

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

A UNIVERSAL PROCLAMATION

TO ALL THE PEOPLE OF ISLAM.

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The Seat of the Caliphate

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In the name of God the Merciful, the Compassionate.

Praise be to him who ordained brotherhood between all the believers by his saying (The believers are brothers) and grace and peace be upon our Lord and our Beloved Mohammed who said (No one of you believes until he loves his brother as he loves himself) and then, Oh Company of the House of Faith and Oh Moslems from whatsoever people you may be and in whatsoever language you speak, God (let Him be praised and exalted!) has made us and you brothers and has revealed that to us by His saying (Oh ye who have believed, fear God a true fear and do not die except as Moslems) and be bound together by the covenant of God all of you and do not be separated, and remember the Grace of God upon you when you were enemies and he made friendship between you and joined you together as brothers by His grace, when you were on the verge of the pit of fire and he delivered you from it; in like manner God reveals to you his verses that ye may be converted.

God enjoined upon you four things in these two honored verses and informed you of four things. He commanded you the fear of God, and the being bound by the covenant of God, and that ye avoid the causes of separation and difference, and that ye remember His grace towards you. And he informed you of the hatred and enmity which existed among you before Islam, and that He after it had graciously bestowed upon you grace and love and friendship, and that He by His grace joined you together as brothers. And there is no doubt that we the Muslims believe this precious verse and give credence to its contents, for without

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doubt we ought to hold the doctrine that all the Muslims from all peoples and nations are brothers, and as this brotherhood has been knitted between peoples so also between individuals of these peoples, every one of whom is to be reckoned as a true brother to every other, and every one suffers in the affliction of his brother from other nations as he suffers in the affliction of his brother from his own mother and father, or from his own tribe which shelters him.

It is the duty of every people of the peoples dignified by the religion of Islam that their sympathies towards others of the Islamic peoples should be the same as their sympathies towards their own peoples and families, and it is incumbent upon their individuals and their communities to strive and put forth every effort to deliver any people of the peoples of Islam and any nation of the nations which believe in the Unity of God if they have fallen into the grasp of the infidels who are idolaters, and of the oppressive enemies.

Yea, it is an important duty of all the Muslims that they should despise all difficulties and exert their utmost power to help those of them who have fallen under the rule of the infidels and to deliver them from oppression with all their power, and whoever violates this duty is guilty of a great iniquity and whoever denies it deserves from God painful punishment in hell continually. And this is the case if the hostility falls upon a people or a tribe of the Moslem communities, and how will it be if the oppressive infidels should, by their enmities, attack the center of the Caliphate, and if they erect enmity toward the Caliph the apostle of God (May God be gracious to him and give

him peace!), and if they spread from their mouths hatred toward him, although he is the great example to all Muslims spread abroad on the face of the earth, and the one who descends from them like the descent of the spirit from the flesh, there can be no doubt that it is an imperative duty in this case upon all the people of the Faith in this case that they should vie with one another in striving for his victory, and for defending the whiteness of Islam with all the power that they can put forth. Therefore every Muslim without exception must be considered as a soldier, and therefore it is an imperative necessity that everyone who is able to bear arms should learn the military duties, and be ready for the Holy War in case of need. And these duties are incumbent upon individuals, and communities, and peoples; for they are called to that and responsible for it in accordance with the saying of the Most High (And oppose to them all that you can command of force.). For this speech includes all of them.

And it is the duty of every Muslim whatsoever his race and birthplace that he should be ready to rise up for this purpose and expend the utmost effort to accomplish it, considering that this message is addressed to him personally. For the Muslim world has arrived at a condition in which it is not fitting that anyone should consider his personal advantage or bodily repose or any private consideration, but it is the duty of every Muslim that he should leave his own amusement and part with his own pleasure and that he should cast all worldly business behind his back and that he should occupy himself completely with the deliverance of his religion and his nation from the wiles of the enemies. It is the duty of the whole Muslim world to-day to gather all its

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resources at one point and interrupt every work temporarily except the work of the rescue of the religion of God and the Holy War in the path of God. A very holy office is presented to-day to every people of the peoples of Islam, the inspired Holy War.

The Stage of Degradation to which the World of Islam has arrived.

O people of the Faith, and O beloved Muslims, and O true brothers, consider, though it be but for a little, the condition of the Islamic world. For if you consider this a little, you will weep long. You see before you an important matter. You see a bewildering condition which causes the tear to fall and prolongs the thought and causes the fire of grief to blaze. You see the great country of India which contains hundreds of millions of Muslims has fallen on account of the divisions and the weakness of religion into the grasp of the enemies of God, the infidel English. You see forty millions of Muslims of Java shackled in the fetters of captivity and of affliction under the rule of the Dutch, although these infidels are much fewer than they in number and they are not much more elevated than they in their civilization and knowledge. You see Morocco and Algeria and Tunis and Egypt and the Sudan groaning from the extremity of suffering in the grasp of the enemies of God and of His Apostle. You see the vast Siberia and the great Turkestan and Khiva and Bakhara and the Caucasus and the Crimea and Koxan and Kaderhan and Koxakastan, their Muslim peoples who believe in the unity of God ground under the conquering power of the oppressors who are of the enemies of the religion. You behold the land of Dairan in preparation for division and you even see the center of the Caliphate which has

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not ceased since long ages to combat the enemies of the religion breast to breast, has become the target for oppression and violence by means which its enemies renew every day in new form. And, in brief, you see ^{that} the enemies of the religion, and especially the English the Russians and the French have gone to great lengths in the oppression of the Islamic world and the invasion of its rights, and in injuring it to a degree that cannot be enumerated and that passes all limits, by which they desire to destroy Islam and the Muslims from the face of the earth. But let them beware! They will not be able to accomplish their purpose whatever tyranny and obstinacy they may put forth and in whatever numbers they may appear, and with whatever implements. The Most High (may His name be praised!) will perfect His light and will manifest His religion and will cause a word to Islam which is the highest according as the precious Koran has said in His saying. ("They desire to extinguish the light of God with their mouths, but God is perfecting His light in spite of the abhorrence of the infidels. It is He who sent His apostle with guidance and the religion of the truth that He might make it manifest over all religions in spite of the abhorrence of the idolaters.") We hold perfectly to this doctrine and we are determined that Islam shall be elevated greatly whatever happens, but it is the duty of the Muslims that they should exert their utmost effort in this path also, for the Pride of all creatures (May God be gracious to Him and give Him peace!) along with God's bestowal on Him of dazzling miracles fought the greatest fight for the elevation of the dignity of the revealed religion, until His honored companions assisted in the digging of the ditch by His

noble self in the day of the confederates, and He alone clearly manifested himself to the infidel world in the day when he was in Mecca. Then he invited the idolaters to the true religion when the word of the Most High descended upon Him from heaven in the verse (Expound what you are commanded.). And after the Hegira he fought for several years more than fifty times between campaigns and bands, and his successors, the followers of the Right Way, adopted his noble example and they spent the days of their Caliphate to the utmost of their ability to lift up the word of truth, and in a word, the generation in which the word of Islam was manifest above all religions and the Muslims were rulers over the rest of the nations, ^{was} that is the generation in which the fighters of the Holy War of the Muslims assailed with all violence and fought in God a true fight for the elevation of His Word and the defence of His Law. And therefore God firmly established them in the land and caused their word to be the highest, and the words of those who denied the Faith to be the lowest. But when possessions and their own selves became dear to them, and they turned aside to rest, and were immersed in the temporary pleasures, there settled upon them a malaria, and they began to sink down from the height of their glory, and misfortunes increased greatly among them until they turned the edges of their swords which they were using on the necks of their enemies against the chests of their brothers in the religion as if there did not remain upon the face of the earth an infidel to fight or an oppressor to be pushed away, until they gave up their weapons to the enemies as the weakest of women do. And they forgot what God commanded them in His holy book, in His word: (and oppose to them all the force that you are able) and they magnified every weakness and

were terrified by the illusory power of the infidels.

When this befell, the Muslims began to pass from misfortune to misfortune and the Islamic world began to tumble down in the pit of degradation and to go backward from one distress to another until its moon set and its lights were put out on every side and until the Muslims became the most humiliated captives in the hands of the blamed infidels.

The Muslims labored and toiled wearily and bore hardness of life that they might gain something with which to satisfy their needs, and the oppressive conquerors of the Christians subdued them and robbed them of that which was in their hands of the means of living. And they spend this booty in the West upon the churches and upon the priests and places of shame and iniquity, in short, the Muslims work and the infidels eat, the Muslims are hungry and suffer, and the infidels are satiated and live in luxury. The Islamic world sinks down and goes backward, and the Christian world progresses and is exalted; and the sum of it all is, that the Muslim is enslaved and the infidel is the grand ruler. This is the sum of the humiliation and the bitterness in which the Muslims live since they left the plan of their great book and turned aside from the way of the Holy War which their honored prophet prescribed to them, and in which his successors followed in other times and in other climates.

And now, O people of Islam, and O beloved brothers, is it not enough what has come upon us of shame, rise up, awake, this weakness and this subjection has reached its limit, and this humiliation and this belittling has arrived at its end.

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The bonds of the Islamic world have been cut and His word has been spread abroad. The Muslims have awakened under the feet of shame. Their honor has been reduced and their nobility has been put to shame, and their mosques have been destroyed, and their schools and their places of worship are in ruins, and bells and crosses have been placed on their minarets.

Today the Holy War has become a Sacred Duty for Every Muslim.

Arise, awake, and know that to-day the Holy War has become a sacred duty for all the people of the Faith. And it is enjoined upon all the peoples of Islam who are spread abroad upon the face of the whole earth that they should unite among themselves and hasten to run for the deliverance of their native lands from the hands of the infidels, and that they should hasten to use every means and every plan for this purpose. The host of the Islamic Caliphate is prepared to-day for the Holy War, and thousands of Muslims who surge to and fro on the borders and the sides of it delight in praising and in reciting the Tekbir and they are expecting the raising of the flag of the Holy War.

Know then that the Holy War has to-day become an especial duty for all Muslims and the time has come when every means must be used for the deliverance of the native land of Islam from the power of the oppressive infidels.

It is necessary to form secret and public unions in the land of Islam.

The time has come when every people of the peoples of Islam should form secret and public unions and stand up in

the face of the enemies who rule over them, proclaiming the Holy War against them that they may preserve their native lands from the extremity of extermination and that they may obtain the grace of independence, and they should know that afterwards there will not come to them an opportunity in which it will be possible to do this.

It is necessary that they should know from to-day that the Holy War has become a sacred duty and that the blood of the infidels in the Islamic lands may be shed with impunity (except those who enjoy the protection of the Muslim power and those to whom it has given security and those who are confederate with it).

They must know that the killing of the infidels who rule over the Islamic lands has become a sacred duty, whether it be secretly or openly, as the great Koran declares in its word: (Take them and kill them whenever you come across them, and we have given you a manifest power over them by revelation.)

To whoever kills even one single infidel of those who rule over the Islamic lands, either secretly or openly, there is a reward like a reward from all the living ones of the Islamic world. And let every individual of the Muslims in whatever place they may be, take upon him an oath to kill at least three or four of the ruling infidels, enemies of God, and enemies of the religion. He must take upon him this oath before God Most High, expecting his reward from God alone, and let the Muslim be confident, if there be to him no other good deed than this, ^{nevertheless} but he will prosper in the day of judgment and we ask the Most High to extend the People of the Faith by the favor of their Lord.

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O people of the Faith, and O brothers, we are suffering greatly because of your afflictions, we the company of Islam in the court of the Caliphate, Dar ul Khelafat, are greatly grieved because of your subjection to a small number of the infidels and your obedience to them without opposition. Yes, the enemy is powerful, but that does not form a pretext for you which can be allowed. Remember the raid of Bedr, one man, and the rest of the prophetic raids, for the power of the infidels appeared greater than the power of those fighting the Holy War, but the Prophet (May God be gracious to Him and give Him peace!) and his honored companions did not attach any importance to that apparent strength and did not consider it, but they acted in accordance with the word of the Most High. (Those who believe, fight in the way of God, and those who are infidels fight in the way of the demon. Then fight the friends of the devil, for the force of the devil is weakness.) And they were reciting this verse with perfect faith.

You know that the Muslims who live in the boundaries of the world of the Caliphate have fought the Holy War against the enemies in these last years at another time, and that they still are bearing arms expecting the Jihad, all of them from the youth who does not show his beard to the old man whose head is crowned with white hair. You know that our brothers the Sinnoussiya in Africa are fighting the Jihad against a nation of the strong nations of Europe, that they have been pushing them back from their native land for years, that these are the times of the arising of Islam. Yes, this generation is the generation of the Jihad. This is the day of the exaltation of the word of God.

In truth, if you do not rightly esteem all this, and if you do not awake from the state of carelessness, and if fear and timidity causes you to draw back from arising to deliver your native lands,

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and you remain given over to the infidels who rule over your native lands, dread lest the wrath of God should light upon you and God should take away what remains of the light of faith in your hearts. Dread lest God (Let His name be praised and exalted) should cause you to be of those concerning whom he has informed us in his saying. (Why do you not fight in the path of God since those who are the weakest both of men and of women and of children say ("Our Lord take us out from this village whose people are oppressive and send to us from before Thee a defender, and make to us from before Thee a helper".) Have you not remarked those to whom it was said ("Refrain your hands and offer prayer and bring alms, and when the battle was written upon them, behold a company of them dreaded men like the dread of God, or even a greater dread, and they said, "Our Lord, why was battle written upon us unless our end to eternity is near". Say, the enjoyment of the world is little, and the last day is the true good to him who is pious, and do not darken the lamp when death shall overtake you although you may be in strong towers.)

O brothers, beware of that which shall overtake you if you do not rightly regard all this, and do not arise for the deliverance of your native lands at the proclamation of a Holy War in a proper manner against the enemies of religion who have robbed you of your independence and who have trodden under foot your rights. Yes, beware of what shall overtake you, for he who believes in God and the last day neither the mind nor the sacred law nor the precious Koran permits him to be in any way whatever given over in subjection to the enemies of God and His Apostle or a friend of them or conforming to their commands.

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And it is easy to judge that one who is in this condition is weak in faith in spite of his prayers and his fasting. Yes, and he who is in this condition is not allowed to call himself a believer if we regard the meaning of the saying of the Most High. (You shall not find a people who believe in God and the last day who spare from the service of God and of His Apostles even their fathers and their children and their brothers or their relatives. They have written in their hearts the faith and they have prepared themselves by a Spirit from Him. And He causes them to enter into a paradise from under which flow rivers eternal, and in it God is gracious to them, and the host of God is gracious to them, and the host of God they are they who ^{shall} prosper.) And we see that you have understood from this precious verse the judgment of those who make friendships with the infidels. As you have understood who are the party of God and who are those who it is expected will be in this world and in the last day the prosperous one, it is not possible that we, when we read this verse, should not be sorrowful and pity the condition of those who make friendships with the infidels who trust in them.

These will say, "We do not love the infidels and do not incline toward them." But we say to them, "If we accept that as it appears what will you say when you are asked why you continue under the rule of these infidels and consenting to their government." Would that I knew what excuse will avail you in the last breath better than his who knows the unseen world and the Testimony. Believe that there is no excuse for you that will heal the breast or will be a cause for

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escape in the day of dread. If there is in your heart a grain of faith and if you are in any doubt in regard to this, hear the word of the Most High. (O you who have believed do not take the Jews and the Christians as friends. They are friends to one another and he of you who becomes a friend to them is of them, and God does not guide the people of oppressors.) And the saying of the Most High, (O true believers, take not such of those to whom the Scriptures were delivered before you, or of the infidels, for your friends, who make a laughing stock and a jest of your religion, but fear God if ye be true believers). Oh brothers have you considered carefully these precious verses? Look and meditate, you will find them as if they were sent down in you by inspiration. You will find that you are forbidden to have friendship with the Jews and the Christians, you will find that you are denied to have social intercourse with those who deride your religion so that God Most High has said that he who makes friends of the Jews and the Christians, let him become of them, and there is no doubt that the command and the prohibition in the verse points to this duty, as the saying of God Most High guides to it: (And if they believed in God and the Prophet and in what has been sent down to him they would not have made friends of them, but many of them are impious.)

If we carefully consider this verse how can we assent to the faith of those who do not desire what constitutes a part of the trust, the withdrawal from the friendship of the infidels and the lordship of the enemies, and do not strive for the release from their hands and do not arise to drive them out from their native lands, even if we hesitate to say that they are believers.

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without doubt we may not hesitate to say that they are impious, and near to infidelity, for the Most High has clearly named them impious. O brothers, think and see and deliver yourselves from this difficult time while the bow of hope is still ^{extended} ~~drawn~~ and beware that you be not of the neglectful ones, and consider carefully the word of the Most High: (O-you who believe, do not make friends of your fathers and brothers if they have sought the friendship of infidelity against the faith, and whoever of you makes friends of them, they are of the oppressors.) See, O brothers, the strictness of the prohibition in this verse which you must believe from your whole heart. And if you do not melt with dread before the strictness of it, and if you do not give the importance that is due to its contents, then know that your hearts over which the ideas of the infidels have increased in influence have become steeped by that in hardness which has no end. And if there is doubt lest the Creator of all creatures and the Ruler of the day of retribution should apportion to you that you are unjust if you remain in this condition. O brothers, seize the opportunity and strive to deliver yourselves before it pass, and read the following verses with all carefulness and consideration: (They who take the infidels as friends, rather than the believers, do they desire from them strength? All strength belongs unto God.)

O you who believe, do not take the infidels as friends rather than the believers. Do you wish that God should place over you a revealed ruler? It may be that your perseverance in the friendship of the infidels, and your slowness in driving them out of the land of Islam grows out of your fear of the passing away

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of the repose and pleasure which you falsely think are found in your country, or the glory and honor which you imagine for yourselves in your native lands, but be perfectly assured that this your condition is in truth shame and disgrace, and that it has no other meaning than delight in captivity and submission to servitude, for the glory belongs to God and to the party of God. And in any case, you must know truly that this your sitting down in this condition is greatly abhorred of God Most High. And if you shall continue ensnared in the meshes of delusion and dazzled by the violence of cowardice, then know that there is before you nothing else but that the word of punishment should be verified against you by the Lord of Lords and that the afflictions of torture will begin to be poured upon your heads, and that this outpouring will increase day by day. And it will be in a gradually increasing measure and you are not conscious of it. Beware lest you be of those in whom carelessness has thrown a veil over their eyes and their ears, and they do not see and they do not hear. God, God is in yourselves! Do not be confirming by your works and your negligence the word of the Most High: (God has decreed a dullness upon their hearts and upon their hearing and upon their sight, and there is for them great torture.) And we will conclude our discourse by citing the following verse: (Let not the believers take the infidels as friends rather than the believers, and he who does that is not of God in anything, on the contrary you should abstain from them completely, and God Himself warns you, and to God belongs the victory.) Continue to look at the strictness of the prohibition in this honored verse, and remember that in it the Most High has clearly expounded that

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he who makes friends of the infidel is not of God in anything. Now go your way thinking, and if there be in your heart the weight of a grain of faith (and it absolutely exists) no doubt that there will open before you a wide road to the Holy War. And your consciences and your faith will reveal to you the obligation to the Holy War, and call you to begin the work. And if you desire to be established in your faith, and not to be driven out from the assembly of the Mohammedan nation, then answer this call immediately, and fight in the path of God with your substance and with yourselves, and know that there is no possibility of deliverance to-day or tomorrow or after that from the divine warning, which refuses all exception in His word: (You must abstain from them completely.) For the world of infidelity to-day is in a condition of weakness and retrogression, especially the English, the French, and the Russians, who are most oppressive to the Islamic world and the most covetous of its lands, and the most persecuting to its people. For these infidels are busy now with themselves and thinking about the matter of their life and their possessions. Therefore it is the most imperative duty of the Islamic kingdoms whose geographical position aids them that they should proclaim the war absolutely in the faces of the oppressive rulers. Seeing that the condition greatly aids the Muslims who are in the lands of India and Java and Egypt and Morocco and Tunis and ^{Algeria} the islands and Caucasasia and ~~Milva~~ Bokhara and Turkestan and Iran to drive out the infidels who have obtained rule over their lands and to gain deliverance from captivity. But if this opportunity passes them by or if they neglect it, no one but God knows when there will come to them a

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like opportunity. Therefore it is the duty of those who truly profess Islam in those countries that they should proclaim the war immediately, and that they should drive out those weak ones, of those who are corrupt, who have sucked the life of the Islamic world, and have expended its treasures and dispersed all its good things. And let every one of us be confident that the power of the Islamic people in its Holy War is sufficient for driving out all the infidels and casting them out of all its lands. And let us be firmly confident that if the Islamic peoples unite in taking up weapons in the face of those enemies who have no connection with the countries of Islam, except by the most brittle of causes, you shall scatter them without delay hither and thither and disperse them completely. And let us be confident that if the united war is proclaimed, the Islamic peoples are enough to drive out these infidels who have seized the rule in their countries and to take the trenches and fortresses and weapons and essentials of war which they possess in these countries. Then will they be driven out by their own power and killed by their own weapons without necessity of any other expense. Believe, O Muslims, and if you do not believe, then the great Lord who is all-powerful has sworn to you that the situation of the English in India and Egypt and the situation of the Dutch in Java and the situation of the Italians in Tripoli and the situation of the French in Morocco and Algeria and the situation of the Russians in Iran and Bokhara and Caucasasia; the situation of all these governments in these lands is greatly weakened. It is necessary that we know this truly and believe it, for the evidences which point to it are more than can be mentioned, and there is nothing back (above it)

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of it in the establishment of the true knowledge except inspiration. And it has been decreed, as you know, and you must believe and resolve and unite and determine, for in every kingdom of the Islamic kingdoms there are five hundred thousand or six hundred thousand at least of native Muslims, and it is not a strange thing that God Most High should prosper them to purify their lands from these infidels. Indeed there is no doubt if they are resolved and patient, that He whose name is praised will extend to them an unchangeable good fortune, and it is sufficient for this blessed movement that there should lead in it a company of those whose faith is strong and whose resolves are sound and whose command is intelligent and who have taken the protection of God as their support.

~~~~~ The Rights of the Muslims. ~~~~~

From this time on it must be the purpose of the Islamic peoples and their target at which they aim, to release the Islamic kingdoms and the native lands of Islam from the infidels who have usurped the rule over them. There can be absolutely no partnership in the native lands of Islam, for the rule of infidels over Muslims is not lawful, and it is not allowable that the Muslims should be judged by a non-Muslim at any time whatever, and he cannot be patient under the rule of infidels, and the honor of the Muslims is that they should not be subjects to others, and it is their glory that they should have the lordship, and that they should always be followed by others. This is what Islam requires. And Islam will be completed and perfected in the Muslim if he knows it and practices it. Since we are in a day when war has risen with

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the infidels who have usurped the rule over the Islamic kingdoms and who do not cease to put to shame Islam in enmity and who wish evil against it, it is the duty of Muslims that they should not comply with the commands issued by them, that they should buy nothing of their goods, since compliance with their commands is compliance with their rule, and we have before shown the strictness of the prohibition of this and the abhorrence of it. And since the buying of any of their goods, though it be but a little, is reckoned as assistance to infidelity and an assistance to the victory of infidelity, and God (May His glory be exalted!) says (Give no help to iniquity and enmity. And in summary, dealings with these people in any respect whatever, even giving taxes to them, and customs, is considered as a help to infidelity and contributing to its victory, and this no Muslim will assent to, and no Muslim will do it. And although this tax have no other meaning except the land-tax, it is an important necessity that Muslims should not be bound by it, for they cannot endure this land-tax which implies a meaning of humiliation and shame; for the Muslim who accepts the land-tax imposed upon him on the part of the infidels is impious, crasy, and degrades the honor of Islam,-- ignorant of the height of the Faith. So he must dread the decree of evil against him and the loss of the protection of God Most High. The sacred law, which is the attachment of Mohammedans, has decreed that they should lay aside a portion of the alms which are due for the local necessities and the local war, and they should send the rest to the center of the Caliphate to be placed in the treasury and to be expended by the Caliph for the elevation of the word of God. Therefore we have seen fit



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to direct to all the people of the Faith the following proclamations concerning the following matters:

1. That the buying of anything although it be a trifle from the infidels who have usurped the rule over the Islamic kingdoms and who continually manifest enmity to the Muslims, is absolutely interdicted.
2. Compliance with the commands issued by the infidels who have usurped the rule over the Islamic kingdoms and who are openly hostile to the Muslims, is absolutely interdicted.
3. That the giving of the taxes to the infidels who have usurped the rule over the Islamic countries and who are hostile to the assembly of the Muslims, is absolutely interdicted.
4. The duty of sending the lawful amount of pious gifts to the center of the Caliphate is enjoined.

Otherwise the condition of the Muslims which has been spoken of above does not harmonize in any way whatever with the spirit of Islam. And in truth the question of the Islamic kingdoms, for which the infidels employ the name of colonies is exceedingly difficult. For it is not correct to describe these kingdoms as the Dar-ul-Islam (World of Islam), since the designation Dar-ul-Islam does not fit it because of its lack of any bond with the seat of the Caliphate, and because of its being under the rule of the infidels. Neither is it correct to describe it as Dar-ul-harb (The World of War), for all its inhabitants are Muslims. Therefore the prayers of the assembly are not true prayer in it, according to the traditions which have been delivered concerning them. But whoever of their peoples is satisfied with this condition, he is absolutely impious, as may

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be understood from the verses mentioned above. And it is more fitting that these countries should be called the World of Impiety (Dar-ul-Fesak) than that it should be called Dar-ul-Islam or Dar-ul-Harb.

But let the Muslims wake up. Is it not necessary that they should arouse themselves from the slumber of carelessness, must we not repent to God and return to Him seeking forgiveness for this political crime of which we have become guilty? And we should hasten to the deliverance of all the Islamic kingdoms from the hands of the infidels. Yes, the time for that has come, and it is incumbent upon us, the company of the Islamic peoples, that we should rise up as the rising up of one man, in one of his hands the sword and in the other the gun, and in his pocket balls of fire and annihilating missiles and in his heart the light of the Faith, and that we lift our voices to the utmost, saying--- India for the Muslim Indians, Java for the Muslim Javanese, Algeria for the Algerians among the Muslims, Morocco for the Moroccans, Tunis for the Muslim Tunisians, Egypt for the Muslim Egyptians, Iran for the Muslim Iranians, Turan for the Muslim Tureks, Bokhara for the Bokharians, Caucasus for the Caucasians, and the Ottoman kingdoms for the Muslim Turks and Arabs.

Such must be the aim of all Muslims from now on, and they must strive for this end and fight with their goods and their selves for this end, seeing that the Holy War is a duty laid down for this object. And we hope that the native land of Islam will be saved after this from being called the World of Impiety, and that it may be closely bound to the seat of the Caliphate, and it may rightly be called the Dar-ul-Islam in all

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the meaning of that name; and that we likewise may be of those whose faces are white in the last day between the hands of the All-Knowing and All-Wise, and that we may escape from the reproach of the honored Prophet (May God be gracious to Him and give Him peace!).

— The Kinds of the Holy War. —

O brothers, it has before been said that the Holy War is a duty enjoined upon us and that the hosts of the Caliph are in universal conflict; and know that the Holy War like the prohibition against denial should be of three kinds.

1. The heart-war— and that is the lowest form of the war. And it is that the Muslim should believe in his heart that the infidels are enemies to him and to his religion, and that he should desire their disappearance and the destruction of their power. And no Muslim can be imagined who is not under obligations to this degree of the war. Verily all the people of the Faith are under obligation to this amount without any question whatever, in whatever place they may be and in whatsoever condition they may be found. And that those concerning whom the exception made in the verse presented in the saying of the Most High holds good (You should abstain from them completely) to these it is permitted that they should be satisfied with this degree of the heart-war. Otherwise it is not lawful to-day for any of the Muslims to content himself with the heart-war while we remain in this condition. The contentment of the people of the Faith to-day with the heart-war, has no other meaning than that of impiety, as has been established, and therefore let no one deceive himself with false interpretations.



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2. The war with speech, and that may be with the tongue and the pen, and that in the condition of some of the Islamic kingdoms before this date. <sup>This applies</sup> In times like those of the Muslims of Caucasia which were before in a condition which did not admit of their being under obligations to do more than the war of speech, because their condition did not aid them to do more than this. And if there do not exist an excuse which permits contentment with the heart-war, the war of speech is strictly enjoined upon all Muslims, and it is the duty of the masters of the pen to dissipate the darkness of the infidels, and of infidelity with their pens, and the people of eloquence with their tongues; and the war of speech to-day is a duty decreed on the Islamic world in its entirety. Not one is excepted from it, not even the Muslims who dwell in the interior of the land of Russia. But this kind of war is strictly enjoined upon all of them.

3. The true war---and it is fighting and killing in very deed as it is known to every Muslim.

(a) The little Jihad is the local Jihad which some of the Islamic peoples are compelled to proclaim against their enemies of the infidels without needing to call to their assistance any other Islamic peoples. For example the war of the Sennousiya against the government of Italy.

But all Muslims ought to aid their brothers in the little Jihad materially or spiritually as much as they are able, and if it is permitted to any people of the Muslims that they should not take part materially in the little Jihad for any hindrance whatever, it is not lawful to them to refrain entirely from helping, but they must certainly help

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although it be only spiritually. And since this is so, the proclamation of the Egyptian government which it issued in the Ottoman-Balkan war, and in the war of Italy, in subjection to the commandment of the English infidels must be reckoned as a gross crime against Islam, and therefore our Egyptian brothers did not give heed to this decree of their government, and did not consider themselves bound to obey it, but they helped the World of the Caliphate with material and spiritual assistance through both of these two wars. The Little Jihad may be proclaimed alone from the presence of the local Muslim chiefs, but it is in accordance with the Islamic political code of morals that it should also be presented to the center of the Caliphate, as the late Sheikh Waday presented to the seat of the Caliphate his proclamation of the war against the French.

(b) The Great Jihad. It is the war which the Islamic world unitedly wages against the lords of infidelity from the enemies of Islam. And since the proclamation of this Jihad is one of the rights of the Caliph, it is strictly enjoined upon every one of all the people of the Faith who are scattered over the face of the earth to whom this invitation comes, that he should take part in it by deed. And an example of this is the Jihad which the Caliph has proclaimed to-day. And this is also named the Holy Jihad.

— Martyrdom. —

To those who participate by deed in the Jihad, whether it be the little or the great, there is a great reward. And if they die they are without doubt martyrs. And we ask you,

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O God, the All-Powerful, that the nation of Mohammed (May God be gracious to Him and give him peace!) may know by Thy power the greatness of the reward of martyrdom and that their hearts may be inspired with the degree of its merit and of its greatness, O God! Amen.

Forms of the Jihad.

The Jihad may be of three forms, first the individual Jihad, and it consists of the individual personal deed, and it may be by the use of cutting, killing instruments like the Jihad of the late Wurdanees who killed with his "musdiss" Peter Galy Pasha the infidel, the English governor, and like the slaying of the chief of the English Police in India by one of our brothers there, and like the killing of one of the officials arriving from Mecca by Abi Busir (May God be pleased with him) in the age of the Prophet (May God be gracious to Him and give Him peace!), and in like manner a similar thing took place when the Prophet (May God be gracious to Him and give Him peace!) commanded Abdullah the son of Atik that he and four of his companions should go to kill Abi Rafi, the chief of the Jews of Khaibar, well-known for his enmity to Islam, and they went against him by night in the fortress in which he had taken refuge, and killed him. And the killing of Asir the son of Razim, one of the chiefs of the Jews, by Abdullah the son of Ruahet and his companions was of this kind. O Lord, what is incumbent upon the Muslims to-day also, if there be found in the Islamic world those who fight like this fight? What will be the event if there shall go out



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

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

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and the band of Abdurrahman the son of 'Auf, and the band of Ali the son of Abi Talib. And then it was the duty of the Muslims to take advantage of the formation of bands when it was necessary; and the greatest benefit is to be expected from them now, and especially in the lands of Caucasasia and Turkestan and in Wava and Hindustan, although the continual annihilation of the commerce of the enemy is more profitable than the formation of these bands.

The formation of bands in our time is of different kinds, and the most profitable of them is that which makes use of secret formations, and it is hoped that the Islamic world of to-day will profit very greatly from secret bands, and therefore it is in the degree of duty to him who wishes to participate in the Jihad that he should take council with people of experience in the formation of secret bands and gain profitable information of this kind. And these formations may take the oath of excess in which the Prophet (May God be gracious to Him and give Him peace!) participated before sending them out originally.

3. The Jihad by Campaigns, and the meaning of it is War upon well known principles, but the leadership is either for the Caliph alone, or for a Muslim Emir whom he shall appoint from before him. The Pride of all creatures (May God be gracious to Him and give Him peace!) was leading the host in many of the campaigns Himself, as took place in the campaign of Badri and in the campaign of Abdul-Ahad and others; or the leadership may be by means of an appointed deputy as befell in the Ottoman-Balkan war, where the deputy of the Caliph was the leader of the host. O brothers of the religion! The time has come when

you should know that the great Holy War has become a most imperative duty, and you ought to begin it and not to lose a single moment of the time, for the time is very short, and the life of Islam is on the verge of being swept away as by a flood. And let every one of you choose one of these kinds of war, each one according to his condition and the manner of his life and the geographical and intellectual condition of his country. Now the time has come for action indeed, and you know that the center of the Caliphate cannot send out hosts in every direction, for that is impossible, and therefore it is imposed upon you that you should perfect the necessary formations even though it may be by the introduction of some foreign elements when it is necessary. And you should begin the matter of the Jihad by yourselves on the condition of the observance of the Islamic war customs continually, and you may refer to the center of the Caliphate also when it is necessary, for counsel in certain political questions, and among the things to which you must give heed is that it is absolutely unlawful to oppose any of the peoples of other religions between whom and the Muslims there is a covenant, or those who have not manifested hostility to the seat of the Caliphate or those who have entered under the protection of the Muslims and their guaranty. For the high precepts of Islam decree the prevention of hostility against these classes of those who differ from us in religion, and because it is not the purpose of the Holy War in which we are engaged to fight all the nations of infidelity. But it purposes the duty of fighting those who have usurped the rule over the Islamic kingdoms without any



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right, and who have shown hostility to the Caliphate; therefore we repeat the saying in this respect, and we say, "It is necessary to consider well, differentiating and distinguishing between the enemy from these peoples, and the one who is not an enemy, and the decrees of the Islamic law in this respect must be the guide for you to follow, and this honored verse is to be placed before you as a direction, and it is the saying of the Most High:- (They wished you to become infidels as they are infidels and that ye should be like them. Therefore, take no friends from among them until they fly their country in the path of God. And if they turn back, take them and kill them wherever you find them, and do not take from them any friend or helper except those who are allied with one of your peoples by covenant between you and them, or <sup>those</sup> who come to you, their hearts forbidding them either to fight you or to fight their own people; if God pleased, he would have made them to rule over you, and they would have fought you; but if they depart from you, and do not fight against you and offer you peace, God doth not allow you any path against them. Ye shall find others who desire to enter into confidence with you, and to preserve the confidence of their people, as often as they return to sedition they shall be subverted therein, and if they do not depart from you and offer you peace and restrain their hands, take them and kill them wheresoever ye find them. Over these we have granted you a manifest power.)"

And let us conclude this address of ours by citing the following verse; and it is the saying of Him (let Him be praised and exalted!)

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(O you who have believed, if there be among you those who deny their religion, God will bring a people whom He loves and who loves Him, humble toward the believers, proud toward the infidels. They fight in the path of God, and they fear no blame from anyone. This is the favor of God. - He accords it to whom He will, and God is generous toward them.) God and His Apostle are your friends, and those who believe, who offer prayer, and who present pious gifts, and who prostrate themselves in devotion, and who are friends of God and His Apostle, and who believe; for the party of God are the victorious ones!

Praised be your Lord, the Lord of Glory above all that can be described, and peace be to His messengers, and praise be to God, the Lord of all creatures.

F I N I S