighting against non-Muslims is what is known as Jihad in the path of God. Jihad is a pre-emptive aggression from the infidels against Muslims, and Muslims are to make jihad against them, and defend against them. This is the text of the Qur'an, for Almighty God says: "And Allah those who fight you but do not transgress" (Qur'an 2:190). This is defensive jihad, and it is a duty agreed upon by all Muslims who are wise, and is a duty agreed upon by all Muslims in the charters. However, the West has turned this "terrorism."

...there can be no disagreement that offensive jihad is not totally prohibited, for two schools [of Islamic jurisprudence] have ruled that offensive jihad is permissible in order to secure Islam's border, to extend God's religion to people in cases where the governments do not allow it, such as the Pharaoh did with the children of Israel, and to remove every religion but Islam from the Arabian peninsula, and to save the

Then there is another type of fighting against the non-Muslims known as offensive jihad. Islamic scholars have differed on the issue of offensive jihad, which is to pursue the infidels into their own land without any aggression or assistance to him. Some scholars have gone as far to say that this jihad is illegitimate, while others have gone as far as to say that it is legitimate and even required.

However there can be no disagreement that offensive jihad is not totally prohibited, for two schools [of Islamic jurisprudence] have ruled that offensive jihad is permissible in order to secure Islam's border, to extend God's religion to people in cases where the governments do not allow it, such as the Pharaoh did with the children of Israel, and to remove every religion but Islam from the Arabian peninsula, and to save the captive and weak. [...]

at 12:41 PM      

Labels: [jihad](#), [terrorism](#)

[CERTIFICATION OF AL-AZHAR]

AL-AZHAR
ISLAMIC RESEARCH ACADEMY
GENERAL DEPARTMENT
For Research, Writing & Translation

IN THE NAME OF ALLAH, MOST MERCIFUL AND COMPASSIONATE

al-Azhar
Islamic Research Academy
General Department for Research, Writing, and Translation
Mr. Nuh Ha Mim Keller
Amman, Jordan

Peace be upon you, and the mercy of Allah and His blessings.
To commence: In response to the request you have submitted concerning the examination of the English translation of the book 'Umdat al-salik wa 'uddat al-nasik by Ahmad ibn Naqib in the Shafi'i school of jurisprudence, together with appendices by Islamic scholars on matters of Islamic law, tenets of faith, and personal ethics and character: we certify that the above-mentioned translation corresponds to the Arabic original and conforms to the practice and faith of the orthodox Sunni Community (Ahl al-Sunna wa al-Jama'a). There is no objection to printing it and circulating it.
The stamping of the pages of the above-mentioned work with the seal of the department has been completed.
May Allah give you success in serving Sacred Knowledge and the religion.
Peace be upon you, and the mercy of Allah and His blessings.

Composed on 26 Rajab 1411 A.H./11 February 1991 A.D.
General Director of Research, Writing, and Translation
Fath Allah Ya Sin Jazar [signed]

Muhammad 'Umar Muhammad 'Umar [signed]
Seal of al-Azhar [stamped]
General Department for Research, Writing, and Translation

Ahmad ibn Naqib al-Misri
Reliance of the Traveller
A Classic Manual of Islamic Sacred Law



Nuh Ha Mim Keller



INTERNATIONAL
INSTITUTE OF
ISLAMIC
THOUGHT
PO Box 666, 550 Grove Street, Haddon, PA 19104, U.S.A. Telephone: (703) 471-1133 Telex: 201117 IIT HADDI Fax: (703) 471-0822

١٩٩٠ م
١٨ ديسمبر
١٤١١ هـ الموافق

١ جمادى الآخرة
تقرير عن : الترجمة الإنجليزية لعمدة السالك
أحمد بن النقيب المصري الشافعي التي قام بها الأستاذ نوح حاميم كليل

أحمد بن النقيب المصري الشافعي الذي قام بها الأستاذ نوح حاميم كليل
أحمد بن النقيب المصري الشافعي الذي قام بها الأستاذ نوح حاميم كليل
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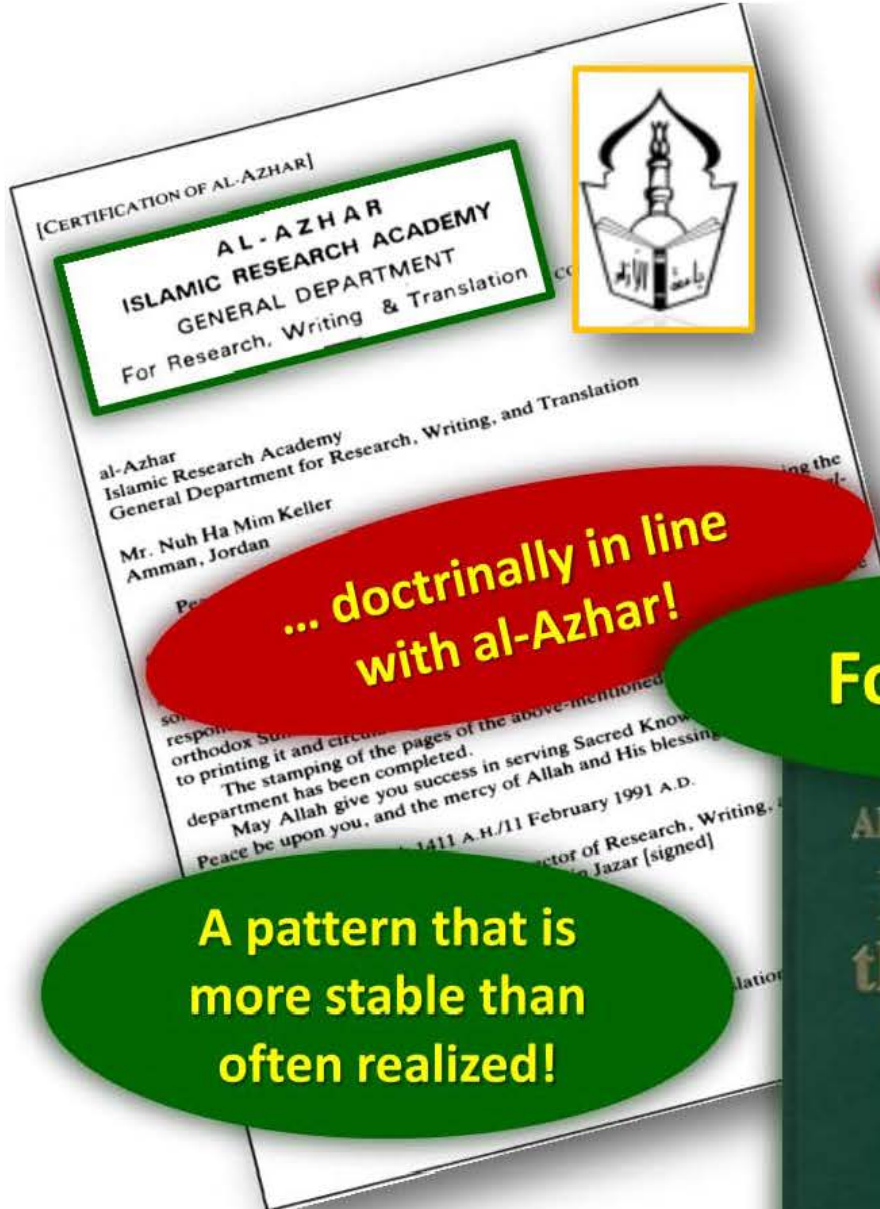
قالت : ونشر :
الفقهية الشافعية المعروفة في توضيح فائدته لطلاب العلم في جنوب شرق
كما أن عمل المترجم في توضيح فائدته لطلاب العلم في جنوب شرق
خدمة الكتاب وتسهيل مطالبه وتميم فائدته لطلاب العلم في جنوب شرق
أمريكا وبريطانيا وكندا .

وأما : من الناحية الأكاديمية البحتة فإن هذه الترجمة تفوق ، كل ما قدمه
المستشرقون من ترجمات لأهيات كتب التراث الإسلامي ، وذلك لأن هذه الترجمة
وقالها بالمستوى العلمي المطلوب - فإنها تهدف إلى توعية المسلم غير الناطق
توعية فقهية سليمة ، ونجاح المترجم فإن ذلك فيما أعانه من التحليلات
والملاحق والفهارس التي تساعد المسلم في الحصول على ما ينفعه في
ويكسب له رضا الله تعالى . وهذا هو الفوز الكبير .

Dr. Taha Jabir al-'Alwani [signed]
President of the International Institute of Islamic Thought
Member of Islamic Fiqh Academy at Jeddah
President of the Fiqh Council of North America



Dr. Taha Jabir al-'Alwani [signed]
President of the International Institute of Islamic Thought
Member of Islamic Fiqh Academy at Jeddah
President of the Fiqh Council of North America



... doctrinally in line with al-Azhar!

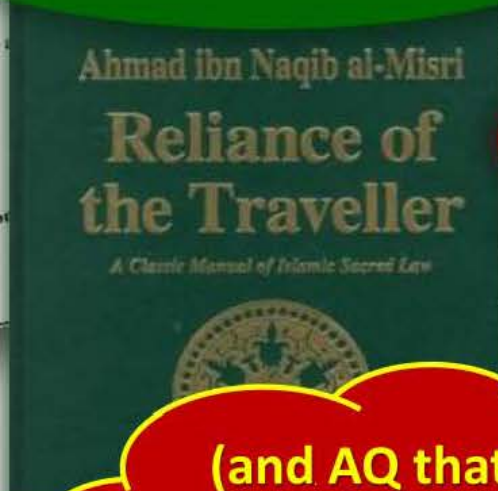
A pattern that is more stable than often realized!



American Muslim Brotherhood Front Groups ...



For Example!



... and the Saudis ...

(and AQ that adheres to Saudi notions of Wahabbi Islamic Law)



we certify that the above-mentioned translation responds to the Arabic original and conforms to the practice and for the orthodox Sunni Community (Ahl al-Sunna wa al-Jama'a). There is no objection to printing it and circulating it.

International Institute of Islamic Thought
Academy at Jeddah
Fiqh Council of North America

Ahmad ibn Naqib al-Misri

Reliance of the Traveller

A Classic Manual of Islamic Sacred Law

BOOK O
JUSTICE

کتاب الجہاد

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Non-Muslims under a Muslim's protection o9.11
Those who enter Islam before capture o9.12
Women and children captives o9.13

Jihad

For Example!

Jihad o9.0

o9.0 JIHAD

(O: *Jihad* means to war against non-Muslims, and is etymologically derived from the word *mujahada*, signifying warfare to establish the religion. And it is the lesser jihad. As for the greater jihad, it is spiritual warfare against the lower self (*nafs*), which is why the Prophet (Allah bless him and give him peace) said as he was returning from jihad,

"We have returned from the lesser jihad to the greater jihad."

The scriptural basis for jihad, prior to scholarly consensus (def: b7) is such Koranic

o9.0 الجہاد

(وهو قتال الكفار. والجهاد مأخوذ من المجاهدة وهي المقاتلة لإقامة الدين وهذا هو الجهاد الأصغر وأما الجهاد الأكبر فهو مجاهدة النفس. فذلك كان ﷺ يقول إذا رجع من الجهاد: «رجعنا من الجهاد الأصغر إلى الجهاد الأكبر». والأصل فيه قبل الإجماع آيات كقوله تعالى: «وَجَاهِدْ عَنْكَ النَّفْسَ» وقوله تعالى: «وَأَقْلِبْهُمْ عَنْهُمْ» وقوله تعالى: «وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً». وأخبار كثير الصالحين أنه ﷺ قال: «وَأَمَرْتُ أَنْ أُقَاتِلَ النَّاسَ عَنِّي يَهْدُونِي أَنْ لَا

war against non-Muslims, derived from the word *mujahada*, signifying warfare to establish the religion. And it is the lesser jihad. As for the greater jihad, it is spiritual warfare against the lower self (*nafs*),

To go forth in the morning or evening to fight in the path of Allah is better than the whole world and everything in it."

Details concerning jihad are found in the accounts of the military expeditions of the Prophet (Allah bless him and give him peace), including his own martial forays and those on which he dispatched others. The former consist of



ENDORSED by



(O) Jihad means to war against non-Muslims, and is etymologically derived from the word *mujahada*, signifying warfare to establish the religion. And it is the lesser jihad.



"It is the nature of Islam to dominate, not to be dominated, to impose its law on all nations and to extend its power to the entire planet."

Hasan al-Banna, Founder of the Muslim Brotherhood

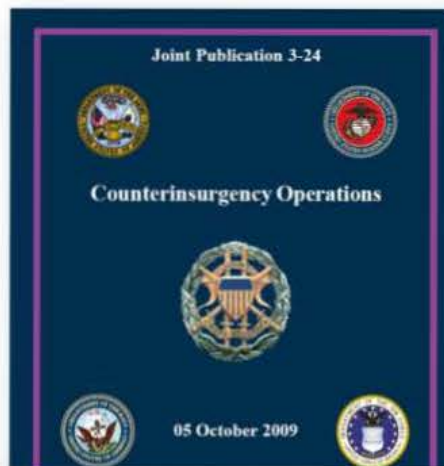


"The Ikhwan must understand that their Work in America is a kind of grand Jihad in eliminating and destroying the western civilization from within and "sabotaging" its miserable house by their hands and the hands of the believers so that it is eliminated and Allah's religion is made victorious over all other religions.

... It is a Muslim's destiny to perform Jihad and work wherever he is ..."



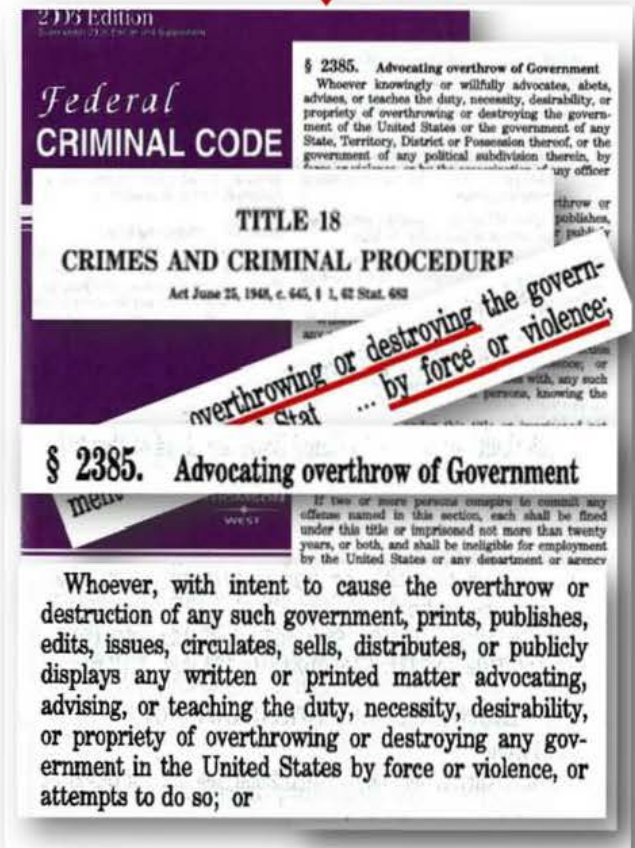
So, where's the problem?

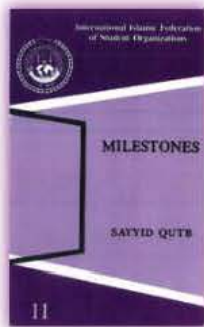


insurgency. The organized use of subversion and violence by a group or movement that seeks to overthrow or force change of a governing authority. Insurgency can also refer to the group itself. (This term and its definition modify the existing term and its definition and are approved for inclusion in JP 1-02.)

GL-6

JP 3-24





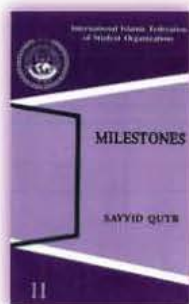
Wherever an Islamic community exists which is a concrete example of the **Divinely-ordained system** of life, it has a **God-given right to step forward and take control of the political authority** so that it may establish the Divine system on earth, while it **leaves the individual to his own devices**.

i.e., when all the *Milestones* have been met, seize power!

W

T

...

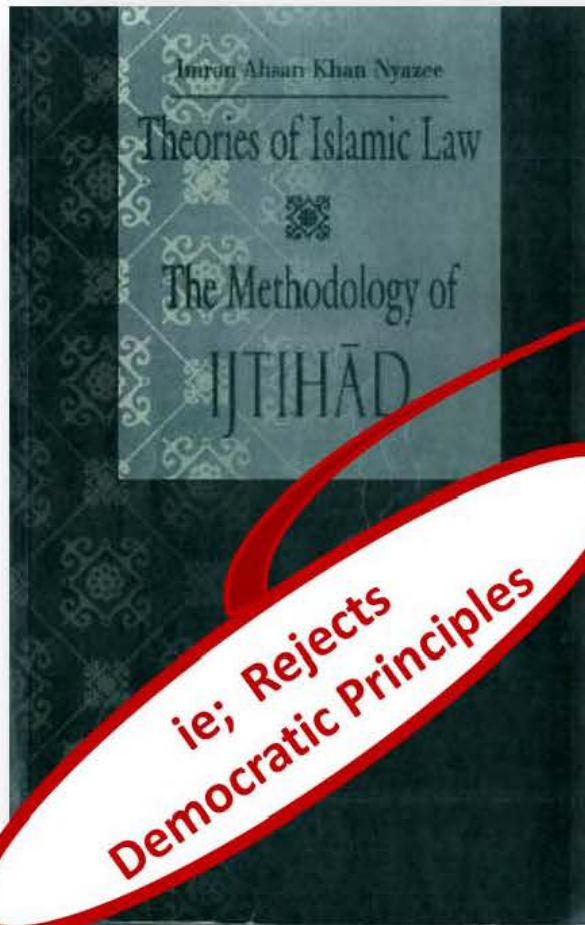


When God restrained Muslims from *Jihaad* for a certain period, **it was a question of strategy rather than of principle;** (139)

Disagreements are always only about "timing & tactics"

Islamic Law – the Law of the Land

The “Complete Way of Life” is Governed by Islamic Law



Islam, it is generally acknowledged, is a “complete way of life” and at the core of this code is the law of Islam. This implies that a Muslim through his submission to Islam not only accepts the unity of Allah, the truth of the mission of Muhammad, but also agrees through a contract (*bay’ah*) with the Muslim community that his life be regulated in accordance with the *ahkam* of Allah, and in accordance with these *ahkam* alone. **No other sovereign or authority is acceptable to the Muslim, unless it guarantees the application of these laws in their entirety.** Any other legal system, howsoever attractive it may appear on the surface, is alien for Muslims and is not likely to succeed in the solution of their problems; it would be doomed from the start. ... **A comprehensive application of these laws, which flow directly or indirectly from the decrees (*ahkam*) of Allah, would mean that they should regulate every area of life, from politics to private transactions, from criminal justice to the laws of traffic, from ritual to international law, and from the laws of taxation and finance to embezzlement and white collar crimes. (50)**

In other words, what distinguishes the *Shari'ah* from other laws is not that it *excludes* any aspect of human actions or sources of law, but that it directs humankind to worship God, and having done so, attempts to ensure that the rest of human laws do not conflict with this intent.

57-58-59 *Islām, a Sacred Law*

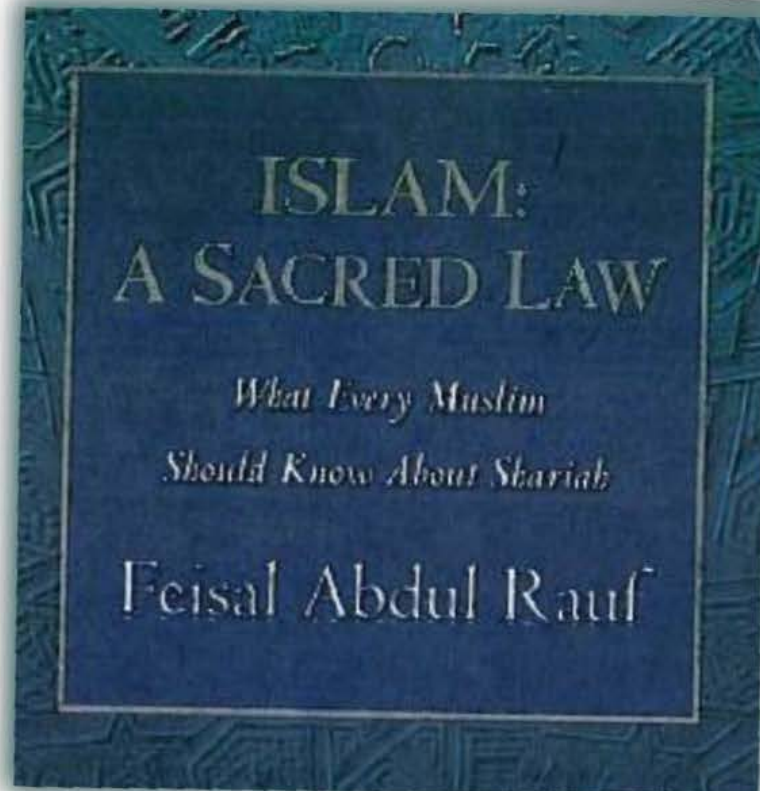
58 *Islām, a Sacred Law*

the last analysis based on the principle of

But justice and equity, and the concepts of right and wrong, can only be an extension of an attachment to God and abiding by His dictates. And since a *Shari'ah* is understood as a law with God at its center, it is not possible in principle to limit the *Shari'ah* to some aspects of human life and leave out others.

the universe has placed the human being as his *khalifah* (vicegerent)

And in reading a typical compendium on Islamic law, you will notice that, having discussed the list of credal and specifically religious ritual topics given above, it goes on to deal with family or personal law (i.e., marriage, divorce, paternity, guardianship and succession and inheritance), then with the law of contracts, of civil wrongs and criminal law; followed by the law of evidence and of procedure, and with a multitude of other subjects, to a degree of detail that it covers even the rules of social etiquette, called *adab*. Even "Emily Post" issues are under the umbrella of the *Shari'ah*. The *Shari'ah* thus covers every field of law—public and private, national and international—together with enormous amounts of material that Westerners would not regard as law at all, because the basis of the *Shari'ah* is the worship of, and obedience to, God through good works and moral behavior. Following the Sacred Law thus defines the Muslim's belief in God.



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2. Islam—Handbooks, manuals, etc.
I. Abdul-Rauf, Feisal.
III. Title.
PK6481.M8E52 1998
340.5'9—dc21

Arab Constitutions Based on Islamic Law

- **Article 3 [Islam] Section 2 of the Syrian Constitution**
 - Islamic jurisprudence is a main source of legislation.
- **Chapter 1, Article 7 of the Saudi Constitution**
 - Government in Saudi Arabia derives power from the Holy Koran and the Prophet's tradition
- **Part 1, Article 2 of the Egyptian Constitution**
 - Islamic jurisprudence is the principal source of legislation.

Iraqi & Afghan Constitutions Refer to It!

Iraq

- **Section One, Article 2:**
 - **First:** Islam is the official religion of the State and it is a basic source of legislation:
 - No law can be passed that contradicts the undisputed rules of Islam

Afghanistan

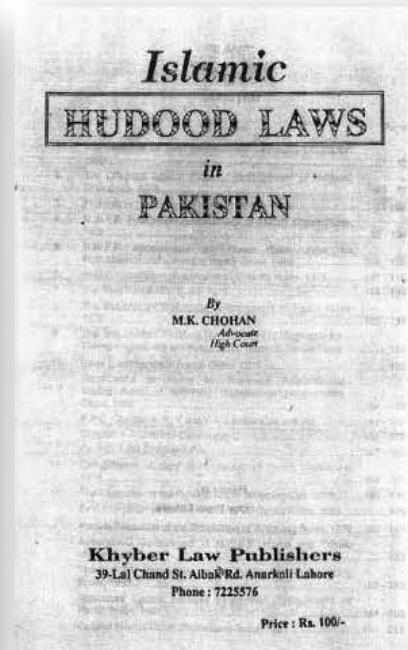
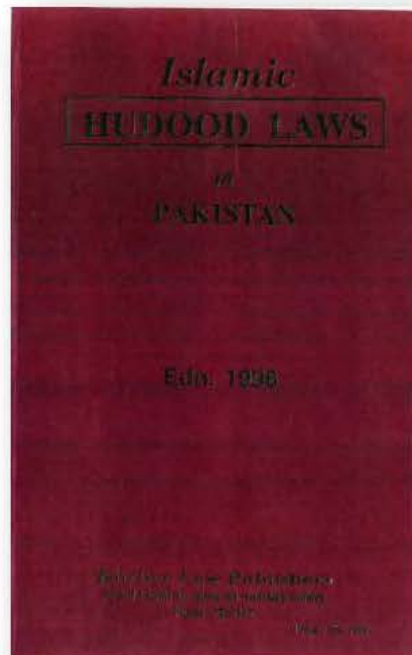
- **Article 2 [Religions].**
 - (1) The religion of the state of the Islamic Republic of Afghanistan is the sacred religion of Islam
- **Article 3 [Law and Religion].**
 - In Afghanistan, no law can be contrary to the beliefs and provisions of the sacred religion of Islam

Hudood

Hadd! Not Just Islamic Law that presumes to be the law of the land (the right of pure punishment that is a right of Allah's)

**The Offence of Zina
(Enforcement of Hudood)
Ordinance, 1979**
(VII OF 1979)

But actually the law of the land!



COMMENTS

This Ordinance was enforced to modify the existing law relating to Law of Zina so as to bring it in conformity with the injunctions of Islam as set out in the Holy Quran and Sunnah.

All the provisions of the Ordinance have to be read and interpreted in the light of the title and preamble which are not defined in the Ordinance itself. Ordinance must be construed and interpreted in accordance with the Injunctions of Islam as set out in the Holy Qur'an and Sunnah.

Really!

Ahmad ibn Naqib al-Misri

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"We have returned from the lesser jihad to the greater jihad."

The scriptural basis for jihad, prior to scholarly consensus (def: b7) is such Koranic

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o9.0 JIHAD

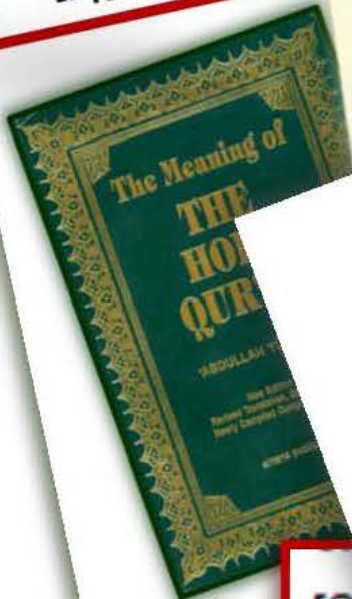
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Details concerning jihad are found in the accounts of the military expeditions of the Prophet (Allah bless him and give him peace), including his own martial forays and those on which he dispatched others. The former consist of



verses 19-22
-- it actually says it!



Surah 9: Al Tawbah 442 443

19. Do ye make the giving¹¹³
Of drink to pilgrims,
Or the maintenance of
The Sacred Mosque, equal
To (the pious service of) those
Who believe in Allah
And the Last Day, and strive
With might and main
In the cause of Allah?
They are not comparable
In the sight of Allah:
And Allah guides not
Those who do wrong.

20. Those who believe, and suffer
Exile and strive in the cause
And are not hindered by
anything, Allah will accept
their repentance, and He
is the Forgiving, the
Merciful.



Islamic Circle of North America
Tarbiyah Guide
Stage 1

[S]

ICNA Chicago

113

the word

to trans-

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amongst the transla

170

170

st the wall like that? I swear by Allah, when 'Umar walked,
he ground. He made his voice heard when he spoke."
al-Shifa bint 'Abd Allah saw some young people walking
Sh and them: "What is this?" They replied: "We are

He
s jihad in the way of Allah.¹¹² Allah makes jihad
"Do you for the giving of drink to the
e Sacred the service of
e Last
re no
T

**ISLAMIC CIRCLE OF
NORTH AMERICA**
TARBEYAH DEPARTMENT

Plan for April, 2008 to March 2009

PURPOSE OF TARBEYAH DEPARTMENT:

In order for ICNA to fulfill its goal of AQAMAT DIN, a team of dedicated and
committed brothers and sisters is needed who have unshakable convictions, practice what
they believe, have high moral character, have knowledge of Islam and the society and are
willing to sacrifice their resources in this conscious and sustained effort for their cause.
Tarbiyah Department is established so its team of volunteers, planners, organizers and
murabbi (teachers) can work to achieve this purpose.

OBJECTIVES:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنصُرُوا أَكْثَرَهُمْ فَلَمَّا اتَّخَذُوا لِقَاءِ قَوْمِهِمْ إِيَّاهُ زَعَمُوا أَنَّهُمْ
لَا يَلْفُتُهُمْ زَعَمُوا
لَا يَلْفُتُهُمْ زَعَمُوا

009.122 Nor should the Believers all go forth if a contingent from every expedition
remained behind, they could devote themselves to studies in religion, and admonish
the people when they return to them, that thus they (may learn) to guard
themselves (against evil).
Al-Qur'an, 009.122 (Al-Tawba)

To educate and prepare our leadership and workers to the extent that:

is incorrect

and that is

reading as it gives

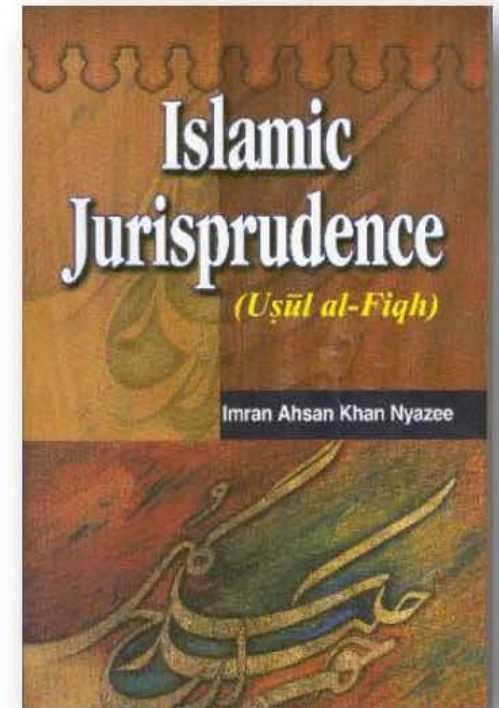
on practice



Abrogation

Abrogation Defined

- “The law was laid down in the period of the Prophet (peace be unto him) **gradually and in stages**. The aim was to bring a society steeped in immorality to observe the highest standards of morality. This could not be done abruptly. It was **done in stages**, and doing so necessitated **repeal** and **abrogation** of certain laws.”



Imran Ahsan Khan Nyazee
Islamic Jurisprudence

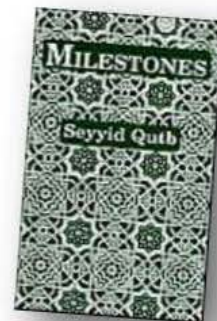


Abrogation and the "Extremist" Narrative Aligned

- The **Qur'an** did not come down all at once; rather it came down according to the needs of the Islamic society in facing new problems, ...

Qutb, Milestones. 11

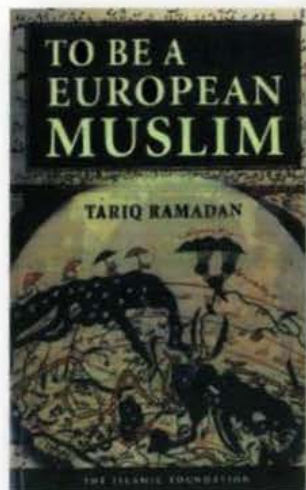
(1966)



3- Understanding the historical stages in which the Islamic Ikhwani activism went through in this country:

The writer of the memorandum believes that understanding and comprehending the historical stages of the Islamic activism which was led and being led by the Muslim Brotherhood in this continent is a very important key in working towards settlement, through which the Group observes its march, the direction of its movement and the curves and turns of its road.

er that though
ur'an 17:106)



TARIQ RAMADAN (1997) Thereafter, he should take into account the environment in which he lives as well as his own personality. This is the path of wisdom that Revelation itself has taught us: during the 23 years of successive Revelations, many prohibitions and obligations were revealed step by step in order both to make the new ruling easily attainable and to uplift Muslims' hearts and intelligence towards a deeper respect and a more profound spirituality.

(page 71)



Abrogation and the “Extremist” Narrative Aligned

P E A C E

AND THE LIMITS OF WAR

TRANSCENDING CLASSICAL CONCEPTION OF JIHAD

International Institute of Islamic Thought

Thus, it is up to the Muslim leadership to assess the situation and weigh the circumstances as well.

"The Muslim nation has the means [to bring about] improvement and change... It knows the way, the methods, and the road signs, and it has a practical role model in Allah's Messenger, [the Prophet Muhammad]... who clarified how to implement the values of the [Koran] and the Sunna at every time and in every place.

September 2010



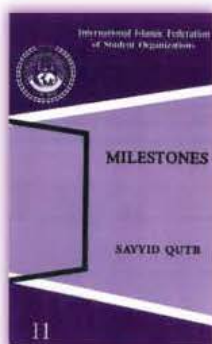
Supreme Guide Muhammad Badi'

MEMRI

October 6, 2010

<http://www.memri.org/report/en/0/0/0/>

Louay M. Safi



Only in the light of this explanation can we understand those **verses of the Holy Qur'an** which are concerned with the **various stages of this movement**. In reading **these verses**, we should always keep in mind that one of their meanings is related to the **particular stages of the development of Islam**, while there is another general meaning which is related to the unchangeable and eternal message of Islam.

(139, 140)



And returning
to 1966 ...

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His Own Words

A Translation of the Writings
of Dr. Ayman al Zawahiri



by Laura Mansfield

His Own Words: The Writings of Dr. Ayman al Zawahiri

Knights Under the Prophets Banner

By Dr. Ayman al Zawahiri
(translation by Laura Mansfield)

I have written this book to fulfill a duty entrusted to me towards our generation and future generations. Perhaps I will not be able to write later on in the midst of these worrying circumstances and changing conditions.

By Laura Mansfield

Sayyid Qutub's call for loyalty to God's oneness and to acknowledge God's sole authority and sovereignty was the spark that ignited the Islamic revolution against the enemies of Islam at home and abroad. The bloody chapters of this revolution continue to unfold day after day.

among Muslim youth.

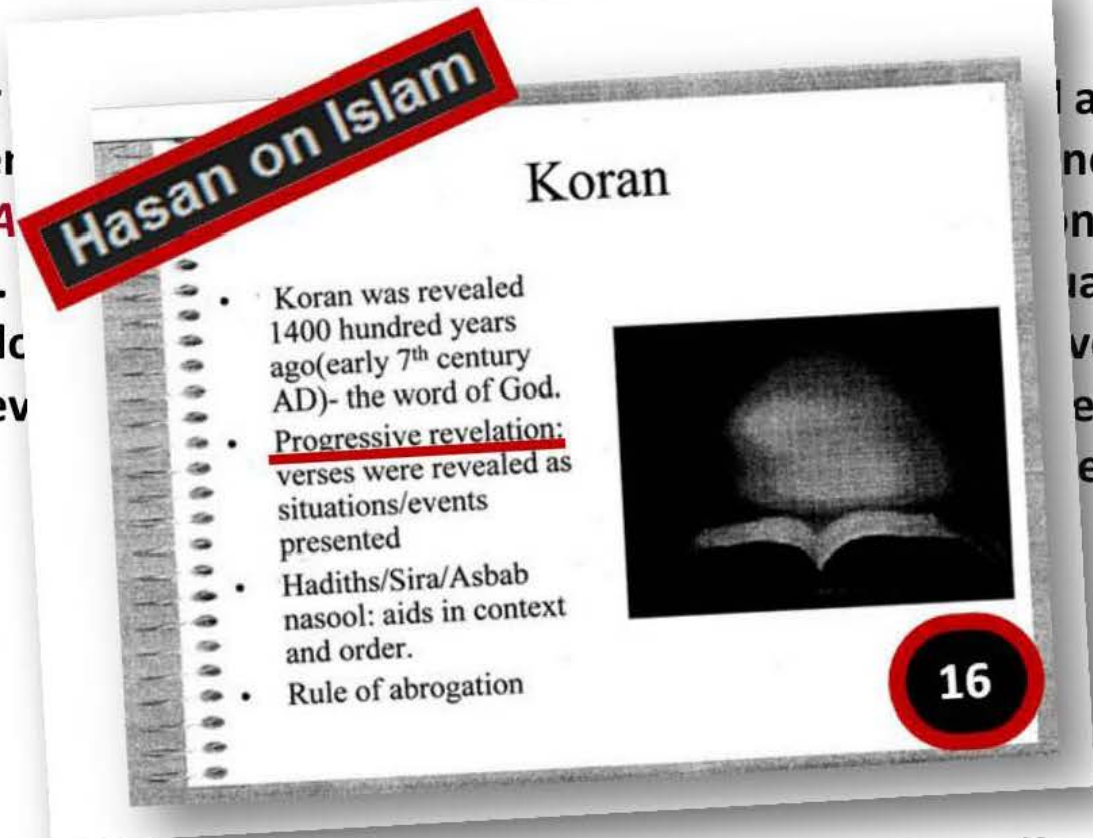
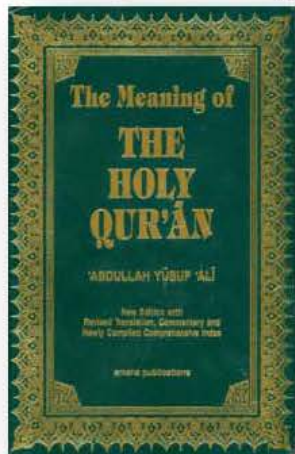
Sayyid Qutub's call for loyalty to God's oneness and to acknowledge God's sole authority and sovereignty was the spark that ignited the Islamic revolution against the enemies of Islam at home and abroad. The bloody chapters of this revolution continue to unfold day after day.

The ideology of this revolution and the clarity of its course are getting firmer every day. They are strengthening the realization of the nature of the struggle and the problems on the road ahead—the road of the prophets and

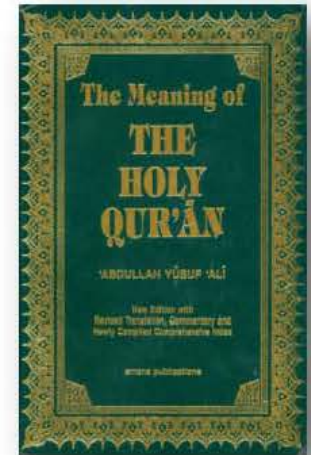
Quranic Basis to Abrogation

- *It is a Qur'an which We have divided into parts from time to time, in order that though mightest recite it to men at intervals: We have Revealed it by stages.* ²³¹⁷ (Qur'an 17:106)

2317. [Qur'an Commentator
different times and in differ
consistently as they do. A
were also progressive.
history. Man's mind do
prepared him for. Allah's rev



Quranic Basis - Continue



Hasan on Islam

Rule of Abrogation

- "None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: Knowest thou not that Allah Hath power over all things?" Surah 2: 106
- "When We substitute one revelation for another, and Allah knows best what He reveals (in stages), they say, "Thou art but a forger": but most of them understand not." Surah 16:101

17

*another - and Allah knows best
ou art but a forger": But most*

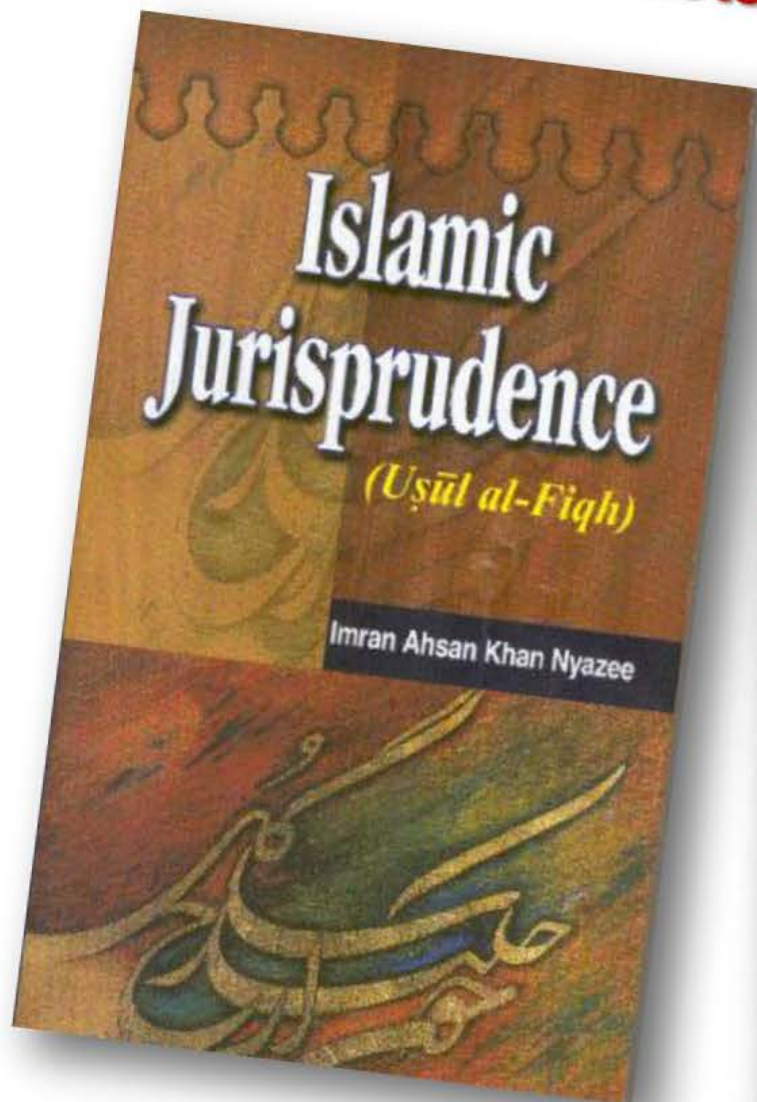
16:106, and n. 107. The doctrine of
time to time does not mean that
to charge a Prophet of Allah with
, is in a different form from that
e same, for it comes from Allah.

*use to be forgotten, but we
t thou not that Allah hath*

Abrogation

“Extremists Selectively Quote Qur’an?” Yes!

- The literal meaning of *naskh* is canceling or transferring

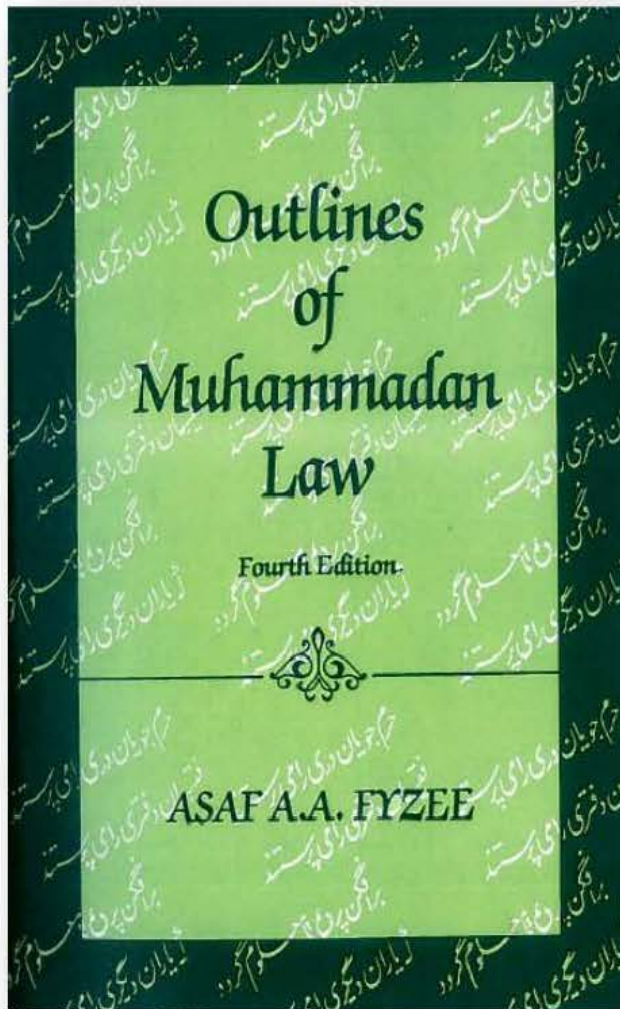


Hasan on Islam

Example: Jihad-rule of Abrogation

- In Mecca Muslims were not permitted to defend themselves/fight. Their only job was to deliver the message (peaceful verses)
- Emigration to Medina: self defense was allowed
- Then offensive fighting was allowed
- Later verses abrogated former ie: peaceful verses no longer apply
- Indeed at one point Islamic empire spanned from Morocco/Spain to the Border of India/China

Abrogation and the “Law of the Land” Revisited



The Koran according to this theory is the first source of law. ... It is for this reason that the verse of the Koran (*ayat*), although only a few of them deal specifically with legal questions, are held to be of paramount authority. In interpreting the Koranic verses, one important principle has to be observed. ***Some verses are deemed to be the abrogating (*nasikh*) verses and some to be the abrogated (*mansukh*) ones.*** Generally speaking the earlier verses are deemed to be repealed by the latter ones. (19-20)

Suras of the Qur'an in Chronological Order

Middle Meccan Late Meccan Medinan

• **Let there be no compulsion in religion:**

Truth stands out clear from error: whoever rejects evil and believes in Allah hath grasped the most trustworthy handhold

(Qur'an 2:256)

BUT

• **Whoever seeks a religion other than Islam will never have it accepted of him, and he will be of those who have truly failed in the hereafter**

(Qur'an 3:85)

Resulting In

• **Oh 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 the unjust. (Qur'an 5:51)

Hasan on Islam

Muslims in the Military

- [4.93] And whoever kills a believer intentionally, his punishment is hell; he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful chastisement.
- [17.33] And do not kill anyone whose killing Allah has forbidden, except for a just cause...

﴿33. And do not kill anyone whose killing Allāh has forbidden, except for a just cause. And whoever is killed wrongfully (not by mistake), We have given his heir the authority. But let him not exceed limits in the matter of taking life. Verily, he is helped.﴾

TAFSIR IBN KATHIR

Prohibition of Unlawful Killing

Allāh forbids killing with no legitimate reason. It was reported in the Two Ṣaḥīḥs that the Messenger of Allāh ﷺ said:

«The blood of a Muslim who bears witness to Lā ilāha illallāh and that Muḥammad is the Messenger of Allāh, is not permissible (to be shed) except in three cases: a soul for a soul (i.e., in the case of murder), an adulterer who is married, and a person who leaves his religion and deserts the Jamā'ah.»^[1]

«If the world were to be destroyed, it would be of less importance to Allāh than the killing of a Muslim.»^[2]

[1] Faḥ Al-Bārī 12:209, Muslim 3:1302.

[2] Tuḥfat Al-Aḥwadhī 4:256, An-Nasa'i, 7:82, Ibn Mājah 2:874.

﴿33. And do not kill anyone whose killing Allāh has forbidden, except for a just cause. And whoever is killed wrongfully (not by mistake), We have given his heir the authority. But let him not exceed limits in the matter of taking life. Verily, he is helped.﴾

Prohibition of Unlawful Killing

mate reason. It was reported
nger of Allāh ﷺ said:

«لَا يَجُزُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ
يَاخُذِي ثَلَاثَ: النَّفْسُ بِالنَّفْسِ، وَ
بِجَنَاحِهِ»

is witness to Lā ilāha illallāh
ana that Muḥammad is the Messenger of Allāh, is not
permissible (to be shed) except in three cases: a soul for a soul
in adulterer who is married, and
and deserts the Jamā'ah.»^[1]

he books of the Sunan:

«وَرَوَاهُ الدُّنْيَا عَنْهُ

destroyed, it would be of less
lling of a Muslim.»^[2]

«وَرَوَاهُ الدُّنْيَا عَنْهُ

fully, We have given his heir the

The authority is over the killer. The heir has the choice; if he
wishes, he may have him killed in retaliation, or he may
payment of the *Diyah* (blood
with no payment, as is reported
holar and Imam Ibn 'Abbās
meaning of this *Āyah* that
because he was the heir of
d wrongfully, may Allāh be

ms in the Military

whoever kills a believer
y, his punishment is hell; he
in it, and Allah will send His
m and curse him and prepare
ainful chastisement.

do not kill anyone whose
ah has forbidden, except for a

BOOK O JUSTICE

كتاب المجانيات

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- Who Is Subject to Retaliation for Injurious Crimes o1.0
 - Retaliation Obligatory for Intentional Killing Etc. o1.1
 - Meaning of *obligatory* o1.1(A:)
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 - Mistake made in a deliberate injury o2.3
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 - Indemnity for a Purely Intentional Killing o4.3
 - For Death by Mistake in a Deliberate Injury o4.4
 - For Death Caused by an Honest Mistake o4.5
 - Conditions When Maximum Is Paid, Intentional or Not o4.6

o1.2 The following are not subject to retaliation:

o1.2 لكن لا يُجِبُّ على صبي ومجنون مطلقاً (سواء كانا مسلمين أو

(1) a child or insane person, under any cir-

o1.2 The following are not subject to retaliation:

whom retaliation is obligatory subsequently becomes insane, the full penalty is nevertheless exacted. A homicide committed by someone who is drunk is (A: considered the same as that of a sane person,) like his pronouncing divorce (dis: o1.2):

وقد جن بعد الوجوب استوفى منه في حال جنونه. وقتل السكران كطلاقه ولا على مسلم يقتل كافراً [ولا على حر يقتل عبداً] ولا على ذمي يقتل مرتد (لأن الذمي معصوم والمرتد مهذب) ولا على الأب والأم وأبائهما وأمهاتهما يقتل الولد وولد الولد ولا يقتل من يثبت الفصاض فيه للولد مثل أن يقتل الأب الأم.

(2) a Muslim for killing a non-Muslim;

(2) a Muslim for killing a non-Muslim;

out consequences);

(4) a father or mother (or their fathers or mothers) for killing their offspring, or offspring's offspring;

(4) a father or mother (or their fathers or mothers) for killing their offspring, or offspring's offspring;

[17.33] And do not kill any killing Allah has forbidden, except for a just cause...



Taught to 1st Graders

Kingdom of Saudi Arabia



My Religion is Islam

The foundation of Islam is the profession of faith that there is no deity other than God and Muhammad is God's Prophet.

Every religion other than Islam is false.

God said, "If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have lost (All spiritual good)." (Qur'an 3:85)

1st Grade School Text, *Monotheism and Jurisprudence*, (2005-2006 Academic Year) Kingdom of Saudi Arabia, Ministry of Education, Education Development



Ahmad ibn Naqib al-Misri

Reliance of the Traveller

A Classic Manual of Islamic Sacred Law



عَمَدَةُ السَّالِكِينَ

IN ARABIC WITH FACING ENGLISH TEXT, COMMENTARY
AND APPENDICES EDITED AND TRANSLATED BY

Nuh Ha Mim Keller

THE ABROGATION OF PREVIOUSLY REVEALED RELIGIONS

w4.3 (Imam Baghawi:) The Prophet (Allah
bless him and give him peace) said:

نسخ الأديان التي سـ
w4.3 (الإمام البغوي:) ...
قال: [قال رسول الله ﷺ: «والذي نفس

“By Him in whose hand is the soul of
Muhammad, any person of this Community, any
Jew, or any Christian who hears of me and dies
without believing in what I have been sent with
will be an inhabitant of hell.”

sunna (y22), 1.104–5).

This is a rigorously authenticated (sahih)
hadith that was recorded by Muslim (*Sharh al-*
sunna (y22), 1.104–5).

Published Islamic Law relying on a
recognized authority citing
authoritative hadith validating the
plain reading of Qur'an Verse 3:85

THE ABROGATION OF PREVIOUSLY REVEALED RELIGIONS

w4.4 (Ibn Kathir:) Allah Most High says:

"Surely those who believe, those of Jewry, the Christians, and the Sabaeans—whoever has faith in Allah and the Last Day, and works righteousness, their wage awaits them with their Lord, and no fear shall be upon them, and neither shall they sorrow" (Koran 2:62).

Suddi states that the verse "Surely those who believe, etc." was revealed about the former companions of Salman the Persian when he mentioned them to the Prophet (Allah bless him and give him peace), relating how they had been, saying, "They used to pray, fast, and believe in you, and testify that you would be sent as a prophet." When he had finished praising them, the Prophet (Allah bless him and give him peace) replied, "Salman, they are the denizens of hell," which came to discomfit Salman greatly, and so Allah revealed this verse.

The faith of the Jews was that of whoever adhered to the Torah and the sunna of Moses (upon whom be peace) until the coming of Jesus. When Jesus came, whoever held fast to the Torah and the sunna of Moses without giving them up and following Jesus was lost.

The faith of the Christians was that whoever adhered to the Evangel and precepts of Jesus, their faith was valid and acceptable until the coming of Muhammad (Allah bless him and give him peace). Those of them who did not then follow Muhammad (Allah bless him and give him peace) and give up the sunna of Jesus were lost.

The foregoing is not contradicted by the hadith relating that the verse,

"Surely those who believe, those of Jewry, the Christians, and the Sabaeans—whoever has faith in Allah and the Last Day..."

was followed by Allah revealing,

"Whoever seeks a religion other than Islam will never have it accepted of him, and he will be of the losers who have truly failed in the hereafter" (Koran 3:85).

w4.4 (Ibn Kathir:) Allah Most High says:

"Surely those who believe, those of Jewry, the Christians, and the Sabaeans—whoever has faith in Allah and the Last Day, and works righteousness, their wage awaits them with their Lord, and no fear shall be upon them, and neither shall they sorrow" (Koran 2:62).

Hasan on Islam

Different Paths to Heaven?

- [2.62] Surely those who believe, and those who are Jews, and the Christians, and the Sabians, whoever believes in Allah and the Last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve.
- [3.85] And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers.

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Abrogated Verse 2:62

Hasan on Islam

Nation & World | American al-Qaida spokesman lauds Fort Hood killer | Seattle Times Newspaper

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Originally published Sunday, March 7, 2010 at 2:31 AM

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American al-Qaida spokesman lauds Fort Hood killer

Video: Earthquake rescue training. During the month of March, Seattle firefighters are training for emergency rescue in the event of an earthquake.

Al-Qaida's American-born spokesman has called on Muslims serving in the U.S. armed forces to emulate the Army major charged with killing 13 people in Fort Hood.

He urges Muslims in America to carry out attacks against U.S. and Western targets.

The video posted on a radical Islamic web site on Sunday featured Gadahn, also known as Azzam al-Amriki, dressed in white robes and wearing a white turban.

Gadahn converted to Islam and joined al-Qaida and was charged with treason in 2006. There is a \$1 million reward for information leading to his arrest or conviction.

Maybe all you need is a change of bossery.

ical Order

am

se of the Sword Cont

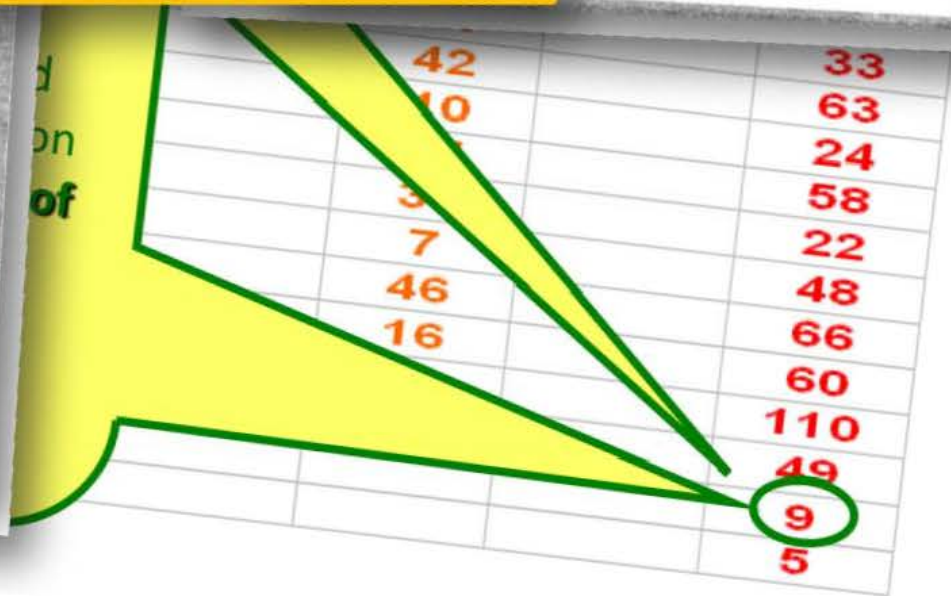
1:53] "I have been commanded to people until they testify that there y worthy of worship except Allah Muhammad is the Messenger of tablish the prayer and pay the

43

Hasan

- 9:29: "Fight those who do not believe in Allah, nor in the latter day, nor do they prohibit what Allah and His Messenger have prohibited, nor follow the religion of truth, out of those who have been given the Book, **until they pay the tax in acknowledgment of superiority and they are in a state of subjection.**"

44



Could
MAJ Hasan
have been
any clearer?



"We" meaning

Hasan on Islam

Comments

48

- Osama Bin Laden
- Taliban
- Suicide bombers
- Iran

If Muslim groups can convince Muslims that they are fighting for God against injustices of the "infidels"; ie: enemies of Islam, then Muslims can become a potent adversary ie: suicide bombing, etc.

HE loves death more than you love life!

What if he is actually right?

THE OBJECTIVES OF JIHAD

o9.8 The caliph (o25) makes war upon Jews, Christians, and Zoroastrians (N: provided he has first invited them to enter Islam in faith and practice, and if they will not, then invited them to enter the social order of Islam by paying the non-Muslim poll tax (jizya, def: o11.4)—

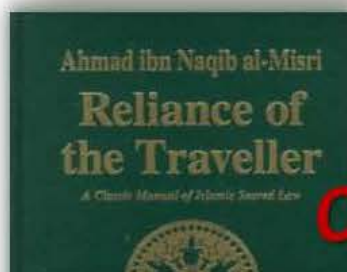
“Fight those who do not believe in Allah and the Last Day and who forbid not what Allah and His messenger have forbidden—who do not practice the religion of truth, being of those who have been given the Book—until they pay the poll tax out of hand and are humbled” (Koran 9:29),

significance of their paying it, not the money itself—while remaining in their ancestral religions) (O: and the war continues) until they

the time and place for which is before the final descent of Jesus (upon whom be peace). After his final coming, nothing but Islam will be accepted from them, for taking the poll tax is only effective until Jesus' descent (upon him and our Prophet be peace), which is the divinely revealed law of Muhammad. The coming of Jesus does not entail a separate divinely revealed law, for he will rule by the law of Muhammad. As for the Prophet's saying (Allah bless him and give him peace),

“I am the last, there will be no prophet after me.”

this does not contradict the final coming of Jesus (upon whom be peace), since he will not rule according to the Evangel, but as a follower of our Prophet (Allah bless him and give him peace)).



Objectives of Jihad

BOOK O
JUSTICE

کتاب الجہاد

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Jihad o9.0

o9.0(O:)
Jihad o9.0(O:)

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- Regarding Warfare o9.10

The Objectives of Jihad o9.8

Regarding Jews, Christians, and Zoroastrians o9.8

On the Verse 5:51 Command

Not to Take Christians and Jews for Friends

- This is Because:
- *They do blaspheme who say: "Allah is Christ the son of Mary." O Children of Israel! Remember the favor which We bestowed upon you when We sent Our messengers among you: "We have made for you the Torah and the Fire, and the Fire will be for the help of the righteous."*
- *They do blaspheme who say: "Allah is One of many gods." (This is pure blasphemy), verily a great crime.*
- *Christ the son of Mary messenger that passed the truth. They had both to His signs clear to them; from the truth!*

Hasan on Islam

- Offensive Islam If the Future
- Al-Bukhaari (2222) and Muslim (155) : The Messenger of Allah (SAWS) said: "By the One in Whose hand is my soul, soon the son of Maryam will descend among you as a just judge. He will break the cross, kill the pigs and abolish the jizyah, and money will become abundant until no one will accept it."

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Hasan on Islam

www.washingtonpost.com/wp-dyn/content/gallery/2009/11/10/GA2009111000920.html?sid=ST2009110903704

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Hasan on Islam

Maj. Nidal M. Hasan, the Army psychiatrist believed to have killed 13 people at Fort Hood, was supposed to discuss a medical topic during a presentation to senior Army doctors in June 2007. Instead, he lectured on Islam, suicide bombers and threats the military could encounter from Muslims conflicted about fighting wars in Muslim countries.

Related Content:

- Article: Fort Hood suspect warned of threats within the ranks
- Washington Post Photo Store
- Camera Works Front

Conclusions

- God expects full loyalty. Promises heaven and threatens with Hell.
- Muslims may be seen as moderate (compromising) but God is not.
- "I love the Koran and being a Muslim, but I don't want to live under Islamic rule".
- Fighting to establish an Islamic State to please God, even by force, is condoned by the Islam .
- Muslims Soldiers should not serve in any capacity that renders them at risk to hurting/killing believers unjustly → will vary!

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Is this
starting to
Resonate?

Hasan on Islam

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Hasan on Islam

Maj. Nidal M. Hasan, the Army psychiatrist believed to have killed 13 people at Fort Hood. Instead, he lectured on Islam, suicide bombers and threats the

Related Content:

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Hasan on Islam

Adverse Events

- Hasan Akbar: 101st Airborne Division's 326th Engineer Battalion- Through grenades killling/wounding many.
- Army Capt. James Yee- charged with espionage; later acquitted
- Sgt. Cpl. Waseef Ali Hassoun; deserted in disapproval of war as a Muslim.
- Sgt. Abdullah William Webster; deployed to Iraq based on religious

13

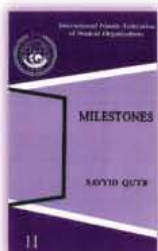
Because this was briefed
inside national security
circles FOR YEARS prior to
the Fort Hood event, does
it create guilty knowledge?

i.e., culpable negligence?

An implied
threat?

Warning?

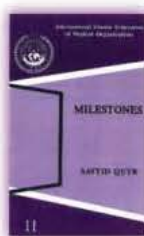
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Wherever an Islamic community exists which is a concrete example of the **Divinely-ordained system** of life, it has a **God-given right to step forward and take control of the political authority** so that it may establish the Divine system on earth, while it **leaves the matter of belief to individual conscience.** (139)



i.e., when all the *Milestones* have been met, seize power!

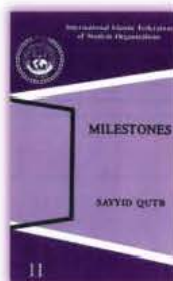


When God restrained Muslims from *Jihaad* for a certain period, **it was a question of strategy rather than of principle;** (139)



Always only about “timing & tactics”

Abrogation drives the strategy! They not only say so, they do it!



Only in the light of this explanation can we understand those **verses of the Holy *Qur'an*** which are concerned with the **various stages of this movement.** In reading **these verses**, we should always keep in mind that one of their meanings is related to the **particular stages of the development of Islam**, while there is another general meaning which is related to the unchangeable and eternal message of Islam. (139, 140)



P E A C E

AND THE LIMITS OF WAR

TRANSCENDING CLASSICAL CONCEPTION OF JIHAD



42

Peace and the Limits of War

The principle of *jihād* obligates the Muslims to maintain and achieve these objectives. The best way to achieve these objectives, and most appropriate method of upholding the principle of *jihād* is, however, a question of leadership and strategy.

humanity is an essential element of social life and a fundamental principle around which human civilization has evolved

Thus, it is up to the Muslim leadership to assess the situation and weigh the circumstances as well as the capacity of the Muslim community before deciding the appropriate type of *jihād*. At one stage, Muslims may find that *jihād*, through persuasion or peaceful resistance, is the best and most effective method to achieve just peace, as was the case during the Makkan period. At another stage,

⁶⁰ Qutb, pp. 65-67.

⁶⁰ Qutb, pp. 65-67.



PEACE AND THE LIMITS OF WAR

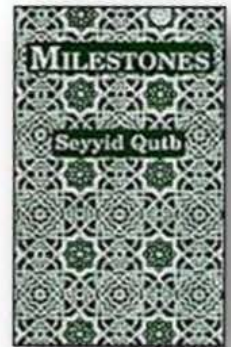
TRANSCENDING CLASSICAL CONCEPTION OF JIHAD



Principles and Realities 43



Only in the light of this explanation can we understand **those verses of the Holy Qur'an** which are **concerned with the various stages** of this movement. **Qutb, Milestones, 18.**



Louay M. Safi

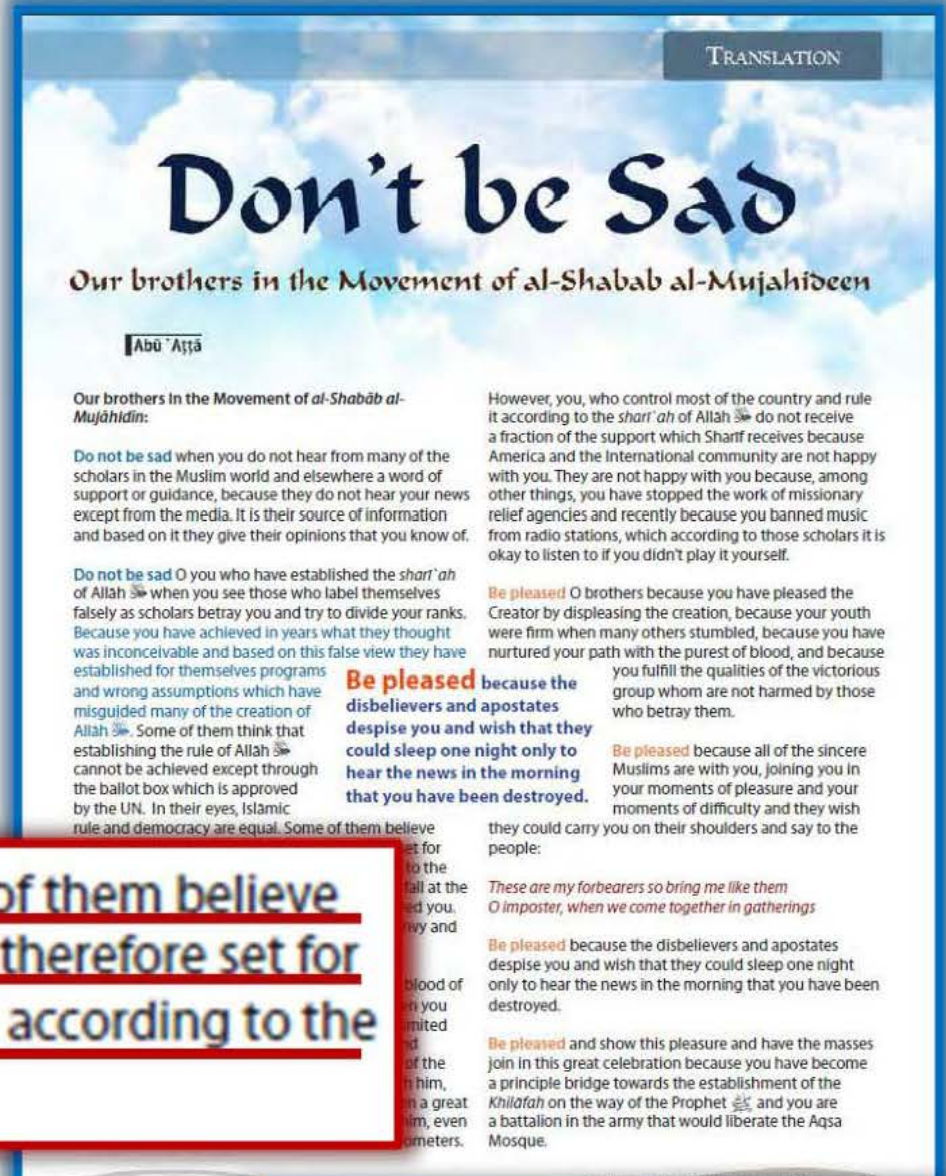
The selection of the method of jihad
decision

Where Mr. Safi breaks from the “classical doctrine of jihad embraced by radical Muslims,” it is in preference to the Muslim Brotherhood model defined by Sayid Qutb in *Milestones*”

get their own, elected

circumscribed the

INSPIRE - Al Qaeda's Glossy New Magazine



Some of them believe we are in the Makkan stage and have therefore set for themselves programs that are limited according to the rules of Makkah.

Is AQ chiding the “weak-kneed” Muslim Brotherhood for staying the “Meccan” stage?

July 23, 2010

Raymond Ibrahim



Top Muslim Cleric Urges Western Muslims to 'Liberalize'

Outwardly, anyway: Yusuf al-Qaradawi expounds the doctrine of *taysir*, which allows Muslims to practice a more "relaxed" version of Islam — so long as their hearts cling to the more "uptight" version.

July 23, 2010 - by Raymond Ibrahim



Sharia wa al-Haya (Law and Life), which airs weekly on Al Jazeera and features renowned Muslim scholar Sheikh Yusuf al-Qaradawi, addressed the important yet little known Muslim concept of *taysir* (pronounced "tey-seer").

Qaradawi, who is touted by the likes of John Esposito as a "moderate" — even as he legitimizes suicide attacks against Israel (including by women) and death for apostasy — explained that, according to *fiqh al-taysir* (the "jurisprudence of ease"), Islam (like Catholicism) offers Muslims dispensation whenever needed: "For Allah desires ease for you, not hardship" (Koran 2:185; see also 5:6, 4:26-28, 2:286). For instance, Muslims traveling during the month of Ramadan are exempt from fasting, and jihad need not observe the obligations of the hajj.

Qaradawi stressed that in several examples, including the case of a pregnant woman, the law is flexible. (Another less flexible example is the case of a woman who has been impregnated by a non-Muslim.)

IMMIGRATION REFORM!



Lest it be abused, Qaradawi warned that *taysir* should only be used as needed, based on the vicissitudes of time and chance. In other words, Muslims should not actively seek the easy way, but rather, when uncontrollable circumstances arise, take the easy way — as long as they recognize that the

**Recalibrating the "Milestones"
kind-of like a "correlation of forces"
analysis by Marxists after an
unsuccessfully executed plan**

insincere conformity. As Qaradawi made clear, the otherwise harsh obligations; it is to put them on hold till



When God restrained Muslims from *Jihaad* for a certain period, **it was a question of strategy rather than of principle; (139)**



While al-Qaeda wants to go here ...

... and there are serious disagreements on questions of strategy

Abrogation defines the terms of the debate

Meccan

"Revolution Now"

Gap?

Medinan



... the Muslim Brotherhood wants to take a step back here!

"Slow-roll Subversion over time"

lest it be abused, Qaradawi warned that *taysir* should only be used as needed, based on the vicissitudes of time and chance. In other words, Muslims should not actively seek the easy way, but rather, when uncontrollable circumstances create hardships, Muslims are free to opt for the easy way — as long as they recognize that the "hard way" (i.e., total implementation of Shari'a) is the ideal way.

<http://jihadmedia.com/blog/top-muslim-cleric-urges-western-muslims-to-liberalize/>

Early Meccan	Middle Meccan	Late Meccan
96		
74	99	
111	82	
106	81	
108	53	54
104	84	37
107	100	71
102	79	76
105	77	44
92	78	90
90	88	
94		
93		
97		
86	69	
91	51	
80	52	
68	56	
87	70	
95	55	
103	112	
85	109	
73	113	
101	114	
	1	



Medinan
2
98
64
62
8
47
3
61
57
4
65
69

Why Don't We Know This?

A Partial Explanation Could Be --

Review of the MB in America



بسم الله الرحمن الرحيم
الحمد لله رب العالمين و الصلاة و السلام على سيد المرسلين

مذكرة تفسيرية

للهدف الإستراتيجي العام للجماعة في أمريكا الشمالية
١٩٩١/٥/٢٢

المحتويات :

- ١- مقدمة في التفسير .
- ٢- مفهوم التوطين .
- ٣- عملية التوطين .
- ٤- مؤسسات التوطين الشاملة .

GOVERNMENT
EXHIBIT
003-0085
3:04-CR-240-G
U.S. v. HLF, et al.

ISE-SW 1B10/ 0000413

Bate #ISE-SW/ 1B10/ 0000413

In the name of God, the Beneficent, the Merciful
Thanks be to God, Lord of the Two Worlds,
Prayers and peace be upon the master of the Messengers

An Explanatory Memorandum On the General Strategic Goal for the Group In North America 5/22/1991

Contents:

- 1- An introduction in explanation
- 2- The Concept of Settlement
- 3- The Process of Settlement
- 4- Comprehensive Settlement Organizations

Page 2 of 18



بسم الله الرحمن الرحيم
الحمد لله رب العالمين و الصلاة و السلام على سيد المرسلين

Bate #ISE-SW/ 1B10/ 0000415

(1)
In the name of God, the Beneficent, the Merciful
Thanks be to God, Lord of the Two Worlds
And Blessed are the Pious

Subject: A project for an explanatory memorandum for the General Strategic goal
of the Group in North America mentioned in the long-term plan

One: The Memorandum is derived

1- The general strategic goal of the Group in North America and the Organizational Conference

America, meaning: establishing the Islamic Movement in North America, which adopts Muslim Brotherhood, and which works to expand the observant Muslim Brotherhood in North America, presents Islam as a civilization alternative to the West.



is approved by the Shura Council of the Group in North America, meaning: establishing the Islamic Movement in North America, which adopts Muslim Brotherhood, and which works to expand the observant Muslim Brotherhood in North America, presents Islam as a civilization alternative to the West.

General Masur, may God keep him, which he recently sent to

المحتويات :

- ١- مقدمة في التفسير .
- ٢- مفهوم التوحيد .
- ٣- علاقة التوحيد .

The Explanatory Memorandum:

In the explanation, we must "summon" the following question and place it as its relationship is important and necessary with the strategic goal and the explanation project we are embarking on. The question we are facing is: "How do you like to see the Islam Movement in North America in ten years?", or "taking along" the following sentence

Also, we must summon and take along "elements" of the general strategic goal of the Group in North America and I will intentionally repeat them in numbers. They are:

[1- Establishing an effective and stable Islamic Movement led by the Muslim Brotherhood.

2- Adopting Muslim Brotherhood domestically and globally.



msa
NATIONAL



Bate #ISE-SW 1B10/ 0000427

Attachment number (1)

A list of our organizations and the organizations of our friends
[Imagine if t they all march according to one plan!!!]

- 1- ISNA = ISLAMIC SOCIETY OF NORTH AMERICA
- 2- MSA = MUSLIM STUDENTS' ASSOCIATION
- 3- MCA = THE MUSLIM COMMUNITIES ASSOCIATION
- 4- AMSS = THE ASSOCIATION OF MUSLIM SOCIAL SCIENTISTS
- 5- AMSE = THE ASSOCIATION OF MUSLIM SCIENTISTS AND ENGINEERS
- 6- IMA = ISLAMIC MEDICAL ASSOCIATION
- 7- ITC = ISLAMIC TRADING CENTER
- 8- NAIT = NORTH AMERICAN ISLAMIC TRUST
- 9- FID = FOUNDATION FOR ISLAMIC DEVELOPMENT
- 10- IHC = ISLAMIC HUMANITARIAN CENTER
- 11- ICD = ISLAMIC COMMUNITY DEVELOPMENT
- 12- ATP = AMERICAN TRADING PARTNERSHIP
- 13- AVC = AMERICAN VENTURE CAPITAL
- 14- IBS = ISLAMIC BUSINESS SCHOOL
- 15- MBA = MUSLIM BUSINESS ASSOCIATION
- 16- MYNA = MUSLIM YOUTH NETWORK OF NORTH AMERICA
- 17- IFC = ISNA FUND FOR CHARITY
- 18- IPAC = ISNA PUBLIC AFFAIRS CENTER
- 19- IED = ISLAMIC EDUCATIONAL DEVELOPMENT
- 20- MAYA = MUSLIM ARAB YOUTH ASSOCIATION
- 21- MISC = MALAYSIAN [sic] ISLAMIC STUDY GROUP
- 22- IAP = ISLAMIC ASSOCIATION FOR PALESTINE
- 23- UASR = UNITED ASSOCIATION FOR STUDIES AND RESEARCH
- 24- OLF = OCCUPIED LAND FUND
- 25- MIA = MERCY INTERNATIONAL ASSOCIATION
- 26- ISNA = ISLAMIC CIRCLE OF NORTH AMERICA
- 27- BMU = BAYTUL MAL INC
- 28- IIT = INTERNATIONAL INSTITUTE FOR ISLAMIC THOUGHT
- 29- IIC = ISLAMIC INFORMATION CENTER



بسم الله الرحمن الرحيم
الحمد لله رب العالمين و الصلاة و السلام على سيد المرسلين

Bate #ISE-SW/ 1B10/ 0000415

Islamic Movement

Subject

One: The Mer
1- The general
and the Organiza
America, meaning
Brotherhood which ad
expand the observant Mu
Islam as a civilization alterna

GOVERN
EXHIB
003-20
3-04-CR
U.S. v. H

***A simple GOOGLE search
would indicate that Muslim
Brotherhood Front Groups
are heavily over-represented
in consulting and advising
senior U.S. entities in
government & media***

The process of settlement in
Ikhwan must understand the
destroying the Western civiliza
hands and the hands of the
over all other religions. With
have not prepared ourselves
wherever he is and wherever he
destiny except for those who chose
equal.



***Could this effect what we
think we know about events
ongoing in the Middle East,
especially Egypt, especially
concerning the Muslim
Brotherhood?***

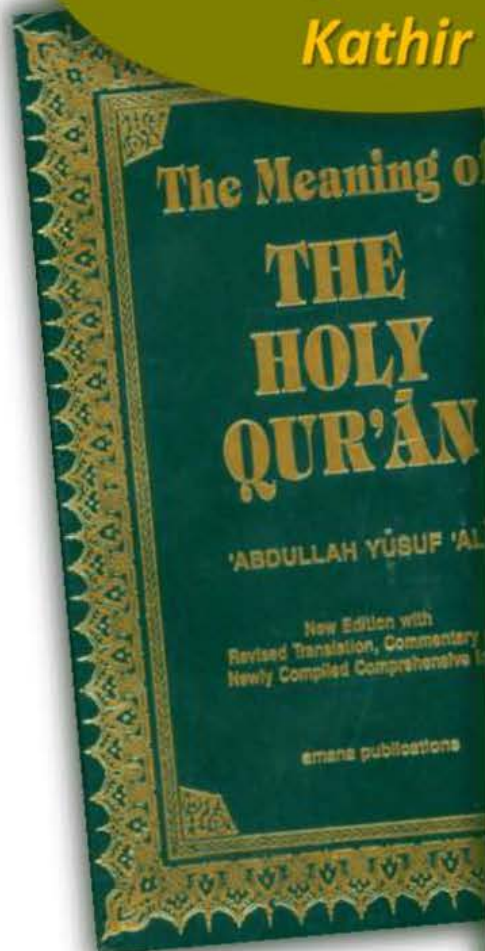
But Really! Why Don't We Know This Either?

A Possible Explanation --

(Based on Islamic Law of Submission)

First Qur'an Verse 9:29

On Tafsir Ibn Kathir



29. Fight those who believe not in Allah nor the Last Day, Nor hold that forbidden Which hath been forbidden By Allah and His Messenger, Nor acknowledge the Religion Of Truth, from among The People of the Book, Until they pay the *jizyah*¹²⁸¹ With willing submission,¹²⁸² And feel themselves subdued.

1278. *Unclean*: both literally and metaphorically; because Muslims are enjoined to be strict in ablutions and physical cleanliness, as well as in purity of mind and heart, so that their word can be relied upon.

1279. *This year of theirs*: there is a two-fold meaning: (1) now that you have complete control of Makkah, and are charged with the purity of worship there, shut out all impurity from this year; (2) you have seen how the Pagans have behaved this year; their year of power and misuse of that power may be called *their year*; it is over, and now you Muslims are responsible.

1280. The concourse in Makkah added to the profits of trade and commerce. "But fear not," we are told; "the Pagans are a waning power, bound to disappear, and you should strengthen your own community, that they may more than counterbalance the apparent loss of custom; and Allah has other means of improving your economic position." This actually happened. The Pagans were extinguished from Arabia, and the concourse of Pilgrims from all parts of the world increased the numbers more than a hundredfold. Here is common-sense, wisdom, and statesmanship, even if we look at it from a purely human point of view.

1281. *Jizyah*: the root meaning is compensation. The derived meaning, which became the technical meaning, was a poll tax levied from those who did not accept Islam, but were willing to live under the protection of Islam, and were thus tacitly willing to submit to its ideals being enforced in the Muslim State. There was no amount permanently fixed for it, and in any case it was merely symbolical—an acknowledgment that those whose religion was tolerated would in their turn not interfere with the preaching and progress of Islam. Imam Shari suggests one *dirham* per year, which would be the Arabian gold *dirham* of the Muslim States, equivalent in value to about half a sovereign, or about 5 or 7 rupees. See n. 410 to 5:75. The tax varied in amount, and there were exemptions for the poor, for females and children (according to Abu Hanifah), for slaves, and for monks and hermits. Being a tax on able-bodied males of military age, it was in a sense a commutation for military service. But see the next note.

1282. *An Yadin* (literally, from the hand) has been variously interpreted. The hand being the symbol of power and authority, I accept the interpretation "in token of willing submission." The *jizyah* was thus partly symbolic and partly a commutation for military service, but as the amount was insignificant and the exemptions numerous, its symbolic character predominated. See the last note.

445

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ

بَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ

عَامِهِمْ هَذَا وَإِنْ جَفَنَتْ عَيْلَةُ فَيُوسِفَ

بُغْيَتِكُمْ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ

إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ

فَقَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ

وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ

وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ

مِنَ الَّذِينَ أُوتُوا الْكِتَابَ

حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ

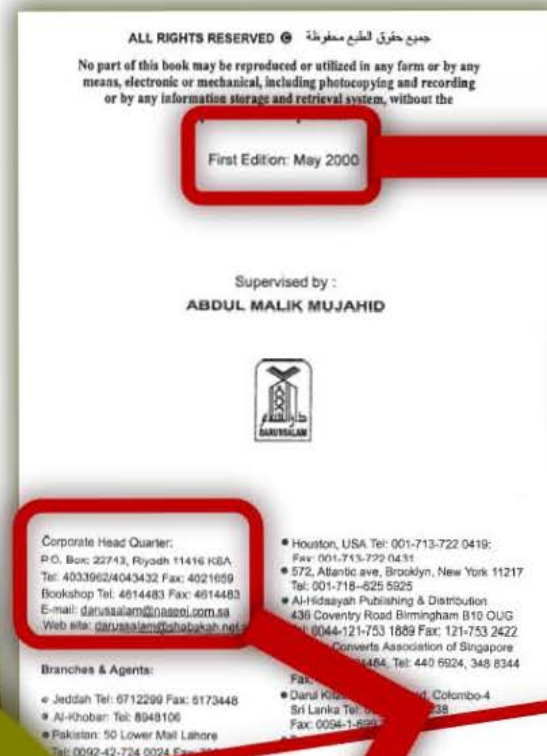
29. Fight those who believe not
In Allah nor the Last Day,
Nor hold that forbidden
Which hath been forbidden
By Allah and His Messenger,
Nor acknowledge the Religion
Of Truth, from among
The People of the Book,
Until they pay the *jizyah*¹²⁸¹
With willing submission,¹²⁸²
And feel themselves subdued.

How does an
authoritative
TAFSIR explain
Verses 9:29?

On
*Tafsir Ibn
Kathir*

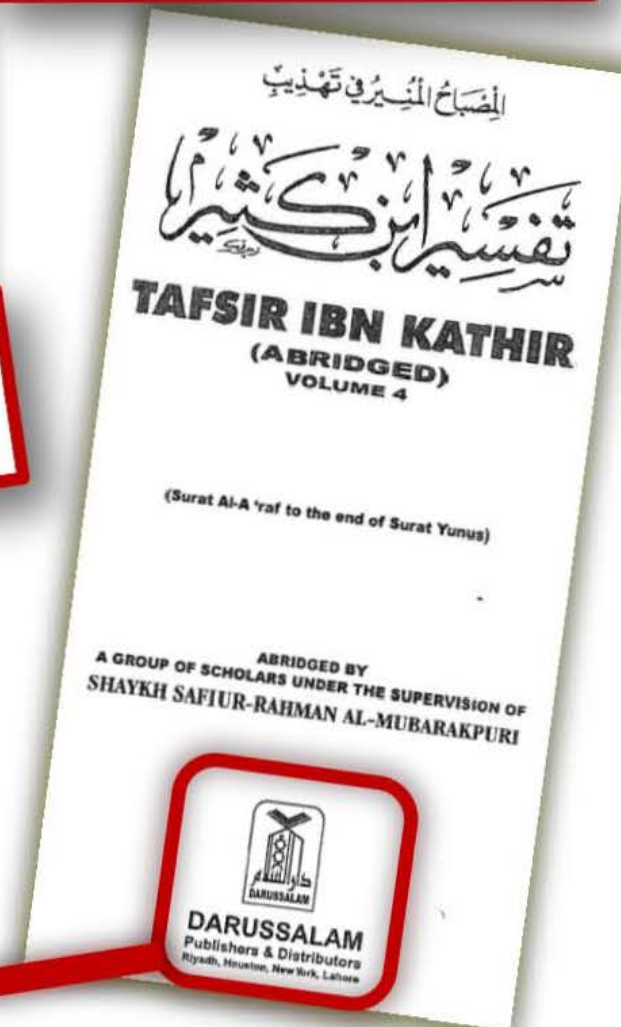
IBN KATHIR
(ABRIDGED)
Volume 4

Published by a
recognized Saudi
publishing house,
Tafsir Ibn Kathir is
1) **AUTHORITATIVE**
2) **NOT Wahabbi**
(in fact, it is *Shafi'ite*)



Current

First Edition: May 2000



The Order to Fight People of the Scriptures until They give the Jizyah

Allāh said,
﴿لَا إِلَهَ إِلَّا أَنَا فَاسْلُبُوا أَيْدِيَهُمْ أَوْ أُسِلُّوا أَيْدِيَهُمْ وَأُولَٰئِكَ هُمُ الْمُفْسِدُونَ﴾
﴿Fight against those who believe not in Allāh, nor in the Last Day, nor forbid that which has been forbidden by Allāh and His Messenger, and those who acknowledge not the religion of truth among the People of the Scripture, until they pay the Jizyah with willing submission, and feel themselves subdued.﴾

Therefore, when People of the Scriptures disbelieved in Muhammad ﷺ, they had no heretical faith in any Messenger or what the Messengers brought. Rather, they followed their religions because this conformed with their ideas, lists and the ways of their forefathers, not because they are Allāh's Law and religion. Had they been true believers in their religions, that both would have directed them to believe in Muhammad ﷺ because all Prophets gave the good news of Muhammad's advent and commanded them to obey and follow him. Yet when he was sent, they disbelieved in him, even though he is the mightiest of all Messengers. Therefore, they do not follow the religion of earlier Prophets because these religions came from Allāh, but because these suit their desires and lusts. Therefore, their claimed faith in an earlier Prophet will not benefit them because they disbelieved in the master, the mightiest, the best and most perfect of all Prophets ﷺ. Hence Allāh's statement:

﴿لَا إِلَهَ إِلَّا أَنَا فَاسْلُبُوا أَيْدِيَهُمْ أَوْ أُسِلُّوا أَيْدِيَهُمْ وَأُولَٰئِكَ هُمُ الْمُفْسِدُونَ﴾
﴿Fight against those who believe not in Allāh, nor in the Last Day, nor forbid that which has been forbidden by Allāh and His Messenger, and those who acknowledge not the religion of truth among the People of the Scripture.﴾

This honorable Ayah was revealed with the order to fight the People of the Book, after the pagans were defeated, the people entered Allāh's religion in large numbers, and the Arabian Peninsula was secured under the Muslims' control. Allāh commanded His Messenger ﷺ to fight the People of the Scriptures, Jews and Christians, on the sixth year of Hijrah and he prepared his army to fight the Romans and called the people to Allāh announcing his intent and destination. The Messenger ﷺ sent his intent to various Arab areas except Al-Madinah to gather forces, and he collected an army of thirty thousand. Some people from Al-Madinah and some supporters, in and around it, lagged behind, for that year was a year of drought and intense heat. The Messenger of Allāh ﷺ marched heading towards Ash-Sham to fight the Romans until he reached Yathrib, where he set camp for seventy days. He then reached his water resources. He then prayed for Allāh for a decision and went back to Al-Madinah because it was a hard year and the people were weak, so we will never see Allāh willing

Paying Jizyah is a Sign of Kufr and Disgrace

Allāh said,
﴿وَالَّذِينَ يَدِينُونَ دِينَ الْحَيَاةِ الدُّنْيَا فَأُولَٰئِكَ سَتَرْنَا عَنْهُمْ غَيْبَاتِنَا فَأُولَٰئِكَ مُحْسِنُونَ﴾
﴿until they pay the Jizyah, if they do not choose to embrace Islam.﴾

﴿with willing submission, in defeat and subservience,﴾

﴿and feel themselves subdued.﴾, disgraced, humiliated and belittled. Therefore, Muslims are not allowed to honor the people of Dhimmah or elevate them above Muslims, for they are miserable, disgraced and humiliated.

﴿لَا إِلَهَ إِلَّا أَنَا فَاسْلُبُوا أَيْدِيَهُمْ أَوْ أُسِلُّوا أَيْدِيَهُمْ وَأُولَٰئِكَ هُمُ الْمُفْسِدُونَ﴾

﴿The one who is the only God, so take their hands or be taken by their hands and those are the corrupters﴾

﴿This is the way Allāh conditioned the Muslims﴾

﴿The only condition﴾

﴿The only condition﴾

﴿The only condition﴾

﴿The only condition﴾

﴿The only condition﴾

﴿The only condition﴾

﴿The only condition﴾

﴿The only condition﴾

﴿The only condition﴾

﴿The only condition﴾

﴿The only condition﴾

Paying Jizyah is a Sign of Kufr and Disgrace

Allāh said,

﴿حَتَّىٰ يَعْطُوا الْجِزْيَةَ﴾

﴿until they pay the Jizyah﴾, if they do not choose to embrace Islam,

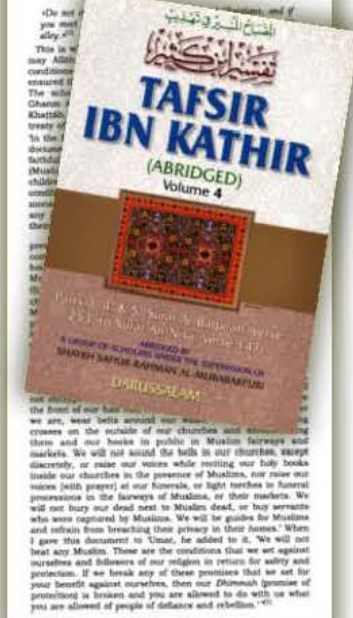
﴿عَن يَدِهِ﴾

﴿with willing submission﴾, in defeat and subservience,

﴿وَقَدْ صَغُرُوا﴾

﴿and feel themselves subdued.﴾, disgraced, humiliated and belittled. Therefore, Muslims are not allowed to honor the people of Dhimmah or elevate them above Muslims, for they are miserable, disgraced and humiliated.

Verse 9:29 determines the basis on which Islamic notions of "tolerance" are based!



[illegible]

Especially if the
Muslims are re
non-M
bringing

Ahmad ibn Naqib al-Misri

r8.2 PERMISSIBLE LYING

Ahmad ibn Naqib al-Misri

r8.2 PERMISSIBLE LYING

seen is
Speak-

Ahmad ibn Naqib al-Misri

r10.0 GIVING A MISLEADING
IMPRESSION

lying

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y (def: c6.5)
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in respect to
while the out-
the hearer,

law!

ECT!

the Qur'an



ATTACHMENT A

IN THE UNITED STATES DISTRICT COURT
FOR THE NORTHERN DISTRICT OF TEXA
DALLAS DIVISION

UNITED STATES OF AMERICA §
VS. § CR NO. 3:04-C
HOLY LAND FOUNDATION §
FOR RELIEF AND DEVELOPMENT §



43. Omar Ahmad, aka Omar Yehia

List of Unindicted Co-conspirators and/or Joint Venturers*

GHASSAN ELASHI (04)

Om = Omar Ahmad

I believe that our problem is that we stopped
working underground. We will recognize the source of any message which comes out of
us. I mean, if a message is publicized, we will know..., the media person among us will
recognize that you send two messages: one to the Americans and one to the Muslims. If
they found out who said that - even four years later - it will cause a discredit to the
Foundation as far as the Muslims are concerned as they will say "Look, he used to tell us
about Islam and that it is a cause and stuff while he, at the same time, is shooting
elsewhere". Then, if we want to do something like that it is better that it is an
independent, separate and new organization and no one knows any connections it has
with the Holy Land.

Page 2 of 16

Regarding “We will not teach our children the Qur’ān”

These Laws Provide the Ability to Maintain Positive Control over the Islamic “Message” – Including Who Knows What!

Slander (Ghiba) r2.0

Talebearing (Namima) r3.0

Evidence of Prohibition r2.4

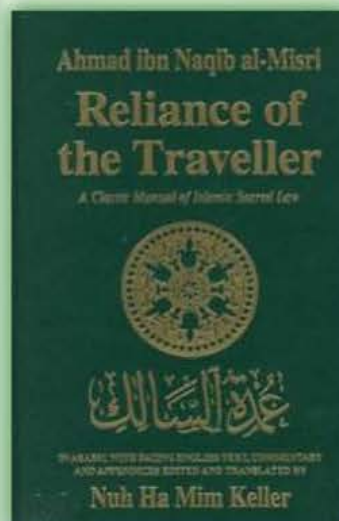
r2.6 The Prophet (Allah bless him and give him peace) said:

(1) “The talebearer will not enter paradise.”

(2) “Do you know what slander is?” They answered, “Allah and His messenger know best.” He said, “It is to mention of your brother that which he would dislike.” Someone asked, “What if he is as I say?” And he replied, “If he is as you say, you have slandered him, and if not, you have calumniated him.”

(3) “The Muslim is the brother of the Muslim. He does not betray him, lie to him, or hang back from coming to his aid. All of the Muslim is inviolable to his fellow Muslim: his reputation, his property, his blood. Godfearingness is here [N: pointing to his heart]. It is sufficiently wicked for someone to belittle his fellow Muslim.”

BOOK R
HOLDING ONE'S TONGUE



Reality of Talebearing r3.1

In fact, talebearing is not limited to that, but rather consists of revealing anything whose disclosure is resented, whether resented by the person who originally said it, the person to whom it is disclosed, or by a third party.

The reality of talebearing lies in divulging a secret, in revealing something confidential whose disclosure is resented. A person should not speak of anything he notices about people besides that which benefits a Muslim to relate or prevents disobedience.

Six Obligatory Steps with Talebearers r3.1(1)

(3) hate him for the sake of Allah Most High, for he is detestable in Allah's sight, and hating for the sake of Allah Most High is obligatory;

To RECAP

What of entities that appear
to operationally conform?
(Constructive Submission?)

But, entities beholden to this
standard may be in a state of
SUBMISSION to Islamic law!

Entities beholden to this
standard would tend to
suffer a situational
awareness deficit – not to
mention a lack of strategic
comprehension!

leading Islamic
if that is
his

law permits deception to
if deemed to be in
of Islam

lms are not allowed to
unicate anything that does
not advantage Islam

This Constitutional requirement is unconditionally stated

The Constitution of the United States
Article VI

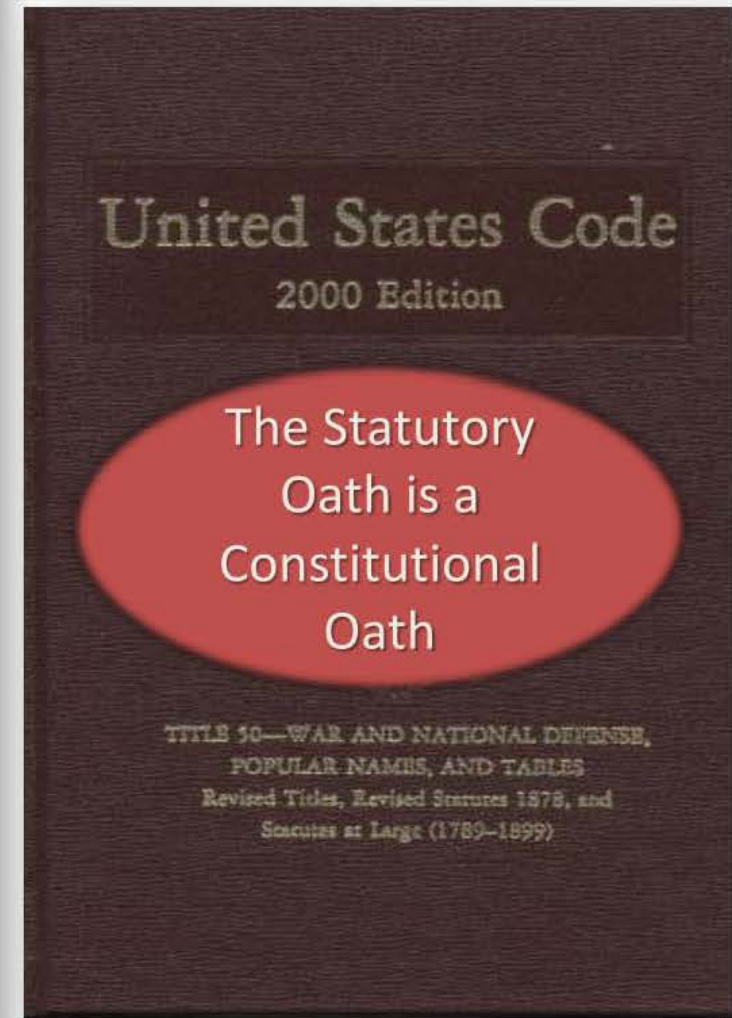
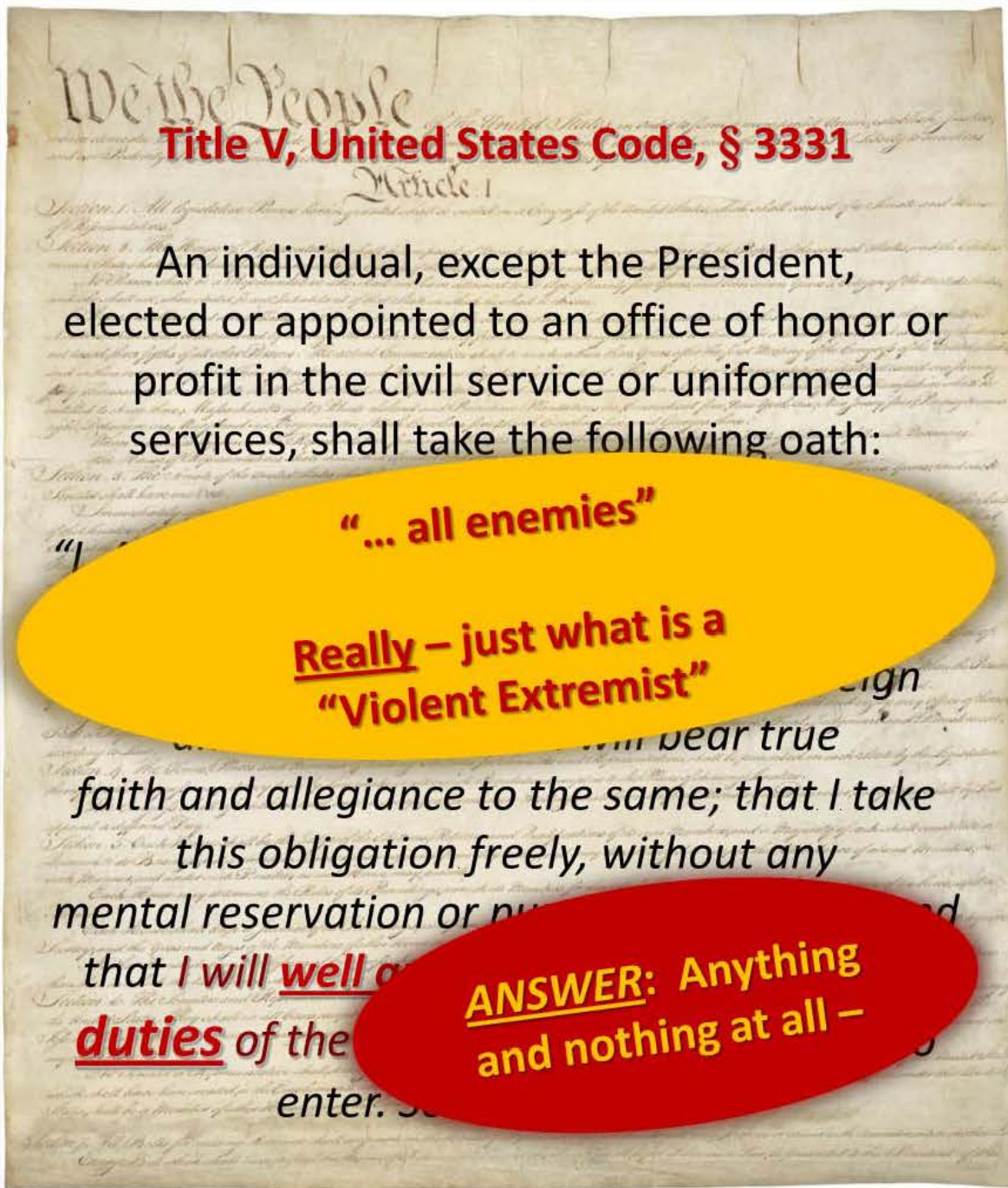
The **Senators** and **Representatives** before mentioned, and the **Members of the several State Legislatures**, and **all executive and judicial Officers**, both of the United States and of the several States, **shall be bound by Oath or affirmation, to support this Constitution**; but no religious Test shall ever be required as a qualification for any Office or public Trust under the United States.

There are NO conflicts!

So what is the standard that the national security community is supposed to be held to?

It starts with the Constitutional requirement that one swears an oath to the Constitution to follow U.S. Law!

... and here is the Oath!

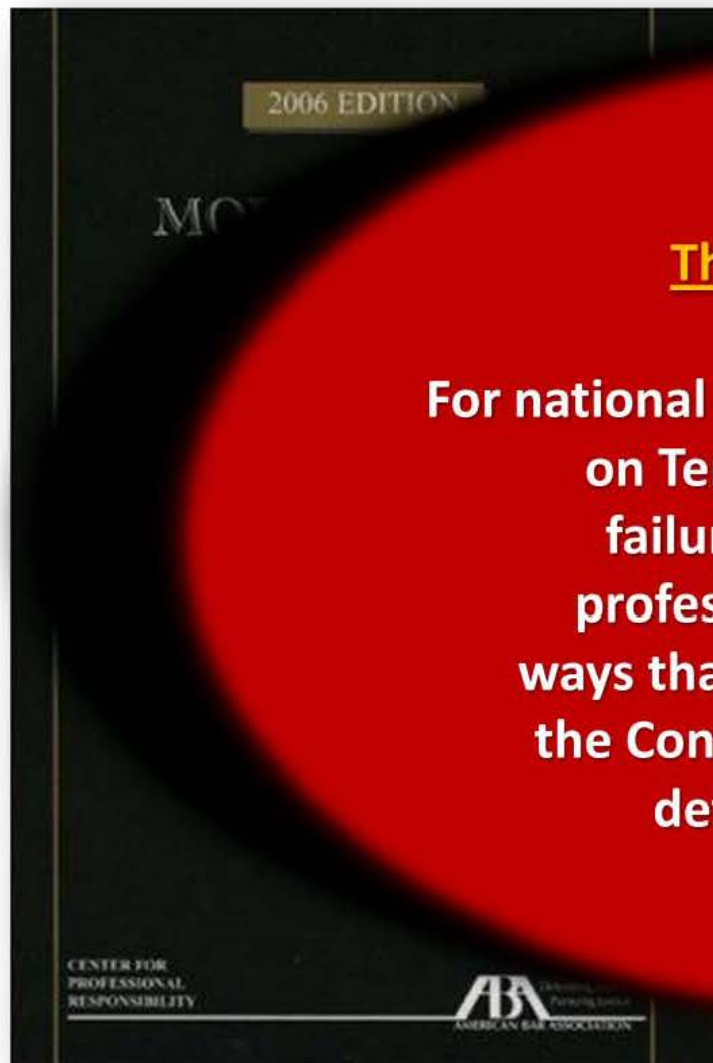


*Rules of Professional
Responsibility adapted from
the ABA Model Rules of Professional
Responsibility*

The CENTRAL Question

**For national security professionals with War
on Terror responsibilities, does the
failure to know an enemy violate
professional rules of competency in
ways that give rise to the failure to meet
the Constitutional duty to “protect and
defend against all enemies”?**

**...necessary to
provide successful
representation.**



Our doctrine requires
that we orient on the
enemy's stated threat
doctrine

In this war, we have a
self-identified enemy
who self-identifies his
doctrine ...

... and the enemy
states that he fights
JIHAD according to
and in furtherance
of *Islamic law* ...

... and this is
a *fact*!

There is *NO* knowing
this enemy without
understanding
Islamic law

The professional duty is NOT to Know True Islam
-- but to establish a functional threat doctrine!

**U.S. doctrine on threat
Analysis Requires a
factual analysis of
Enemy doctrine**

(i.e., know the enemy by
knowing his doctrines)

Today, those who try to analyze
the enemy in the War on Terror
based on a factual analysis of his
stated threat doctrine (and facts
that have evidentiary status) are
suppressed - then **investigated** –
then **removed**!

Even though this
necessarily entails the
suppression of facts!

So, whose rules drive our
threat development
processes?

**Our Muslim Brotherhood associates
demand that we NOT analyze the
stated basis of the enemy's doctrine
(because it legitimizes them!)**

**Doesn't this
turns Threat
Analysis on
its head!**



So, why don't we know?

... and what does it
mean that we don't?

Whose Laws are we
enforcing?

The *Duty to be
Competent*
includes the *Duty
to Know!*

If we cannot answer basic
questions about *Jihad* when
fighting an enemy that defines
himself exclusively in term of
jihad, it may be time to seriously
examine these questions?

Abrogation

Scholarly Consensus

Islamic Slander Law

Taqiya

Dawa'

Islamic Law of Jihad

To RECAP

If the entire understanding of the Islamic drivers of the enemy in the War on Terror derives from

other Muslim consultants or written for non-Muslims

Islam, then has the process been

to what Islam Muslims to know?

1) Non-Muslims have

Think about!

Is the fact that we don't know this evidence that we might have submitted?

If so, has the duty to be competent been breeched?

What of the duty to "protect and defend"?

3) Muslims are not allowed to communicate anything that does not advantage Islam

For Example –



Organisation of The Islamic Conference



(If you are thinking to yourself – “Hmmm, who are they?” - could this, by itself, constitute a “Houston we have a problem” problem?)

Organisation of The Islamic Conference - Windows Internet Explorer


http://www.oic-oci.org/page_detail.asp?p_id=52

oic

Google G oic Go 29 blocked Check Settings File

Organisation of The Islamic Conference

Page Tools



Organisation of The Islamic Conference

View in: [Arabic](#) | [French](#) - [Print](#)

About OIC

The Organization of the Islamic Conference (OIC) is the second largest inter-governmental organization after the United Nations which has membership of 57 states spread over four continents. The Organization is the collective voice of the Muslim world and ensuring to safeguard and protect the interests of the Muslim world in the spirit of promoting international peace and harmony among various people of the world. The Organization was established upon a decision of secretary general. Prof Ekmeleddin Ihsanoglu is the 9th Secretary General who assumed the office in January 2005 after being elected by the 31st ICFM.

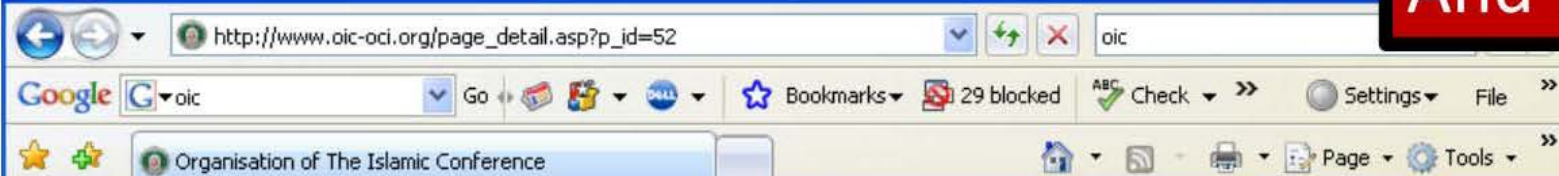
Conventions

The present Charter of the Organization was adopted by the Eleventh Islamic Summit held in Dakar on 13-14 March 2008 which laid down the objectives and principles of the organization and fundamental purposes to strengthen the solidarity and cooperation among the Member States. Over the last 38 years, the membership has grown from its founding members of 30 to 57 states.

work for the settlement of conflicts and disputes involving Member States. In safeguarding the true values of Islam and the Muslims, the organization has taken various steps to remove

Internet 100%

**WE are
HIDDEN in
PLAIN
SIGHT...**



- All member States undertake to respect national sovereignty, independence and territorial integrity of other Member States and shall refrain from interfering in the internal affairs of others;
- Member States shall uphold and promote, at the national and international levels, good governance, democracy, human rights and fundamental freedoms, and the rule of law.

The Organization is composed of the following main bodies:

The Islamic Summit, composed of Kings and Heads of State and Government of Member States, is the supreme authority of the Organization. It convenes once every three years to deliberate, take policy decisions and provide guidance on all issues pertaining to the realization of the objectives and consider other issues of concern to the Member States and the Ummah.

- Adopting decisions and resolutions on matters of common interest in the implementation of the objectives and the general policy of the Organization;

The Council of Foreign Ministers, which meets once a year, considers the means for the implementation of the general policy of the Organization by, inter alia:

- Adopting decisions and resolutions on matters of common interest in the implementation of the objectives and the general policy of the Organization;
- Reviewing progress of the implementation of the decisions and resolutions adopted at the previous Summits and Councils of Foreign Ministers;

between H.E. President Omar Hassan Ali Darwish and H.E. President Idriss Deby, President of the Republic of Chad, under the auspices of H.E. Maitre Abdoulaye Wade, President of the Republic of Senegal, was signed on the sidelines of the 11th Islamic Summit Conference, on 13 March 2008. Before the Summit Conference, at His Excellency President Abdoulaye Wade's initiative,



The BOTTOM Line

Conformance requires
NEITHER actual
knowledge **NOR**
consent – **JUST**
performance!

So **WHY DON'T WE**

**DOES THE
FROG BOIL
TO DEATH!**

SHARI'A Law!

History

- Ratified December - 2005
- Cartoon Crisis January - 2006
- Knighting of Rushdie - 2007
- Geert Wilder Targeted - 2008
- UN Resolution - 2009
- Quran Burning? - 2010

... and **MAKE NO
MISTAKE ABOUT IT**, this
is **THE CHOICE** to **LOSE**
the War on Terror!

http://www.oic-oci.org/uploads/file/Islamophobia/2010/en/Islamophobia_rep_May_22_5_2010.pdf

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http://www.oic-oci.org/uploads/file/Islamophobia/2010/en/Islamophobia_rep_May_22_5_2010.pdf

Yahool Apple Google Maps YouTube Wikipedia News (350) Popular

http://www.oic-oci.org/uploads/file/Islamophobia/2010/en/Islamophobia_rep_May_22_5_2010.pdf

May 2009 to

While we are on the **OIC** (and all our **Coalition Partners** are **Member States**)!

40 YEARS OF SOLIDARITY 1969-2009

**THIRD OIC OBSERVATORY
REPORT ON ISLAMOPHOBIA
(Intolerance & discrimination
against Muslims)**

The situation calls for an... involving all state holders... coexistence in a globalized world... necessary condition towards... condition could be met by making... information framework that would... infrastructure towards combating Islamophobia... stands for and would continue to serve... accommodates the concerns of all parties to that...

Accordingly, the Observatory would like to draw attention to the... Islamophobia in the interest of inter-communal and interfaith harmony, peace and... ensuring sustainable peace, security and stability:

- a) It is of foremost importance to recognize and acknowledge the problem of Islamophobia as well as discrimination and intolerance in terms of its historical, cultural and psychological depth and develop the essential willingness to adopt a multifaceted approach towards finding solutions.
- b) There is also a need for an intellectual and ethical strategy to avoid political exploitation of the issues related to discrimination and intolerance.
- c) Discrimination and intolerance against Muslims is not only a matter of discrimination against a specific religious group, but it also deeply affects international relations as well as the internal stability of Western societies. As such, it is a multifaceted question and must be addressed through a holistic approach.
- d) Various forms of intolerance and discrimination need not be subject to an artificial hierarchy. Within this framework, there should be complementarity between efforts dealing with different forms of discrimination.
- e) The quality of life of Muslim minorities- particularly those living in Western societies- must be improved. This will lead to better understanding and integration leading to a lessening of mutual mistrust.
- f) Muslim minorities should not be seen as second class citizens, must not be demonized, marginalized, feared or despised.
- g) It should be recognized that Muslims have the same basic needs and desires as others, which are material well-being, cultural acceptance and religious freedom, without political or social intimidation. In that vein, Muslim should not be marginalized or attempted to be assimilated, but should be accommodated. Accommodation is the best strategy for integration.
- h) Everybody and especially policy makers and opinion leaders should be clearly and forcefully aware of the importance of...

The “END GAME” of the “Islamophobia Campaign” Is that Muslims have the “Right” to live in non-Muslims Countries and live EXCLUSIVELY under Islamic Law --- NOT the “Law of the Land”

The *Cairo Declaration on Human Rights in Islam* is a Formal Legal Instrument Promulgated by the Islamic Conference on behalf of OIC Member States in 1990

While we are on the **OIC** (and all our **Coalition Partners** are **Member States**)!

How about this...

THE NINETEENTH ISLAMIC CONFERENCE OF FOREIGN MINISTERS

(SESSION OF PEACE, INTERDEPENDENCE AND DEVELOPMENT)

CAIRO, ARAB REPUBLIC OF EGYPT

9-14 MUHARRAM 1411H, 31 JULY TO 5 AUGUST 1990

REPORT AND RESOLUTIONS ON POLITICAL, LEGAL AND INFORMATION AFFAIRS

ANNEX TO RES. NO. 49/19-P

THE CAIRO DECLARATION ON HUMAN RIGHTS IN ISLAM



... that was formally served at the **United Nations** in 1993

Arab Countries - Cairo Declaration on Human Rights in Islam: UNESCO SHS

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http://portal.unesco.org/shs/en/ev.php-URL_ID=4686&URL_DO=DO_TOPIC&URL_SECTION=201.htm

UNESCO.ORG The Organization | Education | Natural Sciences | Social & Human Sciences | Culture | Communication & Information

United Nations Educational, Scientific and Cultural Organization

Social and Human Sciences

FOOD FOR THOUGHT. THOUGHT FOR ACTION

Fransais

GENDER EQUALITY AND DEVELOPMENT

THMES

SHS Home

Human Rights

Gender Equality and Development

Globalization and Women's Human Rights

Cultures and Gender Equality

Gender Dynamics of Conflict, Peace-building and Reconstruction

Human Rights > More

Advancement of Human Rights

Youth and HIV/AIDS

Arab Countries - Cairo Declaration on Human Rights in Islam

Adopted by the Organization of the Islamic Conference in 1990, reprinted in U. N. Doc. A/Conf. 157/PC/62/Add.18 (1993) -- as a Columbia University Center for the Study of Globalization and Human Rights Documents 190-193 (1994).

The Nineteenth Islamic Conference of Foreign Ministers (Session of Peace, Interdependence and Development), held in Cairo, Arab Republic of Egypt, from 9-14 Muharram 1411H (31 July to 5 August 1990),

Legal Instruments 3 of 26

Email this page

Printable version

Resources

Who's who?

Archives

THE NINETEENTH ISLAMIC CONFERENCE OF FOREIGN MINISTERS

(SESSION OF PEACE, INTERDEPENDENCE AND DEVELOPMENT)

CAIRO, ARAB REPUBLIC OF EGYPT

9-14 MUHARRAM 1411H, 31 JULY TO 5 AUGUST 1990

REPORT AND RESOLUTIONS ON POLITICAL, LEGAL AND INFORMATION AFFAIRS

ANNEX TO RES. NO. 49/19-P

THE CAIRO DECLARATION ON HUMAN RIGHTS IN ISLAM



ARTICLE - 24:

All the rights and freedoms are **subject** to the Islamic Shari'ah.

ARTICLE - 25:

The Islamic Shari'ah is the source of legislation. Any clarification of any of its provisions must be based on the explanation or

If Egypt is an OIC Member State and Party to the Cairo Declaration, don't discussions concerning Human Rights abuses in Egypt take on Orwellian proportions?

For OIC MSs – Human Rights defined as Shari'a Law

OIC Convention on Combating International Terrorism

**While we are on
the OIC (and all our
Coalition Partners
are Member
States)!**

... and this?

The Member States of the Organization of the Islamic Conference,

Pursuant to the tenets of the tolerant Islamic Sharia which reject all forms of violence and terrorism, and in particular specially those based on rights, which **Because this document** **Can NOT KNOW**

Abiding by the
Sharia as well as

Adhering to principles aims at understanding

Because this document

This Convention has been
original deposited with the
which shall have it red
provisions of Article 102
copies thereof to the Me

**Can NOT KNOWING
about the OIC and
its PUBLISHED
policies be lethal to
U.S. success in the
War on Terror?**

equal authenticity, of one
the Islamic Conference
accordance with the
communicate approved
Conference

- we have been

Confirm
colonial
and att
and prin

Believing
freedom
econom

Convincing
unparallel

and attain their rights to self-determination
and principles of the Charter and resolution

Believing that terrorism constitutes a threat to freedom and security, as well as an obstacle to economic development, as it aims at destabilizing

**Can not knowing
this lead to DEFEAT
in the War on
Terror?**

A FEW MORE EXAMPLES!

The RULE!



A FEW MORE EXAMPLES!

COMPLIANCE?



– Avoid using terms such as "jihad" unless you are certain of their precise meaning and include the context when they are used in quotations. The basic meaning of "jihad" is to exert oneself for the good of Islam and to better oneself.

There are **serious indicators** of conformance to Islamic law relating to what we are allowed to know!

National Security analytical processes have been **fatally corrupted** at the **threat analysis** level!

Where what non-Muslims are **"allowed"** to know is not aligned with what **competent** analysis would reveal!

FOR OFFICIAL USE ONLY

COUNTER
COMMUNICATIONS CENTER
March 14, 2008 Volume 2-Issue 10

Words that Work a Guide for Counterterrorism

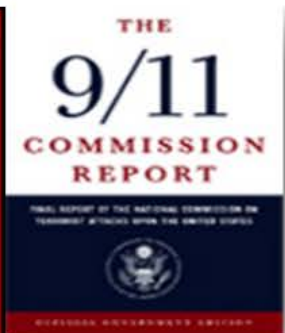
- Avoid the term 'caliphate' which has positive connotations for Muslims, to describe of what
- **Never use the terms 'jihadist' or 'mujahideen'** in conversation to describe the **terrorists**. A mujahed, a holy warrior, is a positive characterization in the context of a just war. In Arabic, jihad means "striving in the path of God" and is used in many contexts beyond warfare. Calling our enemies jihadis and their movement a global jihad unintentionally legitimizes their actions.

The following with target Counterterrorism editorial It does not etc. The purpose of this paper is to raise awareness language issues that may enhance or detract We are also attaching an excellent Homeland Define the Terrorists: Recommendations for officials to use to describe terrorists who in out, and justifying their attacks.

National Counterterrorism Center
United To Protect

So whose strategy and to what end?

Terminology is important in defining our goals and hearts and minds



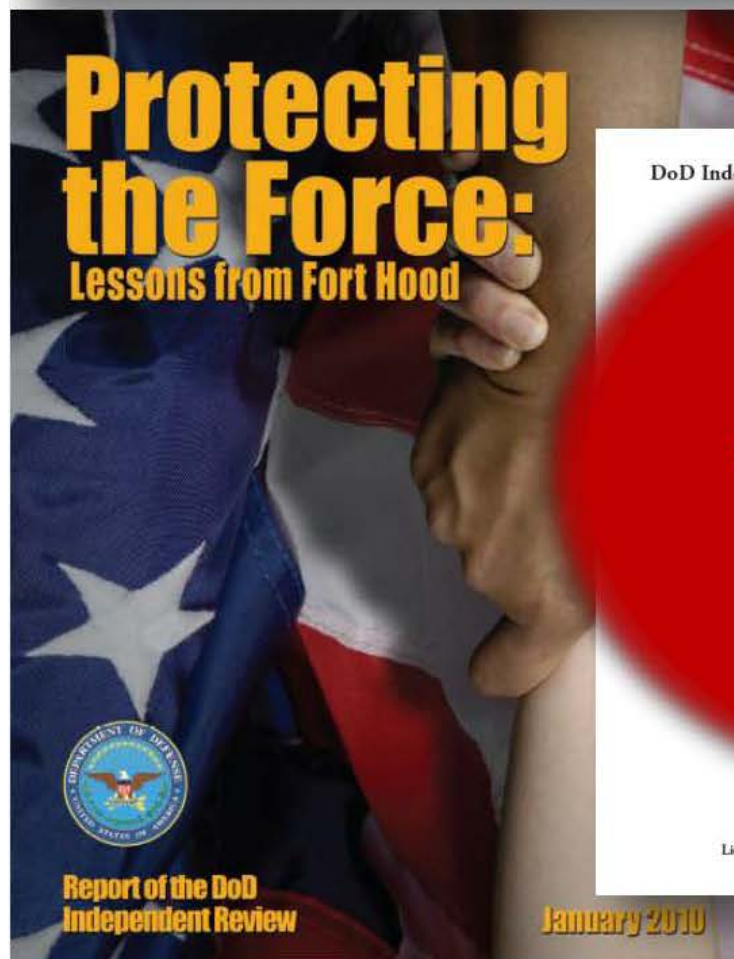
duction of
analysis
val of words
efine!

Completely



in the
Information
Battle-space?

lah				
-Qa'ida				
Caliph/Kalif	0	0		
Shari'a	0	0		2



DoD Independent Review

It just this simple!

You cannot defeat an enemy you are not allowed to define!

Colonel David E. ...

Director of Staff

Lieutenant Colonel Donna Turner, U.S. Air Force

Violent Extremist	0*
Enemy	0
al-Qa'ida	0
Extremist	59
Alkhwan	0
	0
	0
Al-Ji	0
Islam	0*
Muslim	0
Hamas	0
Hezbollah	0
Al-N	0
	0

* "Violent Extremist" and ...
single footnote in the ti

How can this report have anything to do with MAJ Hasan?

22 ...
"Countering Violent

Violence." Annual Review of Political Science 12 (2009): 31-57; ...
Journal 26p0 (2008): 2-6; Austin T. Turk "Sociology of Terrorism." Annual Review of Sociology 30 (2004): 271-86.

We share the world.

arab news

الملك

الملك
KINGDOM



"We have to be logical and understand
that the U.S. administration is subject to
U.S. public opinion."

"To bring the decision-maker on your side, you
not only have to be active in the U.S. Congress
or administration but also in the U.S. media."

Saudi Prince

YES!

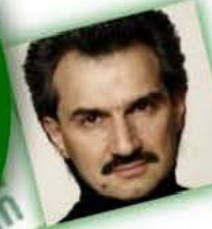
Information
Operations by
players that take it
seriously – and play
to win!

"Prince Alwaleed Bin Talal
Center for Muslim-Christian Understanding"
at Georgetown University.

...the value of life, Christianity and Islam alike promote love, tolerance, justice and
...culture has contributed to the development of human civilization through the values
...communication, based on the study of people with shared positive beliefs.

...for humanity, HH Prince Alwaleed Bin Talal Bin Abdulaziz Al Saud, Chairman
...Company, has provided the unprecedented support of \$100 million for the
...Center for Muslim-Christian Understanding at Georgetown University. This is part
...efforts to serve knowledge and religious understanding. In appreciation of
...part of HH Prince Alwaleed Bin Talal Bin Abdulaziz Al Saud's vision for
...bridge between Islam and Christianity, Georgetown University has named the Center after him.

...a think tank
...design, as well as
...graphic



Prince Alwaleed Bin Talal

FT.COM
FINANCIAL TIMES

<http://www.ft.com/content/2012/02/24/242de9a-6232-11da-8dad-0000779e2340.html>

"That's why we focus on the east coast of America. Because
that's where the decision-making process is, with all respect to west
coast, north coast, or south coast."

Washington

Harvard

KINGDOM
Kingdom Holding Company

Our Muslim Brotherhood associates demand that we *NOT* analyze the stated basis of the enemy's doctrine (i.e., because it legitimizes them!)

Does conformance to this ...

And if so ...

as a holy war constitute today a tiny minority, both Muslim societies and the West. Western scholars, who view jihād as a holy war, feed on the position of radical Muslim ideologues.

Louay M. Safi

International Institute of Islamic Thought

U.S. doctrine on threat Analysis Requires a *factual analysis of Enemy doctrine*

(i.e., know the enemy by knowing his doctrines)

Necessarily entail the **violation** of this?

(by design!?)

... postulated
... illustrate the
... activity of threat
(HVTs) conducting a
unconstrained by
environment.
threat doctrine
doctrinal tem
organization for
... depths,

Doesn't
conformance to
this **NECESSARILY**
entail ...

The **VIOLATION** of
THIS ...

And if so ...

We will not teach

For **Professionals**, the
DUTY to **KNOW** is a
CONSTITUTIONAL Duty

(by design
too ?)

The Constitution of the United States
Article VI

and Representatives before
and the Members of the several
States, and all executive and judicial
Officers, both of the United States and of the
several States, shall be bound by Oath or
Affirmation, to support this Constitution; but no
religious Test shall ever be required as a
qualification to any Office or public Trust under
the United States

Misprision.

1000

**BLACK'S
LAW
DICTIONARY**
WITH PRONUNCIATIONS

SIXTH EDITION

MISE

pleads that his title is better than the demandant's, he is said to join the *mise* on the mere right.

Also expenses; costs; disbursements in an action.

Mise-money. In old English law, money paid by way of contract or composition to purchase any liberty, etc.

Miserable depositum /mizeráyebeli dapózotam/. Lat. In the civil law, the name of an involuntary deposit, made under pressing necessity; as, for instance, shipwreck, fire, or other inevitable calamity.

Misera est servitus, ubi jus est vagum aut incertum /mizars ést sérvtóté yúwbay jús ést véygám út ónsértám/. It is a wretched state of slavery which subsists where the law is vague or uncertain.

Miserere /mizerírí/. The name and first word of one of the penitential psalms, being that which was commonly used to be given by the ordinary to such condemned malefactors as were allowed the benefit of clergy;

instrument. Under rules practice in some states, such is ground for dismissal by motion. In most states, however, as well as in the federal courts, such misnomer can be corrected by amendment of the pleadings.

When a misnomer occurs in a deed, the normal procedure is to prepare and record a correction deed. Commonly, a quit claim deed is used for this purpose.

Mispleading. Pleading incorrectly, or omitting anything in pleading which is essential to the support or defense of an action, is so called; as in the case of a plaintiff not merely stating his title in a defective manner, but setting forth a title which is essentially defective in itself; or if, to an action of debt, the defendant pleads "not guilty" in Procedure (in effect courts) permit liberal pleading. See

Misprision.

Misprision. A word used to describe an offense which does not possess a specific name. *United States v. Perlestein, C.C.A.N.J., 126 F.2d 789, 798.* But more particularly and properly the term denotes either: (1) a contempt against the sovereign, the government, or the courts of justice, including not only contempts of court, properly so called, but also all forms of seditious or disloyal conduct and *lese-majesty*; (2) maladministration of public office; neglect or improper performance of official duty, including peculation of public funds; (3) neglect of light account made of a crime, that is, failure in

Negative misprision.

Concealment of crime. See *Misprision of felony.*

Negative misprision. The concealment of something which ought to be revealed; that is, misprision in the third of the specific meanings given above.

Positive misprision. The commission of something which ought not to be done; that is, misprision in the first and second of the specific meanings given above.

Misprision of felony. The offense of concealing a felony committed by another, but without such previous concert with or subsequent assistance to the felon as would make the party concealing an accessory before or after the fact. *United States v. Perlestein, C.C.A.N.J., 126 F.2d 789, 798.* Elements of the crime are that the principal committed and completed the felony alleged, that the defendant had full knowledge of that fact, that the defendant failed to notify the authorities, and that defendant took an affirmative step to conceal the crime. *U.S. v. Ciambrone, C.A.Nev., 750 F.2d 1416, 1417.*

Whoever, having knowledge of the actual commission

(2) maladministration

of public office; neglect or improper performance of official duty,

ought to do; "misfeasance" is the improper doing of an act which a person might lawfully do; and "malfeasance" is the doing of an act which a person ought not to do at all. Compare *Malfeasance*.

Misfeasance. See *Misfeasance*.

(3)

neglect of light account made of a crime, that is, failure in the duty of a citizen to endeavor to prevent the commission of a crime, or, having knowledge of its commission, to fail to reveal it to the proper authorities,

Misprision. concealment of an act failing to disclose it to the appropriate authorities without any assent or participation thereto. The latter elements be present the party becomes a principal. 18 U.S.C.A. § 2382.

Negative misprision. The concealment of something which ought to be revealed; that is, misprision in the third of the specific meanings given above.

Misprision.

**BLACK'S
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WITH PRONUNCIATIONS

SIXTH EDITION

Misprision of treason.

Centennial Edition (1391-1991)

1001

Misprision of treason. The bare knowledge and concealment of an act of treason or treasonable plot by failing to disclose it to the appropriate officials; that is, without any assent or participation therein, for if the latter elements be present the party becomes a principal. 18 U.S.C.A. § 2382.

MISE

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Also expenses; costs; disbursements in an action.

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Miserere /mizaríry/. The name and first word of one of the penitential psalms, being that which was commonly used to be given by the ordinary to such condemned malefactors as were allowed the benefit of clergy; whence it is also called the "psalm of mercy."

Misericordia /mizarakórdílya/. Lat. Mercy; a fine or amercement; an arbitrary or discretionary amercement.

Misprision of treason.

ought to do; "misfeasance" is the improper doing of an act which a person might lawfully do; and "malfeasance" is the doing of an act which a person ought not to do at all. Compare Malfeasance.

Misfeasance. See Malfeasance.

Misfortune. An adverse event, calamity.

evil fortune, concurrence, foreseen or application involves the death is not at also Acci-

English law, rt; to speak

s recollected; ace where it

astray or to which are of se jury, or to be "mislead-entation.

Misnomer. Mistake in name; giving incorrect name to person in accusation, indictment, pleading, deed or other

instrument. Under rules practice in some states, such is ground for dismissal by motion. In most states, however, as well as in the federal courts, such misnomer can be corrected by amendment of the pleadings.

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Negative misprision. The concealment of something which ought to be revealed; that is, misprision in the

Misprision of felony.

Misprision of felony. The offense of concealing a felony committed by another, but without such previous concert with or subsequent assistance to the felon as would make the party concealing an accessory before or after the fact. United States v. Perlestein, C.C.A.N.J., 126 F.2d 789, 798. Elements of the crime are that the principal committed and completed the felony alleged, that the defendant had full knowledge of that fact, that the defendant failed to notify the authorities, and that defendant took an affirmative step to conceal the crime. U.S. v. Ciambrone, C.A.Nev., 750 F.2d 1416, 1417.

Whoever, having knowledge of the actual commission of a felony cognizable by a court of the United States, conceals and does not as soon as possible make known the same to some judge or other person in civil or military authority under the United States, is guilty of the federal crime of misprision of felony. 18 U.S.C.A. § 4.

See also Obstructing justice.

1000

Misprision.

Negative misprision.

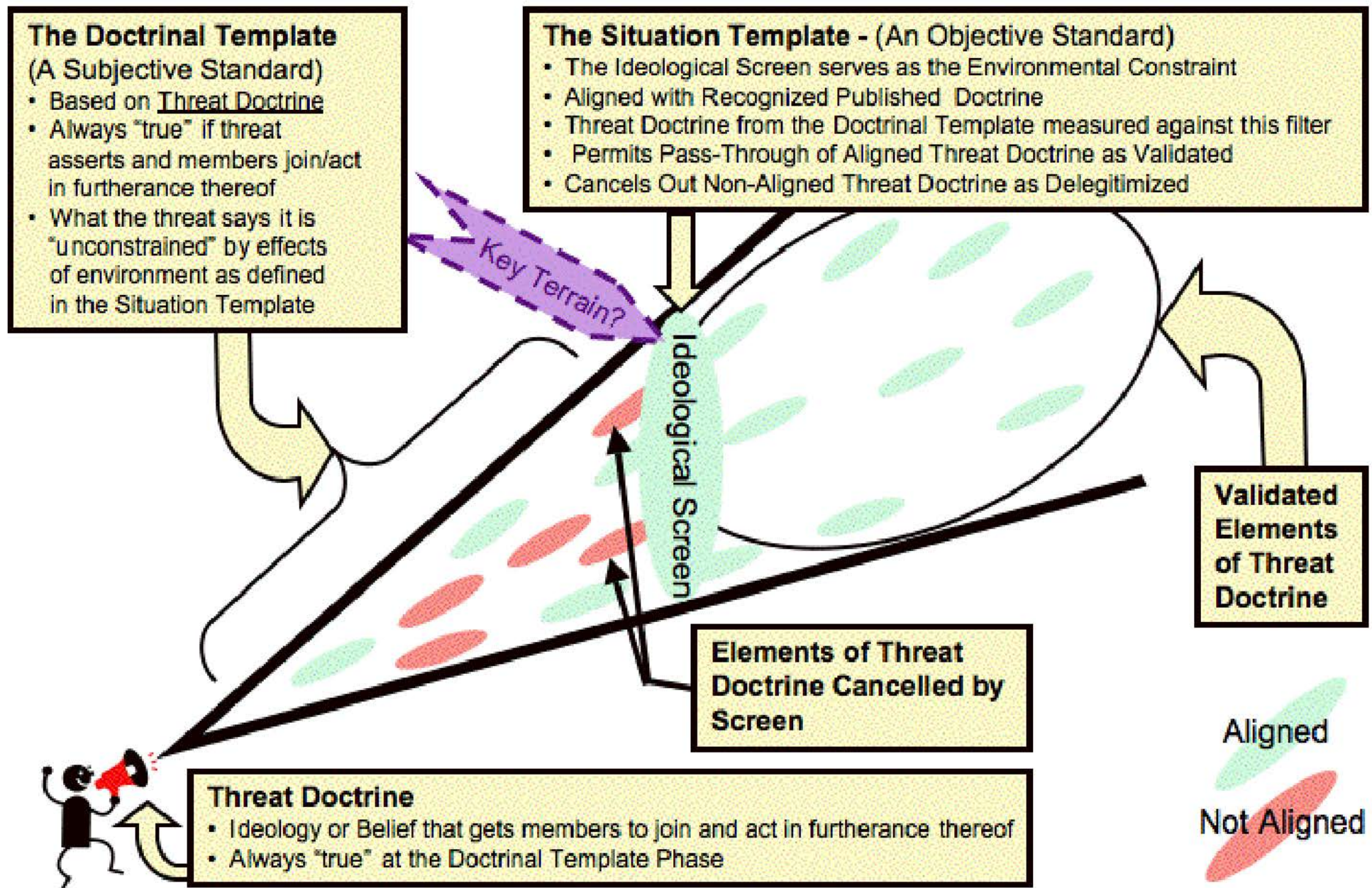
It ALWAYS Starts with the Threat Doctrine ...

... its ALWAYS ONLY the Threat Doctrine ...

... and NOTHING ELSE!

A Review ...

Doctrinal & Situation Templating an Ideology-based Threat Doctrine



Complexification

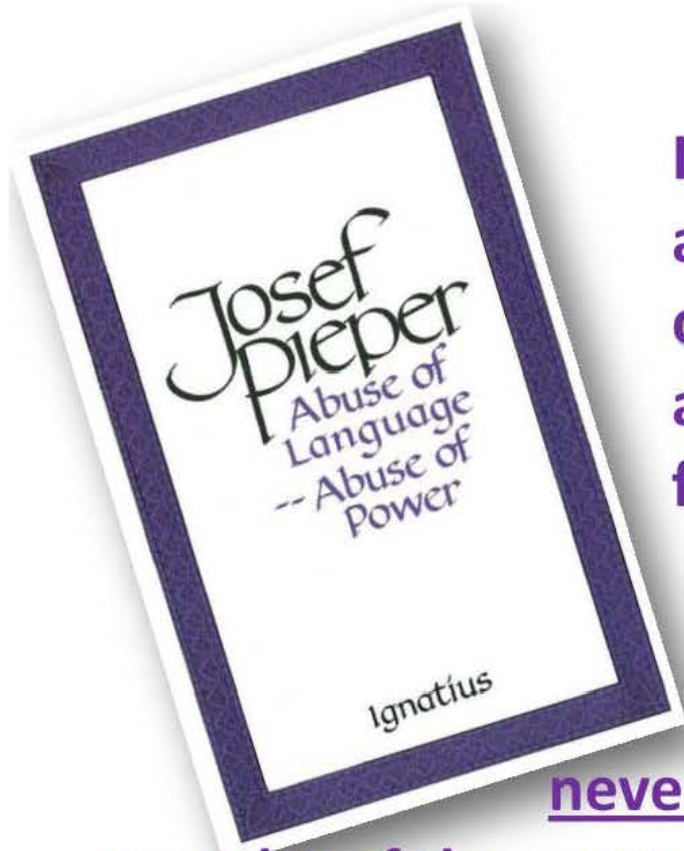
(Not a real word but ... but not a professional analytical process either!)



Ohh Shteve! The world is
sho ***complex***, all I can do is
manage ***chaos*** ...
... or take a ***nap!***
... ***ohhh!*** But I'm just a
dog!

**“Only a coalition of Marxists and Islamists
can destroy the United States.”**

**Ilich Ramírez Sánchez,
a.k.a. Carlos the Jackal
Revolutionary Islam, 2003**

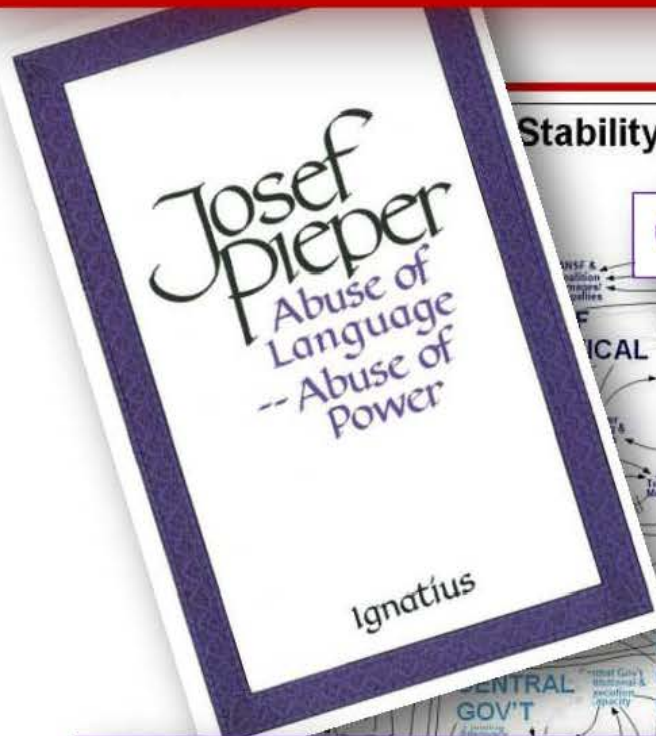


It is entirely possible that the true and authentic reality is being drowned out by countless superficial information bits noisily and breathlessly presented in propaganda fashion.

Consequently, one may be entirely knowledgeable about a thousand details and nevertheless, because of ignorance regarding the core the of the matter, remain without basic insight ... (b)(6)
(b)(6) labeled it “a fundamental ignorance, created by technology and nourished by information.”

... the place of authentic reality is taken over by fictitious reality; my perception is indeed still directed toward an object, but now it is *pseudoreality*, deceptively appearing as being real, so much so that it becomes almost impossible any more to discern the truth.

Isn't this the basis of all of today's complexity models (*narratives*)?



Stability / COIN Dynamics

Significant Delay

Population/Popular Support
Infrastructure, Economy, & Services
Government
Afghanistan Security Forces
Insurgents

countless superficial information bits

i.e., complexity borne of an imposed
“ignorance regarding core of the matter”

because of ignorance regarding the

core the of the matter, remain without basic insight

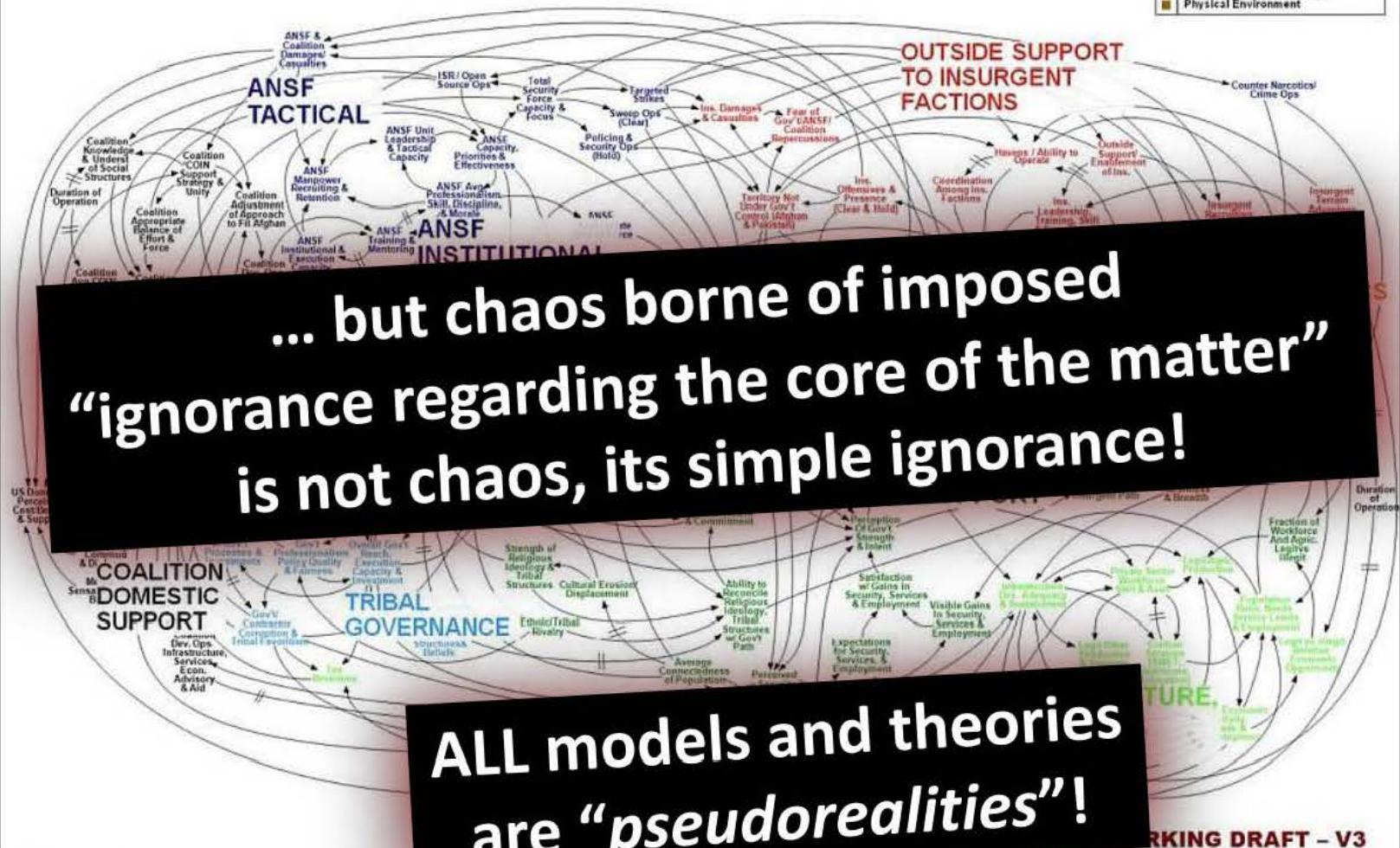
a fundamental ignorance, created by
technology and nourished by information.”

Something to ponder when listening to *narrative-based*
explanations to the effect that ‘because the universe
is so complex, all one can do is manage chaos!’

Afghanistan Stability / COIN Dynamics

// = Significant Delay

- Population/Popular Support
- Infrastructure, Economy, & Services
- Government
- Afghanistan Security Forces
- Insurgents
- Crime and Narcotics
- Coalition Forces & Actions
- Physical Environment

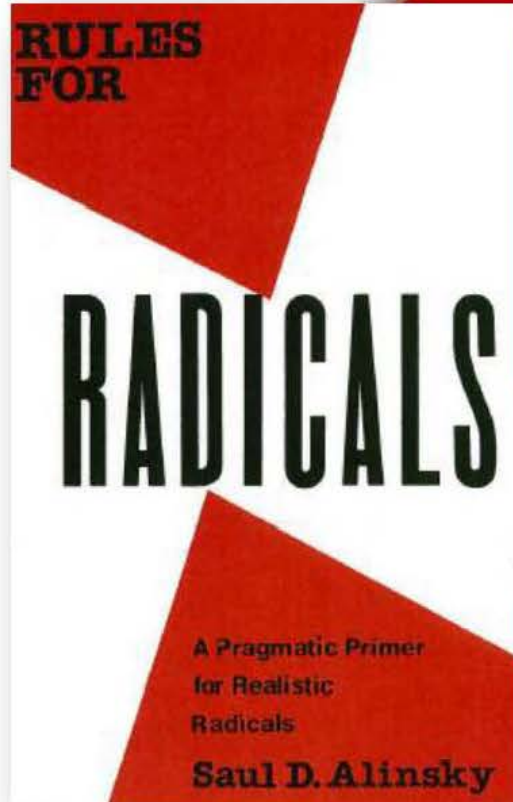


The side that wins this war will be the one whose enemy only fights “pseudorealities”!

“Complexity”

You’ve heard it before!

“The world is so complex, all chaos!”

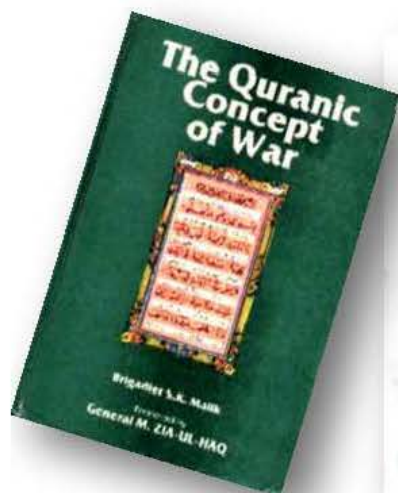


The object of “complexity” is to move thinkers off the professional standard (legal factual) to one the services narratives ...

... designed to force a sense of hopelessness and despair borne of an ignorance of the very realities one choose not to understand!

These are the days when man has his hands on the sublime while he is up to his hips in the mundane

Q: Is the bureaucratic obsession with “complexity” and “chaos” and indicator of successful ideological subversion?



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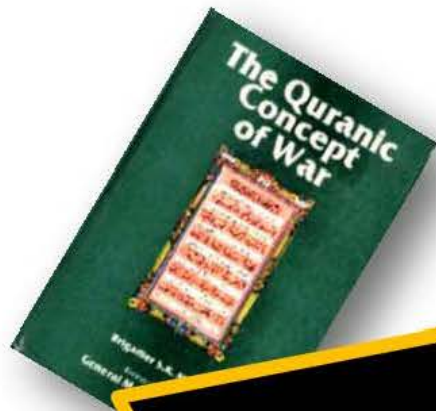
The Strategy for War

To instil terror into the hearts of the enemy, it is essential, in the ultimate analysis, to dislocate his Faith. An invincible Faith is immune to terror. A weak Faith offers inroads to terror.

Ironically, our tactical successes did not prevent our strategic failure and North Vietnam's tactical failures did not prevent their strategic success. . . . Our failure as military professional to judge the true nature of the Vietnam war had a profound effect. It resulted in confusion throughout the national security establishment over tactics, grand tactics, and strategy

—Harry G. Summers, 1982





A sense of hopelessness

– the calculated loss of faith –

institutionalized through course
instruction (complexity theory)
designed to leave students
believing that because the world
is so complex, all that can be
managed is chaos?

This is a desired end-state!

To be struck into the hearts of an army by merely
cutting communication or destroying it of its routes
of strength or weakness
of the opponent's
temporary; spiri-

RULES
FOR

RADICALS

A Pragmatic
for Realistic
Radicals
Saul D. Alinsky

to
ry begins—
own to man
and did it
own kingdom

—SAUL ALINSKY

“Chaos” is for those who prefer to be ruled in hell ...
... than subject in heaven

On "Violent Extremism" and the Basic Rules of Strat Comms

RULES
FOR

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Communication

It should be obvious by now that communication occurs concretely, by means of one's specific experience. General theories become meaningful only when one has absorbed and understood the specific constituents and then related them back to a general concept. Unless this is done, the specifics become nothing more than a string of interesting anecdotes. That is the world as it is in communication.

Has the concrete been systematically squeezed out of threat analysis?

Replace:

- 1) "power" with "enemy"
- 2) "harnessing the energy" with "violent extremism"

POWER

97

The

not use
peaceful,
actions?

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between the right word

To pander to those who have no stomach for straight language, and insist upon bland, non-controversial sauces, is a waste of time. They cannot or deliberately will not understand what we are discussing here.



QUESTIONS?

EXAMPLE ...

Quarani's are NOT an Option

Bid'a

(New Interpretations)

“Beware, of the newly-invented matters, for every such matter is a bid’ah and every bid’ah leads astray, and everything that leads astray is in the Fire!”

Muhammad

Reported by Aboo Dawood, Tirmidhee and others, no. 2549 in *Saheehul-Jaami'* without, “... every thing that leads astray is in the Fire ...”, and hadeeth no. 28 in an-Nawawees Forty Hadeeth.

Authority for *Hadith*



- *Qur'an*

- *Whatever the Messenger gives you, then take it and whatever he prohibits you, then stay away from it.*

(Qur'an 59:7)

- *Deem not the summons of the Messenger among yourselves like the summons of one of you to another: Allah doth know those of you who slip away under shelter of some excuse: then let those beware who withstand the Messenger's order, lest some trial befall them, or a grievous penalty be inflicted on them.*

(Qur'an 24:63)

Authority for *Hadith*



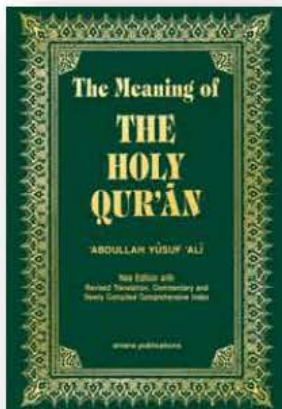
- *Hadith*

- The Prophet asked: *'How will you judge the cases that come to you? He replied: 'I will judge according to the Book of Allah'. 'But if you do not get anything there, what will you do?', the Prophet (sws) asked. He said: 'I will refer to the Sunnah of the Prophet (sws)'. 'But if you do not get it even there, what will you do?', the Prophet (sws) asked again. He replied: "I will exercise my judgment.'* Hearing this, the Prophet (sws) patted Mu'adth (rta) on the shoulder and said: *'Praise be to Allah who has guided the Messenger of His Messenger to what pleases His Messenger'. (Nisa'i: No. 1327)*

Authority for *Hadith* – Islamic Law

- The Prophet (Allah bless his and give him Peace) said,
 - *“None of you believe until his inclinations conform to what I have brought.”*
- (Nawawi:) This means that a person must examine his acts in light of the Koran and sunna, suspending his own inclinations and following what the Prophet (Allah bless him and give him peace) has brought. The hadith resembles the word of Allah Most High,
 - *“When Allah and His messenger have decided a matter, no believer, male or female, has a choice in the affair.”* (Koran 33:36)

al-Misri, Book P. “Enormities,” at § p75.3
“Contending with what the Prophet
(Allah bless him and give him peace) has Brought.”

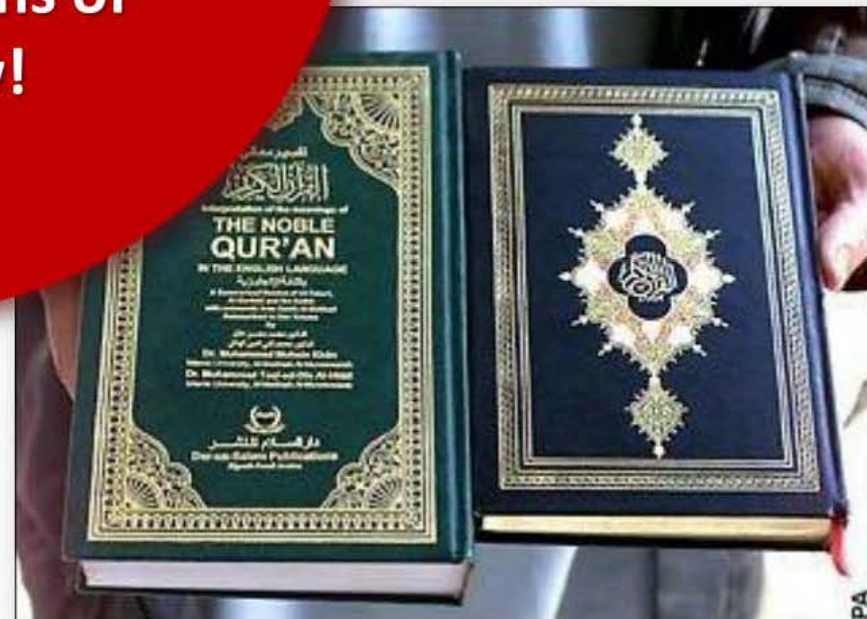


On “New” Interpretations

- “This day have I perfected your religion for you, completed My favour upon you and have chosen for you Islam.” (Qur’an 5:3)
- “Nothing have we omitted from the Qur’an.” (Qur’an 6:38)
- “And We have sent down the Qur’an in Arabic, and in the most clear of things.” (Qur’an 16:89)
- “So take what the Messenger assigns to you, and withhold from you what he withholds from you. Allah is strict in Punishment.” (Qur’an 59:2)

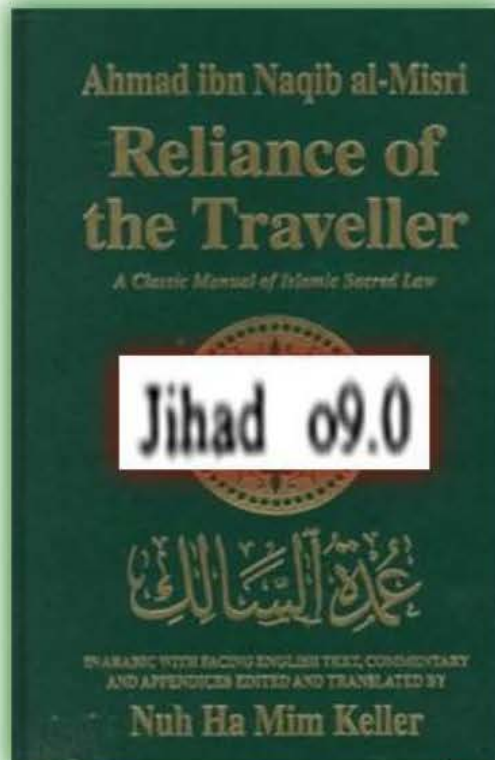
A KEY TAKE-AWAY

A bona fide **Salafi** would **NEVER** re-interpret canons of Islamic law!





Abdullah Azzam



Shafi'i
al-Misri
d. 1368

THE OBLIGATION OF JIHAD

A KEY TAKE-AWAY

A *bona fide* Salafi
would **NEVER** re-
interpret canons of
Islamic law ...

... **and Azzam didn't**

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Azzam on Jihad

- “Allah has preferred in grades those who fight with their possessions and their lives, over those who sit back. And to all of them has Allah promised good (Paradise). But Allah has favoured the Mujahideen over those who sit at home by a tremendous reward, by higher grades from him, and with Forgiveness and Mercy.”

Azzam, Join the Caravan

- *Not equal are those believers who sit at home and receive no hurt, and those who strive and fight in the cause of Allah with their goods and their persons. Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit at home. Unto all in Faith Hath Allah promised good: But those who strive and fight Hath He distinguished above those who sit (at home) by a special reward, ...*

Distorting Islam?

Quran 4:95