

## **Abu-Umar al-Baghdadi Views 'Dividends and Losses' After Four Years of 'Jihad'**

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[Please note: Images may have been removed from this document. Page numbers have been added.]

Terrorism: New Audiotape by Abu-Umar al-Baghdadi, amir of the Islamic State of Iraq On 17 April, a jihadist posts a 42-minute audiotape by Abu-Umar al-Baghdadi, amir of the Islamic State of Iraq, released by Al-Furqan Media Production. The audiotape is entitled: "The Harvest of the Years in the Land of the Monotheists." The first five minutes of the tape feature religious chanting and excerpts highlighting certain segments of Al-Baghdadi's speech. The website posts several links to the audiotape.

The following is a translation of Al-Baghdadi's speech:

God be praised. We laud Him, we beseech help from Him and ask His forgiveness; we seek God's protection against the evils and mischief of our souls and from the bad results of our deeds.

Whoever is guided by God cannot be misled by anybody, and whoever is denied guidance will find nobody to guide him. I bear witness that there is none worthy of worship except God, the One, without any partner. And I bear witness that Muhammad is His servant and His Messenger.

God is great, God is great, God is great. All praise is due God. God told us what was true, granted victory to His soldiers, and defeated the Confederates. Allah is greater than every arrogant tyrant. Allah is greater than the plotting of enemy and machinations of the cowards. It has been four years since the start of this blessed jihad, God willing. These were years of opulence and blessing, years of grace and paradise, and years of glory and pride. These years call for quick reflections on our situation in order to announce what we expect, with the help of God, in terms of dividends and losses. The dividends are for the Sunnis in Iraq, for the mujahidin, and for all Muslims. The losses are for the world infidelity with its three heads, the cross, the sickle, and the star. (This is a reference to Crusaders, communists, and Jews)

First: What have the Sunnis gained out of the jihad of four years? It is a clear goal. Allah created heavens, the earth, and all people for this goal. "I have only created Jinns and men, that they may serve Me." (Koranic verse) So, what are the dividends on the side of monotheism, morals, and worship in general?

A. The issue of monotheism: It is the head of worship for the sake of which Allah sent messengers, revealed Books, and created Paradise and Hell. Praise be to God first and foremost for helping us to make the people of Iraq today among the greatest peoples on earth in terms of safeguarding monotheism. There is no propagation of polytheist Sufism, no mausoleums to be visited, no heretical days, no candles to be lit, or an idol to be worshipped. This is particularly true since the people of Iraq have destroyed these mausoleums with their own hands so that worship be only to God. Governance has also begun with the implementation of the law of God so that the legal origin, God's shari'ah, prevails instead of the lowly misshapen midgets; namely, the man-made constitutions of the infidel West.

B. The issue of morals and good manners: Jihad has brought back to the Land of the Two Rivers

the memories of the early conquerors, Khalid and Al-Muthanna, as well as the breezes of the Orthodox Caliphate, which has long shadows. So, go throughout the country to search for how many places left calling for vice and corruption, and how many unveiled women remained of those who tempt youths and seduce middle-aged men, and of those who are grabbed with the teeth of wolves and look like a commodity in a slaves market. Search to see: Does your ear hear a dancing party that angers God in the highest seven heavens? Praise be to God, there is nothing of this kind.

C. The issue of worship and social life: We praise God for the people have returned to their God. It is an irreversible return, God willing. A few people used to go to mosques in the past. We only used to see old people in them. Today, however, the visitors of mosques are the youths, the hope of the future. We have seen a shepherd taking some of his sheep and giving it as alms to the mujahidin to distribute them in accordance with the shari'ah. This is out of a religious devotion and love. This is exactly what the farmers and merchants do. Before this and that, it is needless to say that the Sunnis in Iraq are the people of jihad and endurance. Jihad is the peak of religion and the top of the pyramid of worship. You cannot find a house without having one of its members was martyred to be an intercessor and witness to them on the Day of Judgment, waiting a prisoner in the enemies' prisons, or treating a person who was injured by the tyranny of the infidel occupier.

O our people in the Land of the Two Rivers, for a poor and impoverished person to go to Paradise is for God much better and loved than a tyrant, rich, haughty ruler who goes to Hell. So, what counts is the end result, whether one goes to Paradise or to Hell. We have promised you to sacrifice our pure blood before your blood, sacrifice ourselves before you, and send our sons to battle before your sons. "If ye take a dislike to them it may be that ye dislike a thing, and Allah brings about through it a great deal of good." (Koranic verse) Perhaps, bodies could become healthier through sickness. As Al-Bukhari (one of the narrators of the prophet's sayings) said: "Ye are the best of peoples evolved for mankind. He said, the best of peoples are those who good to people. You bring them with the iron chains around their necks until they embrace Islam." Although we have not promised you with the fruits from heaven, but the very best of God is coming, God willing.

Second: What have the mujahidin gained in four years? The situation of the mujahidin has developed tangibly on the ideological, organizational, military, and political levels:

A. On the ideological level: In a record time, a large generation of the youths was trained on the forgotten ideology of loyalty (to Muslims) and disavowal (of non-Muslims). At a time when we used to read in the books of history and biography and term Ibn-al-Jarrah's (Abu-Ubaydah Amir Ibn-al-Jarrah, one of the military commanders in early Islam) killing of his father as strange, and the waiting by Abdallah of a signal from the prophet to kill his father, Ubayy Ibn-Abi-Salul, we now see with our own eyes and hear with our own ears something very strange from the Land of the Two Rivers. This is despite suspicions and desires. Here is a father killing his spy son with his own hands, and here is a tribe disavowing its son, the policeman of Al-Maliki. The strangest thing is that a woman has abandoned her husband because he reneged in support of the state of Al-Maliki and his party. The strangest of all these things, which Bush and those who planned for him his useless war did not expect, is that the Land of the Two Rivers are now competing, not on presenting flowers and expressing obedience, but on martyrdom in the cause of God. Hundreds of people seek death to live in the presence of God. Why not while they are the people of generosity and courage, and generosity and courage are twin brothers? In fact, the women of Iraq shed tears demanding martyrdom operations. However, we save them from doing anything men can do, except under special circumstances that are difficult men. What a pity for anyone

whose courage was less than that of women.

B. On the organizational level: It has greatly developed, in quality, quantity, and nature. The area of the land on which the mujahidin apply the law of God has also expanded. Unity among the mujahidin and the nation was bolstered. The nation began to go back to its normal status as a nation of jihad. Take as an example the Al-A'zamiyah, Al-Fadl, Haifa, Al-Miqdadiyah, Balad Ruz, Mosul, Tall Afar, and many other areas.

C. On the military level: One of their devils was right when he said: "If Afghanistan was the school of terrorism, then Iraq is the university of terrorism." Here we are announcing the graduation of the largest batch in the history of Iraq, of the officers of jihad in the cause of God, and based on the highest international standards. Study is continuing without interruption, during summer and winter, and day and night. Praise be to God for granting us success. As with regard to equipment, you just name it. As for the field of electronics, the making of explosives, and the manufacturing of explosive charges, this was admitted by the enemies. The world has seen the hunters of mine sweepers. Concerning aircraft, the worshipped idol was broken. It is that lethal weapon with which they have terrorized the world and toppled the state of the atheist Ba'th. Yes, the mujahidin have downed a number of spy aircraft and helicopters. We carry good tidings to the nation that pleases its hearts and angers the enemies. In the field of weapons and equipment, we carry the good news to all the mujahidin all over the world in general and to the people of jihad in the Land of the Two Rivers in particular that the Al-Quds 1 missile has now entered the stage of military industrialization and production. With its high specifications in terms of length, weight, range, and accuracy, it can compete with what was made by the world states for the same military targets. "And those who strive in Our cause, We will certainly guide them to our Paths: For verily Allah is with those who do right." (Koranic verse)

D. On the political level: Four years have passed without mentioning the mujahidin except by speaking ill of them. However, the world today waits for their surprises, statements, and the speeches of its leaders. This is only as a result of the glory of jihad, and not the result of peaceful solutions, parliamentary meetings, or meetings with the rulers of Arab states. It is true to say that any people who abandon jihad will be humiliated. As for the sake of contrast, any people who adhere to jihad will triumph. Indeed, if the mujahidin today speak they will be heard, if they threaten they scare others, and if they achieve reconciliation they will be obeyed. This is the logic of politics at our time. The world only respects the strong.

Third: What has the Islamic world gained from the jihad of four years in the Land of the Two Rivers? They have gained materially and morally. If our war was a moral war, then we would be satisfied with the fact that the alleged US giant has collapsed under the strikes of the mujahidin during day and night. The fear from the US Marines and technology has disappeared from the hearts of all peoples of the world. The veil of what they call the deceptive Western civilization has also fallen. The hostility to all the institutions of the evil world order was consolidated in the hearts of the nation's sons, particularly to the so-called United Nations, which is united only on basis of injustice and aggression. All this was achieved thanks to God and then to the mujahidin. As on the material level, the Iraqi jihad has restored vigor to jihadist areas where there was a lull for some time after they were active. It has also paved the way for invading the Jewish state and the restoration of Jerusalem. This is like seeing Iraqi groups leave here to support the Al-Mahdi who is hanging with the curtains of Kaaba. Vigor was restored and the number of mujahidin has doubled many times. Their number has reached many thousands after they were a small group shortly after the fall of the state of the infidel Ba'th.

These are the dividends of the jihad of four years. So, what are the thorns that the infidel

occupier and his apostate henchmen have picked?

First: Four years of strikes and humiliation which make some sides here and there sacrifice their honor. The honor of the age's Satan and today's idol, the United States, led by their most stupid obeyed one, Bush, was rolled in the dust.

Second: Exhausting the US budget at the expense of social security, health, and education so that the money of the collaborating Gulf governments have failed to meet American needs.

Third: The fall of the leading figures in the Bush government, for they will end up in the garbage of history, pursued by the Lord's damnation and the questioning of misled nations. Perhaps we will see them in the near future in the dock on trial for their crimes - such as (Donald) Rumsfeld, George Tenet, John Bolton, and (former chairman of Defense Policy Board, US Pentagon) Richard Perle, while (George W) Bush Jr remains to wrestle with death alone.

Fourth: The collapse of US army morale and the increase of suicide cases and escape attempts, and chronic organic and psychological cases such as permanent tremor. Almost two thirds of the US army has taken part in the war, and that portends a complete collapse in the entire US military establishment. US strategy is expected to change from voluntary enlistment to conscription so as to avoid the imbalance in deaths, because they have realized that he who enters Iraq is lost, and he who leaves it is newly born, as they say.

Fifth: The American people have lost confidence in their historical ruling institutions in the White House and the intelligence service, which - under the direction of the Jews -- have lied to their people in giving reasons for their wars, especially in their war on Iraq.

Sixth: The failure of the US-Jewish scheme in the region and the halt of the octopod advance to exercise complete control of the region, especially over the sources of oil.

Seventh: The exposure of the deception of the alleged world peace and the uncovering of world capitalism.

Those are the outlines of the gains and losses in the past four years. They represent two things, after God's help and blessing: The first is that jihad has been adopted as the primary solution to drive out the unbelievers and apostates from Muslim countries. The second is to "hold fast to the rope of God" (a Koranic phrase) and the community (al-jama'ah). The community has three requirements: First, to respond to the clear canon law order in the Book and the Prophet's Tradition. God has ordered there should be a community and concord, and prohibited division and discord. God says: "Hold fast to the rope of God altogether, and do not split into factions"; and He said: "As for those who have divided their religion and broken up into factions, have nothing to do with them (O Prophet)"; and Almighty God said: "This is My straight path, so follow it, and do not follow other ways: they will lead you away from it"; and He said: "and do not quarrel with one another, or you may lose heart and your spirit may desert you." (all Koranic verses)

The Prophet Muhammad said: "Keep to the community (al-jama'ah), for the wolf eats from among the stray sheep," and he said: "Safeguard the community and beware division, for Satan is with the person who is alone, and he is farther away when two persons are together. He who wants the comfort of heaven should stick to the community," and he also said: "God supports the community."

Ibn-Taymiyah (1263-1328 A.D., a Muslim jurist of the Hanbali school of thought) said: "Division and discord are among the causes of evil, corruption, and suspension of rulings, and that is well known to knowledgeable scholars." According to Sahih Muslim (an authoritative collection of Muhammad's sayings), the Prophet Muhammad broke fast on the day of the Victory of Al-Hudaybiyah and he wanted the people to break the fast. He was later told that some people have fasted. He said: "Those are the disobedient. Those are the disobedient." He has censured their fasting, although by doing so they were worshipping God, but in that situation it harmed the general interest, and weakened the jihad. Which is more harmful: fasting or departing from the consensus? "Stern words may sometimes cure a malady, when gentle words do not cure it." (Verse from a poem)

Worshipping is a collective task, for worshipping by the worshipper does not exist in its full meaning except within a community. The first generation (of Muslims) realized that fact, and that it is part of the nature of this religion. The community (spirit) was entrenched within them, and thus if they go to a place they join each other, so that one would say: If one were to cast a garment on them, it will cover them all.

Indeed, the blessing of the community includes eating. The Prophet said: "The most preferred food for God is that in which many people join." The Prophet also said, stressing the importance of the community: "The more there is of anything, the more it is beloved to Almighty God." The second cause: The duties of change are undertaken only by a community, and if a duty cannot be carried out without something that something itself becomes a duty. God says: "Help one another and do what is right and good." Ibn-al-Qayyim (a student of Ibn-Taymiyah, died 1350 A.D.) said: "Let each one of you help his companion in knowledge and deed, for the worshipper cannot know that by himself or be able to do it."

The community is the first element of strength to achieve the concept of preparation and victory - "The arrows do not break when bound together, and if they are separated they break one by one." (Verse from a poem)

The third cause: The community is the practical embodiment of al-wala wa al-bara (concept of loyalty to God, His messenger, and the believers, and not taking polytheists as guardians or keepers) in Islam. The believers' attachment to one cohesive community that acts together embodies -- after their attachment to monotheism -- that belief in actual life. God says: "Those who believed and emigrated and struggled for God's cause, and those who gave refuge and help - they are the true believers." That is why such loyalty was the most important element of inducement for it is the practical response to partisanship that constituted pre-Islamic (jahili) loyalty. "The disbelievers support one another. If you do not do the same, there will be persecution in the land and great corruption." (Koran) That is God says: "Fight all the polytheists as they are fighting all of you."

Let everyone know that our aim is clear: the establishment of God's law, and the path to that is jihad in its wider sense. That is not achieved as it should be, except through the community. We know its requirements. Consequently I address calls:

The first such call is to all Muslims throughout the world. The Prophet said: "Any person who lets down a Muslim in a matter in which his honor is disparaged and his sanctities are violated is bound to be let down by Almighty God in a matter in which he wants to be supported. Any person who comes to the support of a Muslim in a matter in which his honor is disparaged and his sanctities are violated is bound to be supported by God in a matter in which he likes to be supported." The Muslim is the brother of the Muslim, and they are united by brotherhood in

faith. "Believers are brothers." (Koran)

However many the homelands may be, Muslims are equal in the inviolability of their blood; the lowest among them enjoys their protection, and they are united against others.

The second call: O Sunnis in Iraq in particular, know that the mighty oppressor of the age, America -- and its allies -- have known your strength and intrepidity, and they have sought to win you over so that you leave your mujahidin brothers, or at least to neutralize you. Had it not been for the mujahidin, the descendants of Ibn-al-Alqami (the vizier who is said to have betrayed the Abbasid caliph to the invading Mongols in 1258 A.D.) would have tortured you. You are not unaware of what they are doing in their prisons.

The third call is addressed to the tribal shaykhs in particular: Know - may God set me and you on the right path - that every one of you is a shepherd, and all of you are responsible for their herd. Let each one of you consider what key he is: There are people who are keys that let in what is good and ward off what is bad, and there are people that ward off what is good and let in what is bad. Blessed are those who God has made keys to what is good, and woe to those who God has made keys to what is evil. Take the same stand as that taken by the Prophet's Companion, Urwah al-Thaqafi: When the Prophet Muhammad died, Thaqif wanted to renounce Islam, and Urwah Bin-Mas'ud al-Thaqafi said to them: "O Thaqif, you were the last to convert to Islam, do not be the first to become apostates." They refrained from becoming apostates and he was a good leader for them. "Be a man, so that those who come after him will say: He has passed and that is the trace." (A saying)

My brothers, know that reneging on the pledge that is between us is a big sin. God says: "Those who break their covenant with God after it has been confirmed, who sever the bonds that God has commanded to be joined, who spread corruption on the earth - there is the curse and their is the ill abode." Brothers, do not follow those occupiers and their criminal lackeys, for it is better to die while biting cheese than to follow any of them. Let not the seeking of a living or the harvesting of crops make you disobey God, for attaining what God has to give is achieved only by obeying Him. What is destined to be attained, is bound to be attained. Eat in dignity, not in humiliation.

I say to you and to Muslims in general what Abu-Bakr al-Siddiq (the first caliph) said: "Obey me as long as I obey God in running your affairs. If I disobey Him you do not owe me any obedience."

The fourth call is to those among our sons and clans who stood with the occupier and his collaborators: Know that the Prophet Muhammad said: "A band of my nation (ummah) will be fighting in the cause of God, repulsing their enemy, undaunted by those who disagree with them, until Judgment Day."

Do you, O worshippers of God, know who are the worst of people? Among the worst people are those who lost their hereafter for the sake of another person's temporal world. Let no enemy make you against your religion, by finding an excuse for every sin, and seizing on a fatwa to justify every offense. What is permissible is clear, and what is wrong is clear. "We patch our temporal world by tearing up our religion, and the result is that we lose both our religion and our temporal world. Blessed is he who has preferred to obey God, and gave his life in return for what he expects." (verses from a poem) You still have the chance, O you who rebel against God's law and against His mujahidin worshippers and pious men, those who defend your honor, homeland, property, and above all your religion.

O worshippers of God, it is not we who have violated the honor of your mothers, sisters, and daughters in Abu-Ghurayb, and voluntarily broadcast that on television in order to humiliate you. We are not the ones who raped the free and chaste Abir al-Janabi and set her corpse on fire. We are not those who raped Sabrin in broad daylight. Those who did that are those you with whom you are standing among the regime and the occupiers.

On the contrary, some days after that we arrested 39 apostates among those people, and we killed them to avenge your honor, and we launched a campaign to avenge our honor as well, a campaign that is continuing to this day until God decides their fate.

I remind you of what the poet said: "One may hope that all enmities will turn into friendships, except the enmity of those who were your enemy in religion." Repent, for God has said: "God will support those who support Him." However, you are - as the Prophet has said - in a hurry. The fifth call: To all the mujahidin in the Land of the Two Rivers: I remind you of what Almighty God has said: "Content yourself with those who pray to their Lord in the morning and evening, seeking His approval, and do not let your eyes turn away from them." Everything you leave to Almighty God, God will give you what is better instead of it. Know that according to Sunan al-Tirmidhi (an authoritative collection of Muhammad's sayings), the Prophet has said: " Shall I tell you of a rank better than fasting and praying? They said: Yes. The Prophet said: To reconcile those who bear animosity toward each other." The bearing of animosity is harmful. Do not bear grudges against other.

God has pointed the cause of our weakness when He said: "and do not quarrel with one another, or you may lose heart and your spirit may desert you." The Prophet - according to Abi-Dawud and Al-Tirmidhi (both collectors of Muhammad's sayings) -- has prohibited us from setting animals against each other, but is not the setting of human beings against each other worse, and the setting of Muslims against each other worse, and the setting of mujahidin against each other even worse?

I remind you of the stand of (first Umayyad caliph) Mu'awiyah Bin-Abi-Sufyan. It is said that (the Byzantium Emperor) Heraclius offered him assistance when he heard of his disagreement with (fourth caliph after Muhammad) Ali, the latter answered him in words that can be written in gold: "Dog, if you advance one inch, you will see me a soldier under Ali's banner." Hold on to the community, for what you hate in being in a community and in obedience is better than what you like in division, as Ibn-Mas'ud said.

O brothers in the Ansar al-Sunnah (Supporters of Sunnis) Army and in the Mujahidin Army: The friendship between us is deep. The bonds of faith and love are too great and strong to be harmed. O my sons in the Islamic Army, know that I am prepared to shed my blood to spare yours, and offer my honor to protect yours. By God, you will hear from us only what is good, and you will see from us only what is good. Rest assured, for what is between us is stronger than what some people think, may God forgive them.

O soldiers of the 1920 Revolution: Yes, the devil has resorted to sowing discord and incitement between us and you, the devil of the Islamic Party and its henchmen. However, the reasonable among your battalions have averted deterioration in the situation and have sat down with their brothers in the State of Islam, in order to diffuse the sedition and to sow the seeds of amity. We pin our hopes on them, God willing. We owe it to God to protect your blood and the blood of every Muslim who has not committed an act of open idolatry or shed blood when he is forbidden to do so. Fear God and do not forget the lofty goal, namely that the word of God prevails, not

abhorrent nationalism. You have only one soul and you are responsible for it on Judgment Day. O worshippers of God everywhere. Know and teach others that we are bound by the Prophet's guidance in the matter of blood. In the farewell pilgrimage, the Prophet Muhammad said: "Your blood, property, and honor are inviolable to you, just as this day is inviolable, in this country, in this month." The Prophet said: "The Muslim's blood, property, and honor are inviolable for the Muslim." Ibn-Mas'ud (a celebrated seventh century A.D. authority on Muslim Tradition) is quoted as saying: "The Prophet, may God's prayers and peace be upon him, said: The first thing on which people are judged on Judgment Day is (the shedding of) blood." Ibn-Umar (son of second caliph) said when he looked at the Ka'bah: "How great you are, and how great is your inviolability. Yet for God, the believer is more inviolable than you are." Ibn-Umar also said: "Among the predicaments from which there is no way out for those who have become embroiled in them is the shedding of inviolable blood without justification."

Therefore we turn to God and cite you as witnesses that we do not deliberately shed the blood of a protected Muslim, as long as he has prayed as we do, and turned toward our Qiblah (direction of prayer), and ate our slaughtered food. By God, if I hear of anything to the contrary I will stand to be judged, in humility before God, in the presence of the weakest Muslim in the Land of the Two Rivers, until he takes his right from me even if it is by shedding my blood. By God, we have not abandoned the worldly life in order to go to hell, for the sake of a leadership in which we do not know what God will do with us tomorrow, let alone the blood of the mujahidin and the good people who were the first to volunteer, which is even dearer to us.

According to Musnad Ahmad, Ibn -Jurmuz asked permission from Ali to enter, and Ali said: Inform the killer of Ibn-Safiyah that he will go to hell. I heard the Prophet Muhammad say: Every prophet has an apostle, and my apostle is Al-Zubayr.

I do not exonerate my brothers among the soldiers of the (Islamic) State of things of which I do not know, but I expect them to be among the most God-fearing in this matter. We have known and tested them, and I am just a soldier among them. They are not better than Khalid (Ibn-al-Walid, a contemporary of Muhammad and a military commander), when he killed people who did not express well their Islamic faith, and the Prophet Muhammad said: "O God, I ask you to absolve me of what Khalid has done." Yet the Prophet did not dismiss him and did not defame him. Fear God when talking about those who have risen to champion God's religion, God rewards them.

My last call is addressed to my sons, the soldiers of the Islamic State: O mujahidin, do not stop a river you caused to flow by making sacrifices, or demolish an edifice you have raised by your efforts. Do not consider everyone who disagrees with you an adversary, and do not consider everyone who accompanies you a friend. Those who disagree with you may be among your best friends. Be like the sea that is not unsettled by buckets, and be forgiving, for God gives strength and pride to the forgiving.

Ala Ibn-al-Hadrami said: "If they tamper with evil be forgiving, and if they conceal the talk from you do not ask. What you hear of it hurts you, and what they said behind your back has not been said." The Prophet Muhammad said: "If one were to insult you and blame you for something which is not in you, do not blame him for something that exists in him. Be good to those who have harmed you." Al-Bayhaqi quotes the Prophet as saying: "Visit he who does not visit you, and present a gift to he who does not present a gift to you. The perfect dealing is to maintain contact with he who has cut you off, give to he who has deprived you, and to forgive he who has wronged you."

Brothers, accustom yourselves to be good when people are good, and not to be unjust when they do wrong. Do not write with your hands anything other than that which pleases you to see on Judgment Day.

O nation of Islam. When we proclaimed the State of Islam, a state of migration (hijrah) and jihad, we did not lie to God and to the people, and we were not talking about dreams. However, praise be to Almighty God, we are more capable of understanding God's tradition in this jihad. The source of such understanding is the blood of the mujahidin, both migrants (muhajirin) and supporters (ansar), after looking into their morals and path.

When we proclaimed the State of Islam, we were not only trying to pick the fruit after it ripened, but the fruit fell on its own, and we picked it before it fell into the mud, and it came into our hands safe and clean. What happened after the fall of the Soviet Union, and the scattering of Muslim peoples far from the communist center? They fell prey to communism and secularism. What happened after the mujahidin, migrants and supporters, stopped at the gates of the Serbian capital in the Bosnia war? Simply it is the Dayton Agreement for an alleged peace. What happened after the fall of the fruit in Afghanistan, and the enemy's defeat at the time of the parties? Killing, ruin, and destruction which remain a stigma for all those who took part in it. O nation of Islam. We have resolved not to repeat the tragedy, and resolved that the fruit must not be lost, for once bitten a believer is twice shy. The State of Islam will remain. It will remain because it has been built by the bodies of martyrs and has been irrigated by their blood, and the preparations for going to heaven were made in it. It will remain because God's granting of success to this jihad is as clear as daylight. It will remain because it has not been polluted by unlawful gains or a perverted course. It will remain because of the truthfulness of the leaders who have sacrificed their blood, and the truthfulness of the soldiers who established it with their efforts, and God will reward them. It will remain because it is land of the mujahidin, and it is the haven of the oppressed. It will remain because Islam has begun to rise, the cloud has begun to dispel, and unbelief has begun to retreat and to be exposed. It will remain because it is the call of the wronged, the tear of those who have been bereaved of a child. It will remain because unbelievers of all kinds have banded against us, and every coward with a whim or an innovation has begun to defame and malign it, and therefore we became certain that the goal and the path are right. It will remain because we are confident that God will not break the hearts of the monotheist oppressed, and will not allow the oppressors to gloat on us. It will remain because in His Book God has promised: "God has made a promise to those among you who believe and do good deeds: He will make them successors to the land, as He did those who came before them; He will surely establish their religion which He has approved for them; and He will grant them security to replace their fear." "God always prevails in His purpose, though most people do not realize it." (Koran)

Your brother...