

Al-Zarqawi Message Defends Executions, Calls for Jihad

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

The Jama'at al-Tawhid Wal Jihad (Monotheism and Jihad Group), led by Al-Qa'ida operative Abu-Mus'ab al-Zarqawi, was observed on 5 July to post on the Internet the following link, <http://www.hostinganime.com/iraqnews1/index.html>, which features a 60-minute audiotape attributed to Al-Zarqawi. The tape appears under the following heading: "Important commandments to the mujahidin and in reply to the defeatists, from the amir of Jama'at al-Tawhid Wal Jihad, Shaykh Abu-Mus'ab al-Zarqawi."

In the name of God, the Merciful, the Compassionate

(Recorded Koranic recitation) "So lose no heart, nor fall into despair, for ye must gain mastery if ye are true in faith. If a wound hath touched you, be sure similar would hath touched the others. Such days (of varying fortunes) we give to men and men by turns; that Allah may know those that believe, and that he may take for Himself from your ranks martyr-witnesses (to truth), and Allah loveth not those that do wrong."

(Announcer) The information department of Jama'at al-Tawhid Wal Jihad presents a speech by Shaykh Abu-Mis'ab al-Zarqawi, may God preserve him.

(Recorded patriotic song) Don't give in to the enemies or bend to the storm. Declare in every forum that you are Muhammad's Companions.

(Announcer) The speech is entitled: "Commandments to the Mujahidin."

(Al-Zarqawi) Praise be God, from whom we seek help and pardon. God protect us from our own evil and wrong deeds. Whoever is guided by God, will not stray, and whoever strays, will find no guide. I swear that there is no god but Allah, with no partner. I also swear that Muhammad is His subject and messenger. He conveyed the message, fulfilled the trust, advised the nation, and left it clean, with the night as bright as the day. Whoever deviates from it will perish.

"O ye believers! Fear Allah as He should be feared and die Muslims." "O mankind, fear Your Guardian Lord who created you from a single person. Created out of it, His mate, and from them twain scattered (like seeds) countless men and women. Fear God through whom ye demand your mutual (rights) and be heedful of the wombs (that bore you): for Allah ever watches over you." "O ye who believe, fear Allah, and make your utterance straight forward, that He may make your conduct whole and sound and forgive you your sins. He that obeys Allah and His messenger has already attained the great victory." (Koranic verses)

History repeats itself. The logic of events throughout the ages does not change. Persons change, players get replaced, and machines are developed; however, the stage of events is the same and the story of the conflict is one. It is right battling falsehood and Islam fighting non-belief and paganism. It is hypocrisy conspiring and the weak holding the stick from the middle. They belong to their nation, but they prefer their world and wait for the end of battle to side with the strong and board the ships of the victor. Damn them!

It is the God-fearers alone who carry the banner in the age of defeatism and raise foreheads in the age of subservience. Their zeal sails across space to the Knowledgeable and Observant, following the example of the bearer of good tidings, may the peace and blessings of God be upon him. They are strangers, whose faces are weathered by the winds of solitude and barren feet are bled from a desert inflamed by the fire of hostilities. Doors are closed in their faces. So they knock on the door of heaven and are let into paradise. Their faces are bright with faith. None of them reneges from his religion even if disowned by the world.

O my nation, the situation is unbearable, matters have reached their limit, the oppressors have exceeded themselves, the tyrants have seized our land, and the wolves, and even dogs, have made bold with us. The people are looking for a solution in the desert mirage, yet the solution is in their hands and by the hand. It is jihad for the sake of God. These commandments are from the jihad imams, who have preceded us on this blessed path. I collected them with slight amendments to remind myself and my brother mujahidin and to urge them to remain firm and hold to principles and constants.

O mujahidin, I don't fear for you from the large numbers of your enemies and their powerful weapons, the alignment of the evil forces against you, or your abandonment by your brother Muslims throughout the world. But, I fear for you from yourselves. I fear that you might give in to weakness, failure, and sins. The events of the day of Uhud (the battle in which Muslims suffered a setback) should be a lesson for you. God said: "Until you flinched and fell to disputing about the order, and disobeyed it after He brought you in sight (of the victory) which you covet. Among you are some that hanker after the world and some that desire the Hereafter. Then did he divert you from your foes in order to test you."

(Islamic scholar) Ibn-Kathir said that Islam was triumphant earlier in the day. But, when the archers disobeyed and some fighters failed, the triumph, which was conditional on firmness and obedience was delayed.

There were many developments in this battle. First, the enemy was more than three times the number of Muslims. Still God made Muslims triumphant earlier in the day. But, when they disobeyed, He turned fate against them in the end.

(Islamic scholar) Jabir, may God be pleased with him, said: On the day of Uhud, the fighters abandoned the prophet. He was left only with 11 men from Al-Ansar (Medinite supporters) and his companion Talhah. (Islamic scholar) Anas Ibn-al-Nazr, may God be pleased with him, said: When the Muslims weakened on the Day of Uhud, I said: O God I apologize to you for what these people --meaning the prophet's followers -- did, and I pray to you for help against what these -- meaning the non-believers -- did.

Abu-al-Darda' wept after the conquest of the Island of Cyprus, when he saw its people weeping. He was told: What makes you weep, O Abu-al-Darda, on a day in which God made Islam triumphant? He said: How weak people are when they disobey God. They were a victorious nation, but they disobeyed God and thus became what you see now.

O brother mujahidin, God's victory may come late, and you may suffer defeats and casualties. This is not strange, for this is a divine law that applied to previous nations. God's law does not change.

Heracles told Abu-Sufyan: I asked you how your fight was against him -- meaning God's prophet, may the peace and blessings of God be upon him. You claimed that war has its ups and downs. So are the Apostles. They are tested and then they triumph in the end.

In your fighting, you are tested most in your patience and faith; the faith that God will fulfill His promise and grant victory to his soldiers and party, even after a while, and patience in adversity. Victory comes after patience, relief after anguish, and ease after hardship.

A man asked Al-Shafi'i, (head of one of the four Islamic orthodox schools): O Abu-Abdallah, what is best for the man, to be made triumphant or tested. Al-Shafi'i said: He will not be made triumphant until he is tested. God tested Noah, Abraham, Moses, Christ, and Muhammad, may the peace and blessings of God be upon them. When they endured, He made them triumphant. Nobody should think that he can escape pain. One must not have a low opinion of God by seeing only the enemy's large number and heavy equipment and forgetting God's promise. "Allah has decreed: It is I and my messengers who must prevail." "As to those who turn (for friendship) to Allah, His messenger, and the believers, it is the party of Allah that must certainly triumph." "And it was a duty incumbent upon Us to aid those who believed." "Allah has promised, to those among you who believe and work righteous deeds, that He will, of surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion -- the one which He has chosen for them; and that He will change (their state), after the fear in which they lived to one of security and peace." (Koranic verses)

The achievement of the goal is conditional on faith, devotion, and righteous deeds. Then come victory and inheritance. It is God's promise, and God does not break His promise.

How beautiful are the words by Sayyid (not further identified) in a comment on God's words: "How oft, by Allah's will, hath a small force vanquished a big one? Allah is with those who steadfastly persevere."

This is the rule followed by those who believe that they will meet with God. The rule is that the group of believers should be small, because it is the one that will go up the difficult ladder until it reaches the level of the chosen ones. But, it will be triumphant, because it is linked to the source of power and also because it represents the power of Almighty God, who has full power and control over His affairs and subjects. He is the destroyer of tyrants, defeater of oppressors, and coercer of the arrogant.

O mujahidin, I swear by God that you are in a situation for which you should be envied, not as said by defeatists and liars, who look at things from a purely materialistic viewpoint and who are terrified by reports by western and Arab media and their subordinates that the Al-Ahzab (the allied forces that fought Muslims in Al-Khandaq battle in Medina) have triumphed and the mujahidin escaped. A war is not measured by number and equipment or victory and defeat. Both are necessary and establishment comes, even after a while.

Describing the alignment of Al-Ahzab, including the Tartars, hypocrites, and others, Shaykh-al-Islam (Ibn-Taymiyah), may God rest his soul in peace, said: In this strife, the people split up into three groups: The triumphant group, which is the mujahidin against these corrupt people; the dissenting group, which is Muslim defeatists who sided with these people; and the defeatist group, which has given up jihad, although they are true Muslims. Thus, one has to choose between triumphant, defeatist, and dissenting group. There is no fourth group.

You should know that jihad is a profit for this world and the Hereafter. Abandoning it is loss for the world and the Hereafter. God said: "Say: Can you expect for us (any fate) other than one of two glorious things." This means victory or martyrdom and paradise. Any of the mujahidin that survives and is charitable, has the reward of the world and the Hereafter. And, whoever is killed, he has paradise.

The prophet, may the peace and blessings of God be upon him, said: The martyr is given five things with the first drop of his blood. He is forgiven. He is shown his place in heaven. He is donned the garb of faith. He is wed to 72 hour is. He is spared the torture of death and protected from the great fear.

The prophet, may the peace and blessings of God be upon him, there are 100 steps in heaven. The distance between one and another is like the distance between heaven and earth. God has prepared it for the mujahidin for his sake. This is an altitude of 50,000 years in heaven for the mujahidin.

Shaykh-al-Islam said: I believe the ulema agreed that there is nothing better in the volunteering acts like jihad. It is better than pilgrimage, fasting, and voluntary prayer. Steadfastness is better than neighboring on Mecca, Medina, and Jerusalem.

Abu-Hurayrah, (an authority on the prophet's traditions), may God be pleased with him, said: I would rather spend a night of steadfastness for the sake of God than observe vigil on Laylat al-Qadr (the holiest night in Ramadan) near the black stone (of the Ka'abah). He preferred steadfastness to worshipping on the best of nights at the best of places. He also said: You should know that victory is for the faithful and pious and that God is with the pious and charitable. And these people, meaning the enemies, will be defeated. God Almighty will make us triumph over them and avenge for us from them. God is most powerful. Take courage and know that God's victory is coming. "So lose not heart, nor fall into despair. For ye must gain mastery if ye are true in faith." (Koranic verse) This is a thing, which we have ascertained, praised be God.

Shaykh-al-Islam also said: You should know that the lucky ones are those whom God created at this time, where God renews religion, hails the banner of Muslims, and strengthens the condition of the believers and mujahidin so that they will be similar to the ancestors, the muhajirin (immigrants from Mecca) and Al-Ansar (Medinite supporters of the prophet). Whoever carries out jihad at this time, will be one of "those who follow them in (all) good deeds -- well-pleased is Allah with them, as are they with Him: For He had prepared gardens under which rivers flow, to dwell therein forever; that is supreme triumph." (Koranic verse)

The believers should thank God Almighty for the tribulation, because in reality it is a kind of grace from God. Had the ancestors among the muhajidin and al-ansar, such as (Caliphs) Abubakr, Umar, Uthman, and Ali, as well as others had lived in this time, their best wish would have been to fight these criminals. The one who misses such an opportunity is he who is bankrupt, has lowered himself, and deprived himself of a great share in the world and the Hereafter, unless he is among those whom God has excused, such as the sick, poor, blind, and others.

Shaykh-al-Islam also said: Jihad for the sake of God is what God and His messenger highly appreciate. Many are blamed for not carrying out jihad. Many faithful believers shun jihad, either because they lack the will power, or they actually discourage it, and this is hypocrisy itself.

O mujahidin, I cannot find anything better than what Shaykh-al-Islam Ibn-Taymiyah wrote when commenting on the alignment of Al-Ahzab in the Battle of the Trench (siege of Medina). He said: The gist of the story -- that is the story of the trench -- is that all non-believers joined forces against the Muslims. They came in their hordes to Medina to uproot the faithful. Quraysh joined forces with its allies, including the Bani-Asad, Ashja, Kizara, and others tribes from Najd. They were also backed by the Jewish tribes of Quraydah and Al-Nazir. All these non-believers gathered together. They were several times the number of Muslims. The prophet, may the peace and blessings of God be upon him, evacuated the women and children to the outskirts of Medina.

Shaykh-al-Islam Ibn-Taymiyah also related the incident that took place in his time, when the enemy -- Moguls, Turkic hordes, Persians, and non-Arabs, as well as apostate races, such as Armenian Christians and others -- invaded Muslim lands, backed by a few Muslims. Their aim was to seize the land and harm Muslims, as happened in Medina.

The year of the trench was marked by very cold weather and strong winds, through which kept Al-Ahzab away from Medina, as He said: "But, we sent against them a hurricane and forces that ye saw not."

In this year also, God increased snow, rain, and cold, contrary to the norm, until most people hated it. We told them: Don't hate that, as this is God's wisdom and mercy. That was one of the biggest reasons that God sent the enemy away.

God said in the case of Al-Ahzab: "Behold! They came on you from above you and from below you, and behold, the eyes swerved and the hearts gaped up to the throats, and ye imagined various (vain) thoughts about Allah. In that situation, were the believers tried. They were shaken as by a tremendous shaking."

Thus, that year, the enemy came from the direction of upper Syria; that is, north of the Euphrates. Ibn-Taymiyah said: People had doubts about God. Some said that none of the Syrian soldiers would be able to confront them and they would wipe out the Syrian people. Some thought that the land of Syria was no longer fit to live in, that it was no longer within the realm of Islam. Some thought that if they faced the enemies, they would be defeated and the enemies would surround them like a halo around the moon. Some said that they would take over Syria and then proceed to Egypt and take over Egypt and nobody would be able to confront them, thus they thought of fleeing to Yemen and such distant lands. Some were baffled by contradicting signs and the clash of thoughts, given that they could not discern the true news from false news, those who were right from those who were wrong. Thus, those who thought of following the right path were bewildered. Their many thoughts were fighting one another like children pelting stones at one another. There, the believers faced the great test and were shaken to their very foundations. It was God who tested them in order to permit them to wipe out their sins and raise the level of their beings.

God said: "Behold! A party among them said: "Ye men of Yathrib! ye cannot stand (the attack)! therefore go back!" (Koranic verse)

A group of them said: Leave because you will not be able to stay here and that there are many enemies. Go back to Medina. In another account, they were told: You cannot fight so go back and seek safety and assistance from the enemy.

Thus, when the Tatar enemies came there were hypocrites who said: The Islamic state no longer exists so let us enter the state of the Tatars. Some said: This land is no longer fit to live in. Some others said: It is in our interest to surrender to them as the people of Iraq surrendered, and be under their rule.

Shaykh al-Islam Ibn-Taymiyah says: This event implied momentous issues that surpassed all normal things and deviated from the usual. Every fair-minded person realized that God supported this religion and took care of this Islamic nation after Islam almost retreated. The apparent and clear reasoning stopped, the oppressive parties made mistakes, the divided hearts were terrified, and the triumphant group stood its ground. God opened the doors of heaven to his triumphant soldiers and overpowered the infidels and hypocrites and made this a lesson for the believers until doomsday.

This is the end of Ibn Taymiyah's story, may God have mercy on him.

When the news arrived that the Tatars were preparing to invade Syria, people were alarmed and transportation became very costly. Renting a horse from Hama to Damascus cost 200 dirhams in the year 699 of the hegira. Some princes were of the opinion that the castle should be delivered to the Tatars in order to protect the people. However, Ibn-Taymiyah stood before them and asked the commander of the castle not to surrender it even if it was completely destroyed. The commander of the castle heeded the opinion of Ibn-Taymiyah and it was in the interest of the Muslims. News came that the Egyptian armies were arriving in Syria. Bolai and his Tatars left Syria and Damascus remained without guards or soldiers. The people of Damascus were then asked to come out with their weapons and spend the night at the city's doors and on its walls to guard the city. They went to the walls. Ibn-Taymiyah went around the walls every night, urging people to be patient and to fight, reading to them Koranic verses of jihad and steadfastness.

When life returned to Damascus, Ibn-Taymiyah went to the wineries and broke the wine pots. Then Ibn-Taymiyah left Damascus to the country of Jubayl and Kasrawan to punish the Al-Rafidah (Shiites) and the Al-Batiniyah (Islamic dissidents) for supporting the Tatars and their attacks on Muslims. Their chieftains then went out to meet with Ibn-Taymiyah and regretted what they did and restored all that they had taken. Then Ibn-Taymiyah returned to Damascus. Orders were issued that people should hang their weapons in their shops and learn how to fight.

Training camps were then built in Damascus and the men of religion were trained on the art of war to prepare for any emergency.

Thus, at times of ease, the nation must be trained so that when vicissitudes come the people would be able to defend the nation and repulse the enemies.

In 722 of the hegira, the Tatars entered the land of Syria. People were disturbed and prayed. Then the first encounter began. A Tatar force estimated at 7,000 arrived. They were confronted by a group of Syrian heroes estimated at 1,500 and God granted victory to his soldiers. As the Tatar army came close, the two armies -- the Aleppo and Hamah armies -- withdrew to Homs. Then, fearing that the Tatar would surprise them, they went down to Marj al-Suffar. The Tatars arrived in Homs and then proceeded to Ba'labakk and approached Damascus and people's fears grew. Rumors and disquieting talk spread. Ibn-Taymiyah played a great role in calming the people and maintaining internal stability.

Then some started to cast doubt at fighting the Tatars because they manifested Islamic symbols, exactly as some of the defeatists are doing now in the fight against the soldiers of the idols.

In his Al-Muhalla, Ibn Hazm said: There can be no greater sin after apostasy than the sins of those who ban jihad in the path of God and order women to be handed over to the enemy of God. That is what he said, May God have mercy on his soul.

Ibn-Taymiyah then confronted them and issued his famous fatwas (Islamic religious rulings) on the duty of fighting the Tatars, refuting all doubts that were raised on this issue. He told people: If you find me on the other side and see a Koran on my head then kill me. Then people were encouraged to fight. Their hearts were strengthened. When the Tatars approached, Ibn-Taymiyah looked at a Syrian prince and said: Man, put me in a position of death. The prince later said: I moved him to meet the enemies who were coming down like a torrent, with their weapons glistening in a sky of dusty air. Then I said: Sir, this is the position of death (here al-Zarqawi's voice is shaken and he is on the verge of crying). Here is the enemy approaching under the dusty air. Then Ibn-Taymiyah opened his eyes and raised them to heaven, and began to move his lips for some time, praying for God. Then he clashed with the Tatars. The fighting expanded, clashes grew, and heroes surpassed themselves. The Tatars then fled to the hills. The night came, the Muslims besieged the hills. The hearts of the Tatars were filled with fear.

O mujahidin. Religion cannot be established except by the strong-willed men. It will not be established on the shoulders of those who live in luxury. It is too noble to accept help from them. The great religion is established on the shoulders of great men. The great burden and responsibility that the earth and heavens cannot assume will always be shouldered by those who deserve it.

"The dove is weeping because of nostalgia. Where is the witness to our suffering? Is it your eyes or mine that are with tears? Give evidence to prove your case." (Arabic poetry)

How can Islam rise and return to its past glory and greatness without the resolve of Abu-Bakr (the first caliph of Islam) during the war against the apostates. The old man, the soft and weeping man, displayed one of his greatest moments of resolution and said: By God I will fight those who differentiate between prayers and Zakat (alms tax). The zakat is a duty on property. By God if they choose to stop the payments that they used to pay to the prophet, may God's peace and blessings be upon him, then I would fight them for this.

How can Islam rise without a resolve like that of Anas Ibn al-Nadir, who said: If God grants me the opportunity to fight the polytheists, then God will see what I will do. He participated in the battle of Uhud and he fought the good fight and when he was found dead, his body had received over 80 injuries.

The prophet, May God's peace and blessings be upon him, used to pray as follows: O God, I ask you to grant me firmness and guide my determination.

The high resolve boils in the hearts of men like water in a pot on fire. It urges men to do great things, morning and night, until they embody the saying of Al-Shafi'i, May God have mercy on him: For men, rest is a form of distraction.

Before the Uhud battle, the prophet's companion, Abdallah Bin-Jahsh, took Sa'd Bin-Abi-Waqas aside and they agreed that each would read a prayer and vow sincerity to the other. Ibn-Jahsh

said: O God, give me a strong and resolute man, so I would fight him for your sake and he would fight me, and then take me and cut off my nose and ear, so that If I were to meet you tomorrow, you would ask me: O Abdallah, why are your nose and ear cut off? Then I would say: For your sake and for the sake of your prophet. And then you (God) would say: You are right.

How great and magnificent is this prayer. These people sold everything to the lord and the bitter for them became sweet. These words were uttered by a man who cherished the path of God and tasted its sweetness. He cares only for the satisfaction of God. His only aim is to meet God, abiding by his law and falling dead in fighting along God's Path.

We wish we had such strong wills. We wish we had men like Ahmad Ibn-Hanbal, Ibn-Taymiyah, and Al-Izz Bin-Abd-al-Salam, so they might raise aloft the banner of jihad in God's path and against the enemies of God, now that Muslim ulema left the field and given up the leadership of the convoy. They find it difficult to give their souls for the sake of God. They have gone so far as to berate the mujahdin and brand them with every bad name. You can only hear their voice when they speak against the mujahidin. They do all of this under the pretext of diplomacy and politics. I wonder when will they abandon the doctrine of defeat and the concepts of cowardice and spinelessness? Have you not heard how they condemned the beheading of the American Berg. They condemned this because they had previously refrained from fighting the infidels. And because they did not taste the feeling of glory and did not raise their heads in pride because they do not realize the meaning of faith, which the believer uses to fight polytheism and the polytheists. "But honor belongs to Allah and His Messenger, and to the Believers; but the Hypocrites know not." (Koranic verse) Being submissive slaves, they indeed cannot picture themselves killing the US master. Yes, they have imbibed the milk of humiliation from the breasts of their mothers and it lies deep in their veins. How can they change their behavior?

They do not just betray these bitter manifestations but they cover them with (Islamic) doctrine and clothe them with wisdom. They lied and claimed that this matter has distorted the image of Islam in the eyes of delicate Westerners, and that the world interacted with the Abu Ghurayb and Guantanamo crime and this operation came to negatively affect this interaction and response from the world. (They even claimed) that the popularity of Bush, the dog of the Romans, was at its lowest level and this operation came to increase his popularity. It is as if the alleged free people of the world had sharpened their swords and mobilized their battalions to liberate Iraq and save the free and the bereaved women from the prisons of subjugation and oppression.

It is regrettable and horrifying that the infidel crusader media were able, through the collusion of our countrymen, to influence the personality of the Muslims. Through the terrible torrent (of programs) on Arab and international channels, those managed to brainwash the Muslims, influence their thinking and weaken their resolve. What a situation? A malicious, crusader enemy came with a terrible plot to control the nation and strengthen the Jews. Then it fought the Islamic sharia, desecrated our sanctities, violated our honor, and oppressed and humiliated the people. My nation is just watching, weeping, and slapping its faces, unable to break the chains of humiliation with which it has been shackled for a long time.

Generations have been brought up but they have been imbibing submissiveness and are covered with the clothes of shame. Thus, the balance has been turned upside down and they have greatly changed. They lost wisdom and the heavenly guidance. As the truthful and sincere (in allusion to first caliph Abu-Bakr) said: The sins are paraded before the minds, one after another. If a heart rejects a sin, a white spot is recorded on it; but if any heart accepts a sin it will have a black spot. Eventually the hearts become two categories: One white, which cannot be influenced by any sins

as long as the earth and heavens remain; and the other black, which knows no good work and which does not reject anything unless it lies outside his desire.

Thus Abu-Bakr, the truthful, the merciful, for whose sake I would have given my father and mother, is drawing for us the clear and manifest path. Abu-Bakr received a letter from the tribe of a prisoner asking to pay a ransom for sparing him. He said: Kill him because killing a man from the polytheists is preferable to me than all other things.

Some mediators tried to save this lout and offered us whatever sums of money we could ask for. Despite our dire need for money to use for jihad but we preferred to avenge our sisters and nation.

We have made a covenant with God that we will revive the ancient principles and adhere to the tradition of the wise caliphs. Did our prophet, may god have mercy on him, who was merciful and compassionate, not say: I have come to you with death? Thus, the hearts of the hardhearted men of Qurasyh were shaken. They feared him and came to appease him and seek his mercy. Before that they ridiculed him and made fun of him.

We say that had the nation sharpened its swords, stood on its feet, gathered its armies, and moved toward Washington to seek revenge, and had the slaying (of Berg) incident followed all the above, deflecting the winds and scattering the armies, then matters would have taken another course. But where is my nation? Can my nation not see what is happening to Muslims in Iraq, Palestine, Afghanistan, Indonesia, the Chechen Republic, and others? Can my nation do anything apart from weeping and crying, staging the peaceful demonstration, and issuing denunciations and condemnations? What have the armies of demonstrators done for Afghanistan? What did the nation do for Mulla Omar, who sacrificed a whole country for the sake of one Muslim. He (Omar) is now a fugitive being chased in mountains. What did the nation do for the women of Sarajevo, Indonesia, Kashmir, Palestine, and Iraq, whose honor was defiled under the eyes and ears of the entire nation?

By God, had we had any fervor or zeal to protect our free sisters, we would not have allowed ourselves to have the pleasure of lying with women in beds until these bereaved women are avenged.

Woe to you, my nation. Your honor is in the hands of the worshippers of the cross. They are tampering with it but you are not making a single move. "Everyone of the vanquished retook their slaves but our women are still in captivity. The whips of humiliation are dripping with blood and I can see the flesh of our prisoners on these whips. We so much fear death by the sword that death now despises us." (Arabic poetry)

To garner resolve and acknowledge the merit of the monotheists throughout the world and to bolster the nation's morale, we decided not to exchange this lout even if they paid his weight in gold. Although we believe it is permissible, we pledged to God not to demand ransom for any prisoner, no matter how influential he is. But we wanted to make the enemies of God learn that we have no leniency in our hearts toward them.

I am totally surprised at the stand of some of the defeatist cowards who accepted disgrace. Chief among those is Harith al-Dari, secretary general of the Muslim Ulema Council in Iraq, who had said at private meetings that he can no longer face people after the slaughtering of the American and the South Korean Christian missionary. I will tell him the following: I thought that you

would dig your grave and lie in it until you die out of shame for being unable to help your Muslim sisters whose honor was defiled in Abu Ghurayb prison that is only a few hundred meters from your house or that you would at least promise not to wear an Arab headdress, eat, or sleep until you either support your sisters or perish after failing to do so. But, unfortunately, nothing of the sort took place. The objective of your jihad is to establish cordial relations with Al-Rafidah (derogatory term for shiites used by salafis). Do you not remember the stands of disgrace and shame by which you will be remembered until doomsday in the evil meeting you held with Jawad al-Khalisi (a shiite figure)? You told him at the time: I have heard about your patience and steadfastness and I decided to kiss you on the head if I ever meet you. The time to fulfill the promise One is greatly surprised at the patience and perseverance of the enemies of this religion in their war against Muslims. They are ready to offer their lives and what is dear to them and their time to uphold their falsehoods. God says And the leaders among them go away impatiently, saying, "Walk ye away, and remain constant to your gods! For this is truly a thing designed against you! (Koranic verse). They cross oceans and deserts with their fleets and large armies to spread their false faith. Their blood is shed and many are killed in defending these falsehoods. The British Daily Telegraph recently published a report showing that Iraq has become a fertile ground for Christian missions. The daily said that the members of the missionary groups in the United States have started a fierce war of conversion to Christianity under the title of saving the souls in Iraq. The leaders of these groups have stressed that the US occupation of Iraq has created an historic chance to guide the helpless among the Iraqi people, be they Muslims or Orthodox Christians. (John Baradi), head of the World Christian Conversion Council, who is the official in charge of converting people to Christianity in the Middle East, says that the church had asked the 16 million members of the Baptist Church before the war to continue praying for conquering Iraq. John Hanna, one of the missionaries, said after a visit to Baghdad that the US missionaries have a heavy responsibility to shoulder for the doors are all open, the means for proselytization are available and military support is there to save the Iraqis from the values that are hostile to Christ and Christianity.

O mujahidin, the hypocrites and those who seek to block the path that leads you to God will tell you the following: Do you believe that some of what you want will be achieved? Do you believe that the Islamic caliphate or even the Islamic state will be established? This can never happen for this is more of an illusion than it is a reality. When they tell you this, remember God's saying: Lo! The Hypocrites and those in whose hearts is a disease, say: these people, their religion has misled them. But if any trust in Allah, behold, Allah is exalted in might, wise. (Koranic verse). Tell them that God will make the Muslims conquer Rome, as his prophet, may God's peace and blessing be upon, has promised when he said that it will be conquered in the same way that Constantinople was conquered before. Tell them: We hope that God will render us more victorious than this. We ask God to conquer the White House, the Kremlin, and London. Allah has promised, to those among you who believe and work righteous deeds that He will, of surety, grant them in the land, inheritance of power, as He granted to these before them. (Koranic verse)

As for when this will take place, this is not our duty and God has not asked us to carry this out. God asked us to work according to his religion, defend the Shari'ah, do everything possible for this and exert utmost efforts. As for the results, they depend on Almighty God. One must exert efforts and not wait to reap the fruits for God supports all those who seek good deeds.

When Imam Ahmad, may he rest in peace, was afflicted with the controversy of the creation of the Koran, and the controversy won ground, the head of the heretical group Ahmad Ibn Abi-Dhu'ad came to Imam Ahmad gloating: O Ahmad, have you not seen how wrong has overpowered right? Have you not seen that wrong has prevailed on right? Imam Ahmad, may he

rest in peace, replied: Wrong has not overpowered right. Wrong appears to have overpowered right because the people had turned from right to wrong while our hearts continue to abide by what is right.

Tell these people, as Ya'qub, may God's peace and blessing be upon him, has said: I know that Joseph is alive despite your denials. Despite all these afflictions and misfortunes, we see a ray of hope and victory despite your saying the opposite. Many people tell you that you will remain in darkness. The hypocrites told the prophet's companions after the battle of Uhud: Go back to your fathers' religion. The hypocrites will say the same words to the believers at all times if the mujahidin, who fight for the sake of God, experience any misfortune, or are killed, wounded, arrested, or tortured. If they say so, we will reply to them that God defends those who believe in him and that God does not support those who do not uphold his faith. The hypocrites will tell you, as they said about the people of Al-Raji (in Muslim tradition, a group of Muslims sent by Prophet Muhammad to spy on the infidels of Mecca, were killed by Arab tribesmen in the year 3 hegira) who were betrayed by the infidels: They have perished in this way, without finding their place among their people or fulfilling the message of their master. You will hear these words these days every time some brothers are killed: They will tell you: Your brothers neither kept quiet and safe nor succeeded in eliminating crimes and reprehensible actions. When you hear such a thing, tell them what Khadijah had said: Rejoice, for God will never let you down.

We tell all those who carry out jihad for God's cause that God will never let you down because you unite people, defend the Shari'ah, and carry out jihad for God against those Jews, Crusaders, and apostates who have disavowed God. Historian Muhammad al-Bassam said in his book entitled *Al-Durar wa al-Mafakhir fi Aqtar al-Arab al-Awakhir* on the ulema of the Najd call when they fought against the king of Egypt: By God, the owner of Egypt vanquished them not because they were weak or cowards but because the Arab tribesmen had betrayed them or because of the cooperation of the inhabitants.

O mujahidin, you devoted your lives to God and you have one option only: You must deliver the goods to the one who purchased it. Allah has purchased of the believers their persons and their good; for theirs in return is the Garden of Paradise: they fight in His Cause, and slay and are slain: A promise binding on him in truth, though the Torah, the Gospel, and the Quran and who is more faithful to his Covenant than Allah? (Koranic verse)

Rejoice for having pledged allegiance to God for this is the greatest profit. If the purchaser receives the goods, let him do what he wants with it, place it where he wants. If he wants, he can place it in a palace, a prison, or have it don the richest clothes. If he wants he can keep him naked but he must preserve his self-respect. If he wants, he can make him rich or poor and needy. If he wants, he can let him hang on the gallows or have his enemy kill or torture him.

Sayyid (Qutub), may he rest in peace, commenting on the incident of those who made the pit of fire (reference to a Koranic verse) said: We need such an example where the believers are not saved and where the infidels are not punished. This is so because the believers, those who uphold God's call, might become convinced that they could face such an end in their endeavor to please God and that they might get nothing and that all that they have to do is to perform their duty and nothing else. Their duty is to choose God, prefer faith to life, arm themselves with faith against seditions, and be sincere in their work and intentions. God will then dispose of them and their enemies as He does with his religion and call. Their fate will be the same fate as that of others in the history of faith. They might also end as God has decided for they are just workers for God.

Can one who sold a goat get angry or have a change of heart if the one who purchased it slaughters it? Have you not heard what happened to Hamzah Bin-Abd-al-Muttalib? His stomach was ripped open and his liver was taken out and he was maimed, not to mention what happened to the best of human beings, may God's peace and blessing be upon him, in the Uhud battle. You just have to review what happened to the prophets and the messengers who are the cream of men. Abraham, peace be upon, was thrown into the fire. Zakariyah was cut into pieces with a saw, and Yahya was slaughtered. Ayyub suffered many tribulations for years and Yunus was imprisoned inside a whale. Yusuf was sold at a cheap price and remained in prison for a few years. They suffered all this, pleased with their God and their rightful lord. Many of our forefathers used to say: I prefer having my body cut up in pieces with scissors rather than refuse what God has dictated.

Brothers, be of those who do not question what God decides or those who follow a path that runs counter to what the Almighty wants. These will never interfere in how God runs his kingdom by saying that this or that should be like this or that. The best choice is to have God choose his faithful servant regardless of how difficult or arduous this choice appears, whether this choice entails a loss of money, position, or prestige, or the loss of family or property, or even departing from this world.

Remember the Badr battle and study it carefully. Some companions of the prophet, may God bless them, opted for worldly belongings. However, God chose for them something that was better than what they had chosen. He chose Heaven for them. There is a big difference between the two choices.

Worldly possessions might comprise food that is digested and discarded once eaten, clothes that are worn out and thrown away or an evanescent life, while the other path comprises the Koran with which God has separated right from wrong, the defeat of the infidels, the victory of monotheism, and the death of the polytheists who obstruct the spread of Islam.

It suffices that God told those who fought the Badr battle: Do what you want for I have forgiven you.

O Mujahidin, the defeatists increase in times of distress. Do not grieve for this. Muslim (authority on the prophet's traditions) cites Anas (Ibn Malik) as saying that Quraysh made a truce with God's prophet may God's peace and blessing be upon him. They (Quraysh) however, set a condition that they will not return those who come from the prophet's side while the Muslims should return those who come from their side. The prophet's companions said: Shall we put this in writing? He (not further identified) replied in the affirmative. God will not look favorably on those of us who go to them but God will support those who come from their side. Therefore, do not grieve for those whom God has kept away. Ibn al-Qayyim, may he rest in peace, said excellent words: He said: Follow the right path and do not feel lonely because those who follow this path are not many. Every time you feel lonely, look at the one in front of you and try to join those who are ahead of you and do not look at anything else for this will not benefit you. If they call you while you are treading this path, do not pay attention to them for once you pay attention to them, they will divert your attention and hamper your progress.

Beware of the obstacles that the highwaymen and the defeated people try to place on your road to make you change your course for jihad. God will grant you success and will defeat them in spite of what they hold in their chests and minds in terms of profuse knowledge. The issue has nothing to do with too much learning. It has to do with the fear of God that makes people follow the Koran.

O you who believe, if you fear Allah, he will grant you a criterion to judge between right and wrong. (Koranic verse)

Ibn Taymiyah said: The nation has excelled in every science. But those whom God guides will reach where they want and those who are blinded will become more perplexed and lost although they read too many books.

O God, render the monotheists on this earth successful. O God, support the mujahidin. O God, let them form armies and brigades, make them sincere, and protect them. O God, watch over them with your eyes that do not sleep. O God, provide them with all that is good. O God, help all those who seek well and dispose of all those who seek evil. O God, protect them and their honor. O God, they are humble people and need your protection. O God, they are poor and need to be enriched by your blessings. O God, support Muhammad's nation and render it victorious for you are our lord. O God, let us score victory over the unjust people. O God, let us score victory over the infidels. O God, take our blood until you are satisfied, and we thank Almighty God.