
Faculty Presentations

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Packaging Inspiration: Al Qaeda's Digital Magazine *Inspire* and Self-Radicalization

Susan Currie Sivek
Linfield College

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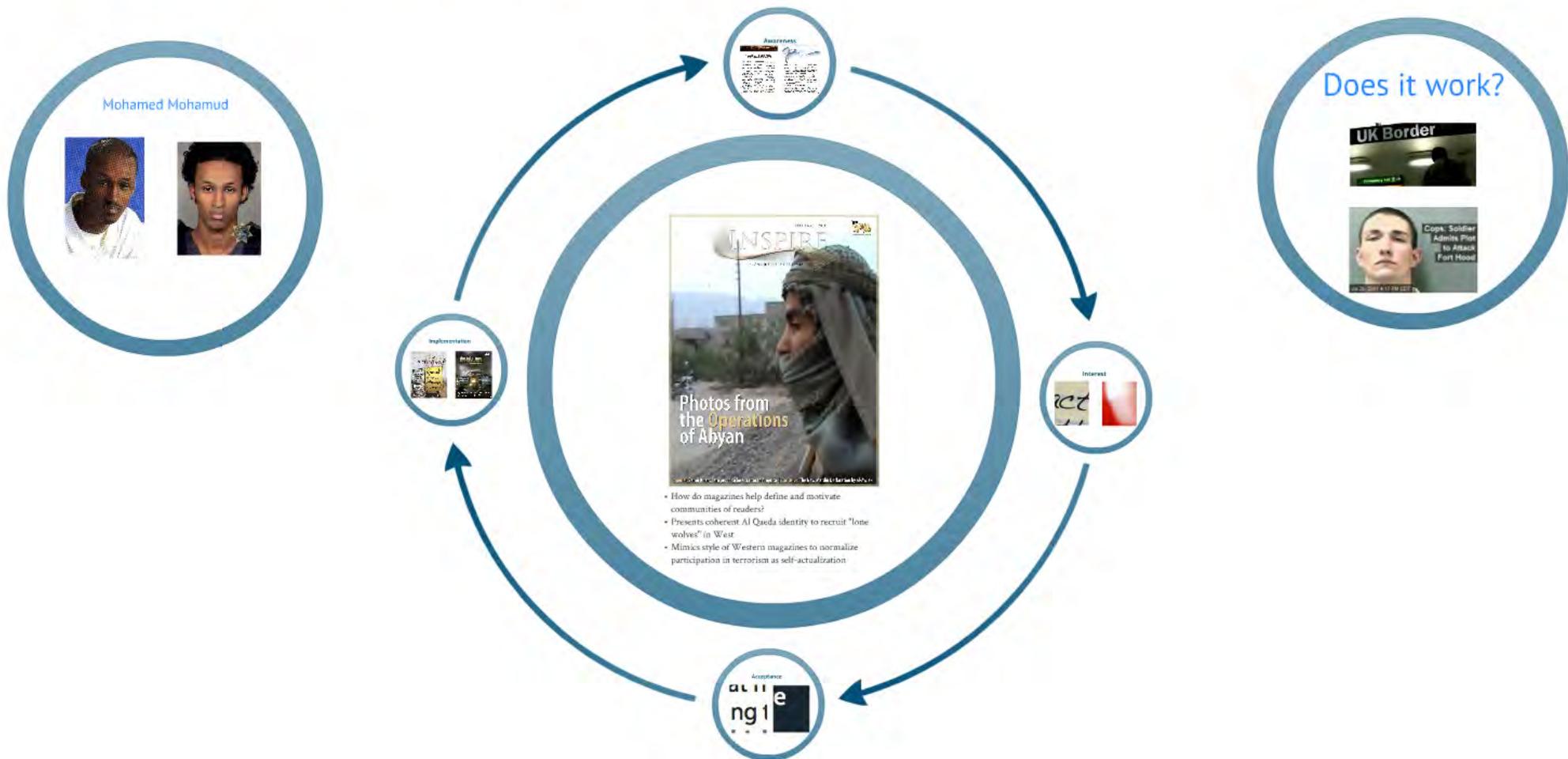
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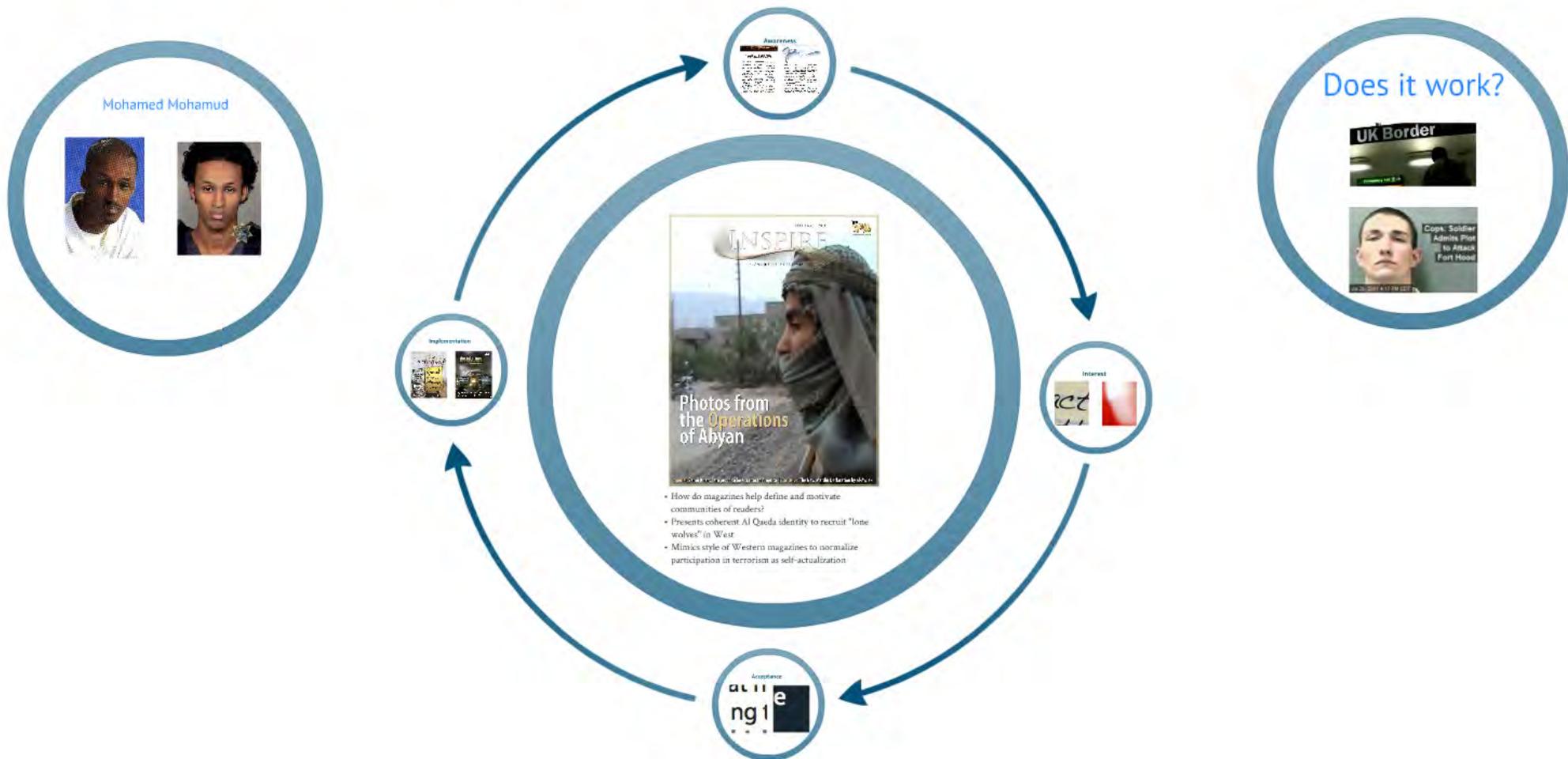
Packaging Inspiration: Al Qaeda's Digital Magazine Inspire and Self-Radicalization

Susan Currie Sivek, Ph.D.

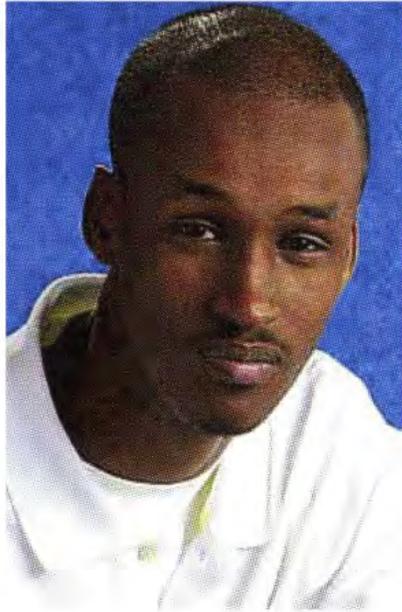


Packaging Inspiration: Al Qaeda's Digital Magazine Inspire and Self-Radicalization

Susan Currie Sivek, Ph.D.



Mohamed Mohamud



FALL 1431 | 2010



INSPIRE

« ...AND INSPIRE THE BELIEVERS

Photos from the **Operations** of Abyan

Special: Samir Khan: I am proud to be a traitor to America | Exclusive: The New Mardin Declaration by al-Awlaki

of Abyan

Special: Samir Khan: I am proud to be a traitor to America | Exclusive: The New Mardin Declaration by al-Awlaki

- How do magazines help define and motivate communities of readers?
- Presents coherent Al Qaeda identity to recruit "lone wolves" in West
- Mimics style of Western magazines to normalize participation in terrorism as self-actualization

Awareness



Q&A with Shaykh Adil al-Abbab on targeting non-Muslim civilians and Yemeni soldiers

Question: "What is the ruling on attacking those who are referred to as 'collateral' in the West?"

Before answering this question, we say that classifying the people into civilians and military is not the way our jurists divided people and is not derived from the book of Allah and sunnah. Instead it is a new classification and unfortunately many of those who took in the name of religion started using this false classification and used it to base on its rulings. If this proves something it proves how far the 'intellectual' occupation has reached into the minds of those who are the people of religion and faith.

Regarding the question, then we say that in our Islamic shari'ah the disbelievers divide into two groups.

The first, people of war who fight Muslims and for those their blood is not protected. The second, disbelievers who are not in a state of war with Muslims and do not fight them. Based on that, the disbeliever who is in a state of war with the Muslims is killed because of his disbelief. The evidence for that is in the book of Allah **Surat al-Anfal** and the sacred months have passed, then kill the polytheists wherever you find them... ﴿36:5﴾

In this verse, Allah based the order of killing them on their associating other gods with Allah. This proves that

the bases for killing the disbelievers is their disbelief. However there are times when there exists a temporary reason for making an exception to this rule. Such a reason is when there is a truce or a covenant with the disbelievers and when there is a moment the blood of the disbeliever becomes protected. The evidence for this is the hadith: *Whoever abrogates a covenant will not smell paradise and no small of paradise can be found from a distance of forty years.*

Allah says: **And fight against the disbelievers collectively as they fight against you collectively** ﴿8:39﴾.

And Allah says: **O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness** ﴿9:123﴾. This verse and the one before are evidence that the blood here is fought because he is a disbeliever. The Prophet **ﷺ** says in the hadith narrated by al-Bukhari and Muslim from Abu Hurayrah: *"I was instructed to fight the people until they say: 'There is no one worthy of worship but Allah.'"* Whoever says: *'There is no one worthy of worship but Allah'* has entered his life and wealth from me except with his right and to Allah is his accountability.

Also proof is in the hadith of Buraydah **رضي الله عنه** in the advice of the Messenger of

Allah **ﷺ** to the one he would appoint over an army: *'Fight in the path of Allah, fight those who disbelieve in Allah.'*

The Messenger of Allah **ﷺ** sent his companions to assassinate Ibn Abi al-Hajjaj without any warning. Ibn Hajjaj overtook some benefits of this story among them: *'the acceptability of assassinating the disbeliever who has heard the message of Islam but refused to follow it.' So he considered that if the message of Islam reaches a person and he refuses to accept it, that is a sufficient reason to allow his killing.* He also said: *'Wriles can be sent to the ranks of the disbelievers and take captives wherever they find them and then those captives are given the choice of either executing the captives or keeping them alive.'*

Ibn Qudamah, may Allah have mercy upon him, states: *'The blood of the disbeliever who is from a people of war is allowed and there is no safety provided for him.'*

But the disbeliever who is not in a state of war with the Muslims, his blood and wealth are protected. These non-combatants are other people of different, people granted security or people of covenant. The person of whom it is the one who resides in Muslim land and offers the conditions of paying the jizyah, not harming the Muslims, not executing



The military theory of the General Islamic Resistance Call.

The military theory of the Resistance Call is based upon applying two forms of jihad:

1. The Individual Jihadism, (Jihad of Allah by Faith) and secret operational tactics of small units socially separated from each other.
2. Participation in Jihad at the Open Front whenever the necessary pre-conditions exist.

We turn our attention to these facts: The Jihad of Individual or cell terrorism, using the methods of urban guerrilla warfare, is fundamental for exhausting the enemy and causing him to collapse and withdraw, Allah willing.

The Open Front Jihad is fundamental for seeking control over land in order to liberate it, and establish Islamic law with the help of Allah.

The Individual Jihadism (Jihad and guerrilla warfare) conducted by small cells, paves the way for the other kind (Open Front Jihad), aids and supports it. Without confirmation in the field and seizure of land, however, a state will not emerge for us. And this is

the strategic goal for the Resistance project.

This is a summary of the military theory which already developed into its final forms and received its tactical basis in the summer of 2000. However, the front confrontations happened after that, between us and the American forces in the battles of the downfall of the Emirate of the Arabian Peninsula in December 2001, especially in the battles in North Afghanistan and of Qala-i-Jangi in Mazar-e-Sharif, and the battles of Tora Bora and Qandahar... etc. In addition to some other battles, after that, like the battle of Shah-Kot, which has the American name Operation Ancon-10, since hundreds were killed, as well as other confrontations... And the high strategic project we paid in these confrontations, in spite of how the American forces used their allies suffered...

And then, through my continuous following and studying of the development of the method of military confrontation and the American performance during the invasion of Iraq in March and April 2003. And also through observing some of the battles initiated by some of the armies working as agents for the administration of the American military and security

command in the region, such as what happened when the Yemeni Army seized the positions and military bases of the mujahidin in the Hajar mountains and other (places) there... And what happened during the Pakistani Army's siege and repeated storming of the areas of some of the Arab mujahidin and those who supported them in the tribal areas in the Sindh province in North-Western Pakistan...

And likewise, what happened when the Americans destroyed the positions of some of the mujahidin in East Kurdistan in Khamsul, by using the strategy of intensive air and missile bombardment, followed by the advancement of agent forces, supported by American Special Forces, towards mujahidin positions...

And what happened lately in the persistent battles of Fallujah, let Allah enlighten the faces of the city's mujahidin now and the faces of the mujahidin everywhere...

All of this has confirmed that confronting the campaigns of American and allied forces in an overt way, according to the methods of the Open Front, and through defeating permanent positions, is still in its young time. Time will come, Allah willing. At present, this is caused by the un-



Q&A with Shaykh Adil al-Abbab on targeting non-Muslim civilians and Yemeni soldiers

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In this verse, Allah based the order of killing them on their associating other gods with Allah. This proves that

the bases for killing the disbelievers is their disbelief. However there are times when there exists a temporary reason for making an exception to this rule. Such a reason is when there is a truce or a covenant with the disbelievers and when there is a covenant the blood of the disbeliever becomes protected. The evidence for this is the ḥadith: "Whoever kills a person with a covenant will not smell paradise and the smell of paradise can be found from a distance of a forty years."

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Allah ﷺ to the one he would appoint over an army: "Fight in the path of Allah, fight those who disbelieve in Allah."

The Messenger of Allah ﷺ sent his companions to assassinate Ibn Abi al-Haqiq without any warning. Ibn Hajar mentions some benefits of this story. Among them: "the permissibility of assassinating the disbeliever who has heard the message of Islam but refused to follow it." So he considered that if the message of Islam reaches a person and he refuses to accept it, that is a sufficient reason to allow his killing. He also said: "Armies can be sent to the lands of the disbelievers and take captive whoever they find therein and then these armies are given the choice of either executing the captives or keeping them alive."

Ibn Qudama, may Allah have mercy upon him, stated: "The blood of the disbeliever who is from a people of war is allowed and there is no safety provided for him."

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THE MILITARY THEORY OF THE G
ISLAMIC RESISTANCE CALL

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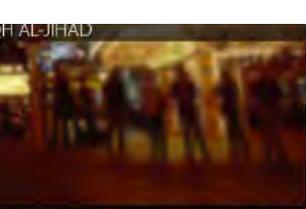
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THE JIHADI EXPERIENCES THE MILITARY THEORY OF OPEN FRONTS

ABU MUS'AB AL-SURI

THE MILITARY THEORY OF THE GLOBAL ISLAMIC RESISTANCE CALL

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Bring a Companion

Part of being able to express yourself properly is by helping a close and trustworthy friend of yours to join you in the jihad. He should be a friend that understands you, and whom you trust. In jihad, as we will see later on, there will be long periods of downtime; so to have a companion is essential in staying steadfast and remaining patient. Of course, if you are unable to bring a companion, that doesn't excuse you from performing jihad.

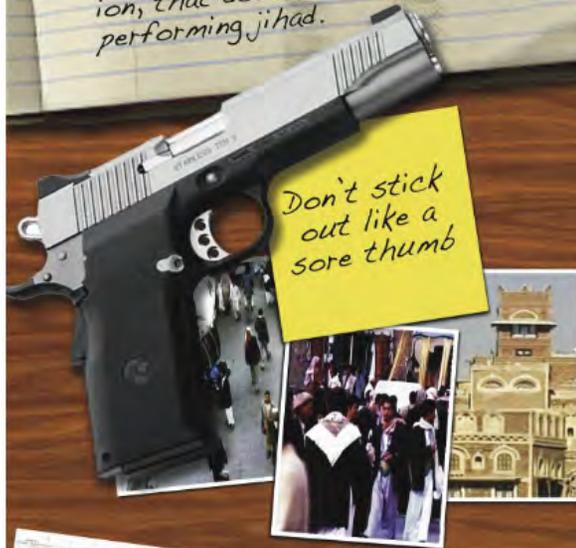
Having a friend makes a difference



Culture Blending

One should study the culture well before coming to the land. They should be aware of the dos and don'ts as well as the cultural practices which are impermissible in the shari'ah. In Yemen for example, one will see the people chewing *gat* nearly everywhere he goes. If one doesn't know that it's haram to chew, they could easily be pressured by typical Yemenis to chew it with them. In addition, it's important to know how they local customs (such as how they conduct wedding celebrations, hand movements, etc.); this is so that you don't stand out as a foreigner entirely.

Don't stick out like a sore thumb



What to bring & not to bring

When on jihad, one has to bear in mind that they will have to pack light since one will be constantly moving from one place to another and it wouldn't be practical to carry large suitcases everywhere one goes, especially if the car ride is tight. What I recommend is bringing a solid, well-built backpack that can last in any weather condition. Bring two to three pairs of clothes; don't worry about them getting dirty since in nearly every base, you should be able to clean the clothes.

Double check list of things to bring



WHAT WILL YOU CHOOSE?



JANNAH
ALLAH **Jihad**
rivers peace
sacrifice joy
palace bliss
shahada

fire HELL IN
punishment torment
weep chains **torture**
chastisement distress
cruelty
hellfire

TAIMOUR & ROSHONARA CHOSE JANNAH

Acceptance



When one goes through the pages of the Qur'an—the final word of God to all of mankind—they will find a library of subjects. A lot of these subjects are sold through stores and events that have occurred in the past, passing down lessons in righteousness. Additionally, there are general lessons in mankind's behavior in their related events inside the Qur'an. But with a more careful eye, one will spot that every subject is under an unspoken theme. This theme is the call of the Qur'an. In plain and simple language, it is what Allah is calling mankind to.

The theme of the Qur'an is not jihad, war of vengeance, science or any low based issue. Although these subjects are certainly detailed in the Qur'an, they are only pieces that make up the larger puzzle. The fundamental theme of Qur'an is *taqwa* or worshipping Allah without any partners. Allah says: ﴿And I did not create the jinn and mankind except to worship Me﴾ (51: 56). Every verse in the Qur'an either directly or indirectly points in that direction. ﴿And on the earth are signs for the certain (in faith), and in your selves. Then will you not see?﴾ (50: 20-21). The message is that Allah is One without partners. He doesn't have a son, daughter or any family members. He is dependent on none, but everyone and everything in the Universe would collapse if He didn't support them. He is above everyone and everything and has the most beautiful and perfect qualities that help us understand

who He is. There is no example unto Him; He is unique in that respect as He is above every creature. He is above all human qualities and thus He can never die, be frustrated or die. He is the One that is called upon when man is on his unsteady boat, rocking from side to side in the violent seas of the ocean, hoping with a full heart to be delivered to land safely. But when Allah delivers such people to safety, some of them react in anger in their disbelief as to Him. This is the state of man who worships his desires more than he worships his Creator. Allah is so merciful to such people that He repeatedly gives them chances to repent, mend their ways and worship Him the way He has ordained. Indeed, everyone is given this chance until they meet death. If then any becomes rational to Allah to speak in the Qur'an on the issue of death, saying that no one knows when he or she is going to die, if indeed, the death from which you flee. Indeed, it will meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do﴾ (30: 52).

The Qur'an recovers the theme of *taqwa* in the most creative of ways. Allah doesn't do it just to amaze the reader and listener with His incredible succinct words, but to do so to warn them so that, reminding them of the Day of Judgment, the Qur'an gives all of the day as a day of *taqwa* to them: Righteous people will receive their reward in their right hands, which will lead to their eternal life in Paradise. These are the people who

believed and that we had here in this life to do the scales of righteousness in the next. The wrongdoers those who disobeyed Allah and His commands some of us—will receive their book of deeds in their left hands. They will cry out, ﴿Oh, I wish I had not been given my account! And had not known what is my account, I wish it (i.e., my death) had been the decisive one (i.e., the end of life and not a gateway to eternal life). My wealth has not availed me. Gone from me is my authority!﴾ (29: 23-28).

They will then be flung into the fire. As has been shown, the ultimate theme of the Qur'an is worshipping Allah without partners. It implies becoming a Muslim and leading a righteous life of obedience to Allah. Nothing more, nothing less. Worshipping other than Allah is the greatest weakness that man can possibly fall into. The reality is that Allah, the All-Powerful and All-Wise, created everything. Man has no good reason to worship him, not Buddha, or to add and subtract partners to Allah. All of these are obstacles between themselves and Allah. The heart of the true believer feels as connected to His Lord as the one who is walking on his ship, feeling the lurch of death and destruction, calling upon the One God and not the millions of gods and goddesses. In times of extreme difficulty, man knows his Creator because death surrounds him. It is then up to him to either be a traitor or a steadfast believer.]



When does it take to be an effective urban assassin? This is an inquiry that resonates in the psyche of the passage who experiences the potency of this ploy upon his prey. After the spiritual revitalization, the make up of an assassin is entirely psychological, everything else is a branch of this subtlety here. Here, we will enter the assassin's physical qualities, armaments and gear, and touch upon his most exceptional qualities that qualify him as a tool for the religious victory.

1. His will power: Scions of courage and not weakles. The seal of his claim is in actuality the spark that awakes the fire of rebellion. He then makes sure to guard his religious fervor from any such as from the tongue and private parts. Not doing so makes him vulnerable to weakness of all sorts. A strong heart that remains consistent in his piety is what develops the character of the believing assassin.
2. His ability to select the right targets: He studies the history and his weak spots. He doesn't limit the concept of his enemy to military personnel or political leaders, but he widens the scope upon anyone that the threat allows him to eliminate. Thus, he is not afraid to study the movements of personalities that openly insult the religion, sponsors that give the ploy jobs for the enemy aggressors, and non-combatants in other sectors of the life—such as to obtain information for further operations—or mass hits—to destroy an infrastructure of political and/or economic repression.
3. He never shies from adversative education: The Muslim assassin looks at education with ambitious eyes. He never considers his knowledge to be complete as long as he is alive. Thus, he has an ambition to attain sciences and channels
4. He sharpens his skills through practice: Continuing the didactic point, he puts his knowledge into practice. He is not pleased with being just an able learner; he wants to use his skills to experience the knowledge that was acquired. He puts his mind into constant motion

THE CALL OF THE QUR'AN

HAZIM NOOR



When one goes through the pages of the Qur'an – the final word of God to all of mankind – they will find a library of subjects. A lot of these subjects are told through stories and events that have occurred in the past, passing down lessons in righteousness. Additionally, there are general lessons in mankind's behavior in their relationship towards their Creator. But with a more careful eye, one will spot that every subject is under an umbrella theme. This theme is the call of the Qur'an. In plain and simple language, it is what Allah is calling mankind to.

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who He is. There is no example unto Him; He is unique in that respect as He is above every likeness. He is above all human qualities and thus He can never tire, be frustrated or die. He is the One that is called upon when man is on his unstable boat, rocking from side-to-side in the violent tides of the ocean, hoping with a full heart to be delivered to land safely. But when Allah delivers such people to safety, some of them continue in their disobedience to Him. This is the state of man who worships his desires more than he worships his Creator. Allah is so merciful to such people that He repeatedly gives them chances to repent, mend their ways and worship Him the way He has ordained; indeed, everyone is given this chance until they meet death. It then only becomes natural for Allah to speak in the Qur'an on the issue of death, saying that no one knows when he or she is going to die. ﴿Indeed, the death from which you flee – indeed, it will meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do﴾ [62:2].

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believed and then worked hard in this life to tip the scales of righteousness in the next. The wrongdoers – those who disobeyed Allah and His commandments – will receive their book of deeds in their left hands. They will cry out, ﴿Oh, I wish I had not been given my record! And had not known what is my account. I wish it [i.e., my death] had been the decisive one [i.e., the end of life and not a gateway to eternal life]. My wealth has not availed me. Gone from me is my authority!﴾ [69: 25-29].

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QUALITIES OF AN URBAN ASSASSIN

Uthman Ibn Al-Ightiyal



What does it take to be an effective urbanite assassin? This is an inquiry that recurs in the psyche of the personage who apprehends the potency of this policy upon his preys. After the spiritual revitalization, the make up of an assassin is entirely psychological; everything else is a branch of this urbanized kernel. Here, we will strip the assassin of his physical qualities, armaments and gear, and touch upon his most exceptional qualities that qualify him as a tool for the religion's victory.

1. His will power is one of constants and not variables. The zeal of his Islam is in actuality the spark that creates the fire of motivation. He then makes sure to guard his religious fervor from sins – such as from the tongue and private parts. Not doing so makes him vulnerable to weaknesses of all sorts. A strong heart that remains consistent in its piety is what develops the character of the believing assassin.

2. His ability to select the right targets. He studies the enemy and his weaknesses. He doesn't limit the concept of his enemy to military personnel or political leaders, but he widens the scope upon anyone that the shari'ah allows him to eliminate. Thus, he is not afraid to study the movements of personalities that openly insult the religion, apostates that play a helping role for the enemy aggressors, and non-combatants in either selective hits – such as to obtain *ghanimah* for further operations – or mass hits – to destroy an infrastructure of political and/or economic representation.

3. He never shies from advantageous education. The Muslim assassin looks at education with ambitious eyes. He never considers his knowledge to be complete as long as he is alive; thus, he has an attachment to all avenues and channels

of beneficial knowledge that can advance him in his role. An expert in the field of economics, for example, can always be found with his nose in the books, newspapers and magazines pertaining to the economy. He doesn't claim that his expertise has excused him from continuously growing in his renewal of knowledge. Consequently, the true assassin dives into the pool of knowledge pertaining to warfare, assassination techniques, psychology, sociology, religion, history, politics, culture, foreign languages and so forth, turning his mind into an absorbent sponge.

4. He sharpens his skills through practice. Continuing the third point, he puts his knowledge into practice. He is not pleased with being just an idle library; he wants to use his skills to experience the knowledge that was acquired. He puts his mind into constant modes

Implementation

DESTROYING BUILDINGS

AR Chef

Buildings could be destroyed through two types of explosions: **Chemical** and **Mechanical**. The **Chemical** explosion is the more powerful of the two. However, the latter could also cause serious damage to construction and because it is easier to learn or to prevent and possible in any part of the world, it would be the topic of this article.

The Triad of Combustion:

Any combustion needs three components: Oxygen, fuel and ignition.

Oxygen is represents 21% of the air around us. It is widely an organic substance such as benzene, acetone, which are liquid or gases such as propane, methane, or hydrogen. It is the gas that are needed for our topic because when a gas such as propane burns, it releases other gases as by-products that cause pressure. This pressure is how could be produced in order to cause the structural damage.

Ignition: This is what starts the combustion by initiating the reaction between the oxygen and the fuel. Ignition could be for example fire or it could be a spark which results from the friction of certain material.

Chemical equation:

For a gas to burn, in air it needs to react with the other in proportion to air.

An example of a gas explosion

FEATURE

the ultimate mowing machine vahva abrahmi

America is a terrorist state and Americans are complacent in some of the worst forms of terrorism our Muslim nation has been subjected to. Millions of Muslim lives have been lost to American brutality. It is about time Muslims wake up and payback America was issued to it.

In this section, the OS, we give our readers suggestions on how to wage their individual jihad. There is one idea and there is not much involved in its preparation. All what is needed is the willingness to give ones life for Allah.

53

DESTROYING BUILDINGS



An example of a gas explosion

AQ Chef



Buildings could be demolished through two types of explosions: Chemical and Mechanical. The Chemical explosion is the more powerful of the two. However, the latter could also cause serious damage to constructions and because it is easier in terms of its preparation and possible in any part of the world, it would be the topic of this article.

The Triangle of Combustion:

Any combustion needs three components: Oxygen, fuel and ignition.

Oxygen: It represents 21% of the air around us.

Fuel: It is usually an organic substance such as benzene, kerosene, which are liquid or gases such as propane, methane, or hydrogen. It is the gas fuels that are needed for our topic because when a gas such as propane burns, it releases other gases in large quantities that cause pressure. This pressure in turn could be confined in order to give the intended damage.

Ignition: This is what starts the combustion by initiating the reaction between the oxygen and the fuel. Ignition could be through fire or it could be a spark which results from the friction of certain material.

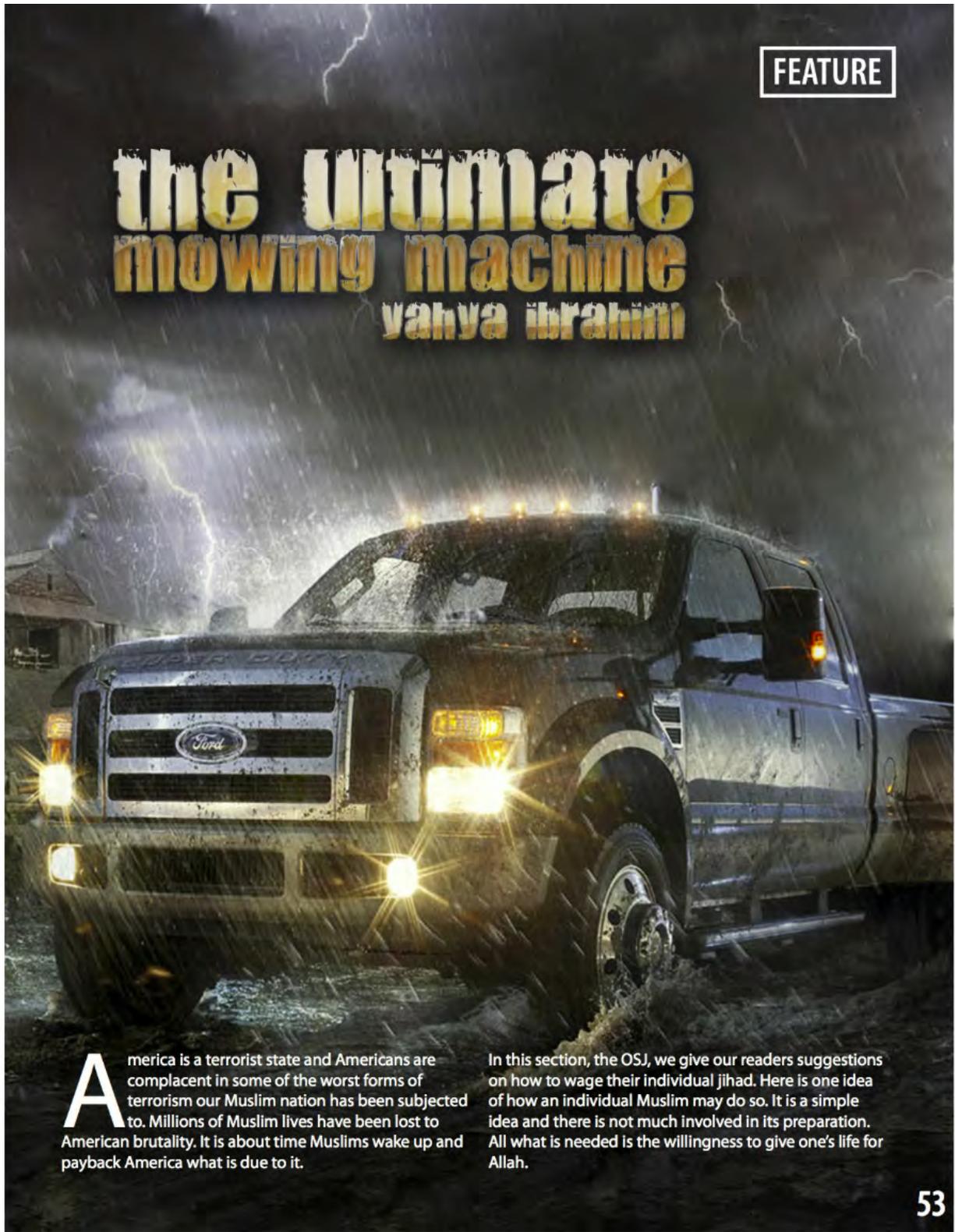
Mechanical Explosion

For a gas to burn in air it needs to reach a certain ratio in proportion to air.



the ultimate mowing machine

yahya ibrahimi



America is a terrorist state and Americans are complacent in some of the worst forms of terrorism our Muslim nation has been subjected to. Millions of Muslim lives have been lost to American brutality. It is about time Muslims wake up and payback America what is due to it.

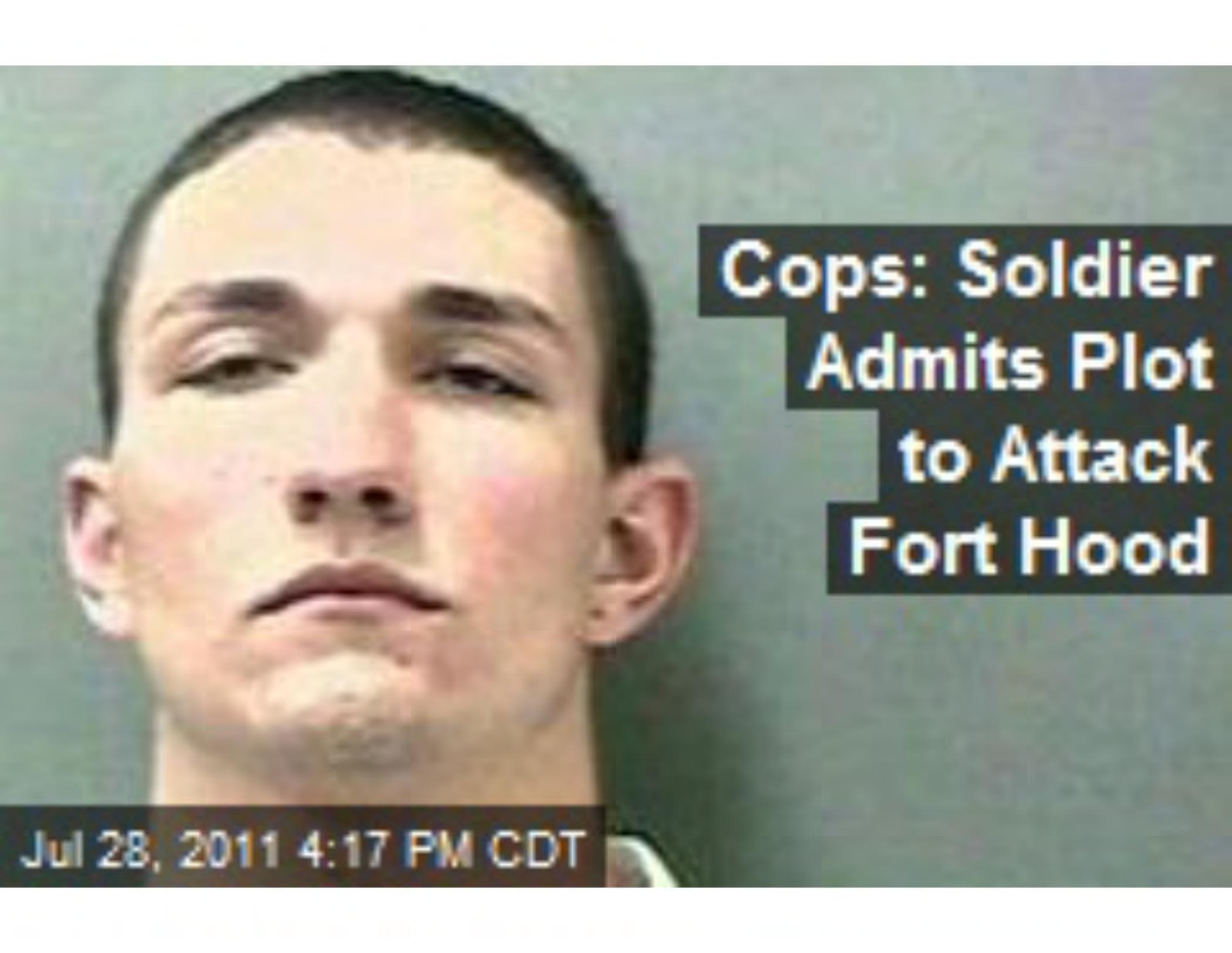
In this section, the OSJ, we give our readers suggestions on how to wage their individual jihad. Here is one idea of how an individual Muslim may do so. It is a simple idea and there is not much involved in its preparation. All that is needed is the willingness to give one's life for Allah.

Does it work?



UK Border

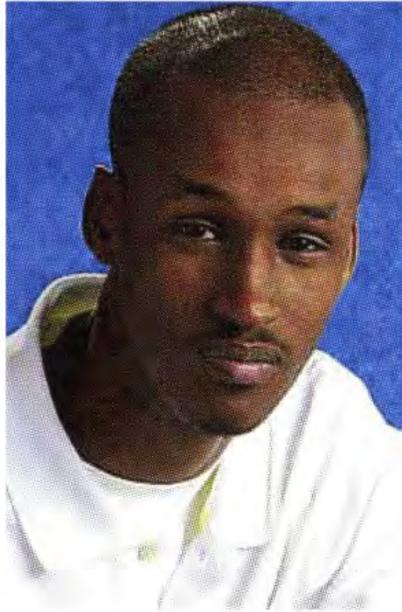
Emergency exit  →

A mugshot of a man with short, dark hair and a neutral expression. He is looking directly at the camera. The background is a plain, light-colored wall. The image is framed by a dark border.

**Cops: Soldier
Admits Plot
to Attack
Fort Hood**

Jul 28, 2011 4:17 PM CDT

Mohamed Mohamud



Packaging Inspiration: Al Qaeda's Digital Magazine Inspire and Self-Radicalization

Susan Currie Sivek, Ph.D.

