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In the name of God, the Most Merciful, the Compassionate
Jihad in Pakistan... Why? And How?

Introduction

It is obvious that the land of Khurasan (Afghanistan) has become a main center of the global Jihad movement. Therefore, all that this land and its surroundings are subjected to, in terms of events, and changes, directly affects the general condition and the future of global Jihad. Without a doubt, the careful monitoring of changing events at all times, knowledge of enemy military tactics, and the establishment of a comprehensive operational plan in light of this information, are considered the first priorities to Mujahid leadership. Events started to change very rapidly in this region as a whole, so Jihad interests necessitate serious and deep thought on many sensitive matters. Numerous aspects of the military, political and preaching methodology adopted in the region need to be reconsidered. We do not find a consensus among Mujahidin with regard to the following circumstances or about enemy plans in that regard, our defense or advancing approaches regarding these circumstances, emotions takes the upper hand among some, while others are concerned. In such conditions, how the leadership misses out on the importance of a consensus on a clear practical approach!

This booklet in your hands analyzes the sensitive reality in Afghanistan and Pakistan; it highlights the enemy's intentions and its military tactics. The booklet attempts to briefly answer, in simple terms, the aforementioned questions above. And since this booklet is the conclusion and summary of long research, it is expected that many questions will cross the reader's mind, and that common sense will require more detail about the proposed issues... and this is the main objective of the booklet. It is for the mind to start serious thought about the subject that occupies a central role with regard to the future of Jihad, and during such a process, various aspects are examined under a microscope.

In reference to a detailed and comprehensive research that will encompass all aspects and angles of the subject, we

intend to complete a book in that regard soon - God's willing.

We ask God almighty for sincerity of purpose, to bring truth closer to our heart and mind, and to make us serve his religion and Jihad for his sake, and to use this as a means for forgiveness in order to access his paradise, Amen.

Prayers, blessings and salutation upon our Prophet Muhammad, his family and followers

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Jihad in Pakistan...Why?

Foreword

Thanks to God, Prayers and Salutations upon God's Prophet, We have divided the subject matter in this booklet under two important questions:

- Jihad in Pakistan...Why?
- Jihad in Pakistan...How?

But before we begin to answer the first question, we see that it is necessary to mention some background points about the current events and the region's position, as an introduction and evidence:

World Events... from a Muslim view point;

Today, Muslims are awakened in a World where they see the words of the kind Prophet - peace be upon him - materialize verbatim, as Prophet says: "The nations will attack you, just as the beasts attack their prey"

So someone responded: are we few at that time?

(Prophet) said: "at that time, you are many, however, you are like a flooding scum, God will instill fear in your enemy, and God will ride your hearts from al-Wahan."

So someone responded: what is al-Wahan?

(Prophet) said: "it is the love of life and hatred of death."

(The teachings of Abu Dawud, al-Malahim book, Chapter about the world's attack on Islam)

Utilizing all their means, the enemies of Islam, to include Jews, Christians, and infidels combined, have waged an attack against Muslims and every aspect of their lives, in terms of doctrine, culture, economy, policy, and so forth. The leadership of this comprehensive World War was given to the Zionist Jews, who believe that their Prophet Daniel has prayed for three things for the Jews in the time of Nabekanzir, and that God has fulfilled his prayer. So work and the earnest pursuit began, to achieve these matters, to achieve the real objectives behind the new global movement of the Zionist. These three calls, or in other words the three objectives, are:

1. Jewish control over all Palestine once again.
2. The rebuilding of Solomon's temple.

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3. The establishment of a great International State for the Jews just like King Solomon - peace be upon him.

But after the Prophet Jesus, Salutations upon him, and Prophet Muhammad's message - Peace be upon him, the Zionists confronted a new problem, which was that Christians and Muslims were hostile to them in Palestine, after they were its only inheritors yesterday. The Jews know pretty well that the Jewish religion is hereditary; no person can adopt it even if he / she are affected by its alleged calls, and therefore, Jews can never defeat their competitors on their own, in one blow, relying on their numbers. That is why the Jews have reached the historical and natural gulf that divides them with Christians, through the Martin Luther Movement, as they have brilliantly weaved its total fabric in order to enable them to take Christians as allies in confronting Muslims.

They buried the resources of natural powers of human societies in order to control the World as a whole and to

make its "Goyma" citizenry misguided, as they say; and these resources are:

1. The power of gold and silver.
2. The power of people and tribes.
3. The power of faith and doctrine.
4. The power of knowledge and religion.

And in order to break the genuine human society, the Zionists introduced what is called "Democracy" and "Capitalism" and have employed them to their advantage. The main characteristics of these two systems are that they do not honor the aforementioned natural societal power as its own entity. These systems are two tools designed to execute Zionist International plans, and we believe that it is necessary to mention an important point here, that is usually disregarded by the majority who write or criticize or analyze those two systems, which is that those two systems are among the weakest and most fragile systems internally. They mark an end to the existing military strength that is based on new Western military theories that support those two systems. Therefore, the innovative "military power" is the third angle to this satanic triangle.

In order to fill the gap that formed following the abolishing of genuine societal power, under the leadership of the United Nations the Zionists have established a new international order which they regard as a very important step toward their alleged global kingdom. All the important international decisions taken by the enemy, from the times of the Ottoman Caliphate collapse until the new Crusader campaign, and from that point heretofore, they are nothing but a series in the Zionist plan and preparation for the arrival of the imposter.

However, if the religious enemies plot shrewd and cunning conspiracies on one side, God prepares true scholars, righteous preachers, Mujahidin (who fight) for the sake of God, who clearly understood infidelity and its tactics, knew their real enemies well, confronted them fiercely in every field. We have a great example in front of us, Shaykh 'Abdallah 'Azzam, may God have mercy upon him, who spread Mujahid awakening in the Muslim nation as a whole, who united Muslims to perform Jihad for the sake of God, after he plucked them from the nationalistic ethnic wars. He (Shaykh 'Azzam) repeatedly stated, during the days of Jihad

against the Russians, that the Afghan Jihad in reality is a preparation for Jihad against America and Israel, and that

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the first step to evicting the Jews from Palestine is anchoring Jihad in Afghanistan. His eyes were not distracted from the real enemy of the Muslim nation, even when he was fighting the Russians.

After him, Shaykh Usama - May God protect him - carried the banner of global Jihad, and he announced in 1996 the targeting of American interests throughout the whole world. By this, he transformed the Mujahid focus from their fragmented and branching objectives to the great oppressor, and he made their (Mujahidin) interest revolve on the roots of the new infidel world order. He (UBL) and Jihad leaders continue to reiterate that the liberation of Palestine and the establishment of God's law there are among the main objectives of Mujahidin. This is to ensure that the Muslim nation does not forget its Zionist enemy; may God reward them with the most beneficial rewards.

Thanks to God, not only did Mujahidin today drag America into the conflict arena, but they also dragged all the western Crusaders manifested in NATO. And after a long time, the Crusaders' Zionist leaders face a real danger from the Muslim nation.

The position of the Pakistani regime on the "War against Islam"

Following the events of September 11, 2001, George Bush assumed command and revived this old Zionist Crusader war; he requested the participation of countries of the world in this dirty war against Islam and its citizenry. Pakistan rushed to stand in the first line among countries of the American Coalition. No one is ignorant of this horrific story, however, suffice it here to mention the most important crimes perpetrated by the Pakistani regime:

1. Pakistan played the main role in defeating the Islamic Emirate in Afghanistan.
2. The Pakistani regime arrested more than 800 foreign Mujahidin and handed them over to America, or has practiced

violent means against them in their local prisons. Let it be known that among those prisoners were the most important Mujahidin leaders wanted in the infidel west, in addition to other Mujahidin.

3. When Mujahidin could not find safe havens, the Pakistani tribal areas were hospitable in hosting them, so the Pakistani forces began a series of military operations against them in these areas, aiming to defeat them totally or at least to distract them from carrying out Jihadi operations against America and NATO that aim to evict these forces from Afghanistan; this series is still ongoing.

The reasons for not establishing a battlefield in Pakistan yet:

The infidel role played by the Pakistani regime in the war against Islam and its citizenry is the proof that justifies Jihad against that regime, no other proof is required. However, Jihad leaders reckoned that this general approach to ignite war works against Jihad interests.

The main reasons that hinder expanding the circle of Jihad heretofore, to include the Pakistan region, are as follows:

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1. The general approach drafted by Jihad leaders is that the first Jihadi objective is the establishing of an Islamic Emirate in Afghanistan; its establishment will become a tool to implement Islamic Shari'ah in the remaining regions and countries.

2. The stated approach, in light of failed experiments to wage a fight against apostate local rulers in various Islamic regions throughout the past seventy years, is not to confront those rulers unless it is necessary. The focus should be against international infidel leaders, in other words, America and Western Crusaders. This is because plucking the roots of infidelity is propitious for the collapse of those local dummies.

3. Given the emergency situation following the collapse of Islamic Emirate, the displacement of Mujahidin from Afghanistan, their arrest in Pakistan and throughout the whole world, Mujahidin passed through a very weak period

that required sufficient time to reorganize. Therefore, they were not in a position at all to open a new front.

4. Pakistani citizenry, and even a large number of Pakistani Mujahidin, were not ready mentally to start Jihad in Pakistan.

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Jihad in Pakistan...why not now?

Before we answer this question which imposes itself now: what are the changes that occurred to make Jihad in Pakistan unavoidable? I think it is necessary to list three important points, as we can never answer that question without understanding them correctly:

1. Afghanistan and Pakistan are not two fronts, but one.

The history of this entire region witnesses that those two countries are one front, with two sides, the eastern and western; and whatever one part of one country is subjected to will directly affect the other. It was the British who dissected the region into two countries by drawing the known "Durand line" one hundred years ago, for the first time in their long joint history; otherwise, there wasn't any difference between them that is worth mentioning. Today, notwithstanding the artificial division, generally the border region people "Sarhad" and tribal belt citizenry are closer to Afghanistan than the Punjab and Sind; they are the foundation for all traditional, cultural concerns and others. A large part of their trade and economy are jointly linked, these tribal areas still enjoy permanent representation in the traditional tribal council in Afghanistan known as the "Loya Jirga."

The other important point in this regard is that our enemy, meaning America, looks at the two regions as one battle front. Therefore, we have to redefine the battle front by erasing from our minds the line drawn by the British. Otherwise, we will not be able to analyze the situation correctly, and we will be unable to reach a spontaneous and correct working methodology.

2. Pakistan is not just Pakistan, but it is the Indian subcontinent:

The other important point is that the British divided Pakistan and India in the same weird manner that they divided Pakistan and Afghanistan. That is why they gave part of the three border regions, Kashmir, Punjab and Sind to India, and the other part of it to Pakistan. Also, from the historical aspect, it is a given that a subcontinent is one contiguous region, and whatever happens on the western side (i.e. current Pakistan) echoes spontaneously in the eastern one (i.e. current India), and this echo does not stop except at the Bay of Bengal waves. Therefore, Mujahid leadership must consider in their minds the subcontinent as a whole before planning any future program; otherwise we will harm ourselves by any planning that is based on incomplete analysis.

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3. There is a substantial difference between American and Russian war tactics!

One cannot confront any enemy without knowing in depth its methodology for conducting wars, and since America adopts a totally different war tactic than the one used by the Russians, therefore, Mujahidin must change their confrontation, training, and preparation tactics as well. The arrows used against the Russians will be useless in the fight against America.

In reality, the war tactics of the two enemies is a matter for further elaboration and detailing, but briefly, we say the Russians were "Fighters," whereas the Americans are "Statesmen." The Russians practiced "the war of exhaustion," in which attacks the enemy, shaking its will by destroying its troops, means, and financial resources. However, America relies on "the war of maneuvers," it focuses on the desired target, and uses all available means to achieve it, it even attempts to limit the actual military force as much as possible. According to their war philosophy (the Americans), the real success lies in defeating the enemy without firing a bullet. Therefore, the Americans attempt to suffocate the enemy by besieging it from all sides, more so than attempting to destroy it, or they concentrate on advancing over the enemy promptly after they prevent it from advancing, through psychological and mental warfare.

From here, we conclude that we do not need a large military force and massive preparation to defeat America, but, following the reliance upon God, our main weapon is to be able to read Americans' minds at the right time, and to know their intentions beforehand, so that they find us one step ahead of them. It is as if half the battle with the Americans revolves inside a closed room, and the other half on the battlefield. In order to understand American war tactics in detail, one must understand their view about "The Battlefield," the theory of "Brief War," the philosophy of "Defeat within a given timeframe." We must also know the theories of their renowned military experts, whose philosophy is the foundation upon which the entire American Army structure and its new war tactics is erected. We must understand enemy war tactics not to confront it only in Pakistan, but to confront it throughout the entire world.

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Jihad in Pakistan...Why?

Now, let us go back to our main topic, and discuss the reasons which we believe require us to conduct Jihad in Pakistan.

1- Pakistan has been fragmented

It may seem baffling for a moment, but the truth is that Pakistan has been fragmented. What we see now in Pakistan is practical observation and final phases of its fragmentation. There is no gravitating force that links its various parts. Heretofore, there were 3 issues that linked Pakistan in one unified form, they were:

1. Pakistan theory, which has defeated itself from the moment it participated in the war against terrorism.
2. The political power that is able to amass the population around it. However, following the killing of Benazir, there is no political leader who can get the country out of its crisis. There is no remaining group that can govern the country by itself. That is why they attempt to form a national multi-party government, which is clear proof of a large gap existing in the political field.

3. The army, who supported the failing regime whenever the people despair from the political leadership; today we find that the country with all its religious and non-religious factions are all united in their request for the army to go back to its barracks. We have not seen the army's popularity sunk so low to the levels that we see now.

Today, all the magnetic powers that previously linked Pakistan have ended, and parts of Pakistan have begun to split spontaneously. This segregation process proceeds according to its own mechanism and natural speed. We started seeing fault lines in Pakistani unity in the last election, as religious groups won in Sarhad and Baluchistan region, contrary to the Sind and Punjab, where secular and nationalistic groups won. At the time, the erudite experts have predicted the future map, and have warned of dire consequences. However, now, following the killing of Benazir, these fault lines have expanded, and became apparent to the extent that we hear daily from a commander or political analyst statements like: "Pakistan's safety is in danger," "We have to take so and so steps to rescue Pakistan," "Pakistan is facing events similar to the events of 1971," and others. This is not a secret to those who are knowledgeable of the Pakistani newspapers, radio, and TV.

We believe that Jihadi leadership must not vacillate or be suspicious in this regard, and all its future planning must be based on the assumption that Pakistan has already fragmented, and the speed of its fragmentation will not be a secret to anyone.

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We believe that Pakistan's fragmentation is one of the most important realities that forcefully require us to rethink our religious and military methodology in Pakistan. This is a very important turn in the region's history, as its long and short term results will directly affect Jihad in the future, and will compel Mujahidin, whether they like it or not, to enter the battlefield to defend Jihad without any preparation or planning. So, wouldn't it be better for Jihadi leadership to check the pulse of future events from now, and to draft future plans from what suits it?

2- America plans to divide Pakistan

America never hid its intentions about Pakistan's future, the recommendations and documents of many western political and intellectual organizations have affirmed that the current geographical division in the world is one that was made following the colonization, and which does not suit American interests, and that America has to remake the geographical distribution if it wants to secure its interests. These organizations have called for the division of Pakistan. We believe that there is much evidence indicating that America has entered the final phases of implementing its program. According to this plan, America wants to divide Pakistan into five or six regions:

1. Karachi as "civilian presidency," independent like Singapore, Hong Kong.
2. Baluchistan, as free and independent.
3. Northern region (Gilgit, Skardu, and their surrounding) as an independent Isma'ili presidency.
4. Annexing the border region "Sarhad" to Afghanistan.
5. Keeping what remains of Punjab and Sind as a Pakistani state or hand it over to India.
6. It is very possible to hand Gwadar port over to China, to appease it with such a division; otherwise, China may not accept such dangerous changes near its borders.

In order to practically implement this division, America could opt to use one of the following two ways:

1. Through Indian forces.
2. By itself, through direct intervention.

But what are the objectives that America wishes to achieve from dividing Pakistan? We believe that the most important four objectives are:

1. Besieging the global Jihad center, i.e. tribal areas, this is to suffocate Mujahidin, therefore ensuring the safety of its forces and interests in Afghanistan.

2. Exchanging the battlefield with a field that suits it, repel Mujahidin to that other field in order to defeat their forces.

3. Control over Pakistan's nuclear power or destroy it.

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4. Tightening the siege around China.

The point that merits our focus here is that America wants to limit Mujahidin to Sarhad region and force them from Afghanistan to field regions in Pakistan, or to desert regions in Kandahar through Baluchistan. It is not a secret for any soldier to know that the mountain region is the desired battlefield location for Mujahidin; this is because guerilla forces confronting any conventional army in open areas is a very difficult matter. So America will attempt to force Mujahidin to proceed to the battlefield of its choosing, then it will attack them there easily.

3- India plans to attack Pakistan

India has embarked on many important initiatives, except that it is preparing for a decisive grand battle. Among those initiatives are:

1. India's bid to purchase 134 fighter aircraft from all over the world, this will be the largest military deal in the history of the whole world.

2. The participation of India in Joint Naval exercises in the Arabian Sea with America, Australia, Japan, and other countries, which are considered the largest military exercises.

3. India's military training with Britain on the highest fighting fronts, in the mountainous Sayachin region on the Pakistani border.

4. America's grand steps in nuclear cooperation with India, through the purchase of an Indian nuclear reactor on Indian soil.

5. India's convening the largest "Strategic War Games" in Hyderabad region.

6. India's recent launching of an Israeli satellite to spy on Pakistan.

7. India's announcement of increasing its force size by a million, compared to its current 1,300,000 million soldier force. By this, India's forces will be 2,300,000 soldiers in comparison to 500,000 to 600,000 soldiers within Pakistani forces.

8. India's expanding military cooperation with Israel, to the extent that Israel became the second country after America in supplying India with weaponry.

9. India's allocation of 40 billion dollars to purchase new weaponry, which include night vision goggles, camouflage military uniforms suitable for very cold weather, and other new weaponry.

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These giant steps predict an incoming storm. India has focused its attention on Pakistan's internal situation. Military analysts interpreted these steps through their statements that India will attack Pakistan, sooner or later.

Usually, India attacks Pakistan from all or some of the following 12 border areas:

1. Bhambher
2. Ladagh
3. Chukoti, At Muqam
4. Sialkot
5. Lahore
6. Kasur
7. Sulemanki
8. Multan, Bahawalpur
9. Rahim Yar khan
10. Sukhar
11. Hyderabad
12. Karachi

If India attacked in order to achieve its own objectives, it will concentrate its forces in the Northern regions to wage such attacks, i.e. from Bhambher region to Kasur. However, if India attacked to assist America in its program to divide Pakistan, India will concentrate its forces in

the Southern regions to wage attacks from Multan to Karachi.

According to military analysts, there is a great possibility that if India attacked Pakistan, the latter will be forced to use its nuclear weapons. This is because following the American embargo for purchasing military spare parts, through the 1992 "Pryslar Amendment," Pakistan stayed behind in the conventional weapon race, so the only choice available to it is the nuclear one.

4- Even if none of the outside powers intervened, what is the expected result?

If we assumed for a while that America and India did not directly intervene in Pakistan, and have left Pakistan as is, then in such situation, two things may happen:

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A. Pakistan will continue its cursed role in the War on Terror.

And in that scenario as well, that Pakistan needs to be divided, because as we stated in the foreword, there is no remaining gravitating force that maintains its unity, and the war against terrorism itself is one of the main reasons that leads Pakistan into fragmentation. If this war on terrorism continues, the fight of Mujahidin against the army, tribal area battles against the army, in addition to the conflict between government organizations with one another, will assist in the continuation of this division process. Yes, it is possible for this division to be delayed, that is if no outside power intervenes directly.

B. Pakistan splits from the War on Terror.

First, this may not appear to be taking place, however, even if we assume that the military leadership in Pakistan will take such action, at that time, America will be forced on its own to enter Pakistan in the fastest way possible. The result will be the same, and God knows about any division of Pakistan.

5- Third World War

The final picture will be that China and the Russians will see America's interference in Pakistan as a grave danger for their safety, to the extent that it may force them to enter the battlefield. At that time, the conflict among the great powers will lead to a Third World War.

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Conclusion

It is very obvious from the aforementioned, that all of Afghanistan and Pakistan are passing through a very sensitive period. We believe that major political, geographical and military changes are about to happen in the near future, and God knows. Also, our enemies started to change their methods quickly; they are establishing a program that will destroy the Jihad center in Waziristan for good. If we link those matters with the historical background over the past six years, they will attest on their own that, if Pakistani forces and its intelligence organizations assumed a strict posture:

- Mujahidin defending themselves against the Pakistani army will distract them, to the extent that their objective of evicting the Americans from Afghanistan will become difficult to achieve with the passing of time.

- Even if Mujahidin succeeded in evicting the Americans and their allies from Afghanistan, it is very possible that the Pakistani regime, through its horrific policy and satanic conspiracies, will waste the fruits of the Afghan Jihad, just as it did in the past, and it will be an impediment for establishing a pure Islamic Emirate in Afghanistan.

- It will be difficult for Mujahidin to defend the center of Jihad in Waziristan itself.

If we look into these situations, we will be proven totally right, that circumstances have reached a level of vacillation and suspicion that Jihad in Pakistan today will be dangerous to Mujahidin and Jihad itself.

Today, Jihad in Pakistan has become a necessity for the defense of the Islamic Emirate in Afghanistan, a necessity for defending the Jihad center in Waziristan. It is the only possible solution to counter the enemy military and political traps in Pakistan itself. It is the natural

result for the changing situation in the region; whether we realize these facts today or not, the circumstances themselves will drag us onto the battlefield.

The expected situation in the near future calls upon Mujahidin leadership to think and research and it compels them to make the planning of military, political, and Islamic call work in Pakistan, particularly in Waziristan, among their main priorities.

God knows the correct path; he is the guide to for success.

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The Work in Pakistan... How?

Introductory points

The answer to that question requires explanation of precise details related to the question, but since this booklet does not aim for a detailed research, it will suffice here to reference to some main points:

1. First, and before the Mujahid leadership begins military work or Islamic call in Pakistan, they must wipe from their minds the current regional map, and instead, draft a new map. Such a map must be drawn with priorities in mind, like: Mujahidin objectives, enemy intentions and natural distribution of the region before the arrival of the British. If we are not able to rid the minds of the current geographical constraints that the British concocted, we will not be able to be liberated from it practically.

2. The prepared plan that I have in my mind for work in Pakistan is called "The Right Hand Plan." In my opinion, the natural distribution diagram of Pakistan, from Mujahidin point of view, resembles a human right hand. Just like the bottom of the hand and thumb represent 70% of the hand in terms of organ importance, that is why we noticed that a surgeon earnestly scrambles to rescue them when the hand is subjected to an accident. Likewise, the tribal areas in Sarhad occupy the same importance to Mujahidin. Therefore, defending and protecting Sarhad must be the first priority; whether Mujahidin were able to control other territory or not, this area should not get away from their hands. Since the remaining parts of the hand represent 15% to doctors, likewise it should be the same

percentage in terms of importance for the areas under government rule in Sarhad region. And since the four fingers represent the remaining 15%, likewise is the importance of Provinces of: Punjab, Sind, Baluchistan, and the Liberated Kashmir.

Therefore, Mujahidin must make the control of tribal areas and their defense among the first priorities; these areas are considered a main Jihad center for the Global Jihad Movement, and we should not let go of it at all.

3. If we consider Pakistan's internal and external circumstances, it will not be difficult to understand that Islamic call in Pakistan is not sufficient nor will it be effective. It is necessary to continue military work (operations) side by side the Islamic call, as without military work the Islamic call will not be effective, nor will it be possible to hinder the Pakistani regime's power.

4. It is very important that Mujahidin maintain a balance between the wheels of Islamic missionary work and military work, if the military work wheel surpassed its Islamic missionary work counterpart, it will not be possible to reap the fruits of military operations. But due to weaknesses of Islamic missionary work, a very important military operation may transform

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into an operation of a very negative outcome, from the Islamic missionary point of view. This is the same point that was elaborately discussed by both Shaykh Abu-Mus'ab al-Suri in his book titled, "The Call for Global Islamic Resistance," and Shaykh Sayf al-'Adil in his book, "This Is How We See And Want Jihad."

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Work Strategies in Tribal Areas

I will point here briefly to the required practical steps to strengthen control over the tribal belt areas that I alluded to the importance of above:

1- Savagery Management

The main power that must be relied upon in Pakistan after God almighty is Tribal Power; unlike other parts of Pakistan, the British and their regimes were never able to implement total hegemony over the tribal belt. That is why we do not see a total collapse of the natural order among people, tribes, and societies of tribal areas, like we see in areas under government control in Pakistan. The Republican system that the British wisely implemented has broken the strength of tribes in other Pakistani communities, to the extent that a large number of societies do not know their lineage beyond two or three generations. This innate system did not remain strong even among those who know their lineage and still adopt a sort of tribal system in name.

However, the situation is totally upside down in the tribal belt, as there are still existing tribes that have preserved their strength. That is why it is the only region that Jihad can transform to become a strong popular movement; the whole society there can join Jihad. So if our military and Islamic missionary worked hand in hand on a straight path... it will suffice to just signal, so that thousands of people will march to the Jihad arena in the company of their mighty army. We cannot see anything like this happening in the near future in the civilian areas of Punjab, Sind, Sarhad, and Baluchistan due to the fragmented social system there. Therefore, we say that tribal power is the real and natural one that we could rely upon after God almighty.

That is why force preparation is not the real challenge that Jihad leadership must confront. Their challenge lies in organizing and coordinating the available and loose raw force in order to achieve a legitimate objective, and this is the operation that Abu Bakr Naji names as the Management of Savagery.

2- Agreement on the Theory of One War

Pakistani Mujahidin ranks totally lack any clear war theory that links them intellectually and operationally on any level, whether they are tribal areas, Taliban or associations or Mujahidin organizations from outside those areas. All of them fell prey to intellectual disintegration, whether they are Mujahidin affiliated with various associations or Mujahidin from the same association, you will find different analyses of events and

a different impression about the enemy, and different operational priorities expressed by all of them. And because of such differences and theoretical disintegration, their strength in the practical field is scattered in various directions, and have evaporated. It became difficult for

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Mujahidin as a whole to obtain and agree upon a clear objective. The present disunity among Pakistani Mujahidin ranks is a result of this intellectual disintegration.

Therefore, the Mujahid leadership must first establish a clear war theory; then, gather Pakistani groups and all local Taliban leaders, by convening lengthy meetings with them. If all Pakistani Jihad groups unite in their view of circumstances and agree on one unified approach, then we have achieved more than half of our mission.

3- Communicating with Scholars, tribal Shaykhs, and a cross-section of neo-cultured

Just as it is unavoidable to anchor strong brotherly relation with local Taliban to establish an effective Mujahid movement in Tribal society, likewise, it is unavoidable to anchor relationship with local scholars, tribal leaders, and neo-cultured through continuous communication with them, and proposing the (Islamic) call to them in unique fashion; this is because these are the effective cross-section of tribal society. So, if we could explain to this cross-section, the war theory according to their intellectual level, and they comprehend it, with the help of God, the Jihad would take root and its people will strengthen in that society, so that no one from within or from outside will be able to pluck them.

In my opinion, in order to achieve this important objective, it is a must to form a designated apparatus that will include Pakistani Mujahidin who will be able to influence this societal cross-section, as they are knowledgeable about tribal traditions and its languages. The members of this apparatus must not engage in sensitive military operations, this way there will be no security barrier dividing between them and the tribal public, in order to integrate them with this society so they will be able to live as an independent part of it.

4- Preparation of new tribal leadership

If communicating with the society's effective cross-section is of great importance on one hand, likewise, the selection of pious and intelligent youths from every tribe is of no lesser importance, having them undergo a comprehensive military and religious training. Those youth will be natural Mujahidin leaders for their tribes. So we have to elevate the scientific (religious sense) level of those youths, build their dexterity in military science, teach them enemy war tactics in addition to the special emphasis of enlightening their hearts with the benefits of Shari'ah religious sciences.

5- Agreement on unified leadership

It is necessary for Jihad in Pakistan that local Taliban and Mujahidin Groups to agree on one leadership, also, non-Pakistani groups like Uzbeks, Turks, Turkman, and others must not cross the boundaries drawn by the Emir concerned with Pakistan and tribal areas. And until we agree on unity, enemy infiltration within our ranks will remain easy, and it will not be difficult for infiltrators to hamstring our advance. The ideal scenario for this unity is for the Pakistani Mujahidin to unite under the

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leadership of Mullah Muhammad 'Umar, may God protect him. Hypothetically, if this is difficult to achieve now, then it is necessary to select a temporary leader for Jihad.

We can achieve such agreement and unity gradually, through the formation of consultative councils that include a Pakistani Mujahid elite in the first phase, and in light of experiments results in this phase, suitable future steps will be taken.

6- Storing firearms and other requirements

With the emergence of the current war between Pakistani forces and the tribes of Mahsud, in addition to other experiences, there is the importance of storing large quantities of weaponry, gunpowder, food products and fuel, that enable us to enter a long war in the tribal areas.

7- Preparation of experts in enemy war tactics

Jihad against America, the west, and their supporters in tribal areas and Pakistan, even the whole world, necessitates that the Mujahidin have a sufficient number of staff - at least thirty - who are experts in understanding enemy forces, their military theories, their philosophy, and methods. I alluded, at the beginning of the booklet, that if the person understands American war tactics very well, it will not be difficult for him to know America's plan, and its future mechanisms. Therefore, if the Mujahidin understood the American Forces in depth, they will win half the battle against America. Also, the Mujahidin need experts knowledgeable of Pakistani forces and its tactics.

That is why it is unavoidable to select 25 - 30 youths from various groups and train them for at least three or four months, where they will study such subjects in details. Those personnel will become an asset to the Mujahidin, and by their guessing of future enemy plans in changeable circumstances, they will become a means of transforming the Mujahid trend to its correct path before it is too late. They will assume leadership positions in the future.

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Islamic missionary work in Pakistan

I want to briefly mention under this heading, without going into too much scientific detail, the main subjects that must be highlighted in the field of Islamic missionary work in Pakistan.

1- Linking the current and historical Jihad in the subcontinent

No one denies the importance of history in the Islamic missionary work, thanks to God; the historical depth of the Indian subcontinent is so full of forgotten Islamic Call and Jihad icons that it would be stupid to propose the Jihad call as an outside movement that is alien to the society, without extracting those treasures and benefiting from them. The people of the Indian subcontinent are proud of their fathers' and grandfathers' history, and they feel moved by their past, expressing affection and yearnings to it.

The Harakat al-Mujahidin (Mujahid movement) under the leadership of al-Sayyid Ahmad al-Shahid, and al-Sayyid Isma'il al-Shahid, may God bless their souls, raised the Jihad banner two hundred years ago in the subcontinent against the British and Sikhs, they fought all their supporters and those who stood by them in the region. The movement started with the famous fatwa by Shah 'Abd-al-'Aziz Waliyyallah al-Dahlawi, in which he stated that India is a war country. In light of this fatwa, Ahmad al-Shahid spread the missionary of Jihad throughout India, and he immigrated from Ra'i Brayli and passed through Sind, Baluchistan, Kandahar, Kabul, tribal areas, and finally he constructed his center in "Stanah" region i.e. Punier and Sawabi valleys and others surrounding areas in the cities of Mardan, Nushahrah, the current Peshawar. His movement excelled in the following:

- The movement began based on a fatwa of a scholar of high stature in India.

- The movement was headed by scholars; al-Sayyid Ahmad al-Shahid was a scholar himself, many distinguished Indian scholars pledged allegiance to him, and Shah Isma'il al-Shahid and Shah 'Abd-al-Hay were in the forefront of those scholars.

- The movement's center was Sarhad Province region, where many Muslims came from all over India and provided their support and money.

- The Harakat al-Mujahidin did not weaken following the martyrdom of al-Sayyid Ahmad al-Shahid, but it continued for a century and a quarter consecutively. There is clear evidence to the presence of Mujahid movement centers in Sarhad province and tribal areas, even during the establishment of Pakistan.

- The Mujahid movement truly implemented Islamic Shari'ah during the life of al-Sayyid Ahmad al-Shahid, and after his martyrdom in various areas of Sarhad province, as this greatly resembles the Islamic Emirate of Taliban Movement in Afghanistan.

- All religious trends in the subcontinent link their relation with al-Sayyid Ahmad al-Shahid and al-Sayyid Isma'il al-Shahid. Among the first Shaykhs of the Deobandi School was al-Hajji Imdadallah al-Muhajir al-Makki who pledged allegiance to the successor of al-Sayyid al-Shahid, and led scholars in Jihad against the British in the Northern front. Also, scholars of the Prophet's teachings, they state their lineage to scholars "Sadiq Bur Batanah" who supported al-Sayyid al-Shahid with all that they got, especially their money; they endured atrocities at the hands of the British as a result of that. This movement excelled in forging agreements among all of subcontinent Muslims, and if there were any objectors to it, they were only a group of Bralvi.

There is no doubt that Qur'anic and Sunnah teachings are the basis for our call, and the biography of God's messenger - Peace be upon him - is the foundation for those approved by God. However, we cannot deny the truth that offering examples to people from those surrounding them and during their time has made them understand matters, and we find this truth instilled in souls of Subcontinent Muslims.

The upshot is that the Islamic call for Jihad as a movement came to Pakistan from outside, coinciding with the presence of a great internal Mujahid Movement in the subcontinent, so severing our ties with it would be a grave mistake.

2- The Reality of the "Divine" Pakistani Forces

No one heretofore has criticized the Pakistani Forces as an institution on its own. Anyone who criticizes the army, does so by criticizing some of its leaderships without tarnishing its reputation. And since the use of tongue and pen against the Pakistani Army is considered "Treason against the State," in Pakistani law, therefore, even those who hold great contempt against the army will not dare to tarnish its reputation. So now, we have to be emboldened and perpetrate this crime, to destroy the sanctity of this anti-Islamic army, and attack its weakest following points:

- The standards for joining the army, its tests, recruitment phases.

- Academy training, Military Establishments, and their objectives.

- The black history of the various army units, before and after the establishment of Pakistan.
- Financial interests that stretch from all sides of the army, especially for senior officers.
- The army's horrific role during the last six years, against Islam and its people.

3- The State of Pakistan and the Reality of the Democratic System in it.

The British have left, leaving behind a democratic system and a unique Administrative Structure. Heretofore, distinguished Pakistani scholars adopted this system totally or partially, directly or through a medium of sort, they continued to steer the nation under this system or adjusting it without opposition, but no one said that such system is an infidel and atheist one. On the contrary,

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seniors of every party chose a point of view that the democracy in Pakistan, its constitution, its law, and Parliament are all Islamic. And not only does its system of government not differ from western democracies in its core, but it does not differ also from all Islamic countries. And that all corruption in Pakistan emanates from its rulers who deviated from Pakistani constitution and not its system. And we have to get rid of those rulers in a security democratic manner and bring rulers who can run the same system of government according to the wise and trustworthy Pakistani constitution.

Therefore, without the destruction of the "Islamic Democracy" philosophy, and without obliterating the divinity of "Pakistan Constitution," it will not be possible to implement the call for Jihad and Islamic Shari'ah Law in Pakistan. We have to take into consideration the detailed evidence and books by renowned personalities like the former Pakistani Mufti Muhammad Shafi' 'Uthmani, and the founder of al-Jama'ah al-Islamiyah, Shaykh Abu-al-'Ala al-Mawdudi stands behind these philosophies. That is why we need convincing evidence and proof to confront these ideas.

In addition to religiously criticizing this system of government, we have to criticize it in terms of the benefits that the British wanted to reap through planting the special "limited democracy" rule and bureaucratic management structures that have received and are still receiving a special kind of nurturing in the subcontinent. We have to criticize this Satanic system of government, as how did it manage to cast its net around Muslims in this region throughout the past 60 years, criticize its ability to destroy Islamic social system, sapping the power of propagation of virtue and prevention of vice from Muslims, immersing Muslims in a swamp of fabricated daily living problems so that they will not have an opportunity to think how they can have guidance to this religion or how to sacrifice the most expensive possessions to protect it.

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Military Work in Pakistan

Before touching upon the military field in Pakistan, we know the following important facts:

- The Pakistani regular Army ranges from 550,000 to 6,000 thousand soldier (sic), and if we added the non-army military forces, like militias and reserve forces, then that number will approach 900,000.
- A great number of these forces are distributed on the Indian border so Pakistan cannot transport many of them from their areas. Also, a decent number of these forces are assigned to administrative duties in the various army centers and barracks; likewise, they could not be relocated to a battlefield. So practically, we are not confronting 900,000 soldiers, but more like 30-40% of them.
- The Pakistani Army is divided into nine corps; each one consists of approximately 60,000 soldiers. Among these nine corps, there is only one in Sarhad province, and another in Baluchistan, whereas the remaining seven corps are distributed in the free Kashmir, Punjab, and Sind regions. So our military work today in Waziristan confronts one of the nine corps. That corps center is located in Peshawar, or better put, "one Dawizun" of this corps whose center is located in Kohat. (FYI: each corps consists of three "Dawizun")

- If we want to defeat any enemy, we have to break its resolve and determination, instead of focusing only on destroying its material forces. The army that loses its will to fight has no escape but defeat, regardless of its weaponry and ammunition. The attack on the enemy's material strength is also to break its resolve, but it is not necessarily targeted.

- There is a main difference between Mujahidin objectives in Afghanistan and those of Pakistan. In Afghanistan we confront an external enemy that occupied the country, and we need to evict it from Afghanistan. As for Pakistan, we confront the Pakistani Army, which consists of people of this land, so victory here is not through evicting the enemy from the region. However, it is very possible for us to arrange our military operations inside Pakistan in a manner that makes the Pakistani Army feel that it is surrounded from all sides. Such a feeling will lead to the breaking of the army's resolve, and compel it to lay down their arms, to return to their homes, or surrender to the Mujahidin.

If we concentrated only on destroying the material forces of the Pakistani army, employing the same tactics we used in confronting an external enemy in Afghanistan, I am afraid to say that we will be engaging in a civil war that has no end in sight.

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By maintaining these principles and facts in our minds, we will be able to tabulate any military operational plan in Pakistan. We will touch upon one of these operational plans:

Work Plan

In my opinion, the Mujahidin must plan to control the entire Sarhad and Baluchistan; this is to weaken the government in the remaining regions of Pakistan, and to preoccupy the army there. In order to operationally execute the plan, we have to adopt the following steps:

A. We have to launch raids against the Pakistani army that is deployed on the Indian border, because these are vast desert battlefields areas and it will be easy to target them. By these operations, we will realize that these

border armies will not come to the rescue of armies that are present in Sarhad and Baluchistan; on the contrary, they will focus their efforts on strengthening their positions in their areas, as they are sensitive areas from the point of view of Pakistan's war with India. Therefore, every attack in these areas will constitute "an anchoring nail" in the foot of the army, impeding it from movement to these areas.

B. The implementation of "Law and Order" or "Government Resolve" in Punjab civilian areas is the responsibility of law enforcement authorities in Punjab, so if we can weaken "Law and Order" through the waging of attacks against selected targets, in a manner that the army will be compelled to intervene and control the situation, this will be another important success for us because Punjab army units will be compelled to remain there and will be unable to free themselves and devote energies to Sarhad region.

C. If we could achieve those two objectives, we will accelerate the departure of a large number of army in Punjab and Sind. After that, we will have to focus on suffocating the Army and isolating its eastern part from the western one. There are special passes that were used through the centuries, from Punjab and Sind to Sarhad and Baluchistan, like Mianuwali Walih, and Khaddar and others. If we can make these passes - which the government has shown no interest in maintaining - difficult for the army to pass, and close them operationally, we will be isolating the two corps located in Sarhad and Baluchistan region from the remaining corps in the Eastern part.

D. After that, if we begin to pressure the remaining army in the western part by intensifying our Jihad and military call, we trust in God almighty, that this Army which surrendered to India in Bengal when it was 90,000 thousand, will crumble in front of the Mujahidin for the sake of God in a much quicker manner; especially if they realize that they are besieged from all sides, and their link with Punjab and Sind is severed.

(End of Translation)