

A Course in the Art of Recruiting

Collected and Organized by
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A graded, practical program for recruiting via individual da'wa.

Dedication

To leaders and scholars of Jihad in Afghanistan, Iraq, Algeria, Somalia, Chechnya, and everywhere.

To the next Salafi-Jihadi generation in Palestine, Jordan, Libya, Egypt, Islamic Morocco (Morocco, Algeria, and Tunis), and the Arabian Peninsula.

To the Islamic State of Iraq, the Islamic State of Khurasan, and the Islamic State of Chechnya.

To souls of the martyrs of the jihadi groups throughout history

To Muslim prisoners in the jails of the disbelievers and the arrogant Tawagheet.

To Wafa Constantine, Sabrina Al Janabi, and the girl of Mahmoudiya, and to all of our sisters whom we disappointed by our laziness of not joining the Caravan (of Jihad).

To the internet Mujahideen and the media Jihadi knights

Preface

In the Name of Allah and prayers and peace be upon the Messenger of Allah.

A lot of brothers – and (at one time) I fell into this group - consider the idea of Da'wa to be that candidates who merely listen to a jihadi cassette or a motivating lecture, etc. will suddenly stand up and shout out or say with motivation, 'We want to be a troop and go to fight against America!', without considering the gradual stages which the candidate must pass through. And also, he (the Da'ee) tends to be careless with security which is needed.

Many times we speak to a person who is not fundamentally qualified to work with us (to become a Mujahid). And many times we avoid a person who is qualified and can convert (to become a Mujahid). However, they are among us, but we think that Allah (SWT) doesn't want good for these people.

For this reason, we present this humble book to: support our brothers, ensure their safety, contribute to the 'Ghuraba' (strangers), support the one who feels lonely, and to create a source of ideas for the Mujahideen.

We have created a graded practical program for recruiting via a method of individual da'wa which has some advantages.

So don't pass through one stage to another without achieving the goals of the previous stage, or without the candidate having taken a step forward in the direction of the path of the blessed jihad.

You should know this book was organized to be suitable for Islamic societies which are similar to each other, (i.e. Egypt, Yemen, Jordan, Libya, etc.), especially those societies who are not directly occupied by the Crusaders, and have not opened the gate of jihad yet. Also, we can use this book in the West for the same purpose.

My Mujahid Brother, you have to adapt or develop some things in this book to make it suitable for your da'wa. But essentially, all of the basic principles of da'wa can be used everywhere, taking gradual steps is a condition of individual da'wa. And these gradual steps add an excellent feature of security.

And I want to mention that I published this book in a hurry, and I should have taken more time to prepare it and to collect the speech of the leaders of Jihad and the scholars. And I should have written some articles about some points which needed commenting and suggestions, etc.

But, in my opinion, I was looking to complete this book before Ramadan, or on the first of Ramadan so that it can be used by the brothers during Ramadan so that they can benefit from it. This will allow them to be active in inviting the people to the path of Tawheed and Jihad through the use of individual da'wa. This individual da'wa will be easy and safe by the Protection of Al Mawla (Allah).

So we know that Ramadan is the time of obedience and during this time the heart of the servants of Allah are close to Allah. Also at the end of every Ramadan we receive a new group who are repentant and leave the path of Shaytan to the Path of Ar-Rahman.

Usually the shayateen of the humans and jinns take these people (who have newly repented) or the people who we think didn't take the Path of Ar-Rahman, and the results would be that the people who follow the path of Islamic monotheism lose one from their group because of their ill-planning and because they failed to have a plan for recruiting.

Because I had to rush to complete this book, I was unable to use any references, especially the book called "Da'wat Al Muqawamah Al Islamiya Al Alamiya" (The Global Islamic Resistance Call). So I had to write from my memory due to this specific situation which prevented me from using any references at that time and also prevented me from proof reading. I ask Allah (SWT) to help me publish another edition before the next Ramadan 1430AH, which will be better than the first issue.

I hope that Allah will make this program the first seed of activation and service of the book "Da'wat Al Muqawamah Al Islamiya Al Alamiya" (The Global Islamic Resistance Call). I also hope that it will be the connection between the general populace and Jihadi work by using a curriculum of the aforementioned book. I ask Allah to accept the invocation of Sheikh Abu Mus'ab Al Suri (which was to make us part of his men). I also ask Allah to make it easy for us to prepare. I also ask Allah to prepare us by His Hand and under His Eyes. I ask Allah to release Sheikh Abu Mus'ab Al Suri and all the Muslim prisoners.

In conclusion, my dear brother, if you find something good in this program, then it was from Allah. And if you find something other than that, then it was from myself and the shaytan. I ask any brother who reads this book and finds benefit to make a sincere du'a for me in my absence. If he doesn't find any benefit, then I ask him to ask Allah to forgive me, my parents, and all the believers.

General notes about the program:

- If I mention a specific period for a specific stage, then I mean an estimated period. It may be increased or decreased according to the needs of the one who receives the da'wa (the candidate). So the first priority is to fulfill the goals of this stage, not just to finish the stage.
- This graded program is tailored for the people who are not very religious. However, the religious people must be taken through the first and second stage in order for the da'ee (caller) to feel tranquil and sure about them. After this, the candidate can be taken through the stage of iman wakening (stage three)

and he will pass through this stage faster than the others. You must know that this stage is continuous. You should take precautions against the religious people whom you invite, because maybe they will reject the da'wa and end up being the reason for our defeat.

- The complete jihadi Islamic education doesn't stop with the convincing of the candidate, nor does it stop with the jihadi work. The jihadi Islamic education must accompany the Muslim for the rest of his life.
- You should know, my dear brother, the aim of the program is to invite people to the Path of Allah and the path of truth. In case something causes the program to fail, then it was sufficient that you took that person from darkness to light. And you have done the job of the prophets and messengers. There is no doubt that it is more beneficial for you than a red camel, and you are taking a step in the Path of Allah. In addition, jihad is obligatory and also a tremendous blessing from Allah because maybe the da'wa opens the Door of Acceptance to Allah, which will be a reason for Him to be satisfied with you. And (in fact, the reason for Him to be satisfied with you) is Jihad in the Path of Allah.

Important Advice before Starting the Work

- I advise the brother to read the whole program before starting the (recruiting) work, and this reading will not take a lot of time. Reading it first will give you a general idea of how the (recruitment) work should be performed. Also, maybe something towards the end of the program will help you at the beginning of it, or maybe certain steps further into the program will help you to adjust your actions and decisions later in the program.
- Read the table of criterion for every stage before starting in order to know what the goals are for the candidate in that particular stage. Don't proceed to the other stage before the candidate gets the best score in this table.
- Don't criticize the candidate's behavior.
- Thank him for any help, even if it is just a little.
- Caution: don't disregard his opinion or his manner of thinking, but let him express his opinion even if it opposes yours in a welcoming manner, because this is the Islamic way.
- Don't try to make him a carbon copy of yourself, but let him keep his independency, individual character, and natural personality.
- Don't separate him from his family, society, or **his lifestyle**. However, let his family, society, and lifestyle continue to be a part of him; just help him to increase his emaan (which will enable him to deal with everything Islamically). And a heart which is fascinated with Islamic work loves goodness for all of humanity.
- Don't invade his privacy thinking that it will bring him closer to you and love you. Avoiding such actions will increase your ability to do da'wa to him.
- Be close to him in order to get to know more about his character.
- Observe his behavior while he is in the company of others to get to know his character and his habits.
- Try to help him in every way possible.

Be careful of the following:

First, be careful of trying to replace his personality with yours, causing him to become a carbon copy of you. Also, don't make yourself the only role-model for him because you will not attain happiness from this and you will never achieve the objectives of the program. The outcome is that one of the two things will occur: firstly, he will have an independent opinion and it will be clear when you two are thinking about something together. Secondly, he will oppose your opinions and this is evidence for independence of his opinion, and his freedom for his own decision.

Secondly, be careful of talking about the problems of the Muslims from the beginning (of the relationship) so as not to make the relationship appear as your recruiting him; he will say to himself, 'you are doing all of this with me, just to recruit me, etc.' Also, don't rush anything because there will be a proper time for everything.

Thirdly, make sure that you are a Da'ee in all facets of your life, and invite all of the people, i.e. for performing the obligatory prayers, for the Qiyamul Layl (late night prayers), for Jihad, etc. The type of da'wa will depend on the needs or condition of the person. All of this will get you used to working righteousness, and Allah will give guidance (to the people) through you. Also, this will not make the candidate hesitant or afraid, or make him ask himself 'why did he select me, specifically?' or 'why does he care about me, specifically, yet he doesn't care about anybody else?'

Fourthly, be careful not to talk about Al Qaida, Salafi Jihadis, or any specific jihadi group in the first stages, but the da'ee should speak about the mujahideen and the resistance fighters in general, because maybe this candidate loves the mujahideen but the media has distorted their image, especially Al Qaida..

Fifthly, and finally, be careful not let the candidate know your other da'ee or mujahideen brothers during these stages. However, if the situation necessitates that he should know them, then allow the candidate to know them as only normal brothers.

What does individual da'wa mean?

This is personal and direct contact between the da'ee and the candidate to increase the value of his Islamic commitment so as to make him into a righteous Muslim and to make him ready to fulfill his obligations of calling to Allah and performing Jihad in the Path of Allah by joining the ranks of da'ees/mujahideen.

The sequence of individual da'wa

Statistically speaking, if you make da'wa to one person every year, and this person makes da'wa to one person every year, then after 30 years the number will be 1 billion – imagine, my brother!

The importance of individual da'wa

The importance of this sort of da'wa stems from the importance of calling to Allah in general because calling to Allah with sure knowledge is an obligation for all the

Muslims. This is because Allah said, "Let there arise out of you a group of people inviting to all that is good (Islam) enjoining Al Ma'aruf (Islamic monotheism and all that Islam orders one to do) and forbidding Al Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful." (Sura Al Imran, 3:104). And Allah said, "Invite to the way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'an) and fair preaching" (Sura Al Nahl, 16:125).

And in the two most authentic books of ahadith (Sahih Bukhari and Sahih Muslim), **"On the authority of Obada ibn Al Samit (rah), we pledged allegiance to the Messenger (sws) to hear and obey (a Muslim ruler) whether it is convenient or inconvenient for us, and at our times of difficulty or ease. And to be obedient to the Muslim ruler and give him his right even if he didn't give us our right, and not to fight against him unless we see him having clear kufr, for which we had a proof with us from Allah"** (Bukhari Vol.9, #178, Ch.2, Pg.146, and Summarized Muslim Pg. 672, Hadeeth #1221)

The virtues of calling to Allah in general

A lot of ahadith mention the virtues of calling to Allah. Among them is:

1. Collected in Sahih Muslim, on the authority of Abu Hurairah (rah), that the Messenger of Allah (sws) said: "Whoever calls to guidance will have the reward like the one who followed him, without decreasing anything from the reward of his follower." (Muslim 16/227)
2. Collected in Sahih Bukhari and others, that the Messenger of Allah (sws) said to Ali ibn Abi Talib (rah) when he sent him to Khaybr, "If Allah guides one person through you, it will be better for you than red camels." (Al Fath 7/7)

The advantages of individual da'wa

1. Individual da'wa refines a person completely. It doesn't concentrate on only one facet of Islam and neglect another; this is called thorough refining.
2. Individual da'wa creates a relationship between the da'ee and the candidate to prepare the candidate to respond to the call. There is no doubt that this is better than collective da'wa, because this collective da'wa can not foster a close relationship between the da'ee and the candidate.
3. The da'ee can use individual da'wa in order to follow up the actual application of the instructions which the individual receives. The da'ee can make an accurate observation on the individual, but the same can not be done through collective da'wa.
4. Through individual da'wa you can respond to doubts which the individual might have, this is something which can not be done through collective da'wa.
5. Through individual da'wa you can establish principles of jihad which can not be mentioned publicly. You can talk about these principles seriously and clearly at the proper time; that is to say, each principle can be discussed at its proper time. Also the da'ee can guide the candidate step by step, and can give the candidate what is suitable for him in every situation.

6. Through individual da'wa you can convey the truth to the people whom the media has caused to hate the Mujahideen. Nowadays you will find a lot of people who think that the Mujahideen are takfiris or that the Mujahideen tarnish the image of Islam. Also, some of the people accuse the Mujahideen of being the reason for the recent wave of insults launched against the Messenger of Allah (sws). And (many Muslims believe) if (the attacks of) September 11th didn't occur, then the un-believers would not have insulted the Messenger of Allah (sws); and there's neither might nor strength except with Allah.
7. This sort of individual da'wa is a safe way to recruit individuals for creating cells, because we know that the pillars of jihad work consists of three elements money, men, and weapons, and after that (doing individual da'wa to create cells) the problem (of not having men) will be solved.
8. This sort of da'wa can be done by anybody and at any time, it depends on the da'ee; (i.e. individual da'wa is very flexible). The da'ee specifies who he will do da'wa to and when.
9. This individual da'wa gives the da'ee experience and knowledge of the condition of the people, and breaks down the imaginary barriers between the da'ee and the people. Therefore, the mujahid brother must know the condition of the society in which he lives. Most probably, he (the da'ee) will perform jihad in this society.
10. Individual da'wa will incite (the da'ee) towards knowledge and good deeds, so he will be a good role model for the candidate. So, my dear brother, the da'wa purifies your soul and this is a requirement for any Muslim who wants to ride the peak of the deen (i.e. Jihad).

The supportive factors which make the individual da'wa successful

There are many useful factors which the da'ee can use to make his da'wa successful. The most important of these factors is to:

1. Be sincere to Allah (SWT).

Any form of worship has two conditions before it is accepted by Allah:

- a. Sincerity to Allah
- b. The Following of the Messenger of Allah (sws)

2. The relationship between the da'ee and Allah (SWT)

If you repair the relationship between you and Allah (SWT), then Allah (SWT) will repair the relationship between you and the people. So the brother (da'ee) has to make a chart to keep track of self improvement in the deen. He should use this chart to preserve the continuity of the sunan (practices of the Prophet (sws)), the qiyamul layl (involuntary night prayers), sadaqah (spending in charity), and the other good deeds which are necessary for whoever wants to be married to the Hur al Ayn (beautiful maidens of Paradise) and whoever wants to enter the Paradise.

3. Religious knowledge

You should at least have knowledge of what you are inviting to, and the da'ee must be a student of religious knowledge or try to study a little because the time will come when doubts will arise that can only be cleared up with religious knowledge. Also, my dear brother, you must know...that one doubt is sufficient to take a person away from the path, especially if the candidate is in the beginning stage. Also, be careful not to say (to yourself), "I don't have religious knowledge, so I will not do da'wa to anybody". This will be a reason for you to be lazy. You can distribute the religious lectures (of scholars via cassette or CD) and you can give Islamic booklets as gifts and you can participate in the da'wa efforts with your (da'ee) brothers.

5. The necessity of knowing the candidate's personality

You should know that everyone has good and bad qualities. You must get to know the (candidate's) virtuous qualities and support them. Likewise, you must get to know his vices, then make a plan to rectify them.

8. The gradual steps in da'wa

The da'ee must not try to change the candidate suddenly because this is not according to the sunnah of Allah and not according to the way of the prophets (as). However, some people do have the ability to change immediately. If we find such a candidate who can change rapidly without having a negative effect on him, then we must not delay the da'wa; we must help him change according to his own pace. As for the candidate who can only change himself in gradual stages, we must take him through the priorities of da'wa in sequence because maybe a rapid change may have a negative effect on him; and perhaps he will return to the period of ignorance.

9. The follow-up and observance

Individual da'wa requires a lot of effort and the follow-up is a condition in this type of da'wa. This is because life is difficult and there are a lot of shayatin of the humans. Maybe you help to instill in him a specific value, but after you leave him you might find that his faith has decreased or his motivation has dwindled. For example, maybe he knows that jihad is fard al ayn (obligatory on every Muslim), but it doesn't make any change in his behavior or life. Is this one who neglects his duty for Jihad equal to the one who makes every effort in preparation for Jihad? Is he equal to the one who goes to gates of Rafah with hopes of crossing for Jihad, yet does not have a way to get in? Is this neglectful one equal to the one who went to the Syrian-Iraqi border without any guide with the sole intent of freeing himself before Allah from being blamed and charged for negligence of duty? Nay, by the Lord of Honor and Majesty (Allah) they are not equal.

10. Find a good environment for the candidate

In the beginning you have to remove him from his bad environment. Second, search for a good environment for the candidate which will serve to promote his emaan. If you don't find this environment, you must occupy as much of his time as you can. You should also make a schedule for him to listen to at least one lecture daily. These lectures, books, and pamphlets must become his best friends.

11. **Give no consideration to his previous life (of ignorance)**

Don't remind him of his previous behavior (in his days of ignorance). Allah (SWT) says: "Even as he is now, so were you yourselves before, until Allah conferred on you His Favors (i.e. guided you to Islam). Therefore, be cautious in discrimination. Allah is Ever Well-Aware of what you do." (Surah Nisa; 4:94)

12. **The variety of methods and tools of da'wa**

We will mention some of them in this program and we will leave the rest for your personal creativity.

Groups who may be recruited

I will mention these groups in order for you to take account of each of your acquaintances and anyone whom you will know in the future, then you can ask yourself, "Is this man in one of the groups which can be recruited?" and "Can I benefit from him, or not?"

I think, and Allah knows best, there are many sectors in our Islamic society that we are unaware about. These sectors are qualified to be recruited; and it is very safe to do so, by the Protection of Allah. So, my brother who loves his deen and looks for the victory of the deen, and wants to increase the number of the people of truth, I present to you as a gift the categories of sectors (of people who may be recruited) .

1. The nonreligious Muslims

This is the sector that I prefer. This is because you will be the one to guide him (i.e. this nonreligious Muslim) to the right path; and you can choose who you want to be with you in your brigade, God willing. This sector (contains candidates) without limit, especially the youths, who are the safest people (for recruitment), and all praise be to Allah. However, we must be careful, too.

2. The Muslims who recently returned to the practice of the deen

My brother, you should know that the youth who has recently returned to the practice of Islam only came back to his deen because of the love for it. This love of the deen caused him to leave his desires and hold fast to the Rope of Allah. This person – who has not yet joined to any (Islamic groups) – often starts by looking for a religious friend to help him. This sector of people is the path to the (Islamic) methodology.

I will give you some advice; the people who have the softest hearts are the ones who have recently returned to the practice of the deen. So, if you don't recruit them, then it is sufficient enough for you to get benefit from the softness of their hearts.

3. Generally religious people

Any religious people who do not have the 5 following (negative) characteristics can be recruited:

- a. The coward

- b. The excessively talkative person
- c. The person who has hostile ideas against the Mujahideen
- d. The stingy person
- e. The loner

I will give details about each of the people with the aforementioned characteristics later.

The best person (for recruitment) from among the sector of generally religious people is the person who has the characteristics of the Mu'mineen (believers); he only needs to be in an Islamic movement.

4. The people who convert from one movement to the Salafi movement

The reasons for this conversion:

The other movements go astray with respect to the Shariah. The person who converts to the Salafi movement finds out about the deviation of his former movement through the salafis or the salafi scholars. A member from this sector rarely leaves his commitment to the religion. But at the same time, he feels that he must leave the deviant group. So, naturally he converts to the salafi movement. Often, however, he doesn't feel satisfied with the salafi movement because they (salafis) are dispersed and divided. Further, he likes the fact that his former movement was very active, but he doesn't find this in the normal salafi movement. So this person wants to combine the two characteristics, (i.e. activeness with salafi da'wa); thus, he finds that the best group for him is the Salafi Jihadi movement.

5. The youths who live far from the cities

You can find this sector to be religious and unreligious. If you find any drawbacks in them, you must avoid them. However, if you find merits in them, you must get close to them. The merit of this sector is the religious environment which they belong to. They have a natural disposition for the religion and it is easy to convince them and to shape them.

6. The foundation members (i.e. the average member) of Islamic groups in general

These people are: the Tablighi Jama', the Muslim Brotherhood, and the other groups. You will find a lot of goodness in them. Perhaps you have a good relationship with some of them so you can do da'wa to them; that is to say, the new and junior members of these groups. Don't do dawa to the ones who theorize or speculate because they have fixed opinions and have already been thoroughly indoctrinated by the senior members of their group. Their eyes are covered and they don't recognize the truth when they hear it.

7. University Students

The university is like a place of isolation for a period of four, five, or six years and is full of youths (full of zeal, vigor, and anti-government sentiments). However, you should be careful because it is also full of spies.

8. High School Students

The Students above 15 years old; I mean you have to cultivate the idea of jihad inside of them. If you ask me, "what can this young student do?" I will reply to you, "they

can do the same thing as Muadh and Mu'awadh did." This is because today they are young but tomorrow they will be adults, so if you don't give them da'wa some one else will (but it will be for materialistic goals). However, don't be in a hurry because haste in this matter might destroy the da'wa.

The merits of this sector:

1. Often they have pure minds
2. It is very safe to deal with them because they are not likely to be spies, especially after they pass the stage of individual da'wa.

Finally, avoid the students who possess the same (5 negative) characteristics that I mentioned above concerning the people in sector 3 (the generally religious people).

9. The people who have corrupted ideas (i.e. un-Islamic ideas)

With one condition, they must be open for new ideas or opinions, not closed minded. Also, they must be open for discussion and persuasion, such as the liberalist, the secularist, and those who are similar to them. This is because these people have become prominent in the society, (i.e. they are now involved in political parties, human rights organizations, liberation organizations, etc.)

10. The Salafis

I put them in the last group because it is a fact that most of the salafis have ideas against Al Qaida and the mujahideen. They have taken these ideas from their scholars. However, we still must have hope for them because they are the source of the salafi jihadi, and maybe Allah will put you with one of them whose ideas are like your ideas and whose concerns are like your concerns. Even if one of them (i.e. a potential salifi candidate) is around you, it is very difficult to recognize him because the security police place him under surveillance day and night.

A trusted friend told me that he heard from a student of a famous scholar that many Talaba Ilm (students of Islamic knowledge) who study Islam for many years are in fact spies. Imagine?? They are patient to seek knowledge (for all of those years)...for what? (To spy on the Muslims!!)

However, I think they are beginning to become real students of knowledge, but they only obey the security forces due to the pressure put on them, blackmail against them, and threats made against them, etc.

You should know that because they are the source of the pure, authentic creed of the religion (i.e. Islamic Tawheed, Al Wala wal Bara, Jihad fi sabillillah, etc.) and they are committed to the Quran and Sunnah, for this reason the security forces place them under siege and pressure them. Therefore, we tell our da'ee brothers to recruit from the other groups (i.e. the abovementioned sectors and not from the Salafis) even if they (the members of the other sectors of society) might not be committed to the outer appearance of the religion (i.e. they might not wear a beard or the thobe).

11. The memorizers of the Qur'an

They are similar to the salafis (maybe the author means that they are committed to creed of the religion like the salafis are, and therefore they are placed under surveillance). In addition, although you will not often find spies inside the Qur'an

schools, but nevertheless they (some spies) are present there. So I mentioned them (the memorizers of the Qur'an) because, all praise is to Allah, in these last years the people in our Islamic countries are really keen on memorizing the Qur'an, a fact which is not hidden from anybody.

Usually inside the Qur'an circle, the good people from amongst the Muslims meet. So you will see two kinds of people in this circle; one who is associated closely to the deen (i.e. very religious), and one who is not (i.e. maybe he was forced by his parents to memorize the Qur'an, despite him being unreligious). For this reason, you must work by the principles which we mentioned before, and by the principles we will mention after this – thus you should be very cautious. I ask Allah to protect you, and if He sees sincerity in you, then maybe He will make it easy for you to find some companions.

Groups not qualified for recruitment

These groups have certain characteristics which will be mentioned, and you should know my brother, any of these characteristics will kill you. It will be a wrong choice for you to make, even if he is a student of (religious) knowledge, a member of the army, or prior military experience. So be careful, my brother, not to waste time with these sorts.

1. The coward

The sign of the coward is that he is afraid to speak about politics, i.e. he says expressions like "Walk very close to the wall (don't walk on the side walk or in the street, but be like an insect walking alongside the wall out of fear of being harmed)." He is afraid of the apostates (rulers) in general. Also, he is ready to praise them because it is to his advantage and for his safety, as far as he thinks. Further, he doesn't like the actions of the Islamists, although he does think that their actions are correct. So, I ask you, how can we imagine that one day this man (i.e. the coward) will be able to shake the throne of the Taghut (tyrant ruler)?

2. The Excessively Talkative person

The sign of the excessively talkative person is that the only aim of his speaking is to speak; or just to show the people that he knows everything. In addition, he says certain phrases like, "I know this...I like these things about this group...I hate these things about this other group." Also, he speaks about things which don't concern him. Further, he asks questions about everything, and about matters that should not be known in the first stages (of recruitment).

3. The person who has hostile ideas against the Mujahideen

These people are the groups like al Murjia'h (the people who are soft with the tyrant leaders and harsh with the common Muslims), al Jamiyah, al Madkhaliya (Salafis who turn the Muslims over to the kuffar) , and al Lamz (backbiters) and al Ghamz (the people who take a true situation and slip in falsehood to take support away from the mujahideen. i.e. if the mujahideen accidentally kill a Muslim in one of their operations against the enemy, the Ghamz will exploit the situation to cause the Muslims to hate the Mujahideen.). I wondered why one of our brothers still had

discussions with the Murjiah. I asked him, 'What do you want from him – and why do you waste your time with him?' If you have knowledge, you must be committed to this knowledge (by following it and implementing it). And don't waste your days on something which has no benefit. If you want to spend your days arguing with these people, then when will you join your brigade (of fellow mujahideen), and when will you prepare your weapons, and when will you do Jihad against the Tawagheet (oppressive rulers)? So you must know that these kinds of people (i.e. the people who are hostile towards the Mujahideen) will never be qualified (for recruitment). So beware O brother! Beware of even thinking about recruiting these people!

4. **The Stingy people**

There is no doubt that there are degrees of stinginess. You should know, my dear brother, that this characteristic is also a killer. This is because money is the backbone of Jihad, so we look for the brother who not only spends his money, but he also sells himself to please Allah.

5. **The Loner**

The sign of the loner is that he is always alone and never tries to make relationships with people. He doesn't have a specific opinion on important issues. He has just a few friends. His life is traditional, i.e. boring, he can't make great changes. If he is absent from a gathering, there is no effect, whatsoever (no one misses him). Also, he has cold emotions. This kind is not qualified to work with you, so don't waste your time with him.

Now, before we start with the da'wa stages, and before starting the practical program, let us first do something. Go and get a pen and paper, and take a deep breath. Then try to remember the people who you spoke to before about Jihad. Who responded and who did not respond? Then ask yourself, and try to benefit from the information we mentioned before, "Why did such and such brother not respond to me (about Jihad), and why did such and such brother respond?" And, also, remember why you became a Salafi Jihadi; and remember the random method which you used to adopt these (Salafi Jihadi) ideas. How did it happen? How long did it take for you (to become Salafi Jihadi)? What were the means that helped you to adopt these ideas? What were the most important factors that affected you and made you adopt these ideas?

After you answer the aforementioned questions you will benefit from a number of things before you start.

First: You will be able to understand and recognize the nature of the techniques in this program and its benefits, because it will ward off the drawbacks and pitfalls which you might fall in. You will discover them (drawbacks) as soon as you read this program.

Second: The answers to these aforementioned questions will give you the opportunity to ponder and think of new ideas and new ways from your previous experience.

Stages of Individual Da'wa (Recruitment Stages).

Know, my brother, and may Allah bless you, the da'wa aims to plant the seeds of values and correct concepts. This requires working according to a well-thought out

plan devised beforehand and according to stages. These stages were defined and determined by the experts of this art (of recruiting through individual da'wa).

The First Stage: Getting acquainted and choosing

Look around yourself carefully, maybe you will find a Mujahid you hadn't recognized before. Ponder on all of the people and look for a Mujahid amongst them. Now take account of most of your acquaintances: Who doesn't have the 5 killer characteristics or shortcomings? Next, write down this information (to be mentioned later).

Name	Address	Telephone	Job	Notes
1.				
2.				
3.				
4.				
5.				
6.				
7.				
8.				
9.				

Maybe you ask, "Which principles will I use when taking them into consideration?" Previously, we mentioned some sectors in our society that have the ability to be recruited, by Allah's Help. And here we will mention other principles which you can utilize to help you select who you will put through the recruiting program.

Principles of Choosing

1. Basic Morals and manners

Like being courageous, transparent, and generous, positive, and he doesn't like talkativeness, is helpful, is ready to commit himself, truthful, etc. all of which we can find in a lot of people.

2. Islamic morals

Being committed to worship, having fear of Allah, having religious characteristics (i.e. voluntary fasting, praying in the mosque, growing a beard, etc.) this person just needs to join an Islamic group. However, if this person who has all of the

aforementioned positive characteristics combines the following characteristics of being a coward, talkative, or a loner, than such a combination is deadly and we have cautioned you before.

3. Distinction

In the social sector, when this person speaks, people listen; or he is a leader of an influential group; or he has a pure mind without hostile ideas against the Mujahideen; or he has leadership characteristics.

4. Closeness

Like being close to your heart i.e. an old friend but he is not religious; or he might be close to your age and this is a merit for you to facilitate communication between you and him; or he lives close to your house, this is also a security advantage.

5. Stability

Like having a close-knit family, and having financial stability. However, if he doesn't have stability (i.e. financial and/or family), but he is qualified for recruitment, then it isn't a problem (i.e. go ahead and recruit him).

For every aforementioned point there are 10 signs, except the last one, it has only 5. And now re-evaluate your acquaintances and select the two best people to start the recruiting program, insha Allah.

Name	Basic Morals	Islamic Morals	Distinction	Closeness	Stability
1.					
2.					
3.					
4.					
5.					
6.					
7.					
8.					
9.					

After examining (your acquaintances) closely, choose only two.

The Survey of Success

Questions	Yes	No
<ol style="list-style-type: none">1. Were you convinced by the person you chose after the survey?2. Did you consult anybody or make Istakharah Prayer before choosing?3. Which of these characteristics are in the person that you chose? (Cowardice, stinginess, talkativeness, hostility towards mujahideen, being a loner). If any of these characteristics are in this person, you must choose a different person and start from the beginning because these are the killer characteristics.		

After you finish the survey we will move to the second stage.

The Second Stage: Getting Close (or Approaching)

The duration of this stage: 3 weeks

I mentioned before that the period of this stage is completed by achieving the goals and passing the survey.

This stage depends on 2 axes (hubs):

The first one: Getting close through daily work (routines).

The second one: Getting close through weekly work.

Examples of daily work:

1. Being with him in a specific job, or a university; or going with him to a specific mosque to pray daily.
2. Asking him to make du'a for you, also make du'a for him
3. Calling him daily, or send him a religious sms message.

Examples of weekly work:

1. Visit him in his home to ask about his well being, or for any other reason.
2. Help to fulfill his needs.
3. Be good with him even if he does something to harm/offend you, because everybody likes the person who does something good for them.
4. Listen to him to get to know more about his personality.
5. Take part with him in his good and bad times.

The most effective work is

6. Invite him to lunch or breakfast, this, I swear by Allah, removes barriers between you and him and makes you become close to him.

Now after executing the plan we agreed upon, we will move to the stage of doing a survey to make sure we achieve our goals of this stage. This survey will clarify whether your choice (of a candidate) is a good one or a bad one.

If the answer is 'no', write one point; if it is 'sometimes', write 2 points; if it is 'yes', write 3 points.

Questions	No 1	Sometimes 2	Yes 3
<ol style="list-style-type: none"> 1. Is he eager to see you? 2. Does he talk with you about his private affairs and his hobbies? 3. Does he ask you to help fulfill his needs after Allah (SWT)? 4. Does he follow your orders? 5. Has he told you that he loves you (for Allah)? 6. Has your fondness for him increased? 7. Does he love to spend a lot of time with you? 8. Does he accept your advice and respect your opinion? 			

If the score is:

- Less than 10, you didn't succeed, so choose another candidate and start from the beginning.

- From 10 to 18, you succeeded, but you have to continue with this stage for another month to fulfill the weak points in your relationship with him.

- From 19 to 24, your choice was a good one, continue with the Blessing of Allah, but you should know that your close relationship with him must continue.

Security Survey of this Stage:

The answers of this survey is "executed" or "not executed".

This survey cannot be accepted except with the answer "executed" for all 3 questions, or there will be danger for you.

Questions	executed	Not executed
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<ol style="list-style-type: none"> 1. Did you find out how he spends most of his time? 2. Did you find out about most of his relationships and who he associates with? 3. Did you find out his characteristics which will soften him up (and give you access to his heart), and did you find his weaknesses? 		
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- Here you must note down what you noticed about his positive and negative characteristics to benefit from them.

Positive Characteristics	Negative Characteristics

The Third Stage:
The Awakening of Emaan.

The duration of this stage is between one and a half month and two months, (between 45 and 60 days) or maybe more.

You should know that this stage never ends. Also, you should know that Iman is firmly established in a person when he faces the evil of other humans and the jinn; and also when the trials, afflictions, and tests come.

The Masters of this art (of Recruiting) gave this stage its name because, in general, most people have a good nature (fitrah). However, this good nature and Iman lie asleep and tranquilized under the ruins of desires, doubts, and suspicions. And your job in this stage is to wake up this Emaan (in the recruit). Also, you should know, my dear brother that this stage never ends. This is because we believe that Iman increases and decreases. One time the servant becomes active in worship, and another time he becomes lazy and unmotivated, so there must always be someone to advise him and keep an eye on him, in order not to let the evil of humans and jinn control him.

Recommendations before beginning this stage:

- Always clarify and explain the virtues of good (Islamic) deeds (to the candidate) and encourage him to engage in doing good deeds.
- Vary your means (ways) to wake up his Emaan, and don't focus on one thing.

- Make a lot of du'a for him in his absence.
- Get to know his good morals and manners and praise them in front of him; also, tie these good morals and manners to Islam (i.e. make sure you explain to the candidate that his good morals and manners are found and promoted in Islam).
- Focus on At-Targheeb (teachings of the desiring for Paradise), but don't completely leave At-Tarheeb (teachings of the terrifying punishments of the Hellfire). (You should spend more time reminding the candidate of Paradise and how to get there, than about Hellfire.)
- Don't require perfection from him, or a complete commitment from him. You have to take him step by step.
- Begin with the (Islamic) obligations and focus on them. Then, encourage him to perform supererogatory deeds, according to his capability.

My dear brother, read this stage carefully and read the next survey carefully to know what is required from you at the beginning of this stage; and continue to work for 10 days to 2 weeks. Then, answer the next survey. This purpose of this survey is to make you feel tranquil about yourself; and it will make it clear whether you are qualified to complete this stage and other stages or not.

If the answer is 'no', write one point; if it is 'sometimes', write 2 points; if it is 'yes', write 3 points.

Questions	No 1	Sometimes 2	Yes 3
<p>1. Are you eager to practice what you preach?</p> <p>2. Do you strive in your Werd i.e. personal program to help you attain piety (i.e. reading 1 juz of Quran, reading the morning and evening adhkar, doing supererogatory acts of worship like sunnah prayers, fasting on Mondays and Thursdays, etc.)?</p> <p>3. Do you read the Islamic pamphlets and listen to the lectures before giving them to the candidate?</p> <p>4. Have you reduced the amount of unbeneficial time you spend on the internet?</p> <p>5. Do you make sure that you don't leave the candidate for a period of one week without calling him?</p> <p>6. Do you make sure not to leave the Fajr prayer and the night prayer (Qiyam al Layl)?</p>			

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If you have scored:

Less than 9 points: Don't complete the program with the candidate. Rather, you should look for a righteous friend to help you. Also, you should know that the candidate follows by your example.

From 9 to 12 points: Be careful not to be the one about whom Allah (SWT) said: "Why do you say that which you do not do?" But complete the program with the candidate paying attention to striving more yourself. You should also know "If the people only accept advice from completely righteous advisors, then we will not find any advisors who are qualified to give advice." (i.e. nobody is without faults and sins).

From 13 to 18 points: Complete the program with the candidate, with the Blessing of Allah, and strive your utmost because this stage never ends.

The topics put forward for the da'wa and their goals in this stage

1. Iman in Allah and His Divine Abilities cause one to love Allah and His Attributes.

The candidate must know that Allah is able to do all things; and nothing in the heavens or on earth can prevent Him from doing anything. And He is able to destroy whosoever is on earth.

2. The yearning for the delights and pleasures of Paradise, and the Fear of the Punishments of Hellfire.

This includes the ahadith about the abode of the Hereafter, in general. And you should know, may Allah protect you, this is the key to the heart of the one who believes in jihadi ideas. This is because Jihad is the means to obtain the Pleasure of Allah, because He has made it an obligation on us and we must obey Him to

obtain His Paradise and avoid His Punishment. In addition to this, we must love Him, revere Him and give him His proper veneration, Glorified is He.

3. The love for the Messenger of Allah (sws), respecting, and extolling him.

Until the Messenger of Allah (sws) becomes more beloved to him (the candidate) than himself and his money, and he is eager to see him on Judgment Day and in his dreams, and he wants to avenge him (sws) against the people who disrespect and disgrace him (sws), so he makes du'a that Allah ransoms his own mother and father for the Messenger (sws). Also he should adhere to the sunnah of the Messenger (sws) as much as possible.

4. Establishing the obligatory prayers on time, especially the fajr prayer.

Until he actually adheres to the obligatory prayers and he never abandons them, ever, in order not to become a hypocrite.

5. Avoiding disobedience (to Allah and His Messenger (sws))

I have seen, and Allah knows best, the main reasons for the youths' disobedience these days are: drugs, sex, and not lowering their gaze, disobeying the parents, abandoning the prayers, and evil speech. He must leave all of these sins in this stage.

6. Truthfulness and Sincerity

Allah (SWT) accepts one's good deeds by these two characteristics of the servant's. The opposite of truthfulness and sincerity is hypocrisy and showing off, what a terrible form of destruction for you.

7. The virtues of Jihad and Martyrdom

These are the goals of this stage. The candidate should get to know most of the ahadith of Jihad and Martyrdom by any means, until he desires and hopes for this. This usually happens to the one who fears the punishments in the Hereafter. And when he knows that Jihad will rescue him from the horror of the Day of Judgment, the result will be that he desires and hopes for Jihad.

8. Trials and Patience

This is the companion on the path, because trial is the brother of Jihad and you must announce or insinuate (to the candidate), but it depends on the situation, that the ones who are committed (to Jihad) could possibly be harmed severely by the security forces. The one who wants to serve the religion (of Islam) will be taken as an enemy by the enemies of the deen; and (also) the da'wa and da'ee will be placed under siege. You must inform him of these things so that he will not be shocked by the truth. Further, at this point, we aim for the candidate to understand that he may be arrested and tortured; and these trials need patience. The virtues of these trials are great in the sight of Allah, The Most Generous Lord.

9. Increase the Supererogatory Deeds

Collected in Sahih Bukhari, Allah (SWT) said, "Whoever shows enmity towards a friend of mine...."

10. Adopting a beautifully decorated character

And leave off bad morals and manners.

An important note:

Make sure that you guide him on the path of Jihad according to these ten points. Ensure all of the means come to one end: That Jihad is the only salvation and solution.

Now, these are examples of the kinds of means you will employ in the next stage. It is up to you to use your own creativity and what you think is suitable for your situation and your country.

Practical means:

1. Adhere to the prayers on time and wake him up for the fajr prayer. Pray in a specific mosque which you two choose together.
2. Visit sick people whom both of you know mutually, or maybe not mutually.
3. Take him on a picnic to a nice place, and it would be better if other brothers join you.
4. Visit the graveyard and describe Paradise and Hell, and remind him about Judgment Day, and Zuhud (renouncing of worldly pleasures) in the Dunya.
5. Participate with him in reading and reciting the Qur'an, and fast on the specific days (i.e. Mondays and Thursdays, or the 3 days in the month like 14th, 15th, and 16th). Be concerned to break your fast in your home, and always be kind to him and honor him. You should consider this in your account with Allah. Be careful not to make him feel that you want something from him because of your good treatment towards him.
6. Use current events and/or horrible occasions (i.e. the siege of Gaza) to comment and explain the situation of the Muslims (according to the Islamic perspective).
7. Participate with him in good deeds for a specific time, like taking care of a widow, or helping the blind, or any deed which you can work together in obedience to Allah.

Other creative ways you can think of.

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Theoretical Means:

1. Make sure to get pamphlets which are sold in the bookstores, especially the ones that discuss Paradise and the Hellfire, and dying with a good end and bad end (Husn al Khatima and Su al Khatima). Also get the pamphlets which discuss the following: stories of people who were repentant, the virtues of doing good deeds, the Muslim morals and character, the biographies of the male and female companions of the Prophet (saws), etc., those books of Sheikh Khalid Abu Shady which make one's heart soft (in Al Raqaaiq) and the books of other Shuyukh (for the same purpose).
2. I recommend getting books which talk about the virtues of Jihad and they mention the ahadith of Jihad, the miracles of the martyrs, the stories of the Mujahideen amongst the Sahaba, the pious predecessors, and those who followed them (tabieen), like the book "Presenting the Servant with the Virtues of Jihad" (Ithaaf Al Ibad bi Fadaail Al Jihad) written by Sheikh Abdullah Azzam. Also, get the book "The Signs of Al Rahman in Afghanistan" (Ayat Al Rahman fi Afghanistan) by the same author.
3. Take account of yourself with the personal feedback form included in this book because it is the first step on the path of committing yourself (to the deen) and it is considered the minimum effort for any committed Muslim; and it's better to print it, use it on yourself, and stick with it for at least a month.

Other creative ways you can think of.

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5. Reading the Holy Quran

There is no life in a person's heart without the Holy Quran. And the value of your prayers, the remembrance of Allah, and your speech in making dawa are equivalent to the value of your relationship with The Holy Quran. If the reward for reading one letter in The Holy Quran were 10 Dollars, the people would finish the Quran every day. So are 10 Dollars, in your opinion, better than 10 good deeds, which Allah promises to multiply? And you should know that a good deed is the currency of salvation on Judgment Day (not a Dollar or any other currencies).

6. The Siwak/miswak (toothstick)

Our Sheikh Ibn Taymiyah (r) said, "I wonder how the people leave off this sunnah of using the siwak when the Prophet Muhammad spoke about it (and encouraged us to use it) in more than 100 ahadith." And if you cannot even make the effort to use the miswak in order to please Allah, do you think you can offer your neck in front of Masjid Al Aqsa?

7. Remembrance after the obligatory prayers

Just reciting Ayatul Kursi alone is 2000 rewards. So imagine if you did this 5 years ago how much reward you would have received. Also, anybody who recites Ayatul Kursi is guaranteed to be rescued from the Hellfire, inshallah, according to hadith of Prophet Muhammad (s). So are you not in need of this? And anyone who says Subhanallah 33 times , Alhamdulillah 33 times and Allahu Akbar 33 times (equaling 99 times) and then completing it to make one hundred by saying ***Laa Illahah Illallah, wahdahu laa shareeka lahu. Lahul mulk wa lahul hamd, wa huwa ala kulli shay in qadir*** ("There is nothing worthy of worship except Allah, Alone without partners. To him belongs the Dominion, and His is all Praise, and He has power over all things.") Whoever says this will have his sins forgiven even if they were as abundant as the foam of the sea.

8. Adhkar of the morning and night

If you leave it, evil will control you and you will be harmed. Also, you will be envied in your deen and your dunya. So do not blame any body except yourself because you know about your castle but you refuse to enter it.

9. Fasting

Whoever fasts one day in the path of Allah, then Allah will distance their face from the Hellfire by 70 years because of this fasting.

10. Du'a (supplication)

Any problem can be solved by du'a. And it is very nice to depend on Allah for every thing, whether it is big or small. So make du'a to Allah to reform you and make du'a for your brother. And don't be too stingy to raise your hands to perform du'a to Allah because Allah loves the one who makes du'a to Him.

Audio-video media

I recommend you, my dear brother,

1. All the tapes of Sheikh Khalid Al Rashid, we ask Allah to release him, because he is on the right minhaj (and we don't purify anyone before Allah). And something else that I will mention later. And I recommend the lectures: "Caravans of the Returnees" (Qafilah Al Aa'ideen), "The Condition of the Drowning People" (Ahwal Al Ghariqeen), "The Condition of the Worshippers" (Ahwal Al Aa'bideen), "The Ummah of Muhammad (sws)", "I saw Prophet Muhammad (sws) Crying", "Nay, The Highest Companion", "The Men of Fallujah", "Al Sakhah (The Second Blowing of The Trumpet on Judgment Day)", "The Desecration of the Qur'an",

2. All other lectures of Sheikh Abdul Muhsin Al Ahmed, and Sheikh Nabil Al Awadi, and Sheikh Muhammad Al Araf, and Sheikh Muhammad Hassan, Sheikh Muhammad Hussein Yaqub, Sheikh Hazim Shuman (note: he has an attractive and nice manner to attract the youths and of his lectures are "The Responsibilities in the Religion", "The Soldiers of Muhammad (sws)", "Commitments of Stage number One", "Start from the Beginning"), and other famous da'ees and who are all over the land and all over the satellite channels. (note: these may not have been translated to English yet, however, you can find topics by English da'ees).

Select the topics which groom and educate the candidate and establish the ideas which we mentioned before (i.e. Praying on time, remembrance of Paradise and Hellfire, striving to help the widow, etc.). Also, be careful not to give lectures made by da'ees that have bizarre ideas and abnormal backgrounds.

3. All the lectures of Sheikh Abdul Hamid Kishk (may Allah have mercy on him). This man has a popular style and the Khatib (Islamic public speakers) imitate him. Also, children and adults love him. He didn't fear the blame of the blamers in the Cause of Allah. During his time, fear controlled the people, so listening to this scholar will establish the principle of having no fear.

4. The lecture of "The Desecration of the Al Qur'an" by Sheikh Khalif Al Atry is the most effective lecture I have ever heard in my life.

5. Effective audio-video which spread throughout the internet like the series of "Tears of Ramadan" by the Qur'an reciter Muhammad Al Laheedan, video clips from "Hosni Khatima and Su al Khatima" (Dying with a good end and with a bad end) which spread via mobile phones and internet.

Show the candidate video clips such as the will and testimony of the martyr Abu Al Ai'na Al Muhajir because it is very effective. Also show him similar video clips about the miracles of martyrs and their photos. Likewise, show him video clips of how true Islamic brotherhood is displayed during the meetings of the Mujahideen's advisory councils which are broadcast by Al Jazeera channel in order to make his heart tranquil. These video clips should be shown to the candidate in order to help him understand that they are normal on the internet (i.e. Al Jazeera Channel news videos) and blue tooth.

A very important note:

In general, don't show the candidate any jihadi videos, audios, etc. except when his iman (faith) is at a high level, and when he is in a state of tranquility in order to have the best effect on him and on his heart. And don't let him listen to anything (i.e. videos or audios) when he is bothered or sad because it will be of no benefit for him.

6. "The Winds of Paradise Production" (parts 1 and 2) is one the best of Al Sahab productions which talks about the martyrs with nice and effective comments. It is originally for da'wa, as well as the following videos: "Taj Al Waqar lil Furqan" (The Crown of Dignity for the Qur'an), The "Fursan Al Shahada series" (The Knights of Martyrdom), "Al Qawl Qawl Al Sawarim" (The Speech is the Speech of the Swords), and any production which emphasis da'wa. These kinds of audio/videos should be shown to the candidate during this stage, but not the films/videos/audios which theorize or speculate (deviate from the ahlu Sunnah wal Jama'ah opinions). He can also watch some of the minor operations performed by the Mujahideen, as shown via blue-tooth because these are very short, so they are suitable for him.

7. Documentaries of the September 11 operations, like from Yusri Fuda of Al Jazeera Channel. I recommend all documentaries of this sort to get him close to this methodology (of jihad operations). During this stage, the candidate's imaan will increase and he will begin to hear about the mujahideen and the martyrs and he will begin to love them. Through the above mentioned documentaries the candidate will understand and recognize the nature of the Mujahideen and their work and their operations.

Note: I had wanted to mention the cassette "Al 'Ilm Lil'Amal" (Knowledge for working ((righteous deeds)), but this tape is very methodical and there are a lot of concepts that the candidate will not be able to recognize (understand).

8. Any tapes which speak about Sheikh Yasin, Sheikh Rantisi, and any other of the martyrs so as to 'mix the deck of cards' (i.e. to cause him to love all of the Mujahideen in general, and not to make him think you are trying to lead him to one group). The goal of this stage is not to be a follower of Al Qaida – if this expression is correct. Also take advantage of the media with respect to Sheikh Yasin because the people always commemorate his death, and his photo is everywhere, and the scholars always speak about him in their lectures, so all of this is beneficial, insha Allah.

9. In conclusion, I recommend the tapes called "Al Ibtalaa' "(The Trials and Tribulations) by Sheikh Muhammad Abdul Al Maqsd because he praises Sheikh Usamah (bin Laden), our reviver of the deen (in our times). All of the tapes of Sheikh Muhammad Abdul Al Maqsd and Sheikh Fawzi Al Sa'eed are good and beneficial.

Other creative ways you can think of.

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The practical means has 7 points, and for every medium there is 1 point. The theoretical means has 3 points. The audio/visual medium has 9 points. Your own creative ways have 6 points. So, all the points totaled together equals 25. Evaluate yourself during this stage until you reach the most number of points. Exhaust every means.

Name	Practical Means 7	Theoretical Means 3	Audio/Video Means 9	Your Creative Means 6	Total 25
1.					
2.					

Some important advice regarding this stage:

1. My dear brother, if you speak about jihad in this stage, then make most of your speech about Palestine. This is because there is no disagreement (amongst the scholars and Muslims) about it, and it is dear to the Islamic nation. Also the rest of the arenas of Jihad have been distorted and misrepresented by the media in different percentages (i.e. the Jihad in Islamic Morocco has been greatly distorted, but the Jihad in Chechnya has been partially distorted).

I don't mean to leave it off completely, never by Allah. However, I mean, don't start this topic because there is no need for it (at this stage).

2. Make sure in this stage that the candidate doesn't cling to one sheikh. But get him used to listening to many sheikhs, even if it is another methodology, like the Ikhwani Muslimeen. In order to get him used to the ikhtilaaf (disagreements) and to make him recognize that not everybody who speaks about the deen and gives advice is to be followed just because of his personality. But maybe he is professional in dawa, but he goes astray in important issues concerning the Ummah. "We can not recognize the truth by men alone, but we can recognize the men of truth when we know the truth." (i.e. You must know the truth according to the Qur'an, Sunnah, the Prophetic Seerah, and the Seerah of the Rightly Guided Caliphs, etc. Thus, whoever knows the truth and can follow the truth.)

3. Make sure, as much as possible, the Jihadi personalities that the candidate will get to know are the personalities of Sheikh Usamah and Dr. Ayman because they are

symbols (of high status in the eyes of the Muslims) and they are famous and known by most of the people. So the matter will not be irregular or strange.

4. During this stage you will reply to the questions of doubt (that the candidate may have), regardless of their size, and your replies should be simple because until now you haven't spoke deeply about topics which made him doubt. (For example, were the people killed in the 9/11 operations innocent or not?)

It is to your advantage not to expand into these topics and not go into the doubts. Rather, you should leave each situation to the event. That is to say, if an event occurs in the media which causes the candidate to doubt and he brings this to you, you should then explain it according to Qur'an, Sunnah, the Prophetic Seerah, the Seerah of the Rightly guided Caliphs, etc. which will clarify the event for the candidate.

You should know that the stage of his (Islamic) cultivation and education which protect and fortify him from doubts will come, inshallah.

5. During this stage don't imply to him that Jihad is Al Qaida. And here I want to clarify that it is known if we mention Jihad we mention Al Qaida. And if we mention Al Qaida we mention Jihad in the Path of Allah. And we mention the lofty meaning of sacrificing (one's life for Allah) and showing humility towards the believers and harshness towards the disbelievers. It is sufficient for him to know in this stage that they are pious mujahideen, some of them were martyred and have gone to Paradise, insha Allah, and some of them are still mujahideen fi sabilillah. And they in fact, sacrifice (themselves and everything they possess) for the deen. They are the people who are harmed the most in the Path of Allah, and they are the ones whom the disbelievers and the apostates gather (all of their forces) against.

I mean with all of this that the candidate should desire Jihad only for Jihad (i.e. his intention should be to perform Jihad in order to make Allah's Laws uppermost in the land). You will move with him to another stage and he will know in this stage who he will do Jihad with and under what flag.

6. If you see in him a strong desire to study about the Islamic legal system, guide him to the reliable books of the people of knowledge (i.e. Ibn Taymiyah). Be careful of the differences in opinion (amongst the scholars) in the knowledge of the Islamic legal system because it will confuse him in this stage (i.e. like explaining to him what Ibn Abbas (rah) said concerning Surah Al Maida – Kufr duna Kufr – disbelieve of a lesser degree.)

This kind of ambiguous matter (i.e. Kufr duna kufr) will harm him now. But it is sufficient for him to read and know the famous fatwa of Sheikh Muhammad bin Ibrahim Al Sheikh in order to establish the important case without him knowing the opposite opinion at this point. However, he will learn about the opposite opinion in the future, at which time he will have a reply (to 'Kufr duna kufr).

Suggested ideas

By these entrances you will be able to speak about jihad. The Mujahid brothers have given these suggestions. And I know you can think of better ways than these, but it is to help you get started thinking in the right direction.

The First entrance:

The candidate should listen to the first episode or more of Sheikh Hamid al Ali's meeting on Al Jazeera station. After this, you speak about Sheikh Hamid al Ali. Next, he should listen to a khutba given by this same sheikh. After that, the candidate should read a book by this sheikh, like Fadil al Jihad (the Virtues of Jihad). Lastly, he should listen to the khutba by Sheikh Hamid al Ali about the martyrdom of Sheikh Zaraqawi so that he will feel confident in the methodology (of Jihad) and he adopts it gradually.

The Second Entrance:

Let him hear the khutbas of Sheikh Khalid Al Rashid. Parts of these khutbas are played on Al Khalijiah and Al Bidaya stations. Also let the candidate listen to this sheikh's khutba on the Denmark scandal (the drawing of derogatory cartoon of Prophet Muhammad (sws)) and this sheikh's strong stance that he took against this scandal. You should mention that the hypocritical government put him in jail because he requested that they should kick the Danish Ambassador out of the land of Prophet Mummad (sws). You must tell him that it is the obligation of every Muslim to avenge the Prophet (sws) against the people who defame our Prophet (sws), and who defile the Qur'an. You must also tell him about the correct position, which is the position of the young companions who killed Abu Jahl. So it is inevitable to avenge the Messenger of Allah (sws) by performing Jihad in Allah's Path in order to return the sacredness and honor of The Prophet (sws).

The Third Entrance:

Through Current affairs; who knows, maybe a big operation will be performed in the near future. A lot of Mujahideen brothers have had dreams about big operations. Also maybe more defamation against the Messenger (sws) will occur (so you can take advantage of this situation to speak about Jihad to the candidate). Or the candidate might see a meeting of the Mujahideen on any T.V. station, so you can let him hear this meeting which might cause him to love the Mujahideen. Or you can let him watch a Jihad documentary on any TV Station (i.e. al Jazeera), such as documentaries on the Jihad in Iraq. Or you can let him watch documentaries on the lives of Mujahideen leaders, etc. All of this must bring about a benefit in the da'wa (calling) him to Jihad. And do your best to deter him from the TV channels of the hypocrites, like Al I'briya and others, as well as from any other media distortions (about Jihad).

The Survey for the end of this stage (for the da'ee)

From these questions we will know if you completed the mission correctly or not. And also (we will know) if you are able to move with him to the next stage or not. Every answer of yes receives a point.

Questions	Yes 1	No 0
<ol style="list-style-type: none"> 1. Did you teach and emphasize At-Targheeb (making him desire the Paradise and all it offers) more than At-Tarheeb (making him fear in matters about the Hellfire) without completely leaving At-Tarheeb? 2. Did you use many manners or just one of them? 3. Did you get him accustomed to (listening to) many sheikhs or just one? 4. Did you take him step by step through the Islamic obligations (helping him to be firm in fulfilling these obligations)? 5. Did you listen to him more than you spoke to him? 6. Did you make him feel that you benefited from him like he benefitted from you? 7. Did you go back to the specific sources before giving a reply to doubtful questions? 8. Were you a role model by your actions and morals? 9. Do you feel the sincerity of the words in your heart, before giving those words of advice to the candidate? 10. Did you choose the appropriate time and place before speaking about certain ideas? 		

If you score:

- more than 7, you are qualified to move to the next stage, inshallah.
- from 5 to 7, continue but try to correct your faults because this stage is continuous.
- less than 5, this stage is not finished yet. Make sure you evaluate yourself with truthfulness and sincerity (to Allah).

Survey of success for this stage (for the candidate)

From this survey we will know if the candidate really succeeded in this stage and if he is qualified to move to the next stage or not.
The reply will be 'yes' or 'no' and sometimes it will be like the previous schedules.

Questions	No 1	Sometimes 2	Yes 3
1. Does he glorify, exalt, and revere Allah in his speech? 2. Does the Islamic characteristics appear in his speech, like "Asalamu alaikum" or "Jazakum Allahu khaira." 3. Does he pray the Fajr prayer without you inviting him? 4. Has a positive change occurred in his morals and speech? 5. Has he been regular in his self-critique schedule for at least one month? 6. Does it appear that he hates the dunya and loves the Akhirah? 7. Does he long to sacrifice something for the deen? 8. Has he begun to love Jihad and the Mujahideen?			

If the score is:

- from 18 to 24, congratulations! He has passed the stage successfully. So help him to continue (and remain on this path).
- less than 18, continue in this stage for another month. Then reevaluate him again.

The Fourth Stage: The Stage of Planting Concepts

Duration: 2 months or more.

The concepts that we will use to indoctrinate (the candidate) with in this stage:

1. Holding Fast to the Book (Qur'an) and Sunnah.

This is well-known and understood, but (the candidate) must be well indoctrinated with this principle. And teach him that if anyone of the Mujahideen makes a mistake in the basic principles of the deen, then he (the candidate) must disassociate himself from such a wrong-doing without hesitation. This is because the matter doesn't revolve around fanaticism or blind following of a specific group.

The matter revolves around the deen.

2. The obligation of Jihad and the religious duty of preparing for it.

By reading to the candidate the book of Sheikh Abdullah Azzam called "Liberating the Land of the Muslims is the Greatest Priority for Notables (Distinguished people)." This is a leading book dealing with and explaining the obligation of Jihad and the duty of preparing for it. Sheikh bin Baz and Sheikh Sa'eed Hawwa praised this book. This book was the reason for the youth to march forth in Jihad against the Russians. So we ask Allah to make this book a reason for the youth to march forth against the Crusaders and their apostate lackeys.

3. The disbelief of the Ruler who governs by other than what Allah revealed, or what is known as Al Hakimiyyah.

This can be explained by using the famous fatwa of Sheikh Muhammad bin Ibrahim Al Sheikh (Tahkeem al Qawaneen – Legislation of Laws), and collection of statements of the Ahlu al Ilm (people of knowledge), like in the book "60 Qawl fi Kufr al Hakim bi Ghair ma Anzal Allah (60 Statements about the Disbelief of the Ruler who Governs by Other Than What Allah Revealed). You can use this evidence to teach him that Tawheed Al Hakimiyya was what the people of Ahlus Sunnah wal Jama' was on in the past and it is what they are on today.

Also let him listen to the speech of Ahl Ilm (the People of knowledge) who say that whoever goes to the courts of the disbelievers in order to use their system to sue another person, commits kufr and becomes a kafir. He should listen to their (people of knowledge) speech (about this issue) even if they don't follow us (in regards to Jihad). And these (people of knowledge) are present in every Muslim country, and to Allah is all praise.

4. The Ruling of Islam on Democracy and Parliament Professions

This concept will purify all methodologies and he (the candidate) will know why we have not brought back the Islamic Caliphate through peaceful means or by parliament; and if this is allowed (to bring back the Caliphate through peaceful means or by parliament)?

I give advice from the book of Sheikh Abu Baseer called "The Islamic Ruling on Democracy and Multiple Parties." It is sufficient for him (the candidate) to know its ruling only - without reading the parts about the different (political) parties.

Note: If Hizbul Tahreer is active and effective in the candidate's home area, then he should read the whole book.

5. Al Walaa wal Baraa (Allegiance and Disavowal)

Of course this is a dangerous ideological and doctrinal question and a lot of people go astray in this issue (of Al Walaa wal Baraa). There was a fatwa passed which allows the (nationalistic) Muslim to kill his brother if his brother has doubt in his patriotism (i.e. if his brother isn't nationalistic)! In most of our countries, there is a lot of talk

about nationalism and nationality, and (they teach that) Walaa is only for the nation. So he (the candidate) must know who he should give his Walaa to, who his real brothers are, who his real enemies are, (and who he must make Baraa against).

General Concepts

1. The Mujahideen have pious and praiseworthy scholars and they are not less knowledgeable in comparison with the rest of the scholars. On the contrary, they are above the other scholars by their virtues. In order to make him understand this point, let him read "Mimbar At Tawheed wa Al Jihad" (The Platform of Monotheism and Jihad) and let him read the biography of Abu Al Waleed Al Ansari which will have a powerful effect on him. And speak with him about the following 5 Sheikhs: Sheikh Al Ouqala, Sheikh Al Rashood, Sheikh Al 'Ulwan, Sheikh Fahad, and Sheikh Khudeer, and others. Also, let him listen to the khutba's of Sheikh Abu Qatada and Sheikh Abu Yahya Al Libi, and let him listen to the khutba's of the other Sheikhs of Jihad.

2. This Jihadi trend is under siege and is being fought by all countries in the world - Arab countries and non-Arab countries. So you can not hear its voice in the current media.

Explain the aforementioned information, in order for him (the candidate) not to think that this is a backward and strange idea. Since the scholars who he knows and sees don't express these jihadi ideas, (maybe he will think that) these are deviant ideas. Or (he might think to himself) that if these ideas are right, why don't they (the scholars he knows) talk about them. He (the candidate) must understand that the mujahideen are the most honorable of our ummah, and they are the most eager people who care about and who want to save the lives of the Muslims. Also, all the propaganda against the mujahideen on all of the TV stations was planned by the enemies in order to separate their (mujahideen's ideas) from (reaching) their supporters.

3. He is a stranger, but he isn't alone.

The candidate must understand that this guided methodology has a supporter from the Islamic West to the Islamic East, and from the Islamic North to the Islamic South. Its supporters, even though they may be a few, they are the group of the believers and the followers of the messengers (may Allah's peace and blessings be upon them). These believers control the actions all over the world and the enemy thinks one thousand times before he does anything against them. So he (the candidate) must know that one of his supporters (the mujahideen) currently is facing the greatest power in all of history, but despite this they refuse to turn and flee (from this great power). After this you see this (Mujahid) killed in an honorable way (fighting for Allah's Deen), and on his face there is a grin, which every believer will see. However, this grin cannot be seen by whomever Allah blinds from the Straight Path.

So he (the candidate) must not feel lonely just because the companions (the believers) are a few. He must put his trust in Allah, the Lord of all the worlds, because He is the Best Protector and Helper.

Every research done on Al Ghurba (strangeness) and Taifa Al Mansoura (the victorious group) is beneficial in order to support this concept (of the candidate being among the strangers).

Other helpful means in this stage:

The rest depends on your own creativity.

1. A book called "Questions and Doubts regarding the Mujahideen." The candidate must read this book because it is very beneficial and it will help him to protect himself.
2. (The candidate should see) all the meetings with our ummah's wise sheikh Al Zawahri because these meetings revolve around the Jihadi ideas. In most of these meetings our sheikh comments on the up-to-date (jihadi) occurrences, and he clarifies the correct Islamic point of view, and he comments on current events. Also the candidate should listen to the sheikh's meeting with Al Sahab Media. However, he should listen to the most current meeting, after that go back to the older recordings.
3. He should listen to all the khutbas of Abu Qataadah, sheikh Abdullah Azzam, sheikh Abu Baseer, Sheikh Hamid Al Ali, and the other scholars who are considered on the (correct jihadi) methodology.
4. He should also watch the brothers' battle in Islamic Morocco (only) after he understands the propaganda warfare which the media and their liars lead against the mujahideen.
5. Let him watch all the productions of Al Sahab, Al Furqan, Al Maghrib Al Islami, and Chechnya. However, make sure you show him these in stages, and select the best one of their videos. Also, introduce them to him when he is in his best condition of Imaan. Further, add your comments (during or after) the videos...And the believer is wise and intelligent.

Some examples of videos:

Abu Al Hasan As Sa'idee "Al Jihad wal Istishaad", and "Ruhama' baynahum" (They are merciful amongst themselves) parts 1 and 2. Also, "Al Asiyya ala Shari al Bariyya" (Disobedience to the most evil of humanity), and "Farhat Al Muslimeen bi Qiyam Dawlat Al Muwahideen" (The Happiness of the Muslims with the Establishment of the State of the Monotheists. A video by Sheikh Abu Mus'ab Al Zaraqawi (ra) called "Hadha Balagh li Al Naas" (This is a Message to the People). Also "Sharh Hadith Ka'ab" (Explanation of Ka'ab's Speech) by our Reviver and Imam. Also, another video "Isdhaar Quwat Al Haqq" (The Power of the Truth Productions) etc. and other productions which you select on your own depending on the candidate's condition.

6. Cassette tapes of the martyred Sheikh (as we hold him to be) Abu Mus'ab Al Zaraqawi "La Yadhurrahman man Khathalahum" (Whoever Let's Them Down Will not Harm Them) and all of his other lectures because they are fiery and motivating. Nobody can know the effect of these lectures except the one who listens to them. This is because the Sheikh (Abu Mus'ab) is one (of the people) whom Allah (sws) used to

open (one of the) jihad (fronts) by his hand. And Allah has opened the hearts of the people to love those like him. And whoever doesn't believe me should go to a jihadi forum.

You should know, my dear brother, that the best way to inculcate the concepts is to do it in a group, and this is the opinion of the people who master this art (recruiting). However, because this (inculcating candidates in a group) is difficult, I will tell you some suggestions and ways to overcome this problem.

1. The First way:

Get him used to watching Jihad productions until he yearns for it and asks about a new release, because we see in the jihadi forums that the brothers long to hear the voice of Sheikh Osama or Sheikh Ayman. So the goal is for the candidate to reach this point until he feels that these are his leaders, that he loves them, yearns to hear news about them, and he even uses quotes from their speeches and agrees with them in their opinions, etc. We will replace the (traditional) halaqah (seminar), the teacher, and the (course) supervisor with (modern) internet forums. You will now be the teacher, and our honorable sheikhs will be the (course) supervisors via their lectures and (video) productions, especially Sheikh Abu Libiy and Doctor Zawahri. The fact is that the brother will become well-educated by your hand, and with your help. You will inculcate in him the concepts one by one. But watching the jihadi (video) productions and going into the (jihadi) forums is like a V.I.P. official coming to visit your group every 2 months, for example, or every now then to review your status, to give you new instructions, and to give you insight on some new matters.

(All of the above measures is to be done so) that we can adjust ourselves to the current situation. (But of course if we are in the battlefield), then it is better to train our candidates in a seminar situation.

2. The second way.

Sign him up for on one of the Jihadi forums while observing all security measures, and encourage him to participate and make comments with them. This will put him in the Jihadi environment more.

An additional comment:

There is a fact here, and this has advantages, (the jihadi forums) give us the news about the Mujahideen, their (video) productions, and their literature (pamphlets, articles, magazines, and books). This is the place where they can breathe (without being censored i.e. communicate to their Muslim Ummah, exchange ideas etc.). In the jihadi forum you will find correspondents from the jihadi organizations, brothers in the media who are part of the jihadi organizations, and brothers from the Islamic State of Iraq. You will find someone on the forum whom you will befriend. And sometime after this somebody else on the forum will give you the glad tidings that your friend on the forum has been martyred. Also on the forum you will find brothers who were mujahideen in the past, and just recently returned to the path of Jihad. Likewise, you

will see workshops, ideas, and suggestions to help the Jihad and the Mujahideen. You will also find a group of the believing youths who were taken by the Taghuts (Oppressive leaders) as hostages and were tortured, but they never changed (or gave up their deen). You will not hear from them frustrating (hopeless and depressing) speech. This is because most of the members want to die as martyrs; and the Jihadi forum is like a sitting place for the remembrance of Allah. The jihadi forum is like this if the person fears Allah and if he makes sure that he serves the deen.

However, the thing which spoils these forums is the fact that it is a target for all of the international intelligence agencies. Also, all Arab (governments) and non-Arab countries that are enemies of Islam have groups of apostates inside this forum who try to deceive the believing youths. So for this reason we want to tell our brother (candidate) to be careful (while inside the forums) with his brothers. They must not speak about anything or any operation or anything like this inside this forum. Further, they must not try to correspond with anybody privately (via emails or phones) because this is dangerous. Also, they shouldn't stay too long in these forums so as not to waste too much time because this is not the fundamental goal.

We want to advise the moderators of the jihadi forums to not allow the people who want to foil the plans of the mujahideen, including the the murjiah and the murjifeen, to enter these jihadi forums. They (moderators and forum members) should understand that the purpose for these forums is da'wa (only). This is because maybe one (wrong) word or certain behavior from a brother might drive away a new brother. This is a jihadi forum, but I (only) wanted to clarify what it is and what its role is in our program.

3. The Third Way

The third way which we suggest to vitalize the candidate is to make him become an internet mujahid and participate in the dawa on the internet. This is because when he knows that jihad is fard al aiyn (obligatory on every Muslim-male and female) and when he knows that the governments are apostates, then he must take a practical step. You must never tell him to make brigades. However, tell him that the minimum thing we want to do for the mujahideen is to spread their (video) productions and their works (i.e. publications and literature). Also we defend them, and we make clear to the people the truth about them which is good (and praise-worthy). We also clarify to the people their pure (i.e. righteous) actions. In this way, we help him (the candidate) to be active (in jihadi works) non-stop, and we prevent his enthusiasm and motivation from declining after he knew the truth. So you cause him to take a step towards the goal, even if the step is small by spreading the (jihadi) productions and effective topics, or by defending his brothers; all of this with your help, of course. At the same time, you can never tell him about establishing a brigade because the time hasn't come for that yet.

4. The fourth way

Get him used to reading, because reading entertains everyone who feels lonely, and the jihadi library is very big and filled with the books written by martyred blood, tortured screams, and truthful and jihadi actions. So it is sufficient for him and will help him, inshallah.

Signs of when this stage is finished:

1. That (the candidate) requests and wants Jihad.

There is a difference between the one who wants and the one who wishes, because wishing is like impotent merchandise. If you talk to a lot of Muslims they will tell you that they wish to make to Jihad; but where is the man who is truthful with Allah so that Allah (SWT) will be truthful with him? (i.e. fulfill His Promise to grant Paradise to the one who fights Jihad in His Path). Having the will (to do something) is to be truthful to your wishes. (i.e. if you sincerely wish for something, then you should move your hands and try to achieve what you wish for). Thus, preparing yourself for Jihad is, in fact, knocking on the doors of Jihad.

2. That (the candidate) reads the jihadi books and he requests knowledge of Islamic legislation.

Take care in this stage. Avoid irregular opinions and shun the faults of the Mujahid Scholars. Also, shun the untrustworthy fatwas and turn away from speaking evil of people and groups. Be careful not to let him convert the Jihad (for the Sake of Allah) into the Jihad for the sake of pictures. That is to say, he wants to do Jihad because he saw a picture of a Jewish man hitting a Muslim woman. Yes, these scenes are very inciting, but this is not the fundamental (reason). The fundamentals are to raise the flag of Tawheed and establish the Laws of Allah and to establish the Islamic Caliphate which adheres to Quran and sunnah. And this is something I warn about – Jihad for the sake of pictures. This is something Sheikh Abdullah Azzam warned about before, and so did Sheikh Al Hafiz (the Martyr) Yusuf Al Uyari may Allah have mercy on them.

And now answer the questions of the following survey with 'executed' or 'not executed':

Questions	executed	Not executed
1. Have you inculcated in him the concepts which we have mentioned?		
2. Has his respect and honor for the Jihad leaders that he has come to know about manifested yet?		
3. Has the jihadi knowledge manifested itself in his speech and in his relationships?		
4. Does he make du'a to Allah to facilitate the Jihad for him?		
5. Has he come to recognize – even if this recognition is general without details – that Jihad is the way to establish the Laws of Allah in the land?		
6. Has the jihadi knowledge increased him in getting close to Allah and improved his Islamic morals and manners?		

Any defect in one of the previous six points means that the candidate is not qualified to enter the next stage. This is the most critical stage, so you must extend the time for him until you achieve the requirement.

The Last Stage: The Establishment of the Brigade.

During this stage the brother (candidate) will be:

Convinced by the most important concepts of the jihadi methodology with a real desire to perform jihad. For this candidate and for any (candidate) in the same situation, a book has been composed by Abu Mus'ab Al Suri called "The Global Islamic Resistance Call." This book will be your companion in this stage, inshallah Ta'ala. So refer to this book because it is the best guide for you. It is rare to find an author in the Islamic nation, like the one who has written this book. This is because he lived in the same period of most of the jihadi experiences and he included the extractions of most of his ideas and work experience in this book. So you must bite down on it with your molar teeth (i.e. adhere to this book closely). Inside this book there is an answer for every question you have about the next stage (the last stage). However, there is one condition for reading this book – you must desire and want to perform Jihad but you just haven't found a way to do it yet. So we ask Allah (SWT) to make us of those who were successful at presenting something useful and beneficial to our Islamic nation in the path of the blessed Jihad. We also ask Allah (SWT) to make this book (i.e. A Course in the Art of Recruiting) a stepping stone before we set in motion towards the book "The Global Islamic Resistance Call."

I will not speak a lot in this stage, but I will try to present to (you) my brother some simple help which can be beneficial, in fact. Everything that you must know, and everything that you want to know, can be found in the book "The Global Islamic Resistance Call."

The most important features in this stage and some of the helpful methods.

1. Paint (the scene) of this stage as one consisting of active characteristics. You should do this in order to employ the charge which has sprung from (his) high imaan, and the energy which came from the (jihadi) methodology (that he has recently learned). This is a very logical sequence.

2. Open the topic of Jihad with him in your country or other countries which aren't directly occupied. Don't be surprised, my brother, if you see one of the youths who wants to perform Jihad, but the last thing on his mind is Jihad (i.e. he doesn't make any preparations for it, nor does he take any steps towards it). This is the situation in countries like Jordan, Libya, the Gulf countries, or Egypt, and the reason for this is because of the countries situation or maybe this youth is closed-minded. Or maybe he hasn't met or hasn't found anyone to guide him to this (performing Jihad). Or because he could never conceive how to even do this.

In my opinion, we can solve this problem in three ways: -

A. To hate these apostate governments very much. And this hating depends on the Islamic legal evidence, and all of the books by our Sheikh Zawahri are beneficial for this, especially "Al Kitab Al Aswad" (The Black Book), and "Wujub Instanqath Al Mustadha'feen" (The Obligation of Rescuing the Oppressed People). In these books you will find a group of stories about Muslims being tortured. Your heart will bleed when you read these stories. Also, he will know the natural path (of Jihad) and the crimes of the apostate enemies of Allah. However, be careful not to make this a source of fear for him. Instead, make it a source of motivation and anger.

B. To convince him that it (performing Jihad) is possible, and he will be able to conceive how he can do it and what can happen. The best way to convince him is with the book "The Global Islamic Resistance Call." I, myself, was convinced because of this book. Although, in the past I was an opponent of performing Jihad in my own country because I could never conceive how to do this.

C. To read the Islamic legal rulings on Jihad and the permission to perform Jihad individually and some stories about doing it.

3. Start preparing together.

You should have already started preparing when you first knew that preparation is an obligation. I mean you, the da'ee, not the candidate. And I want to make a connection between you and the candidate for any sort of preparation. You should use your discretion, and may Allah give you success.

4. Teach the brother (candidate) about the heroes of Jihad and their literature.

Teach him about the personalities that he never knew before, like:

Abu Omar Al Baghdadi (the Amir of The Islamic State of Iraq), Abu Hamza Al Muhajir, and Abu Mus'ab Al Suri, and Abu Mus'ab Abdul Wadud, and Salih Al Nabahani, and Sa'eed Abu Al Yazeed, and Abdul Aziz Al Muqrin (may Allah have mercy on him), and the other heroes and Jihad leaders of the Islamic nation whose books we can read or lectures we can hear.

And finally, my dear brother...

I will transfer the contents of the book "The Global Islamic Resistance Call", and this will be the foundation of our next work, and this book will be our guide to the correct

way. I recommend that you read all of it and extract the benefits from it. Also, make adjustments according to your condition. If it is all difficult for you, you must read (all of) part 2 of this book and its title is "The Da'wa, Methodology, and the Way." If this is difficult, too, then you must (at least) read sections 5, 6, and 7 of part 2. You should know that you should read the entire book, and that you cannot do without it. This will be the foundation of our work, if Allah (SWT) facilitates this.

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In Conclusion, I ask Allah (SWT) to make this work sincere for (seeking) The Face of Allah and that the Muslims receive it with acceptance. I ask Allah not to deprive the one who benefits from it. I ask our Lord to use us and not replace us; and that He makes us a sword positioned to strike over the necks of His enemies. I ask Allah not to make us die until Islam is mighty. I also ask Allah (SWT) to give victory to the one who gives victory to the Muslims and to disappoint the one who disappoints the Mujahideen. And I ask Allah (SWT) to guide the nation of Muhammad (sws), verily he is The One Capable of doing this. And may peace and blessings be upon The Prophet Muhammad and upon his family, and companions.

And don't forget us in your sincere and righteous supplications.

Collected and arranged with faith in Allah and expectancy of reward from Allah, Alone.

Abu Amr Al Qa'idi

(Translated by Abu Mujahid and Abu Khalid)