

In the name of Allah, the Most Gracious, the Most Merciful.

Urging A Response To The Call Of The Nation's Leader—May Allah Grant Him Success—To Mobilize And Prepare For Combat Against The Rebellious Aggressors

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Praise be to Allah, Lord of the Worlds, and may the peace and blessings of Allah be upon our Prophet Muhammad, and upon all his family and companions.

To proceed:

We ask Allah, the Exalted, to grant success to the nation's leader—who also serves as the commander of its armed forces—in all that is good. May He make him a key to goodness and a barrier against evil. We pray that He grants victory to the nation's valiant army over all its enemies, making it a source of strength for Islam and the Muslims, and that He supports and aids them with His divine reinforcement and protection.

As for this appeal, call, and summons issued by the nation's leader—may Allah grant him success—to the youth of the country, it is a call to mobilize for the defence of one's own person, honour, homeland, wealth, and property, and to confront and thwart the conspiracies directed against Sudan.

This constitutes a form of jihad and combat in the cause of Allah—as explained by the scholars (1)—and serves as a mobilisation of Muslims and their youth to uphold this noble duty: defending the religion, the homeland, and one's honour. It is a call to repel the aggressive, oppressive enemy—those who commit all manner of transgression, rebel against the Muslim community, and conspire with traitors—both from within and abroad—to destroy our country (may Allah protect it, as well as all the lands of the Muslims).

Allah, the Exalted, says: **“Fight in the way of Allah those who fight you, but do not transgress. Indeed, Allah does not like transgressors.”**

He also says: **“And fight them until there is no more fitnah and the religion is entirely for Allah. But if they cease, then indeed, Allah is Seeing of what they do.”**

- Muslim youth and men capable of bearing and using arms—barring those with a valid, recognized excuse—must respond to this call to mobilize, in obedience to Allah the Almighty. They should not hesitate or show reluctance; as Allah says: **“O you who have believed, what is the matter with you that, when you are told to go forth in the cause of Allah, you cling heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life in the Hereafter except a little?”**

The Prophet (peace and blessings of Allah be upon him) also said: *“And if you are called to mobilise, then mobilise”* [agreed upon].

This mobilisation is for the defence of themselves, their families, their honour, their country, and their property—both in the capital, Khartoum, and its surrounding areas, as well as in any other part of the country where this rogue, corrupt, and aggressive militia may be present. This must be carried out under the guidance and command of the national army, its leadership, and those appointed to oversee this mobilization—may Allah protect them all.

- As for the youth and men in other parts of Sudan—those not yet reached by the aggression and corruption of this rogue militia—they should prepare themselves through training and conditioning within army camps. They must join these camps in anticipation of any eventuality, standing ready to serve as reinforcements and support for their brethren should the need arise on the front lines or in areas of conflict. All of this must be conducted under the guidance, command, and administration of the national army in their respective regions, while seeking reward from Allah alone, with intentions directed solely toward Him—the One, with no partner. Seeking His mercy and forgiveness, striving for martyrdom in His cause, acting in accordance

with His religion, and responding to His command—all to defend the sanctity of our faith, our families, our honour, our land, our dignity, and our property; to repel the aggression of our enemies—both internal and external; and, by the power and might of Allah, to thwart their conspiracies, schemes, and machinations.

Allah Almighty says in His Holy Book: **“And why should you not fight in the cause of Allah and for the oppressed among men, women, and children—those who cry out, ‘Our Lord, take us out of this town whose people are oppressors, and appoint for us from Yourself a protector, and appoint for us from Yourself a helper!’”**

- We must realize, O Muslims—and O people of Sudan—that Jihad is the pinnacle of Islam. It is the greatest religious duty after faith in Allah, the affirmation of His Oneness, and the observance of His prescribed religious obligations. It is the path to dignity, the attainment of divine reward, and the achievement of martyrdom—bestowed by Allah Almighty upon those whom He, in His wisdom, has chosen and selected for this immense honour and exalted status. Allah the Almighty says: **“If a wound has afflicted you, a similar wound has already afflicted the [opposing] people. We alternate these days among the people, so that Allah may know those who believe and take witnesses [martyrs] from among you—and Allah does not love the wrongdoers.”**

He, glory be to Him, also says: **“And do not say of those who are killed in the cause of Allah that they are dead; rather, they are alive, but you do not perceive it.”**

Regarding the virtue of the martyr and his status before Allah, the Prophet (peace and blessings of Allah be upon him) said: *“The martyr has six gifts from Allah: he is forgiven upon the shedding of the first drop of his blood; he is shown his place in Paradise; he is spared the torment of the grave; he is secured against the Great Terror [on the Day of Judgment]; he is adorned with the raiment of faith; he is wed to the hur al-ayn [fair-eyed companions of Paradise]; and he is granted the right to intercede for seventy of his relatives.”* [Recorded by al-Tirmidhi and Ibn Majah; the wording is that of the latter.]

This, along with other forms of goodness in this world and the Hereafter, is reserved for those who sincerely dedicate their intentions to Allah and strive so that the Word of Allah may be supreme—not for the sake of worldly gain, partisanship, tribalism, power, fame, or vainglory, but solely for Allah—Who has no partner—and in His path. **“Indeed, those who have believed and those who have emigrated and striven in the cause of Allah—it is they who hope for the mercy of Allah. And Allah is Forgiving and Merciful.”**

The Prophet (peace and blessings of Allah be upon him) said: *“Whoever fights so that the Word of Allah may be supreme, he is [fighting] in the cause of Allah, the Almighty and Majestic.”* [Agreed upon].

Let us seek help from Allah, maintain a good opinion of Him—glorified be He—and trust in His victory and support. Let us hope for and request His aid, succour, and reinforcement—that which He has promised His believing servants who strive in His cause: **“Remember when you sought help from your Lord, and He answered you: ‘I will reinforce you with a thousand angels, following one after another’”; “Remember when your Lord revealed to the angels: ‘I am with you, so strengthen those who believe’”; “And Allah will surely support those who support Him”; “And victory is from none but Allah; indeed, Allah is Exalted in Might, All-Wise.”**

I ask Allah, the Almighty and Majestic, to take us under His care, to grant victory to us, our army, and all those who stand beneath its banner—as well as the entire Muslim community—with a decisive and resounding triumph. I pray that He thwarts the schemes of our enemies, brings about their failure, turns their own plots into their own destruction, and directs their evil back upon them, leaving them defeated, ruined, and disgraced. May He bring joy to the people of Sudan through a near victory, while we remain in a state of goodness, well-being, and unity—standing together as one, with a single, shared purpose.

O Allah, grant success to our army in all that is good, and make it a source of strength for the faith, the people, and the nation. Accept those who have fallen or perished in this war as martyrs, heal all the wounded and the sick, protect us, take charge of our affairs, grant us

victory, bestow honor upon us, and have mercy on us—O Most Merciful of those who show mercy, O Ever-Living, O Self-Sustaining!

Written by

Nizar bin Hashim al-Abbas

On the Day of Qarr (the day of remaining at Mina)

11th of Dhu al-Hijjah, 1444 AH

(1) See: Al-Mughni by Ibn Qudamah (8/13), and Majmu' Fatawa by Shaykh al-Islam Ibn Taymiyyah (29/195).

بسم الله الرحمن الرحيم

[الحثُّ على الاستجابة لدعوة قائد البلاد -وفقه الله- بالاستنفار والتعبئة لقتال البغاة
المتمردين]

الحمد لله رب العالمين، والصلاة والسلام على نبينا محمد وعلى آله وصحبه أجمعين.

أما بعد؛

فنسأل الله تعالى أن يوفق رئيس البلاد وقائد جيشها لكل خير، وأن يجعله مفتاح خيرٍ
ومغلاق شرٍّ، وأن ينصر جيش البلاد الباسل على كل الأعداء ويجعله ذخراً للإسلام
والمسلمين، وأن يُمدّه ويعينه بمدده وحماه.

أما بالنسبة لهذه المطالبة والدعوة والنداء من قائد البلاد -وفقه الله- لشباب البلاد فهي دعوة
استنفارٍ للدفاع عن النفس، والعرض، والبلاد، والأموال، والممتلكات، ومواجهة
المؤامرات على السودان وصديّها.

وهذه صورةٌ من صور الجهاد والقتال في سبيل الله تعالى -كما بيّن أهل العلم (١)-
واستنفارٌ للمسلمين وشبابهم لرفع راية هذه الشعيرة العظيمة للدفاع عن الدين والبلاد
والعرض، ودفع العدو الصائل والباغي بكل أنواع التبغي والخارج على المسلمين والمتآمر
مع خونة الداخل والخارج لتدمير بلادنا -حرسها الله وسائر بلاد المسلمين-.

قال الله تعالى: ((وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ))، وقال تعالى: ((وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ بِهَ فَاِنِ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ)).

• فعلى شباب المسلمين ورجالهم القادرين على حمل السلاح ومعرفته (إلا من له عذرٌ معتبر) الاستجابة لهذا النداء والاستنفار طاعةً لله تعالى، وعدم التباطؤ والتناقل ((بِأَيِّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انفِرُوا فِي سَبِيلِ اللَّهِ اتَّقَلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ))، وقال -صلى الله عليه وسلم-: "وإذا استنفرتهم فانفروا" [متفقٌ عليه]؛ للدفاع عن أنفسهم وأهلهم وأعراضهم وبلادهم وممتلكاتهم في العاصمة الخرطوم ونواحيها (وكل مناطق البلاد المختلفة التي تتواجد فيها هذه المليشيا الخارجة المفسدة الباغية)، وذلك تحت توجيه وإمرة جيش البلاد وقادته ومن يجعلونه في إدارة هذا النفير -حفظهم الله جميعاً-.

• وعلى بقية الشباب والرجال في بقية أنحاء السودان -التي لم تصلها اعتداءات وإفساد هذه المليشيا الباغية- إعداد عدتهم بالتدريب والتهيئة في معسكرات الجيش والالتحاق بها تحسباً لكل شيء، وليكونوا مدداً وعوناً لإخوانهم عند الحاجة إليهم في مكان الحرب والثغور، وكل ذلك تحت توجيه وإمرة وإدارة جيش البلاد في مناطقهم، محتسبين كل ذلك عند الله مخلصين نيتهم له وحده لا شريك له؛ طلباً لرحمته ومغفرته والشهادة في سبيله، وعملاً بدينه، واستجابةً لأمره؛ دفاعاً عن حياض الدين والأهل والعرض والأرض والشرف والأموال، ودفعاً لعدوان عدونا المعتدي في الداخل والخارج، ودحراً بحول الله وقوته لمؤامراته ومكره وكيد.

قال الله تعالى في كتابه الكريم: ((وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا)).

• وعلمنا أن نعلم أيها المسلمون ويا شعب السودان أن الجهاد هو ذروة سنام الإسلام، وأعظم شعيرة بعد الإيمان بالله وتوحيده وفرائض دينه، وهو طريق الكرامة ونيل الأجر والشهادة من الله تعالى ممن أراد سبحانه اصطفاؤه واختياره لهذا الشرف العظيم والكرامة الجليلة؛ قال الله تعالى: ((إِنْ يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ)). وقال سبحانه: ((وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ))،

وقال -صلى الله عليه وسلم- في فضل الشهيد ومكانته عند الله: "الشهيد عند الله ستُّ خصال: يُغفر له في أول دفعةٍ من دمه، ويُرى مقعده من الجنة، ويُجار من عذاب القبر، ويأمن من الفرع الأكبر، ويُحلى خُلَّة الإيمان، ويُزوّج من الحور العين، ويشفع في سبعين إنساناً من أقاربه" [أخرجه الترمذي وابن ماجه واللفظ له].
وهذا وغيره من الخير في الدنيا والآخرة لِمَن أخلصَ النية لله وجاهد لتكون كلمة الله هي العليا، لا لدنيا، ولا لعصبية، ولا لقبليّة، ولا لسلطة، ولا لشهرة وفخر، وإنما لله وحده لا شريك له وفي سبيله ((إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أَولَئِكَ يَرْجُونَ رَحْمَةَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ)).

وقال -صلى الله عليه وسلم-: "من قاتل لتكون كلمة الله هي العليا فهو في سبيل الله عز وجل" [متفق عليه].

فلنستعن بالله ونحسن ظنّاً به سبحانه وبنصرته وتأييده، طالبين راجين عونه وغوثه ومدده الذي وعد به عباده المؤمنين المجاهدين في سبيله ((إِذْ تَسْتَعِينُونَ رَبُّكُمْ فَأَسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِالْفِ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ))، ((إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا))، ((وَلْيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ))، ((وَمَا النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ)).

فأسأل الله سبحانه وتعالى أن يتولانا، وأن ينصرنا وينصر جيشنا ومن انضوى تحت لوائه وسائر أهل الإسلام بنصره المؤزّر، وأن يردّ كيد الأعداء، وأن يخذلهم، وأن يجعل تدميرهم في تدبيرهم، وشرّهم في نحورهم، مردودين خاسرين خاسئين، وأن يُفرح أهل السودان بنصره القريب ونحن على خيرٍ وعافيةٍ وكلمةٍ سواءٍ على قلب رجلٍ واحدٍ.

اللهم وفق جيشنا لكل خير، واجعله ذخراً للدين والبلاد، وتقبل قتلاهم وضحايا الحرب شهداء، واشف جميع المرضى، واكفنا وتولّنا وانصرنا وأعزّنا، وارحمنا يا أرحم الراحمين يا حيُّ يا قيوم.

كتبه

نزار بن هاشم العباس

في يوم القَرّ

١١ / ذي الحجة / ١٤٤٤

(١) انظر: المغني لابن قدامة (١٣/٨)، ومجموع فتاوى شيخ الإسلام ابن تيمية
(٢٩/١٩٥).