

At-Tibyân Publications

لعبة الفراعنة

من سكرة فرعون الأول الى
سكرة فراعنة آل سعود!

THE GAME OF THE PHARAOHS

Shaykh Abū Salmān Fāris Ibn Ahmad
Āl-Shuwayl Az-Zahrānī

Prisoner inside one of the prisons of the tawāghīt in the Arabian Peninsula.
May Allāh hasten his release.

وَأَمَّا الْبُيُوتُ

لعبة الفراعنة The Game of the Pharaohs

من سحرة فرعون الأول الى سحرة فراعنة آل سعود!

From the magicians of the first Pharaoh to the magicians of the pharaohs of
Āl Sa'ūd.

(From) the programs (entitled) 'We show you naught except that which *Āl Sa'ūd* sees, and *Āl Sa'ūd* will guide you to nothing but the path of guidance.'

Notice: The origin of this article is a recorded audio lesson distributed with slight modification, from the imprisoned *Shaykh* Fāris Az-Zahrānī, may Allāh hasten his release...

In the name of Allāh the Most Beneficent, the Most Merciful

All praise be to Allāh who honours those who obey him and disgraces those who rebel against him, Vanquisher of the oppressors, the Prisoner of the Caesars, the Breaker of the *Kisrās*,¹ the One who takes recompense from the *tawāghīt* (false deities), a *Sunnah* of Allāh and you shall not find in Allāh's *Sunnah* any change, nor will you find in Allāh's *Sunnah* any alteration. And may Allāh's Blessings and Peace be upon the best of the creation of Allāh, the *Imām* of the *Mujāhidīn* who announced to the *tawāghīt*, "I have come to you with slaughter,"² and the one who said, "I am the laughing slaughterer."³

¹ **Trans. Note:** *Kisrā* is a term generally used in Arabic as a title for the king or ruler of Persia. It is translated as Khosrau or Chosroes.

² **Trans. Note:** Narrated by *Imām* Ahmad in his "*Musnad*". It was declared "*Sahih*" by Ahmad Shākir in his *Takhrīj* of "*Musnad Ahmad*", Vol. 11/203, from 'Urwah Ibn Az-Zubayr. And in another narration, it was declared "*Hasan*" by Al-Albānī in "*Sahih Al-Mawāriid*", #1404, from 'Abdullāh Ibn 'Amr Ibn Al-'Ās.

³ **Trans. Note:** This description of the Prophet, , was mentioned by Ibn Kathīr in his "*Tafsīr*", Vol. 2/71 and Vol. 2/402. Ibn Al-Qayyim also mentioned it in "*Hidāyat Al-Hayārā*", Vol. 1/138, and "*Adh-Dhahūk*" was mentioned in "*Sifat As-Safwah*", Vol. 1/31. As for this being narrated in the *Sunnah*, then there is nothing authentic or unauthentic narrated from the Prophet, , with these phrasings. The most that can be said is that there is a narration from 'Abdullāh Ibn 'Abbās, may Allāh be pleased with them, in some books of the *Rāfidhah*, and they have authenticated it, and also that it is the description of the Prophet, , in the previous Revealed Books. Ibn Al-Qayyim said, "As for his,

's description in some of the previous books, that he is "*Adh-Dhahūk Al-Qattāl*", then what is meant by it is that his laughing and good manners do not prevent him if it is a *Hadd* of Allāh or a right of His, and that does not prevent him from smiling in its (appropriate) place." "*Hidāyat Al-Hayārā*", Vol. 1/138. And in "*Sifat As-Safwah*", "*Adh-Dhahūk*" is his description in the *Tawrāt*." Vol. 1/31

And to proceed;

The one who ponders our current situation and the actions of the present-day *tawāghīt* in relation to the People of Truth from the *Mujāhidīn* will find a clear pharaohnic phenomenon that has been implanted in them, clearly evidenced in many aspects, some of which we will discuss in this article. For they have now spread and waged their offensive, and they have begun to wage war against the People of Truth under specific heraldries, and they have been able to excite for this campaign armies from their available soldiers – magicians, scholars, authors, journalists, and broadcasters – and with all of this they are unable to confront the Truth with proof, and they are unable to confront it with evidence nor debate live on air with those who oppose them. Rather, they only organize debates with those who follow their path and their steps on the several television channels which they own such as – The first extortion: Channel 1, The second extortion: Channel 2, The third extortion: *Al-'Arabiyyah* Channel, The fourth extortion: *Al- Majd* Channel, The fifth extortion: *M.B.C.* Channel, and tens of other channels – as well as radio stations and newspapers – *Ash-Sharq Al-Awsat*, *'Ukāth*, *Al-Hayāt*, *Al-Watan*, *Ar-Riyādh*, *Al-Bilād*, *Al-Jazīrah*...) and more from the numerous tools of the mass media, in addition to their scholars who stand on the same turf and carry out their tasks in the best manner by way of the pulpits, lectures, admonitions and tapes.

I say: All of them combined are unable to have a true dialogue with the People of Truth based upon the true *Shari'ah* and knowledge based principles. They know this, and the answers to the questions of the free *Mujāhidīn* escape them, and they are intrinsic questions put forth after intense research in the *Islāmic Shari'ah*, and originally published on their sites on the web and elsewhere. And they have heard their releases and calls but have been unable to answer them with truth and neutrality because the hammer of the *tawāghīt* will strike them.

And from the questions that were put forth are the following:

- What is the ruling on the rulers that do not judge by what Allāh has revealed, and who have inactivated the implementation of the *Hudūd* and the *Shar'ī*?
- And what is the ruling on those who arbitrate to the laws of the *tawāghīt* instead of the Legislation of Allāh?
- And what is the ruling upon rulers who legislate their own rivaling laws beside the Legislation of Allāh, *Ta'ālā*, and attribute to themselves God-like characteristics and attributes?
- And what is the ruling upon the rulers who make the *Harām Halāl* and the *Halāl Harām*?
- And what is the ruling upon the rulers who wage war on Allāh and his Messenger and the Believers by way of different and varying techniques, some of which are through enticement and some of which are through terror?
- And what is the ruling upon the rulers who drive the people away from the Religion of Allāh, *Ta'ālā*, and from Pure *Tawhīd* and plot day and night in hope of

- these plots succeeding?
- And what is the ruling upon the rulers who hate what Allāh has sent down from the Religion, *Tawhīd*, and *Jihād*?
 - And what is the ruling upon the rulers who mock the Religion of Allāh and its *Āwliyā'*?
 - And what is the ruling upon the rulers that bless *ash-Shirk al-Akbar* (major shirk), approve of it, do not change it and don't allow for its change?
 - And what is the ruling upon the rulers who entered down to their bones in alliance with the enemies of the *Ummah* from the Jews and the Christians; and are at their service and serve their interests and protect them?!

And these characteristics are gathered in their entirety in the *tawāghīt* of *Āl Sa'ūd*.

For they - the *Tawāghīt* of *Āl Sa'ūd* - cannot bear it when one asks them these fundamental, scholarly questions, and their true pharaohnic nature emerges in the tyrannical and despotic form of those who threaten [others] with clear and open intimidation- "If you take a god besides us, we will make you from those who are imprisoned." ⁴ So *Āl Sa'ūd* is the lord of such people, because love and hate is for them (i.e. based on their cause), and loyalty is for them, and they hold enmity for whoever opposes them, and glorification of their praises is at all times, and they deliver on their orders and march behind them in their campaign against *Islām* and the Muslims, etc. So they have worshipped *Āl Sa'ūd* as their lord and their god, and it is not accepted for that opinion to be contradicted or to abandon it, no matter what he may possess from evidences, proofs, research, tapes, and what resembles that.

And it is for this reason that they call the *Mujāhidīn* and they call the truthful of the *Ummah* to abandon their convictions, to abandon their certainty, and to contradict their evidences and proofs in exchange for not believing that Allāh is our Lord and our God, in exchange for the belief that their god and their lord is *Āl Sa'ūd*. And even if they do not declare this openly, then their words and their arguments indicate that. And their - *Āl Sa'ūd*'s - prepared soldiers - magicians, scholars, authors, journalists, broadcasters - defend these *tawāghīt* with everything they possess, and as Allāh, 'Azza Wa Jall, said,

Lo! You are those who have argued for them in the life of this world, but who will

⁴ **Trans. Note:** Referring to the following Verse:

He (Fir'awn) said: "If you choose an *Ilāh* (god) other than me, I will certainly put you among the prisoners." (Ash-Shu'arā', 29)

argue for them on the Day of Resurrection against Allāh, or who will then be their defender? ⁵

So whoever does not do what they want, then they will place him in (their) prisons, and they will torture him, and they will say there is no dialogue with such people except with the rifle and with the sword. These are the means mastered by the pharaohs, that of intimidation and threat; the way of violence and torture; violence towards the dissident and torturing him even if the Truth was with him. And these are the same means mastered by the oppressors in every time and place whenever they are defeated in ideological confrontations and knowledge-based confrontations, as their contentions vanish in front of the populace and in front of the indisputable Truth. So they use the weapons of tyranny, aggression, punishment, imprisonment and torture, and they say just as Fir'awn said to Mūsā, , after he debated him and defeated him, he said,

He (Fir'awn) said: "If you choose an *Ilāh* (god) other than me, I will certainly put you among the prisoners." ⁶

And this is the pharaonic logic that we witness now in the debate programs which are broadcast around the clock; and it is them debating with themselves, not with the opponent. And any follower of these programs can label them, "The programs of 'We show you naught except that which *Āl Sa'ūd* sees, and *Āl Sa'ūd* will guide you to nothing but the path of guidance'." So they do not permit one who differs in opinion with them the freedom to express himself or the freedom to debate (with them) or to appear with them on independent channels on the air live, rather they are unable to do this. And I challenge them to come out on a program with Dr. Sa'd Al-Faqih, for example, or Dr. Al-Mas'arī or Al-Maqdisī or Hānī As-Saba'ī or...; or to go and meet 'Usāmah Ibn Lādin and debate with him and record that so that the reality becomes visible and clarified if they desire the truth. And the list is long, but they are aware that their faults will be revealed, and because of that they prefer to stay as they are, without a scandal.

Rather, if you pondered over their reality and their actuality, you will find that even in their debate programs, they are in dispute amongst themselves, for when Al-'Awājī came out on *Al-Jazīrah*, he criticized the investigators, judges, the Minister of *Islāmic* Affairs, the *Muftī*, and others, and he acquitted the *tawāghīt* of *Āl Sa'ūd*. And on the second day, a group of *Shuyūkh* including Al-Burayk and Rāshid Az-Zahrānī came out on Saudi Channel 1, and Al-'Īdī and As-Sadlān came out on the *M.B.C.* channel in order to direct criticism towards Al-'Awājī, those with him and those like him. And Al-Hawālī

⁵ **Trans. Note:** *An-Nisā'*, 109

⁶ **Trans. Note:** *Ash-Shu'arā'*, 29

came out to complain about the Minister of *Islāmic Affairs*' banning of his lectures, and after some days, the Minister came out on *Al-'Arabiyyah* in order to deny the news. And this is their state of being in agreement on only one issue, and it is war against anyone who is against *Āl Sa'ūd*, whether from the *Mujāhidīn* or from the People of Righteousness; and in any other matter, they are like discordant co-wives. And for the *Mujāhidīn* and the people seeking change, in the opinions of those ones, life is not lived amongst the people, but their place instead is in the prisons and the dark dungeons. Otherwise, why do they place the *Mujāhidīn* and 'Ulamā' in the prisons if they insist on opposing them? Why don't they leave them to call the people to their *Manhaj* and that which they have from ideologies? Why do they not leave them to let the people hear their evidences and proofs and then the evidence of the *tawāghīt* and then debate both and follow the sounder proofs? And if those *tawāghīt* are upon the correct path, then why are they afraid of the *Mujāhidīn*? If the government and the people are truly united –and we hear this all the time – then why is there all this fear from articles and publications written on forums for debate or published? Why all this fear and terror from broadcasting from a black screen [*Al-Islāh*]; and they possess such great quantities of television channels, newspapers and scholars, etc. If they were on the truth, as they pretend, and are in solidarity as a government and people, then why do their thrones shake when *Imām Usāmah* appears on *Al-Jazīrah*?

These are issues that the *tawāghīt* and pharaohs from every era will never accept. No transgressor will accept this even if he claims to be objective, pragmatic and that he is open-minded and is accepting of difference and that his doors are open and that he is democratic. These are just slogans used to brighten and improve the picture, otherwise, the reality is that the only method that they employ is their threats to imprison, and yet, in every era, these threats have never dissuaded the People of Truth from their *Īmān*, from their call and from their *Jihād*, even if the retreaters retreated and turned back on their heels and even if the media was used to deviate the public with some lies and deception. As the Truth will not be defeated, and none of these tactics have instilled fear in the hearts of the People of Truth, for they are certain that Allāh is with them, [and that He] hears them, sees them, and preserves them, and [that He] shall give them victory. And it is for these reasons that they remain steadfast upon the Truth despite intimidation and threat.

I say, that the pharaohs do not care if, in their media assault, some of their statements to those who oppose them contradict each other, as the first pharaoh contradicted himself when he said to Mūsā and those with him, after he had sent heralds to all the cities:

(Saying): "These (Israelites) are but a small band [Shirthimah], And they are raging furiously against us; But we are a multitude amply fore-warned."⁷

So they - the pharaohs - justify that - in other words, their general mobilization - by saying that the People of Truth are the cause; and with the *tawāghit's* underestimation and abasement of the People of Truth, they call them "*Shirthimah* - a small band [or]; a misguided group [or], individuals and gangs [or], few in numbers." And the meaning of *Shirthimah* is any group that is cut-off, disunited, with no origin, country or principle connecting them. And also they are a minority, whom do not represent the majority opinion, nor do they have anyone to aid them, for if they were on the truth and correctness, they would not be a small band.

I say, after this mobilization against the People of Truth, the pharaohs always fall in a clear, open contradiction, and it is after this [contradiction] that they state that they and those closest to them are vexed by the People of Truth and *Jihād*

And verily, they have done what has enraged us ⁸

And the meaning is that they [the People of Truth] have enraged all of them and filled their hearts with animosity because of their opposition to them in their religion and their dissent from their rules, laws and regimes, and their freedom from their hegemony and enslavement.

And this is a recognition by the pharaohs, no matter who they are, that the People of Truth; the *Mujāhidīn*, are a danger to them, their regime and their state, and that they constitute an immediate danger.

So if they were a small band without any weight or value, then how are they an annoyance to a large nation? And how are they a danger to a large nation?

And why all of this caution?

And we are a multitude fore-warned ⁹

And the meaning is that we are all weary of them, cautious of them, aware of their problems, determined to get rid of them, and aware of their danger. And contemplate

⁷ **Trans. Note:** *Ash-Shu'arā'*, 54-56

⁸ **Trans. Note:** *Ash-Shu'arā'*, 55

⁹ **Trans. Note:** *Ash-Shu'arā'*, 56

the word, *Hāthirūn* [], it is the plural of its singular word *Hāthir* [], the active participle meaning 'cautious,' which is derived from the four-letter verb *Hāthar* [], and it refers to an exaggeration in caution.

And this is another inconsistency the pharaohs fall into; for if they [the People of Truth] were a small, band then why all this preoccupation with them and all the alerting about them and cautiousness of them?

Verily, Pharaoh's accusation of Mūsā, , and those who believed with him - that they were a small band - and his abasement of their status and degradation of them is the same logic employed by all the dictatorial *tawāghīt* - as they accuse those who oppose them of being a small band and that they are a minority with no value nor weight, and that the majority is with them [the *tawāghīt*] and that it is on that contradicting minority to align itself with the majority and abandon what it is upon.

And I followed the discussion carried out by the proponent of the *tawāghīt*, 'Āi'dh Al-Qarnī, with the two *Shaykhs*, Alī Al-Khudhayr and Nāsir Al-Fahd, and I saw that he was in favor of this media war waged by the pharaohs of this age in their war on *Islām* and Muslims, at the head of which are the *Mujāhidīn*, as He, *Ta'ālā*, said,

Then Pharaoh sent heralds to (all) the Cities. (Saying): "These (Israelites) are but a small band. And they are raging furiously against us. But we are a multitude amply fore-warned." ¹⁰

So they desire in their media campaign to influence the general public opinion and attract the people to their side and make them detest the *Mujāhidīn*, and that is by the use of repulsive descriptions like "*Khawārij*, *Takfīrīs*, the misguided sect, small disorganized band". And [they say] that the *Mujāhidīn* desire the exploitation of the Religion for their own personal benefit and [they say the *Mujāhidīn*] are destroyers and corruptors who desire the destruction of the nation and the destruction of the achievements of the pharaohs and their biggest supporters.

So they - the pharaohs - have taken it upon themselves to confront the *Jihād* and the *Mujāhidīn*, even if it is by way of their filthy, reprehensible means. So they have mobilized and gathered the magicians and soldiers from all the different towns, and they believe that they will eradicate the *Mujāhidīn*. Yet there will come the inevitable day of the decisive and exciting battle between the magicians of *Āl Sa'ūd* - magicians,

¹⁰ **Trans. Note:** *Ash-Shu'arā'* : 53-56

scholars, authors, journalists, broadcasters and soldiers – and the *Mujāhidīn*, when the nations and mankind will be through with the pharaohs and their allies.

And whoever ponders over the story of Mūsā, , and Fir'awn and the clash between Truth and falsehood will see the similarities between the media assault waged by Fir'awn against Mūsā, , and the media assault *Āl Sa'ūd* wages against the *Mujāhidīn* in order that they corrupt their image and repel the people from them, and as a result you find them (*Āl Sa'ūd*) turning away, saying that (the *Mujāhidīn*) are fooled and that they are ignorant, with no scholars among them and no objectives, and that they kill the Muslims, etc. And they are not satisfied with making accusations alone, rather, they draw other steps in order to provoke the chiefs (*Mala'*) around them who are responsible for running the matters of law and who hence impact the masses. And, as a rule, the *Mala'* desire to remain with the *tughāt* and remain entrenched in their trench in order to win benefits and harvest rewards. And they also make sure to attack all who oppose the *tughāt*, in Truth or in falsehood. And these *tawāghīt*, like their predecessor Fir'awn, know, in their wickedness, this psychological side of the *Mala'*, so they say to them that these *Mujāhidīn*, with their call, their military operations and through their sites, desire to expel you from your land and bring down the government, and that means that the ministries will disappear, as will the positions, money and statuses; and the people may even squash you under their feet, in other words, you are being targeted with their *Da'wah* and their *Jihād*.

So your (i.e. the *Mala'*s) positions, your ministries, your institutions and your wealth are in an immediate danger, so if you stay quiet about these *Mujāhidīn* and if you leave them to communicate with the people and call them to their ideas and to their principles, then you will be exterminated, and they will force you out of your land and expel you from this country. Rather, they will kill you in the most barbaric of ways, so it is in your benefit to stand against them. And with this, the *tawāghīt* of *Āl Sa'ūd* secure, with their evil, the alignment of the enforcing *Mala'*, the media, the intellectuals and the scholars, etc. And they secure their standing with them on their side and that they would never think of siding with the *Mujāhidīn* or the people of reform, even if it is made clear to them and shown to them with decisive certainty that they are on the Truth. This is what they do, and thus, after the *tawāghīt* influence the *Mala'* and inspire them with these suggestions, in order for the affinity to be completed based between them, due to of the sensitivity and gravity of what *Āl Sa'ūd* is planning, and due to the intention of the *Mujāhidīn* with them. And when the *tāghūt* feels he is being threatened, he suddenly feels he is in need of closeness to his guards, aides and officers, so he pretends to be democratic and that he seeks their council and that he does all of these things for the benefit of the country and the people; and he pretends to share his rule, decision-making, command and directing with them, and he declares that he respects their opinions and accepts them, and that he enacts their orders, and thus, he says to them, "So what do you order advise?" ¹¹ But since when did the *Mala'*, these obedient

¹¹ **Trans. Note:** Alluding to the following Verses:

men, order around *Āl Sa'ūd*? And since when did they [i.e. *Āl Sa'ūd*] listen to suggestions? And since when did they [i.e. *Āl Sa'ūd*] ask them for instructions? And since when did they act on the orders of the *Mala'*?

It is the game of the pharaohs [played] during the period that their thrones are shaken. Just as the first Fir'awn played it, the pharaohs of *Āl Sa'ūd* play it today, because their thrones have trembled and their bellies have been convulsed. And this hypocrisy that they play with the *Mala'* is malicious and a deception in the banding of the *Mala'* around them, due to the severity of what they are facing and the intention of the spineless [*Mala'*] with them. And the result is that they will believe them in their words and believe also that they influence the policies of *Āl Sa'ūd* and that *Āl Sa'ūd* is now in need of their directions, and that their orders will be carried out as well, and they have no problem coming out on the satellite channels and they gesture and order, and they say "Our anticipation from them is great, and we ask them for goodwill." as Al-'Awājī did. And can the likes of those ones order around their god and their lord? The answer: No! But this is the impression which the *tawāghīt* of *Āl Sa'ūd* gives them.

And thus, that *Mala'* has begun to put forth suggestions and to note the means that will make possible the annihilation of *Mujāhidīn*.

I say, when the case between the *Mujāhidīn* and *Āl Sa'ūd* became the people's main concern and the subject of discussion in their assemblies and the topic of their views and analyses, and the designation of the time of the coming battle with *Āl Sa'ūd* became an object of concern for the all the people, I said to myself that it is the same spectacle being repeated – the clash of Mūsā, , with Fir'awn and his magicians. For in that era, the affair between Mūsā and Fir'awn became the main concern of the people, the topic of discussion in their gatherings and the subject of their views and analyses, irrespective of whether they were Egyptians or from the Children of Israel. And the designation of the time of the battle, became an object of concern for the people, waiting for the gathering of the magicians and their advance to the capital, and they yearned for that exciting date, just as the case is now. And the majority of the people are with the ones

The chiefs of the people of Fir'awn said: "This is indeed a well-versed sorcerer; "He wants to get you out of your land, so what do you advise?" (*Sūrat Al-A'rāf*, 109-110)

And,

Fir'awn said to the chiefs around him: "Verily! This is indeed a well-versed sorcerer. "He wants to drive you out of your land by his sorcery, then what is it your counsel, so what do you command?" (*Sūrat Ash-Shu'arā'*, 34-35)

who win, as it is well known in history, **That we may follow the sorcerers (in religion) if they win.** ¹²

And the rulers of all the cities and provinces began gathering the magicians and their armies and sending them to Fir'awn, and they gathered to fight Mūsā.

And Fir'awn desired to increase the magicians' enthusiasm for the battle and the competition with Mūsā and to deepen their loyalty to him, so he gathered with them in a private and closed meeting and spoke to them about Mūsā and he repeated to them the accusation that Mūsā was a magician and that he desired the destruction of the land and its people, as He, *Ta'ālā*, said,

(Fir'awn said,) "What I fear is lest he should change your religion, or lest he should cause mischief to appear in the land!" ¹³

And that if they crush him [Mūsā], they would rid the nation and the people from the disorder caused by Mūsā.

And it is for you to compare the two positions and the two cases, and to ponder upon what the magicians of *Āl Sa'ūd* are doing, whether they are real magicians or the magicians of the communiqués and satellites.

And this pharaonic justification and explanation is exactly what we hear today from every *tāghūt* in his war against the *Mujāhidīn* and the truthful from the *Ummah* of Muhammad, . So he - the *tāghūt* - presents himself to the people as though he were a righteous and religious believer, who is firm in his *'Aqīdah* and *Īmān*, zealous about morals and concerned about the good, a devoted seeker of development, progression, splendor and security. Whereas, in contrast, you see him propagating enmity for the People of Truth from the callers, the *Mujāhidīn* and the religious scholars, on the basis that they are corrupting the earth and destroying the advancements, and that they are astray and they drive others astray; that they are the allies of the Devil and the leaders of disorder and misguidance, and due to that, it is imperative to annihilate and get rid of them before the achievement of their Satanic goals.

Sayyid Qutb, may Allāh be merciful to him, says "*Fī Thilāl Al-Qur'ān*, 5/3087", "Is there anything more unusual than that which Fir'awn, the misguided idolater, said about Mūsā, the Messenger of Allāh, , "What I fear is lest he should change your religion, or lest he should cause mischief to appear in the land!?" ¹⁴

¹² **Trans. Note:** Referring to the Verse of *Sūrat Ash-Shu'arā'*, 40

¹³ **Trans. Note:** *Ghāfir*, 26

¹⁴ **Trans. Note:** Referring to *Sūrat Ghāfir*, 26

Is it not the exact line all the corrupt despots say about every reformist caller? Is it not the exact same false, miserable line spoken in the face of the beautiful Truth? Is it not the same exact deceptive, malicious line used for the agitation of danger in the face of the tranquil belief?

Verily, it is the same logic that is repeated every time the Truth meets falsehood, and Belief meets disbelief, and righteousness meets transgression. Through the passing of time and the changing of place, the story is old and repeated, and manifests itself from time to time.”

And I say, is there anything more unusual than Nāyif Ibn ‘Abd Al-Injilīz ¹⁵ accusing the *Mujāhidīn* of desiring to target the pilgrims making ‘*Umrah*?

And is there anything more unusual than him saying that the compounds of the Crusaders were really Muslim compounds, and that the people were praying *Tarāwīh* past midnight?

And is there anything funnier than when it is said that *Āl Sa’ūd* – the ones who killed the Muslims in Afghānistān, ‘Irāq, Sudān and Yemen, and who allied themselves with the Crusaders in that – that they are the protectors of the Religion and the ‘*Aqīdah*; whereas the *Mujāhidīn* – the ones who taught the *kuffār* lesson after lesson, and who defended the Muslims in Afghānistān, Bosnia-Herzegovina, Kashmīr and Chechnya – that it is said about them that they make *Takfīr* upon the Muslims and intend to kill them?

The *tawāghīt* – wherever they are and whenever they live – pursue the path of Fir’awn in fighting the Truth and killing its people, its supporters, its leaders and its men. And they try to gather others from the masses to partner with them in bearing this crime, this sin, burden and bloodshed, so they seek *Fatwās*, prepare polls, run meetings and interviews, and they come out with what they wish from decisions.

Finally: O people, verily this state – the state of *Āl Sa’ūd* – is closer to downfall than perpetuity, and I am confident that their end has come near. So whoever of you will hang or drag any one of them, then let him not carry it out except using the intestines of Sa’d Al-Barīk, Ā’idh Al-Qarnī, Muhsin Al-‘Awājī, Sulaymān Al-‘Idī, Muhammad Al-‘Awīn, Hāmid Al-Ghāmidī and all of the members of the committee of grand scholars, etc. And the list is long, and is not unknown to you, so let one of you sharpen his blade and punish the *tawāghīt* by his skinning and butchering them, a just recompense, and the recompense is according to the action committed.

O Allāh, grant us the enjoyment of the destruction of the *tawāghīt*. O Allāh, Lord of the lords, Controller of the clouds, Revealer of the Books, Swift in Reckoning, Defeater of the parties, defeat America and its allies. O Allāh, destroy them, shake them and grant

¹⁵ **Trans. Note:** A derogation calling prince Nāyif Ibn ‘Abdīl-‘Azīz, ‘Nāyif the son of the slave of the English.

us victory over them. O Allāh, tear them apart into pieces and afflict them with a calamity from Your calamities. O Allāh, increase the severity of Your flattening of them.

O Allāh, grant victory to your slaves, the *Mujāhidīn*. O Allāh, direct their shots and their arrows. O Allāh, have mercy upon their weakness, mend their fractures, take charge of their matter, strengthen their resolve, unite their word, unify their ranks and preserve their leaders. O Allāh, send down upon them your tranquillity, fortify their hearts, pour upon them patience, make their feet steadfast and grant them victory over the disbelieving people.

Āmīn Yā Rabb Al-'Ālamīn

Written by Abū Salmān Fāris Ibn Ahmad Āl-Shuwayl Az-Zahrānī

Prisoner inside one of the prisons of the *tawāghīt* in the Arabian Peninsula.

May Allāh hasten his release.

27/9/1424 H.