

لا يلدغ المؤمن من الجحر مرتين

"A Believer is Not Stung Twice Out of the Same Hole"

[Al-Bukhari and Muslim]



At-Tibyān Publications

Precaution, Secrecy and Concealment: Balancing Between Negligence and Paranoia

Taken from "From the Fruits of Jihad"

Shaykh Abū Muhammād 'Āsim Al-Maqdisī
(May Allāh hasten his escape)

Series of Advices on Security and Precaution

"A Believer is Not Stung Twice Out of the Same Hole"

[Al-Bukhari and Muslim]

*"So that we can pick up from where our martyred and imprisoned brethren left off,
Instead of repeating the same mistakes again – for the sake of Islam..."*

AT-TIBYAN PUBLICATIONS

Al-Muqaddimah (Introductory Course):

Precaution, Secrecy, and Concealment: Balancing Between Negligence and Paranoia

Taken from "From the Fruits of Jihad"

By *Shaykh Abu Muhammad Al-Maqdisi*
(may Allah hasten his escape)

Tenth Chapter of “From The Fruits of Jihād”:

Precaution, Secrecy, and Concealment: Balancing Between Negligence and Paranoia

Allāh – High is He – commands:

“O you who believe! Take your precautions, and go forth either in parties, or go forth all together.” [An-Nisā’: 71]

So it is clear that Allāh has ordered us to take precaution (*Hithr*) before His Commandment to go forth...

And He – Glorified is He – also commanded:

“But take (every) precaution for yourselves. Verily for the infidels, Allāh has prepared a humiliating punishment.” [An-Nisā’: 102]

So taking precautionary steps (*Asbāb*) and being careful, and likewise *Kitmān* (concealment and secrecy), is a legislated (*Mashru’*) matter in our *Dīn* – Rather, in many occasions it is obligatory (*Wājib*).¹ And indeed the Prophet (peace and

¹ **Trans. Note:** And *Shaykh Al-Islām* Ibn Taymiyyah mentioned that it is permissible, and sometimes even obligatory, to imitate the infidels (or apostates) in the outwardly appearances, as in clothing and such, for beneficial purposes such as Jihād-related activity. He explained:

“And from that which clarifies this, is that all of that which has been narrated for imitating them, was only before the *Hijrah*; but afterwards, it was abrogated (i.e. forbidden), because the Jews at that time did not differentiate themselves from the Muslims in hairstyle, nor in clothing, nor in symbolic (appearances) and such.

Then, the order from Allāh for differentiation and to be distinguished from the infidels in the distinct characteristics and the outer (appearances) came after (the *Hijrah*), as is in the Book, Sunnah, and *Ijmā’* – and it became completely noticeable during the *Khilāfah* of ‘Umar ibn Al-Khattāb (may Allāh be pleased with him).

And the reason for it (being prescribed after the *Hijrah*), is that it is not possible to be different from them, except with the dominance and supremacy of the *Dīn*, such as Jihād and the implementation of the *Jizyah* and humiliation upon them. Therefore, when the Muslims were weak in the beginning, it was not legislated for them to differentiate themselves from them. But when the *Dīn* was completed and became dominant and supreme, it was legislated.

And an example of that today would be if a Muslim were in the Land of Warfare (*Dār Al-Harb*), or a Land of *Kufr* which is not one of warfare - he would not be obligated to outwardly distinguish himself from them (in appearance), due to what it

blessings be upon him) advised us to be discreet even in matters and necessities which are not military and Jihād-related. He said: “*Seek help in having your needs met by being discreet (Kitmān), for everyone who is blessed with something is envied.*”²

Nay – He (peace and blessings be upon him) exceeded that even; he guided us – with regards to this topic – to actually use *Tamwīh* (artifice, falsification, forgery of facts) and *Mukhāda’ah* (deception, manipulation) against the enemies of Allāh. Thus, according to the Prophet (peace and blessings be upon him), the topic of precaution (*Hithr*) did not stop merely at the concealment of sensitive information – rather, he used to instigate division, cause chaos, and sow dissension within the ranks of the enemies, and misguide their eyes and their spies (*jawāsīs*).³

might bring of harms. Rather, it could be recommended (*mustahabb*) for the man, or even obligatory (*wājib*) upon him, to share with them at times in their outward appearance - if there is a Religious benefit in doing so, such as inviting them to the *Dīn*, or spying on their hidden and secret affairs in order to inform the Muslims of it, or in order to repel their harm from the Muslims, and the such things which are righteous objectives.

As for the Land of Islām and *Hijrah*, in which Allāh made His *Dīn* dominant, and placed humiliation and *Jizyah* upon the infidels therein - then differentiating from them is legislated (obligated). Refer to *Iqtidā’ As-Sirāt Al-Mustaqīm* (1/418-419), with the *tahqīq* of *Shaykh Nāsir Al-‘Aql*.

The imprisoned *Shaykh ‘Abdul-Qādir ibn ‘Abdil-‘Azīz* (may Allāh hasten his escape) commented after this, saying, “This is regarding that which relates to secrecy in Islām, supported by the evidences of the *Shari’ah*. And from it, you see the error of the one who claims that Islām does not approve of clandestine activities. And it is sad to see that some of those who go forth in the Islāmic *Da’wah*, object to others regarding this matter of secrecy. And this objection of theirs indicates that preparing (*I’dād*) for Jihād in the Path of Allāh did not even cross their minds! Otherwise, they would have understood the meaning of secrecy - So contemplate over this. Allāh - Most High - said, **“And if they had intended to march out, certainly, they would have made some preparation for it...”** [At-Tawbah: 46] Refer to “*The Fundamental Concepts Regarding Al-Jihād*” (available in English, pg. 202-204).

² **Trans. Note:** Narrated by Al-Bayhaqī in *Shu’ab Al-Imān*, and by At-Tabarānī in *Al-Mu’jam Al-Kabīr* (# 183, 20/94) and declared authentic by Al-Albānī in *Sahīh Al-Jāmi’* (943) and *As-Silsilah As-Sahīhabah* (# 1,453, 2/436).

³ **Trans. Note:** And an example of this, is the concealment of the fact that Na’īm ibn Mas’ūd (may Allāh be pleased with him) had embraced Islām, until he successfully sowed dissension between the Coalition (*Al-Abzāb*) and (the Jewish tribe of) Banū Quraythah during the Battle of the Trench (*Al-Khandaq*). During that time Na’īm ibn Mas’ūd, a prominent member of the Coalition, came to the Messenger of Allāh to announce his Islām. The Messenger of Allāh told him to keep his Islām secret and to go back among the enemy and fight them from within. He told him: *“If you remain with us, you would be but one man (just like any other in our ranks). But (you should) go back to them and weaken them from within as much as you can; for verily, warfare is deception”* Na’īm implemented this advice very well. Refer to the full story in *Fat’h Al-Bārī* (7/402) and *Al-Bidāyah Wan-Nihāyah* (4/111).

And in the *Hadith* of Ka'b ibn Mālik in *Sahib Al-Bukhari* (4,418), in the story of his remaining behind from the Expedition of *Tabūk*, he said, “Never did the Messenger of Allāh intend to launch a *Ghazwah* (expedition, battle), except that he performed *Tawriyah* (i.e. sent disinformation about the details) with it, until it was the time of that *Ghazwah*.¹”

And (an essential part) of his utmost care and great priority given to the attainment of success in his expeditions and the missions of his Companions, was concealment (*Kitmān*). He would send out a brigade in a certain direction, without informing them of their destination; he used to write a message for them, mentioning in it the destination and target – ordering them to not open the message until they had journeyed for two days, having come near to their (actual) destination. And this was exactly the case with the Brigade of ‘Abdullāh ibn Jahsh (may Allāh be pleased with him), in which Ibn Al-Hadhramī was killed... And this incident benefits us by

And from “**The Sealed Nectar**”: The Prophet [peace and blessings be upon him] asked him to do anything that could help the Muslims in the present distress and use any stratagem of avail. The man, in a shuttle movement, between the Jews, Quraish and Ghatfan managed to incite each party to let down the other. He went to see the chiefs of Banu Quraiza and whispered in their ears not to trust Quraish nor fight with them unless the latter pledged some hostages. He tried to lend support to his counsel by claiming that Quraish would forsake them if they perceived that victory over Muhammad [peace and blessings be upon him] was far fetched, and the Muslims then would have terrible revenge on them.

Na‘im, then headed for the camp of Quraish and managed to practise a similar stratagem in its final result but different in content. He claimed that he felt that the Jews regretted breaching their covenant with Muhammad [peace and blessings be upon him] and his followers. He told them that the Jews maintained regular correspondence with the Muslims to the effect that Quraishite hostages be sent to the camp of the Muslims with full Jewish allegiance paid to them as already agreed upon. Na‘im then exhorted Quraish not to send hostages to the Jews. On a third errand, he did the same with the people of Ghatfan.

On Saturday night, Shawwal 5 A.H., both Quraish and Ghatfan despatched envoys to the Jews exhorting them to go into war against Muhammad [peace and blessings be upon him]. The Jews sent back messages that they would not fight on Saturday. They added that they needed hostages from them to guarantee their consistency. On receiving the replies, Quraish and Ghatfan came to believe Na‘im’s words fully. Therefore, they sent a message to the Jews again inviting them to war and asking them to preclude that condition of hostages. Na‘im’s scheme proved successful, and a state of distrust and suspicion among the disbelieving allies prevailed and reduced their morale to a deplorable degree.

And an example of the utilization of espionage by the our Messenger (peace be upon him), is Huthayfah ibn Al-Yamān (may Allāh be pleased with him); and from “**Companions of The Prophet**” (Vol. 1, Abdul Wahid Hamid):

In such decisive moments in the history of warfare, the side that loses is the one that despairs first and the one that wins is the one that holds out longer. The role of army intelligence in such situations often proves to be a crucial factor in determining the outcome of the battle. At this stage of the confrontation, the Prophet, peace be on him, felt he could use the special talents and experience of Hudhayfah ibn al-Yaman. He decided to send Hudhayfah into the midst of the enemy's positions under cover of darkness to bring him the latest information on their situation and morale before he decided on his next move...

showing us: the concealment of sensitive ‘Askari (military, Jihād operation) information, and the restraint from making it known – from even the Mujāhidīn themselves, except directly before the time of executing the operation, or battle;⁴

⁴ **Trans. Note:** This is what is known in modern-day military, security, and intelligence terminology as “The principle of the *need to know basis*.” This is a principle which was used by the Messenger of Allāh (peace and blessings be upon him) with his Noble Companions (may Allāh be pleased with them), as *Shaykh Abū Muhammad Al-Maqdisī* (may Allāh hasten his escape) just showed.

And in the Encyclopaedia of Security released by the brothers at the Abū Zubaydah Centre For Mujāhidīn Services (an institution founded by companions and trainees who studied under *Shaykh Abū Zubaydah* * - may Allāh hasten for him an opening and escape), it is written:

“And people are of three types (when it comes to this issue). 1) A Muslim, Mujāhid, who is actively working for Islām covertly – so “information is according to necessity.” And *It is from the beautification of one’s Islām, that he leaves that which does not concern him.*” [Narrated by At-Tirmidhī, and declared *Hasan* by An-Nawawī] And as a basic rule: Keep the members of the group away from knowing any information which he is in no need of knowing... [*and later on he says*]... And as a general principle... details and information should be given only according to necessity; so information is only for those who are in need of knowing it, and they should only be given that which is necessary (for them to know), and nothing more. And it is forbidden for him to seek more information regarding that which does not concern him; and likewise, it is obligatory to abstain from giving information to those whom it does not concern. And as a rule, we should stay far away from anything which is not necessary, (because it) could cause harm (unknowingly at a latter stage, even though initially it might seem harmless).”

So there are two things which should be remembered here, in summary:

- 1) The obligation of withholding information from anyone whom it does not concern, and,
- 2) Even when giving information to those whom it concerns, to not exceed the amount which is required, i.e. not telling more than is required, to he who requires it, and to only give more information when that becomes needed again.

And to clarify even further, let us look at a hypothetical situation: If there is an *Amīr* of a *Tā’ifah*, *Jamā’ah*, or *Tanṭhim* – and a brother is appointed to be in the financing team to fund a certain operation or activity – then this brother should only be notified of that which he is in need of knowing, and nothing extra. If his task is one (i.e. financing), and he is not assigned with multiple tasks (such as being a financer, and also a trainer, smuggler, etc. – in which case he should be informed of that which is essential for him to know, i.e. what his job is, and what is needed to complete it successfully), then he should not know anything other than what he is designated for (and anything which his duty requires). It is not essential (in most circumstances) for a financer to know when and where the operation will take place, nor at whose hands. Likewise for those who will execute the final stage of the operation (i.e. the hijacker, kidnapper, self-sacrificer, assassinator, etc), if it is not essential for them to know who is financing the cell (or group), then that is how it should be (i.e. they should not know). And again, this is just an example to make the picture a bit clearer for the beginning brothers; this might **not** always be the case in **all** situations – rather, the *Amīr* and those who are in charge and responsibility, should be men of deep understanding and knowledge (and

it is preferable to have some form of past experience also) of these matters, so they can decide according to the specific needs and variables of each situation. And ‘*Whosoever believes in Allāh and the Last Day, let him speak righteousness, or remain silent.*’ [Al-Bukhārī and Muslim] And ‘*It is enough as a sin for someone, that he narrates everything which he hears.*’ [Muslim] And as always: one who speaks much, is one whose mistakes will be much. And Allāh knows best.

*** Who is Shaykh Abū Zubaydah?**

The brothers from the Centre mentioned regarding their instructor, “He specialized in *Al-Amal Al-Jihādī Al-Amnī* (security planning of Jihādī activities and operations), and had given logistic support for dozens of years, and he entered thousands (of *Muhājirin*) into Afghānistān, using his prudence and intelligence. And the reward shall always remain for those brothers who had preceded us, we ask Allāh to accept us and all those who are actively involved in working for Islām.”

The following are a summary of quotes from Arabic newspapers:

“He was one of the most cunning and uncatchable, and from amongst the important leaders of Al-Qa’idah, he was the least photographed. And despite him being the most frequent traveller from amongst the members of the organization, he was virtually unknown to the CIA, just as his capture was barely noticed. And his capture took place by a joint operation of the CIA, FBI, and ISI – Pakistani intelligence – and Pakistani Security Forces, during a raid on an apartment in Faisalabad, Pakistan – 3 AM in the morning, on the 28th of March, 2002.

And “Ressam” – who is accused of planning to attack the Los Angles Airport, said regarding Abu Zubaydah, “He was (one of those) in charge of the militant training camps, and he was responsible for (distributing) the youth who came from various different countries, and he was the one who used to either accept or reject volunteers (for operations). And he was also responsible for the number balancing of how many youth would be at which camps.”

While he attempted to escape during the raid, he was wounded with injuries in his stomach and leg, and his Syrian associate, Abul-Hasanat, was killed, and another member of Al-Qa’idah was injured as well.”

The “*Al-Watan*” newspaper reported from various sources, five months after his capture, that the computer of *Shaykh* Abū Zubaydah was the biggest treasure for the Americans.

And from amongst that which was narrated to us by means of a brother who was with the *Shaykh* (may Allāh hasten his return back into the training camps) personally, that the *Shaykh* was blessed by Allāh with such a heightened knowledge of precautionary and security procedures, that he was able to dupe even the Mossad – the infamous Yahūdī secret service – and had not only entered the Zionist state, but also operated there – and then exited it, safe and sound, and undetected! We ask Allāh to aid and release our *Shaykh*, from whose knowledge - by the Permission of Allāh - the Jihād and Mujāhidīn have benefited greatly. *Āmin*

so that in case of some of the Mujāhidīn becoming weak, or falling as a captive in the hands of the enemies – he would not possess anything which he could say or reveal⁵, even if they had cut him to pieces and torn him apart...⁶

And from this topic, is that when he (peace and blessings be upon him) decided to do *Hijrah* (Emigration for the Sake of Allāh)...

- He came to Abū Bakr at an hour which he did not usually visit him
- He came masked⁷
- His command for his followers to emigrate before he himself did *Hijrah*, despite the matter being as Abū Bakr described, “But they are your followers! (How can they leave you alone here in such danger?)”
- And ‘Abdullāh ibn Abī Bakr used to leave them both before day-break so that during the daytime he would be with the Quraysh as if he had spent the night in Makkah. He would keep in mind any plot made against the Messenger (peace and blessings be upon him) and Abū Bakr, and when it

⁵ **Trans. Note:** Perhaps it would be of some benefit to point out something which is obvious. Some individuals might think – foolishly – that, “Brother, what! Don’t you trust me? *Wallaḥ!* I swear by Allāh I will not speak to a soul about this! Just please tell me about such and such... tell me about what happened to so-and-so...” And if the withholding brother refuses to give this information, then the curious brother sometimes accuses the withholdere of “mistrusting, doubting, and disbelieving” his fellow brethren, and begins to blame and criticize the withholding brother. But the matter is not as such. And the greatest evidence that the withholdere – if sincere in his withholding – is not to be blamed for withholding information from brothers whom he trusts even with his own life: is the evidence we see in the Prophet of Allāh, just mentioned by the author of this article. Look at how the Prophet (peace and blessings be upon him) withheld information from even the Mujāhidīn from amongst his Noble Companions!! Would the curious one accuse the Messenger (peace and blessings be upon him) of mistrusting his Warrior Companions? So think upon this deeply, O brothers who work for Islām!

⁶ **Trans. Note:** Perhaps an important book related to this topic for those who are active, is “*The Ruling Regarding Killing One’s Self to Protect Information*”, which is available from At-Tibyān Publications.

⁷ **Trans. Note:** And from “***The Sealed Nectar***”: *When the iniquitous decision had been made, Gabriel was sent down to Muhammad (Peace be upon him) to reveal to him Quraish’s plot and give him his Lord’s Permission to leave Makkah. He fixed to him the time of migration and asked him not to sleep that night in his usual bed. At noon, the Prophet (Peace be upon him) went to see his Companion Abu Bakr and arranged with him everything for the intended migration. Abu Bakr was surprised to see the Prophet (Peace be upon him) masked coming to visit him at that unusual time, but he soon learned that Allāh’s Command had arrived, and he proposed that they should migrate together, to which the Prophet (Peace be upon him) gave his consent.”... The Prophet (Peace be upon him) told ‘Ali to sleep in his bed and cover himself with his [Note: i.e. the Prophet’s] green mantle and assured him full security under Allāh’s protection and told him that no harm would come to him. The Prophet (Peace be upon him) then came out of the room and cast a handful of dust at the assassins and managed to work his way through them reciting verses of the Noble Qur’ān: “And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.” [36:9]*

became dark (after sunset), he would go to their hideout in the cave and inform them of it (and spend the night with them).⁸

And refer back to all of this throughout the entire story of the *Hijrah*, narrated by ‘Ā’ishah the Mother of the Believers (may Allāh be pleased with her), as recorded in *Sahīb Al-Bukhārī* (3,905)...⁹ And in it also, is the statement of the Messenger (peace

⁸ **Trans. Note:** And from “**The Sealed Nectar**”: *They confined themselves to this cave for three nights, Friday, Saturday and Sunday. ‘Abdullah, the son of Abu Bakr would go to see them after dusk, stay the night there, apprise them of the latest situation in Makkah, and then leave in the early morning to mix with the Makkans as usual and not to draw the least attention to his clandestine activities... Quraish, on the other hand, were quite baffled and exasperated when the news of the escape of the two companions was confirmed. They brought ‘Ali to Al-Ka’bah, beat him brutally and confined him there for an hour attempting desperately to make him divulge the secret of the disappearance of the two ‘fugitives’, but to no avail.*

⁹ **Trans. Note:** Commander Sayf Al-‘Adl (may Allāh preserve him), one of the senior commanders of *Tanbīh Al-Qā’idah* and also another leading expert on counter-intelligence and security procedures, listed some of the benefits learned from the story of the *Hijrah*, in “*Al-Amn Wal-Istikhbārāt*”:

- 1 – ‘Alī was made to sleep on the bed of the Messenger (peace be upon him), in order to do *Tamwīh* (manipulate and deceive) and blind the enemy.
- 2 – The Messenger (peace be upon him) went to Abū Bakr at the time of *Qaylūlah* (siesta), when very few people remained outside of their homes.
- 3 – When leaving the house of Abū Bakr, they did not leave through the main gate, in precaution of it being under surveillance.
- 4 – They went towards the cave, in precaution of any ambush by the enemy which might have been planned on the road to Madīnah.
- 5 – And even the cave was not on the route to Madīnah, and this was a tactic for misleading the enemy (to the wrong direction away) from following them.
- 6 – They had intelligence continuously flowing to them from Makkah, by following the latest developments reported to them by ‘Abdullāh ibn Abī Bakr.
- 7 – They had a secure source of provisions, by means of Asmā’ bint Abī Bakr.
- 8 – The arrangement for the destruction of traces left by ‘Abdullāh and Asmā’, by means of the shepherd ‘Āmir ibn Fuhayrah. [Note: “Upon ‘Abdullah’s return from the cave, ‘Āmir would follow him with all his sheep and then conceal any trace of his steps.” “*The Life of Muhammad*,” Haykal, (pg. 164), 1993 Edition]
- 9 – Remaining in the cave for three days, to evade being captured by the enemy (and in order for the search against them to cool down).
- 10 – The continuance of *Tamwīh* (manipulation and deception) and *Sirriyyah* (secrecy) during movement (from place to place); as when a man asked Abū Bakr, “Who is this man who is with you?” Abū Bakr replied, “This man is guiding me the way.” And the man thought he meant the road, while Abū Bakr had intended the Upright Path.

And it should be mentioned also that nobody knew (at the time) of their hiding place in the cave, except ‘Abdullāh, and his sisters, ‘Ā’ishah and Asmā’ – all of whom were the children of Abū Bakr As-Siddīq, and their servant ‘Āmir ibn Fuhayrah - may Allāh be pleased with them all.

and blessings be upon him) to Surāqah, when he had caught up with them during the course of the *Hijrah*, “*Keep our matter hidden.*”

And in *Sahīb Al-Bukhārī*, there is a chapter entitled, “**Warfare is Deception,**” and the *Hadīth*¹⁰ is mentioned therein. *Al-Hāfiṭh* Ibn Hajar commented:

¹⁰ **Trans. Note:** It in itself is also a *Hadīth*, “**Al-Harbu Khud’ah**” (*Warfare is Deception*). Narrated on the authority of Abū Hurayrah and Jābir ibn ‘Abdillāh, may Allāh be pleased with all of them. *Imām* An-Nawawī commented, “The scholars have agreed upon the permissibility of deceiving the infidels in war, using any method of deception – except if it involves the breaking of a covenant or a (promised) security. In such a case, it is not permitted.” Refer to *Sahīb Muslim bi Sharh An-Nawawī* (12/45).

And this principle includes all types of modern-day deceit – a few examples of which are, forged documents, false identities, false passports, misleading behaviour, proxies, etc. And there is no shame in using such things, as this is a commandment from the Prophet (peace and blessings be upon him), and it is derived also from the Verses in *An-Nisā’*. And also, we should remember that the Central Ignorance Agency (CIA) and other secret services routinely use false documents to travel from one country to another, when they are on covert operations. So if this is the case of infidels and pagans, who have no Divine Guidance - then what about the Puritan Monotheist Believers, the People of *Īmān* and *Sunnah*, who have received the Divine Commandment in their Lord’s Book, and have been commanded by their Prophet, to use deception in their operations and to take all precautions in order to manipulate the enemies, to ensure the success of this mighty Jihād? Are we not more worthy of these procedures?

And in this *Hadīth* also, we can see that our Beloved Prophet (may the peace and blessings of Allāh be upon him) possessed a genius military mind – and it causes us to remember the *Hadīth* that he is “*the Prophet of Mercy, and the Prophet of Warfare*” [as narrated in *As-Siyasah Ash-Shariyyah* by Ibn Taymiyyah]. And one who is a student of military literature and its sciences will not fail to see how this *Hadīth* – “*Warfare is deception*” – is in complete accordance with any successful war, battle, or operation. And although the military feats of the Prophet (peace and blessings be upon him) are as brilliant as the sun at noontime, it is sad to not see our Prophet viewed by fellow Muslims as a brilliant genius as a military commander in the frontlines, and not just a spiritual and social purifier. And perhaps one of the greatest benefits in studying these *Abādīth* and *Sunan* from a military POV (point of view) and publishing them, is that this would be a real glaring refutation upon the self-defeatist modernists, who are lost in their imaginary world of “*Islām* is pacifist, and *Jihād* is only in self-defence”, and that the Messenger (peace be upon him) was only a Prophet of Mercy, and not of Warfare – and all refuge is sought with Allāh from such blasphemy.

And to demonstrate here some of the similarities of military and security tactics used by our Prophet (peace and blessings be upon him) with some of the more “recognized” military science authorities, is that we see an undeniable resemblance in the tactics taught to us by our Exemplary Prophet (peace be upon him), and the late 6th century Chinese military strategist and commander, Sun-tzu, the author of the military masterpiece “*Art of War*” – which has been credited with influencing Napoleon, the German General Staff, and even the planning of Operation Desert Storm (of the First Gulf War). So here are a few brief examples (all taken from the translation of Ralph D. Sawyer [an expert on military history] of “*Art of War*”, Westview Press, 1994):

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- “The fundamental tactical principle for attacks is “Go forth where they do not expect it, attack where they are not prepared.” **This principle can only be realized through secrecy in all activities; by complete self-control and strict discipline within the army; and by being unfathomable.** The corollary to being unfathomable is seeking out and gaining detailed knowledge of the enemy through all available means, including the rigorous employment of spies. The unvarying rule is never to rely upon the good will of others, nor upon fortuitous circumstances, **but guarantee – through knowledge, persistent analysis, and defensive preparation...**” (Translator’s Introduction, pg. 134-135)
 - “**Warfare is the Way (Tao) of deception.** Thus although [you are] capable, display incapability to them. When committed to employing your forces, feign inactivity. When [your object] is near by, make it appear as if distant; when far away, create the illusion of being nearby. Display profits to entice them. **Create disorder [in their forces] and take them...** If they are rested, cause them to exert themselves. **If they are united, cause them to be separated.**” (Art of War, Initial Estimations, pg. 168)
 - “**Thus the army is established by deceit**, moves for advantage, and changes through segmenting and reuniting.” (Art of War, Military Combat, pg. 198)
 - “Deceit is of course not practised as an art or end in itself, contrary to tendencies sometimes prevailing in the modern world. Rather, false measures, feints, prevarications, troop deployments, dragging brush, feigning chaos, and other such acts are all designed to further the single objective of deceiving the enemy so that he will be confused or forced to respond in a predetermined way and thereby provide the army with an exploitable advantage. **Warfare must be viewed as a matter of deception, of constantly creating false appearances, spreading disinformation, and employing trickery and deceit.** When imaginatively created and effectively implemented, the enemy will neither know where to attack nor what formations to employ, and will accordingly be condemned to making fatal errors.” (Translator’s Introduction, pg. 136)
 - “**Deception, however skilfully practiced, will invariably prove ineffective unless the army can maintain its own plans in secrecy.** Although the later military writings more explicitly address the need for secrecy, Sun-tzu stressed that **the commanding general should be obscure and unfathomable, never revealing his plans or intentions even to his own troops.**” (Translator’s Introduction, pg. 137)
 - “When you mobilize the army and form strategic plans, you must be unfathomable... **It is essential for a general to be tranquil and obscure, upright and self-disciplined, and able to stupefy the eyes and ears of the officers and troops,** keeping them ignorant {Translator’s Endnote: Literally, “keeping them stupid.” Chu Chün believes this merely refers to preserving all plans in total secrecy rather than being a policy to keep the soldiers stupid}. He alters his management of affairs and changes his strategies to keep other people from recognizing them. **He shifts his positions and traverses indirect routes to keep other people from being able to anticipate him...** Press affairs upon them, do not explain the purpose to them.” (Art of War, Nine Terrains, 220-224)
 - “**The location where we will engage the enemy must not become known to them...** Thus critically analyze them to know the estimations for gain and loss. Stimulate them to know the patterns of their movement and stopping. Determine their disposition of force (*hsing*) to know the tenable and the fatal

“The basis of “deception” means to display something, while hiding something else. And in this *Hadīth*, is a *Tahridh* (incitement, encouragement) to take precautionary steps in warfare, and to take measures to deceive the *kuffār*. And whoever is not aware enough to do this (i.e. to deceive the enemies of Allāh), then he is not safe from the affair turning around against him (i.e. defeat).”¹¹

And in Al-Bukhārī also, is a chapter entitled, “**Lying During War,**”¹² and in it is mentioned the story of how the Companions assassinated Ka'b ibn Al-Ashraf – the *Taghūt* of the Jews. And contained in it, is how he was misled and deceived into

terrain. **Probe them to know where they have an excess, where an insufficiency.**” (Art of War, Vacuity and Substance, pg. 192-193)

And from these few short excerpts, we see how much importance the pagans and infidels give to this affair, ever since the ancient times (and in modern times it has only increased manifold) - and that as Muslims, we are more worthy of these tactics, in order to follow by the Divine Commandment, and the Prophetic Teaching, and the examples of the Companions. May Allāh assist the youth of *Tawhid* in accomplishing this duty, in a manner which He loves and is pleased with. *Āmin*

¹¹ **Trans. Note:** Refer to *Fat'h Al-Bārī* (6/158).

¹² **Trans. Note:** The imprisoned *Shaykh*, ‘Abdul-Qādir ibn ‘Abdil-‘Azīz (may Allāh hasten an opening and escape for him), said in “*The Fundamental Concepts Regarding Al-Jihād*” (available in English, pg. 180-184), in the section entitled, “*Lying to the Enemies*”:

And I did not title this heading as “*Lying During War*”, because indeed, it is permissible to lie to the enemy during wartime, as well as during times of peace – as I will demonstrate with the following evidences, if Allāh permits.

- A) **As for during war:** Then regarding it, there is the *Hadīth* of Umm Kulthūm bint ‘Uqbah, where she said, “I did not hear the Messenger of Allāh (peace and blessings be upon him) permit lying in anything, except in war, reconciliation between people, and the speaking of a man with his wife, and a wife with her husband.” (Narrated by Ahmad, Muslim, Abū Dāwūd, and a similar narration by At-Tirmithī from Asmā’ bint Yazīd)...
- B) **As for lying to the enemy during peace,** then it is permissible due to various reasons. From amongst these reasons, are when the lying contains in it a Religious benefit, or a worldly benefit for the Believer, or a safety from the harm of the infidels.

[**Note:** the *Shaykh* then goes on to mention 1.) the only thee lies spoken by the Prophet Ibrāhīm (peace be upon him), which is narrated in Al-Bukhārī (3,358), see *Fat'h Al-Bārī* (6/392); And 2.) the story narrated in Muslim of the People of the Ditch, of the monk telling the boy to lie to his family about the sorcerer keeping him late, see *Sahib Muslim bi Sharh An-Nawawī* (18/130); And 3.) the permissibility of lying to the infidels (or apostates) for the purpose of a worldly benefit, for which there is the incident of Al-Hajjāj ibn ‘Ilāt, which we will mention in the next footnote, *InSha'Allāh*.]

thinking that they (i.e. the Companions) were distressed and exhausted from the Charity (*Sadaqah*) commanded upon them by the Prophet (peace and blessings be upon him), till the point they were capable of getting hold of him, thus killing him.¹³

¹³ **Trans. Note:** As for Ka'b ibn Al-Ashraf, he used to instigate the pagans against the Muslims, and he used to insult the Prophet (peace be upon him) with his poetry and rhapsodize (write erotic poetry) against the Muslim women. And the story of his assassination was narrated by Al-Bukhāree and Muslim. And from “**The Sealed Nectar**”:

The Prophet (Peace be upon him) gathered his men and said: “Who will kill Ka'b bin Al-Ashraf? He had maligned Allāh, and His Messenger.” Thereupon, Muhammad bin Maslamah, ‘Abbad bin Bishr, Al-Harith bin Aws, Abu ‘Abs bin Hibr and Salkan bin Salamah, Ka'b's foster brother, volunteered to do the job... Muhammad bin Maslamah said: “O Messenger of Allāh, do you wish that I should kill him?” He said: “Yes.” He said: “Permit me to talk (to him in the way I deem fit).” He said: “Talk (as you like).”

So, Muhammad bin Maslamah came to Ka'b and talked to him, saying: “This man (i.e. the Prophet (Peace be upon him)) has made up his mind to collect charity (from us) and this has put us to a great hardship.” When he heard this, Ka'b said: “By Allāh you will be put to more trouble by him.” Muhammad bin Maslamah answered: “No doubt, now we have become his followers and we do not like to forsake him until we see what turn his affairs will take. I want that you should give me a loan.” He said: “What will you mortgage?” Muhammad answered: “What do you want?” The immoral and heartless Jew demanded women and children as articles of security against the debt. Muhammad said: “Should we pledge our women whereas you are the most handsome of the Arabs; and the son of one of us may be abused by saying that he was pledged for two wasq (measurement unit of weight) of dates but we can pledge you (our) weapons.” Ka'b agreed.

Salkan bin Salamah, Abu Na'ilah, at another time, went to see Ka'b for the same purpose and there were more or less the same subjects, only that Abu Na'ilah would bring him some companions. The plan was successful and provided for the presence of both men and weapons. On Rabi' Al-Anwal 14th, at night, the year 3 A.H. the people said good bye to the Prophet (Peace be upon him) and set out in the Name of Allāh to implement the carefully drawn plan. The Prophet (Peace be upon him) stayed back praying for them and supplicating Allāh to render them success. The men went and called upon him at night. He came down although his wife warned him not to meet them alleging that: “I hear a voice which sounds like the voice of murder.” He said: “It is only Muhammad bin Maslamah and my foster brother Abu Na'ilah. When a gentleman is called at night even if he be pierced with a spear, he should respond to the call.” Abu Na'ilah said to his companions: “As he comes down, I will extend my hand towards his head to smell and when I hold him fast, you should do your job.”

So when he came down, they talked together for about an hour. They then invited him to go out and spend a nice time in the moonlight. On the way out, Abu Na'ilah remarked: “I smell the nicest perfume from you.” Ka'b said: “Yes, I have with me a mistress who is the most scented of the women of Arabia.” Abu Na'ilah again said: “Allow me to smell (the scent on your head)”. He said: “Yes, you may smell.” So he caught it and smelt. Then he said: “Allow me to do so (once again).” He then held his head fast and said to his companions: “Do your job.” And they killed him.

The group of men came back after fulfilling their mission. One of them Al-Harith bin Aws was wounded by mistake with the swords of his men, and was bleeding badly. When they reached Baqee'

Al-Hafith Ibn Hajar mentioned in the commentary upon this *Hadith* in *Fat'h Al-Bari*, the *Hadith* of At-Tirmithī [from Umm Kulthūm (may Allāh be pleased with her)] regarding the permissibility of lying in three situations – one of which is war; and also (he mentions) the story of Al-Hajjāj ibn ‘Ilāt when he asked permission from the Prophet (peace and blessings be upon him) to say regarding the Prophet whatever he needed for the benefit of getting back his wealth from the people of Makkah.¹⁴

Al-Gharqad, they shouted, “Allāh is Great”. The Prophet (Peace be upon him) heard them and realized that they had killed the enemy of Allāh. As they saw him, he said: “Cheerful faces are yours.” In reply, they said: “And yours O Messenger of Allāh.” They handed the head of the tyrant over to him. He entertained Allāh’s praise for their success.

And it would not be a surprising matter if we were to find out one day in the near future that the assassination of the apostate *Tāghūt*, Ahmad Shāh Mas’ūd, was planned perhaps using this above-mentioned *Hadith* as a blueprint. Briefly speaking; *Shaykh* Usāmah ibn Lādin (may Allāh preserve him) had appointed two Tunisians who were fluent in French to pose as journalists who wanted to photograph the *Tāghūt*. And since the two Tunisians were fluent in French, and light-skinned, and along with forged documents – they were able to successfully deceive the *Tāghūt*’s heavy security into truly thinking that they were real French journalists. And the plan was to first build a friendly relationship with the *Tāghūt* and his guards and entourage. So the first time they went, as usual, they were thoroughly checked and searched – and during this time, the two Tunisian Mujāhid Brothers were becoming friendly with the security guards, while at the same time subtly observing and studying the habits and routines of the *Tāghūt* and the guards. So by the time they had interviewed, photographed, and visited the *Tāghūt* several times (over the course of a long period of time), they had built a good relationship, and possessed enough details and intelligence to carry out their task. But they still continued waiting for the optimum time. And over time, the guards had stopped searching the Brothers, and instead just smiled, greeted, and let them in. And this was the time the brothers were waiting for patiently. They now knew that they could proceed onwards with the execution of their operation. They concealed explosives in their photography equipment, and detonated it when in close proximity to the *Tāghūt*. May Allāh accept the self-sacrifice of our two brothers, and count them amongst the ranks of the martyrs. *Amin*

¹⁴ **Trans. Note:** Al-Hajjāj ibn ‘Ilāt As-Sulamī (may Allāh be pleased with him) concealed his Islām from the people of Makkah, and he asked permission from the Prophet (peace be upon him) to lie to them until he collected his wealth, which was in Makkah. *Al-Hafith* Ibn Hajar said: “And this (lying in these circumstances) is supported also by that which has been narrated by Ahmad and Ibn Hibbān, from the *Hadith* of Anas regarding the story of Al-Hajjāj ibn ‘Ilāt, which was (also) narrated by An-Nasā’ī, and declared *Sahih* by Al-Hākim; of how Ibn ‘Ilāt sought permission from the Prophet (peace and blessings be upon him) to say whatever he wanted about him for the benefit of re-obtaining his wealth from the people of Makkah. And the Prophet (peace and blessings be upon him) gave permission for him to inform the people of Makkah that the people of Khaybar had defeated the Muslims, and such things from what is well-known regarding this... the story of Al-Hajjāj ibn ‘Ilāt also was not during circumstances of war.” Refer to *Fat'h Al-Bāri* (6/159); and *Al-Hafith* Ibn Kathīr narrated the story of Al-Hajjāj ibn ‘Ilāt in full, in *Al-Bidāyah Wan-Nihāyah* (4/215).

And Al-Bukhārī (3,861) also narrated the story of the acceptance of Islām of Abū Tharr (Al-Ghifārī); and in it, are contained many lessons in this issue, which demonstrate that the Companions use to carefully take measures of precaution, safety, and secrecy – and they did not neglect this matter in the least. And in this story of Abū Tharr, is how ‘Alī ibn Abī Tālib (may Allāh be pleased with him) hesitated upon Abū Tharr (may Allāh be pleased with him) for three days, without opening up anything to him, until his heart was content, and he himself first listened to why he came, thus becoming sure of his desire to become a Muslim and reach the Prophet (peace and blessings be upon him). And then, his agreement with him, that he would walk behind following him until he had taken him to the Prophet, without letting the Quraysh find out anything of this. And also in it, is the statement of ‘Alī (may Allāh be pleased with him) to Abū Tharr (may Allāh be pleased with him), “If I see anything that shall cause me to fear for you, then I will act as if I am pouring out water. When I move on, then follow me until you enter the same entrance which I enter...” until the end of the entire story.

And in the Qur’ān, Allāh has notified us regarding the story of the young men of the Companions of the Cave (*Al-Kahf*), and their precaution from their people, and their statement to the one they were going to send into the city:

“So send one of you with this silver coin of yours to the town, let him find out which is the good lawful food and bring some to you. And let him be cautious, and let him not inform any one about you. For if they should come upon you, they would stone you or force you to return to their religion, and in that case you would never attain prosperity.” [Al-Kahf: 19-20]

So all these, and many others, all demonstrate clearly that taking precautionary steps, and concealment and secrecy, and distortion and forgery of facts to the enemies of Allāh, and deceiving them, and lying to them in order to avoid their evil plots: all these matters are legal (*Mashrū’*), and there is no blame upon the Muslim with regards to these, nor can he be reprehended for these; and in reality, not taking advantage of these, and disregarding the usage of these, will indeed give the enemies of Allāh authority over the preachers and Mujāhidīn, and will make their hard efforts fail, and make their Jihād fruitless...¹⁵

¹⁵ **Trans. Note:** And in the Encyclopaedia of Security released by the brothers at the Abū Zubaydah Centre, it was said: “And taking hold of the means and steps (*Asbāb*), does not necessarily mean success. And it is a disaster that has befall some of them, that they put their complete trust and reliance upon the means and steps (*Asbāb*)... But we take the steps and means because most importantly, our Lord has ordered us to do so; and also, usually, taking the means and steps cause an effect. And if a brother takes the proper security steps, then catching him will not be an easy task, if Allāh wills.”

And Ibn Al-Qayyim explained the Verse ***“And Allāh will protect (defend) you (O Muhammad) from the people (who mean you harm).”*** [Al-Mā’idah: 67]:

So if this has been established – Then know that the people are in between laxity and extremism with regards to this issue. Some of them have exaggerated this matter, and become extremists, such that they have become completely paralyzed! His own shadow frightens him, and he thinks that every cry is against him. And from these people, is he who has abandoned the *Da'wah* and the *Jihād* after some hardships which had befallen him due to his negligence in this matter in the first place! Thus, he turned around and became paranoid, behaving with the enemies of Allāh as if they – may Allāh cause them to be frustrated and fail – know the secret and that which is yet more hidden!¹⁶ He breaks down in front of modern

“And this guaranteed promise from Allāh (Lofty is He) does not contradict the Prophet’s precautionary measures from people, nor does it negate it; Just as Allāh has notified us that He will make His *Dīn* dominate over all other religions, and that He will make this *Dīn* the most high – this is not in contradiction with His Commandment for fighting and preparing that which is needed, and preparing the power, and the steeds of war, and to sacrifice eagerly, and to take safety and precautionary measures against the enemies, and to wage war against them with all forms of warfare and manipulation.” Refer to *Zād Al-Ma'ād* (3/480).

And it should be remembered, that just as Allāh has legislated *Al-Hukm Ash-Shar'i* (The Islāmic Law), He has also legislated *Al-Hukm Al-Kawnī* (The Natural Law). So *Shar'i*-wise, He has commanded us to take precautionary measures (as in the Verses from *An-Nisā'*), and in terms of *Al-Hukm Al-Kawnī*, Allāh has ordained that taking precautions do have effects, by His Will. Just as if someone wants to grow a tree, he must plant a seed, and then have *Tawakkul* upon Allāh; likewise, for someone to evade the intelligence agencies and successfully carry out an operation, one must take the precautionary and security measures, and then have *Tawakkul* upon Allāh. Just as in the *Hadīth* narrated by At-Tirmithī (2,517) and authenticated by Ibn Hibbān, that once a man came to the Prophet (peace and blessings be upon him) and asked him what to do with his camel saying, “Should I tie it or rely upon Allāh (to keep it safe from running away)?” The Prophet (peace and blessings be upon him) replied: **“Tie it, and then rely upon Allāh.”** So take the steps Dear Brothers, and then rely upon Allāh; keeping in mind the *Hadīth* *“And know that whatever befalls you, could not have missed you; and whatever missed you, could not have befallen you.”* [At-Tabarānī, and it is *Hasan*]

¹⁶ **Trans. Note:** And all refuge is sought with Allāh – Lofty is He Above what they attribute unto Him! These paranoid ignorants have failed to grasp the faithful meanings of *Tawakkul* and *Yaqīn*. It is Allāh who said regarding His Divine Attribute, which is His Alone: **“If you pronounce (the invocation) aloud (it is no matter) - for verily He (Alone) knows what is secret and what is yet more hidden.”** [TāHā: 7] The late Shaykh, ‘Abdullāh Ar-Rashūd (may Allāh grant him the highest status of martyrdom), said once in a *khutbah*, which has been distributed under the title, *“And to Allāh Belongs All the Izzah, and to His Messenger, and to the Believers”*:

I remember once having heard an extremely disgraceful statement from a student of knowledge, “Dear brother, *Wallaḥ!* You know the Pentagon? Even a fly cannot pass above it!” *Wallaḥi*, he has uttered blasphemy. **“They know only the outside appearance of the life of the world, but they are heedless of the Hereafter.”** [Ar-Rūm: 7] An absence of *Yaqīn* (firm certainty) – heedlessness! He does not have the *Imān* that he will soon be standing in front of Allāh... He does not possess the

technology, and he shrinks due to the “capabilities” of eavesdropping, infiltration, and surveillance – thus he hardly uses computers, phones, or any other communication equipment. And perhaps if he was able to use courier pigeons, he wouldn’t use anything else...

Yet, the matter does not require much more than some *Khibrah* (knowledge, awareness, know-how, and understanding) of these equipment, in order to remain safe from its negative consequences; along with some *Khibrah* regarding the methods of deception, forgery, manipulation, and artifice in order to mislead the enemies of Allāh... so that the sorcery comes back at the sorcerer...

But as for us to abandon these equipment, and not utilizing them for the *Da’wah* and the *Jihād*, by arguing that these are all “bugged, watched” – or for us to exaggerate in fear, and to escape from that without any legitimate need to: then verily, that is self-defeatism and collapse in front of the bogus technology of the enemies of Allāh, and the self-glamorization and self-exaggeration of their “capabilities”...¹⁷

I visited some of the youth after they had been released from the hardships of prison; they had confessed against each other during interrogations. Right after I sat down, one of them stood up to the radio, and turned it on to a disturbing scrambled channel – so I said to him, “Why are you turning on the radio, we don’t need it! Turn it off so that we can understand what we are saying!” He replied, “This is necessary to muffle and disturb the eavesdropping bugs, just in case there are any.” I told him, “This is your home, and our conversation is just about

Īmān in the Hereafter, nor of the outcome being in favour of the Believers. And if he did, then he could not have said such words.

These self-defeatist slaves of America are not good for anything, except to hinder the liberated self-sacrificing youth from the Path of Allāh. *Shaykh* Husayn ibn Mahmūd had written an article, “*Al-Baith ‘An Al-Hurriyyah*”, which is available in English as, “**In Pursuit of Freedom**,” – which briefly touches upon this issue of slavery and liberty. And above all, Allāh showed that not only a fly can pass over the Pentagon, but that flying Mujāhidīn could pass right into it! And that in itself is a practical refutation against the paranoid ignorants.

¹⁷ **Trans. Note:** The imprisoned *Shaykh* Fāris Az-Zahrānī (a.k.a. Abū Jandal Al-Azdi) – may Allāh provide him with an opening and escape – mentioned in his book, “*Taibrīdh Al-Mujāhidīn Al-Abtāl ‘Alā Ihyā’ Sunnah Al-Iqtiyāl*” (**Inciting the Brave Mujāhidīn To Revive the (Forgotten Prophetic) Sunnah of Assassination**), while discussing some of the necessary training needed for a Mujāhid for an assassination, “A curriculum should be made, in which they would go over books regarding security and espionage, to polish and refine their sense of security, along with developing their cautiousness from the Jews’ and Christians’ intentional self-inflation (i.e. exaggeration) of their intelligence, and their intentional propaganda of it by means of Hollywood films and such media; till the point that they have made the people become terrified of the CIA, FBI, and Mossad – even though Allāh exposed all of them, through the continuous (and coordinated) operations of the Mujāhidīn on (the CIA headquarters and American embassies in) Tanzania and Kenya, and ‘Aden (Yemen, on the USS Cole warship), and New York (the two towers of the World Trade Centre) and Washington (the Department of Defence, a.k.a. the Pentagon)...”

greetings and social – we aren't talking about any security issue, nor any war, and not even about the *Da'wah*!! I don't think this distorting noise will do anything, except raise more suspicion!"

And some of them, if they talk to you on the phone, they will use so much twists and "code words" which are not necessary at all, and even if the situation does not call for it. And sometimes, the terms they use are so demented that they sound like a different language! Nay, sometimes you won't even understand what he is trying to say! And if the enemies of Allāh were listening to this mumbo-jumbo, they would take it to be so important, that they would think that behind this special language are operations larger than the attacks on New York and Washington! Even though the conversation was perhaps something normal, and even sometimes, trivial, not needing such codes and metaphors.

And many times, it is better to be clear while talking, because there is no harm in doing so, and there is no need to use deceptive language. And yet, some of those who inflexibly insist on being vague and deceptive (when not necessary) prefer otherwise. Like if one of them calls you, he will say, "You have an *Amānah* (trust) from me," or, "I need you come over today for something very important." And the *Amānah* is a box of sweets, or a garment, or a glass which you had borrowed – things which there is no harm in saying clearly. And the "something very important" is an invitation to come for lunch or dinner! But those ignorant people love obscurity and cinematic ambiguity – they don't know that in these circumstances, this is harmful, and not beneficial. Especially, if they are truly calling those who are being followed by the government, those whose each word uttered is being monitored by the enemies of Allāh.

And if such people are imprisoned, the enemies of Allāh would not believe that the "*Amānah*" mentioned in the conversation was really one of the trivial things mentioned, or an invitation for lunch or dinner, even if they swore their strongest oaths. And they would not leave them alone, until they pluck out their fingernails, or rip open their skin – until they "admit" about the weapons and explosives, and "agree to confess" about the militant meetings and important organization trusts which were "behind those metaphors and codes"...

And some people confess everything to the enemies of Allāh, and give up all their contacts – without receiving the slightest beating or threat!! And the excuse they give: they heard, or read, that there is a new technology which can pick up the tone of a person's voice, by "entering it into the system" by way of satellites monitoring all the phones in the world!! As if his conversations were about "weapons of mass destruction"! And that is why they find it wrong to lie to the regime's agents, because their lies can be revealed by means of that "new technology"! I can't figure out what is more harmful to a Muslim – if the enemies of Allāh realize that he lied to them and indict him; or that he waits for them to give him a certificate of good behaviour?! Or does he shy away from lying to the most misguiding, most double-crossing, and most treacherous of creatures?!¹⁸ Even though his lie would have been for the sake of protecting the *Da'wah*, the Jihād, and to repel oppression from

¹⁸ Trans. Note: "Verily, the worst of beasts in the sight of Allāh are those who commit kufr, so they shall not believe." [Al-Anfāl: 55]

himself and his brothers; but as for their (the infidels' and apostates') deep-rooted lies, it is for conspiring against the *Da'wah*, and to eliminate the Jihād, and to continue the subjugation and transgression against his brothers...

And if these are examples of the sad affects of bedazzlement till the point of crumbling before modern-day technology and the “capabilities” of the enemies of Allāh... examples of extremism and exaggeration in deception and fear, or precaution till the point of whispering without any need to do so and in circumstances in which it is of no benefit...

Then there are those on the other hand, who have neglected this very important issue, a very dangerous “casualness”; and they have disregarded it, and have invalidated it completely... so you will see all confidential information written, and his notes, and important dates and places of meetings, and plans, and the details of his group or organization, their sources of funding, and where they spend their money... all of this and much more is laid out on paper; and above that, he writes all the details down in clear words, without any code-usage or distorting ciphers - even though we are in the technology era! And if an urgent message comes to him, whether related to a warning, or organization-related, or security-related – the message stays in his pocket, for days or weeks... Don't ask me why - maybe he keeps it as a souvenir, for memory's sake!!¹⁹ And sometimes, the message lives with him in his house for months and sometimes even years, without being destroyed, just waiting for the enemies of Allāh to catch it as a “big fish” in a sudden unexpected raid on his house, or a sudden detention, due to which he would not be able to run left or right during interrogations (i.e. it would be used as evidence against him).

And yet worst of all is that his negligence of this issue becomes the cause for his brethren to be arrested, and their activities and Jihād to be hampered... And sometimes you see him using the communication systems with blind trust – and if some of his brothers warn him and advice him to be cautious and watchful, or to conceal any talk of any meetings or visits, or to burn a message after reading it, or not to keep with him any real names of brothers, or any real addresses, when or where there is a possibility of being searched by the enemies of Allāh – or keeping them with individuals who are likely to be interrogated or detained... So when his brothers advice him to act wisely as such, he is offended, and he rebukes it, and sometimes he even calls it “cowardliness, pathetic, and shameful”²⁰ ... I do not

¹⁹ **Trans. Note:** Brother Abū Bakr Nājī (a renowned strategy planning analyst and advisor) mentioned a small example of this in his brilliant book, “*Idārah At-Tawabbush*” (Controlling the Anarchy): “And once, one of them was told to read some specific documents and letters, and then to burn them immediately – but instead of burning them, he had hid them very well. And when his house was searched, during random searches by the intelligence agencies, they found those documents. This allowed the opening of a case – and in reality, an enormous investigation. And when he was asked – in prison – of why he didn't destroy the documents as he was told to, he replied saying, “I couldn't allow myself to burn papers with the hand-writing of the Noble Scholars and the Commanders...”!!

²⁰ **Trans. Note:** And in the Encyclopaedia of Security, it says:

know what he would say if he were to see some of his brothers hiding – when the *kuffār* are searching for them – in a small cave full of snake holes, not wide enough to even hold two men (as happens in Afghānistān and elsewhere)...

So in reality, there is no crime in scolding the likes of this person, whose problem is a result of his unawareness of the *Sīrah* (biography) of the Chosen One (may peace and blessings be upon him), and a result of him being sunk in a life of comfort, and being far away from the real life of Jihād and serious activity for the *Dīn* of Allāh, and being accustomed to the false security which the laymen live in, which the *Tawāghīt* and their allies promote.

This heedlessness, looseness, and disregard, has led many hard efforts to suffer many setbacks and failures – and has disappointed the People of Islām; while at the same time, delighting the eyes of the enemies of Allāh, which they magnify and make out of it, a public display as victories and successes against “terrorism” for their security and intelligence agencies... **But the reality is that the failures were not due to the security of the enemies of Allāh, nor due to the sophistication of their intelligence gathering – Rather, due to the brothers neglecting this subject and not giving it the value that it requires.**²¹

And from the doors from which Shaytān deceives, is by making the brother look down upon security measures, convinced that it is for cowards only. He thinks that as long as he has gone out for the Sake of Allāh, then he can be reckless and disregard whatever he thinks is cowardliness. But the truth is, that (taking the steps for security) is a right of *Tawakkul* (firm trust) in the Lord of the Worlds, along with our firm belief that, “*whatever befalls you, could not have missed you.*”

And we have in the *Hijrah* of our Prophet, and his hiding in the cave, a great lesson!! And it is a grave mistake for the Mujāhid to be reckless, as if he “doesn’t care” about being harmed, by being imprisoned, or dragging others to prison along with him. So this brother has achieved one thing (i.e. his lack of fear of prison), yet forgot a dozen things (i.e. of the many harms to the self, fellow brothers, and to the organization, etc.)...

And from amongst the things which delight the intelligence agencies the most, is when one of the Mujāhid brethren is captured. And from amongst the things which irritate them the most – nay, burns them with spiteful fury, from head to toe – is when a brother slips away from between their fingers, or when there is a brother in a land of Jihād or *I'dād* (training and preparation), yet they do not know of his identity.

So your adhering to precautionary and security steps is a means of enraging the enemies of Allāh. And due to this, it in itself is a simple way to attain rewards, as Allāh has said: “... *That is because they suffer neither thirst nor fatigue, nor hunger in the Cause of Allāh, nor they take any step to raise the anger of the infidels, nor inflict any injury upon an enemy - but is written to their credit as a deed of righteousness.*” [At-Tawbah: 120]

²¹ **Trans. Note:** And this is a statement which could be written with gold, and in it is a sufficient refutation of the people of both extreme ends, the people of paranoia, and the people of negligence. So think deeply upon this and what it means.

And how saddened and pained I become, whenever I see some of the youth who do not accept advice in these affairs – those who do not learn from the lessons of others, and they do not take warning from the mistakes of others²²; rather, they repeat their mistakes, being swept into the same blunders.²³ When one of them decides to take up Jihādī activity, and acquires a weapon – he is not satisfied by merely showing it to everyone he meets, but he must also tell them of all of his wishes and dreams and plans of Jihādī activity... and then, “out of the blue”, he doesn’t know why he is being interrogated or raided, or how his plans were uncovered!!

And it saddens me how the materialistic worldly people from amongst the criminal organizations²⁴ are well-versed with the principles of armed activity, and its

²² **Trans. Note:** And in the Encyclopaedia of Security released by the brothers at the Abū Zubaydah Centre, it is written: “And the smart one is the one who learns from the experiences of others. So just as it is illegal (*Harām*) for you to reveal the confidential information of your brother, such as if you were to report him to the enemy... likewise, neglecting this issue is at the same level as pointing to your brothers. And if not – then how do you explain one of the brothers being arrested in the middle of a city which numbers in the millions? How can he be singled out? Because he, or one of his brothers, “reported to the enemy” by blowing the cover.”

²³ **Trans. Note:** And from the Prophetic Guidance is, “*A Believer does not allow (himself to be) stung twice (by something) out of one and the same hole.*” Narrated by Al-Bukhārī (in *Kitāb Al-Adab*) and Muslim (in *Kitāb Ar-Raqā’iq*). And it is from this *Hadīth*, we have chosen the title of this project which we have undertaken – after several of our companions, including four translating brothers, were captured by the pagans. We ask Allāh to lighten their burdens, and to strengthen their determination, and to embolden their defiance, and to increase their patience, and to dignify their faces, and to illuminate their hearts, and to protect their *Imān*, and hasten their escape. *Āmin* “**Say: Nothing shall happen to us except what Allāh has ordained for us: He is our Mawlā (Protector, Helper, Guardian).’ And in Allāh let the Believers put their trust.**” [At-Tawbah: 51]

²⁴ **Trans. Note:** At the head of which are the militaries and agents of the Zionists, apostates, pagans, and Crusaders. And also including the various nationalistic independence, communist, Marxist, and Maoist rebel groups in various countries, and also the international mafia organizations, and the likes. It is mentioned in the Encyclopaedia of Security:

And it is shockingly shameful, to see that the mafia, which works for worldly purposes, is many times better than many of the brothers, when it comes to adhering to security procedures. Even though security and precautionary arrangements do not mean cowardliness. Rather, it (Jihād) is an activity which is tied to precautions, as our Lord has said, “**Take your precautions, and go forth...**” [An-Nisā’: 71] And it is absolutely necessary to work in the manner in which Allāh has ordered us in His Book, and on the tongue of His Messenger (peace be upon him). And the activity of a Mujāhid – naturally – is never free of risks. But O what difference! Between he who takes the means and steps, and then goes forth with (firm faith in) the Blessing of Allāh; and between one who walks into a minefield – and as they say in Arabic slang, “Yallah! Come on brothers!”

fundamentals of stealth and clandestineness... you see them, whenever they decide to carry out an operation/activity, they do not notify anyone regarding it, nor of the targets, nor do they let anyone in on the materials and weapons, except only those who will execute the operation, and even still, only shortly before the time of it being carried out... they do not allow any of the details or information regarding their activities to be leaked out, and even those who will execute the operation do not know more than what they are in necessity of knowing, of what they require to know regarding how to carry out their assignment. But as for the *sources of their weaponry*, or *where the storehouses are*, and *who imported them*, and *who smuggled it to them*, and *are there are other targets which other members will attack afterwards*, and such... all of these things are considered security lapses and dangerous meddling with classified information, and it is incorrect for he who respects his own military activity, to give these details to those who are not in need of these details. And for this reason, the number of errors and failures in these types of operations are few and limited... compared to the deadly mistakes, which also bring down almost everyone who is involved, due to the sloppiness of some dervishes who come to the arena of armed activity with ignorance and foolishness... Even though the Muslim is the most worthy of mankind to be an expert of discipline, stealth, and alertness in this matter, for verily the *Sīrah* (biography) of his Prophet (peace and blessings be upon him) and the Companions is abundant with great lessons and teachings on this subject, from which a few examples have already preceded. The Jihād is in need of panthers and falcons - not dervishes and parrots.

And from the examples of negligence in this matter also – is that some of the youth handle weapons after Allāh has guided him to this Path – just as he used to handle it during his *Jahiliyyah* days, with his tribal or gang “pride”... so you see him not having any worry when he openly displays his possessions, and you see him going around in his car (or truck), going about here and there, while he has his gun and ammunition with him, and perhaps even an RPG... with shocking recklessness, he shows it to this one, and lets that one hold it... And if you were to advice him, or remind him, or warn him, that this carelessness is inappropriate for the companions of this Path, and that his *Jahili* days are over and long gone; and that along with that, the way the enemies of Allāh look at him have also changed, with the mere signs of hair growing on his face, or due to his new relationship and contact with some of the people of the Jihādī movement... so when you advice him of this, he becomes offended and sometimes even calls it “cowardliness and weakness”, and he does not accept the advice – until it is too late... He says, “Why do you exaggerate! These are just normal things!” And when he is detained, or goes through a test due to his negligence of this matter – no longer do these things remain “normal and common”...²⁵ Rather, more often than not – these types of people turn around after the tests and trials, and become paranoid!! So you will see him looking out for his shadow, collapsing in front of modern-day technology,

²⁵ **Trans. Note:** And in the Encyclopaedia of Security released by the brothers at the Abū Zubaydah Centre, it is written: “**And taking the proper security and precautionary measures is something needed from the very first time you take a Jihādī step, even when you are not yet part of a group or organization.** And what is sad, is that these security measures and such – many of the brethren do not realize its importance, except after having committed a number of fatal mistakes, or after it’s too late; such as him getting arrested or one of his brothers getting arrested.”

shrinking at the so-called capabilities of the enemies of Allāh, and their horrific intelligence agencies... which “discovered” his weapons and RPGs {*sarcasm*}!!

And then, he awes at the enemies of Allāh and magnifies the capabilities of their security and intelligence systems; and instead of correctly ascribing his disappointments to his own foolishness, negligence, and inattention – he ascribes it to the cleverness of the enemies of Allāh and their despicable secret services!

And the truth is neither with the negligence prior to it, nor with the extremism after it. Rather, it is with the middle path, being logical at all times. It is obligatory for the companions of this Path to climb up to the calibre of this enormous Jihād, and to be well aware of the plots and strategies of their enemies, and to take the precautionary measures for proper security and secrecy - while avoiding both, paranoia and negligence.

And I ask Allāh – Most High – that He gives Victory to His allies, and humiliation to His enemies.

“And Allāh has full power and control over His Affairs, but most of men know not.” [Yūsuf: 21]