

## **Al-Sahab Releases 'Winds of Paradise, Part III' Eulogizing Abu-al-Layth al-Libi**

February 10, 2009

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

Terrorism: Al-Sahab Releases 'Winds of Paradise, Part III' Eulogizing Abu-al-Layth al-Libi On 8 February, a forum participant posted to a jihadist website several links to the third part of a series produced by the Al-Sahab Media Production Organization, the media arm of the Al-Qa'ida Organization, entitled "The Winds of Paradise." The two-part video, which is 1 hour and 55 minutes long, was published by the Al-Fajr Media Center and features old statements by Usama Bin-Ladin, Abu-Yahyaal-Libi, Ayman al-Zawahiri, Abu-Mus'ab al-Zarqawi, and other key Al-Qa'ida figures eulogizing Abu-al-Layth al-Libi, who was killed in January 2008.

A description of the video follows:

The video begins with the following screen caption: "In the name of God, the Compassionate, the Merciful. Warning: This material contains Koranic verses and Hadiths by the prophet. Thus, it is impermissible to broadcast it with music. With the compliments of Al-Sahab Media Production Organization in Muharram 1430 Hegira (January 2009)."

The video then shows another screen caption that offers a dedication to the nation and the mujahidin, followed by animation that first shows the name of the Al-Sahab Media Production Organization and is accompanied by a supplication that says: "Oh God, you are the Revealer of the Book, the Swift in reckoning, and the Mover of the clouds. Defeat the parties. Oh God, defeat and shake them."

The following Koranic verse is then recited: "Allah hath purchased of the believers their persons and their goods; 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, through the Law, the Gospel, and the Qur'an: and who is more faithful to his covenant than Allah. Then rejoice in the bargain which ye have concluded: that is the achievement supreme" (Koranic verse; Al-Tawbah 9:111).

Then an excerpt from one of Bin Ladin's old recordings is displayed in which he says: "The seal of the prophets and the messengers, prayers and peace be upon him, wishes for this status. Listen and understand this status which is desired by the best of all creation, prayers and peace be upon him. He wishes to be a martyr. 'By Him in Whose hands is my life; I would have desired to be killed for the cause of God, then I would be brought back to life, then killed then brought back to life then killed then brought back to life then killed' (Hadith). Thus, this long and huge life is summarized by the one who received the revelation in these few words. Fortunate is the one whom God accepts as a martyr."

Next, an excerpt from a speech by late Scholar Abdallah Azzam is played in which he says: "Our words will continue to be lifeless and dead until we die for them. Then, they will rise from the dead to live among the living."

A jihadist chant plays in the background about the merits of martyrdom. The name of "Abu-al-Layth al-Libi" appears on the screen, followed by the name of the production: "The Winds of Paradise, Part III."

Then an unidentified person appears on screen and says: "The holy mosque (Al-Aqsa Mosque) is not an unessential issue which we talk about in our gatherings and meetings; rather it is a fundamental issue in our daily life. We live among the mujahidin, and we hope every day that God sends us and paves the way for us to reach this land. We know quite well that all the preparations we are practicing and all the fighting in the cause of God that we are carrying out worldwide are just preparation and training for fighting against the Jews around the Al-Aqsa Mosque (Jerusalem)."

Then the narrator talks about "strategy adopted by the mujahidin" that is aimed at "exhausting the enemies and undermining their foundation." This strategy inflicted successive "crises" and "defeat" on the enemy. The narrator then asserts that these results required the "blood and body parts of sons of this ummah (Muslim community), either soldiers or leaders, who sacrificed their precious and dear things to uphold the word of monotheism." This is accompanied by photos of many key figures such as Sayyid Qutb, Malcolm X, Abdallah Azzam, Shamil Basayev, Abd-al-Aziz al-Rantisi, Ahmad Yasin, Abu-Anasal-Shami, Abu-Mus'ab al-Zarqawi, Mawlana Abd-al-Rashid, and others.

Then the narrator says: "In this video, we will try to travel in the book of sacrifices of one of these heroic leaders, the book of leader Shaykh Abu-al-Layth al-Libi, may God have mercy on him."

Then Abu-Yahya al-Libi appears and says: "The ummah's leaders in this era are many. The ummah knows them by their truthfulness and stances, authenticity, and sacrifices. This is the reason the ummah trusted them and gave them the lead willingly. We will need much time if we are to mention the names of the leaders who have become prominent in this era, especially during this crusade. However, we want to have a brief pause because it is difficult to summarize the life of a jihadist leader who spent more than half of his life in jihad in one or two hours, not even in one or two days. These leaders are the people who write history and its chapters, not with speeches, words, and ink, but rather with their stances, blood, and sacrifices. Thus, we want to pause to reflect on the life of one of these leaders and one of these heroes, Shaykh Abu-al-Layth al-Qasimi, may God have mercy on him."

The narrator then talks about the jihad in Afghanistan as "one of the important and decisive moments in the history of the Muslim nation," adding that Abu-al-Layth al-Libi was influenced by Abdallah Azzam's lectures on jihad in Afghanistan.

The video then shows a part of a lecture given by Abdallah Azzam in which he talks about the jihad in Afghanistan and tries to convince the people around him of joining the jihad there. This is followed by the narrator saying that Azzam's words had "the greatest role in reviving the youth's love for jihad and martyrdom in the cause of God."

The video then shows Bin-Ladin giving a lecture in 1422 Hegira, which corresponds roughly to 2001, in which he talks about the important role of Abdallah Azzam, saying: "This great opportunity came, but alas the prominent figures did not move to carry out the duty, while the young people and students of the secondary schools moved to support the words 'no god but God,' and none of the prominent figures moved at all, except for Shaykh Abdallah Azzam, may God forgive him." Someone from the crowd says: "Say 'God is great,'" and the crowd repeats: "God is great." Then Bin-Ladin adds: "In the modern jihad, the Muslims are following the footsteps of the Afghans, and the Arabs are following the footsteps of Abdallah Azzam, may God have mercy on him, reward him with the best reward given to a scholar for advising his nation, and accept him and his two sons among the martyrs, as God is the Lord and capable of that."

This is followed by the narrator and parts of a lecture by Abdallah Azzam on "fear" as the obstacle in the way of jihad for the sake of God.

Then a masked man, who is identified by the narrator as "Abdallah al-Sa'id," a mujahid and companion of Abu-al-Layth, talks about Abu-al-Layth, saying: "Talking about a bold knight, a high mountain, one of the lions of Islam, and a brilliant leader of the Muslim nation's leaders such as Abu-al-Layth arouses feelings in the heart and reminds me of affectionate memories. God blessed and honored me by living with him for about 17 years, during which I lived by his side in the land of hijrah (migration), jihad, and encampment. We used to be together for periods of time and separated from each other by work and tasks for other periods. Shaykh Abu-al-Layth, may God have mercy on him, is Ali Ammaral-Rujay'i. He was born in 1392 hegira (roughly corresponds to 1972). He was originally from the Al-Rujay'at area in Libya. He was born in Abu-Salim neighborhood, Tripoli, and he grew up there. When God granted him guidance and destined him to take the right path, he engaged enthusiastically in acquiring knowledge as much as his situation and circumstances could allow. This happened despite the situation in Libya as there was a fierce war on Islam and Muslims and a blockage of every way of knowing about this religion, such as shutting down Islamic universities and religious institutes and even schools and gatherings for teaching the Koran were not exempt from this. This tyrant's (Al-Qadhafi) war against Islam and Muslims is not restricted to shutting down the Islamic schools and universities, but rather it is a chain of actions that is continuing until this day, and it has covered all walks of life. He (Al-Qadhafi) devised, out of his nonsense, what he called 'The Third World Theory' that was embodied in his ominous book 'The Green Book' with its three chapters. He claims that it is the solution to all of mankind's problems. Thus, he used it as a source of judgment among people instead of God's Shari'ah, as if God's religion needs this nonsense and these silly issues."

Then Al-Sa'id talks about Abu-al-Layth's migration to Afghanistan, saying: "Once he arrived in the land for which he longed, he joined the mujahidin in 1410 (roughly corresponding to 1988), and was surnamed Abu-al-Layth (father of the lion). His choice was good as he embodied many of the characteristics of this surname: intrepidity and bravery, generosity and openhandedness, and nobility and gallantry. As the saying goes: 'Everyone has some traits that are embodied by his name.' When he arrived in Afghanistan, he started with the religious ritual of preparing himself because it a necessary introductory step to fight the war against the enemies of Islam. He joined the Al-Faruq Camp, which was established by Shaykh Mujahid Usama Bin Ladin, may God protect and shelter him. Once he completed his training period, he joined the battlefields, which are factories of men. His first destination was the city of Khost, in which he encamped and carried out jihad until God granted the conquest of this city to the mujahidin, led by Mawlawi Jalal al-Din Haqqani, may God protect him."

Then, the narrator talks about Abu-al-Layth's interest in acquiring knowledge besides his jihad, and then an unidentified man sitting in darkness talks about Abu-al-Layth, saying: "After we reached the jihadist battlefields and fronts and after we received the first fundamental training, we joined the battlefields and achieved a level of experience, praise be to God. Then there were opportunities to acquire some religious knowledge at the hands of some shaykhs who were in the arena, in addition to some religious courses. We used to say that if it had not been for jihad, we would have been among students. In this regard, we take the example of God's messenger, God's prayer and peace be upon him, who said: 'If it had not been for hijrah (migration from Mecca to Medina), I would have been one of the ansar (people who supported the prophet and his companions after the Hijrah).' We use this Hadith as a proverb in a symbolic way. If any honorable aspiring enthusiastic young man is not one of the mujahidin or a jihadist leader, he should be a student or a scholar. In fact, only unlucky people are neither of the two kinds though

they are capable of being so. Nevertheless, a Muslim is always good, praise be to God, Exalted and Sublime be He. The conclusion of what I said is the meaning of leadership. As you know, dear brother, leadership is either theoretical or practical, and the perfect option is acquiring both of them. In the beginning, Shaykh Abu-al-Layth had a tendency to acquire knowledge, and he showed brilliance in this regard through his perfect memorization, clever understanding, persistence, and patience. Thus, he excelled in this regard, and we expected him to be of great status in knowledge. Afterward, he had a tendency to the leadership and practical side of the political, educational, and military aspects so to speak."

Next, the narrator begins to speak about the Islamic groups which were formed in Afghanistan during the Russian occupation, as well as the military experiences they gained. The narrator shed light on the Libyan Islamic Fighting Group whose ranks Abu-al-Layth al-Libi joined.

On the screen, footage then appears showing a group of men including late Abu-al-Layth al-Libi and some other fighters in Afghanistan.

Again, Shaykh Abdallahal-Sa'id continues the biography of Al-Libi, saying: "During this period, he joined the march and ranks of the (Libyan) Islamic Fighting Group which reformed itself in the arena of jihad. He was chosen to be one of the Shari'ah Commission members. Afterward, he completed his training and preparation responding to the order of his Lord, Who says: 'Against them make ready your strength to the utmost of your power, including steeds of war' (Partial Koranic verse, Al-Anfal, 8:60). He was trained in the Salman al-Farisi Camp belonging to the Islamic Fighting Group. As is known, the Islamic Fighting Group is a Salafi jihadist group with a clear, accurate, and fixed methodology which was established for the sake of jihad and to cause God's word to be superior on the land of Libya and to support the mujahidin all over the world. The group offered many sacrifices at the level of its leaders and members alike. Moreover, its leaders are still behind the walls of aggression and injustice in Libya. They are steadfast in spite of the haggles and pressures whose aim is to make them give up and desert their right path. We ask God to set them free and to remain steadfast."

The narrator goes on to speak about Abu-al-Layth al-Libi's jihad against the Soviet Army which caused the collapse of the Soviet Union "as a last nail in the Soviet coffin."

On the screen, footage appears representing fighters in operations in Afghanistan during the Soviet occupation, in addition to the Soviet soldiers' withdrawal from Afghanistan.

Next, an excerpt from an old Bin Ladin recording is displayed: "By God, my brothers, people did not believe that the Afghans could repulse the Soviet Union out of the panic implanted in their hearts to the extent that this panic got its way to the hearts of the best people. When we tried to come to Afghanistan, our shaykhs tried to dissuade us from doing so because of their pity on us, saying that the Russians cannot be resisted. It is a long story. However, when the signs of the possibility that the Soviet Union would withdraw appeared, no one believed that it was going to withdraw because of the great extent of illusion in their minds. People thought that it was a trick by which they wanted to deceive the mujahidin. Some people accused us openly 'are you crazy, do you want to fight Russia?' Moreover, the amirs of the Gulf States said that to the leaders of jihad. Some righteous people said that Russia had an interest in prolonging the war in Afghanistan and that if it wanted to finish the war, it could do so in 24 hours. There is no power or might except from God. We complain to God about the great weakness of the ummah. After long battles in which the Afghans sacrificed as you know, and after the huge drainage of the Soviet capabilities, they acknowledge after the war that they spent more than \$70 billion for their war on Afghanistan."

Then the narrator continues: "Because of this great victory, the resolution of the mujahidin, who came in great numbers to Afghanistan, increased, and positive signs for the future of the Islamic movements in the Islamic world loomed on the horizon."

Someone named Abd-al-Sattar said in English: "This gave them (the mujahidin) a sense of pride that we can do things, we can achieve things. The Afghani mujahidin who were fighting the occupying force, you know, of the second military power in the world. People here and there were fighting them with AK47s and some hand grenades and defeat them; nobody imagined this. Now, it is the reality and the dream came out to life and why not do it somewhere else."

Again, the narrator says: "The Afghan parties entered Kabul and the conspiracies of the American intelligence and its agent allies in the Islamic world, particularly the Saudi and Pakistani intelligence services, in addition to the love of leadership for which some leaders were known, foiled the unity of these parties. At that point, parties began to fight each other and the fruits of jihad were not picked."

Next, a banner appears on the top of the screen that reads: "Ustaz Yasir, interview in 1428 (corresponding to 2008)." This Afghan individual begins speaking in Arabic: "The most difficult jihadist stage was that when the jihadist movement assumed the responsibility of power. My beard became white when I served as a minister in Kabul, and I consider it as the most difficult stage and the most bitter. This made me give up the power and submit my resignation. When the jihadist movement reaches the leadership stage, it will suffer greatly since other stages will be much easier than this stage because it opens for man the doors of tests: the psychological tests from the jinni (spiritual) devil and human devil in addition to the worldly charms. Thus, the battles become numerous; that is, a psychological battle, political battle, scientific battle, and administrative battle, as well as other problems. Steadfastness in these circumstances is difficult. As far as I am concerned, the most grave factor of deviation is the disagreement among them (mujahidin) and the lack of one amir to whom everyone listens and obeys. This was one of the most important factors since (God says): 'And fall into no disputes, lest ye lose heart and your power depart' (partial Koranic verse; Al-Anfal, 8:46). Therefore, if many political movements come into a country which does not have one amir, they can live together. Yet, if there many armies without one amir, certainly, this will lead to quarrels. Hence, my advice to all the jihadist movements in the Islamic world is that in the field of the political activity, you can accept plurality, but at the level of the field of the military action, do not accept plurality. They have either to agree upon a unified military command under the control of one amir or the outcome will be, inevitably, that they will fight each other. If the blood of Muslims is shed by Muslims, this is considered as one of the gravest sins and, after that, how can God forgive and guide them? God will leave them to themselves and they will get lost."

The video then shows footage featuring the war that took place among parties in Afghanistan, and the narrators described how Shaykh Abu-al-Layth al-Libi insisted on dissociating himself from this dispute and strife and how he, along with other members of the Islamic Fighting Group, decided to leave to Sudan.

Next, the video features Abu-Yahya al-Libi saying: "Once some of the mujahidin returned when it became so hard for them to continue there (Afghanistan) in 1993, Shaykh Abu-al-Layth moved to Sudan with some others. In Sudan, he kept on creating the right condition to enter Libya in order to pave the way; to kindle the firebrand of jihad; and to fight the regime of apostasy in Libya which assailed a Muslim people, looted their wealth, wreaked havoc in their life and religion, and left no big or small matter connected to the religion without ridiculing it. Every Muslim who is zealous for his religion must find the desire to avenge or the attempt to seek

revenge for the religion of God the Almighty and the laws of Islam from this tyrant apostate who is still overpowering Muslims there. Shaykh Abu-al-Layth, may he rest in peace, after the creed of jihad established itself in his heart; after he knew the meaning of sacrifice and bravery; and after noticing the support of God to his mujahidin servants, despite their small number, weakness, disunity and despite the strength of their enemies and the technologies by which they fight the religion of God the Exalted, after that he feels and knows that victory is from God and that if man prepared himself with what he can, he has performed his duty and he is only asked to go to the arenas of jihad and to embark on fighting the enemies of God."

The narrator goes on to say: "Abu-al-Layth, may he rest in peace, was chosen to be among the group which the Islamic Fighting Group decided to send to Libya to prepare for the battle against the apostate regime of Al-Qadhafi."

Abdallah al-Sa'id continues: "This was a new stage in his life. He and his brother mujahidin from the Combat Group started to feel how heavy the responsibilities and burdens were. They worked hard to organize their ranks and create the right conditions to enter Libya to prepare for fighting the Al-Qadhafi regime, the apostate, tyrannical regime, which caused the Muslims to taste disaster. He was chosen by the leadership of the Fighting Group to be the first to undertake this difficult mission. He, relying on God, entered (Libya) with knowledge of the great dangers involved. He spent around one year performing a great role in various fields: military, education, the call to Islam, and even social. The most prominent thing they did was to establish a strong and solid base for the group to attract key elements who will operate in Libya. He worked actively to incite fighting the Al-Qadhafi regime, expose its true nature, and expose its crimes, and emphasize that jihad against it is a duty according to the ulema's fatwas. These tasks and actions performed by the shaykh, God have mercy upon his soul, and his brothers were not without risks, and even a test he and his family had to face. Their farm was stormed and his father and two brothers were arrested by the stooges of the tyrant Al-Qadhafi. After some time, they released his father, God have mercy upon his soul, after he faced their torture and tyranny. His being an old man did not save him. His two brothers, meanwhile remained in the Abu-Salim prison until they were killed in the heinous, terrible massacre the regime committed in 1996 inside this prison. In one day, more than 1,200 worshippers, the best of the Libyan people, were killed in this massacre."

Later on, the narrator attracts attention saying: "Before Abu-al-Layth al-Libi entered Libya, we have to speak about an incident that occurred to him, which will be narrated by Shaykh Abu-Yahya al-Libi, and which represented a start of a series of chasing in the history of Abu-al-Layth, may he rest in peace."

Next, the video features Abu-Yahya al-Libi among a group of men and behind him two machineguns. He starts to recount the incident, saying: "He said that when he crossed the Libyan borders riding in a car, he was stopped by the Libyan police. They started to interrogate him asking 'Where have you been?' He replied 'Syria.' The stamp on the passport was forged by one of our brothers in the 'Ministry of Interior' of the brothers. He did not take care to read the information in the passport which, of course, was forged. Actually, it is the real one since the forged passport is the one issued by the Ministry of Interior and the real passport is the one we made with our own hands. They asked 'Where have you been?' He replied 'Syria.' They asked 'From where exactly did you enter Syria?' He replied: 'From Malta.' They took him out of the car to the police station at the borders, and it is known that the border police station is in Misa'id area, which is a border area and a desert. They took him in and let him sit. They asked him some questions which he answered, and they were not interested so much in him. They started communication with Tripoli about the passport and its number. He said that he was sitting in

the room and the Libyan police started to watch a movie on a TV they have. The movie included pursuits and the one who was chased in the movie managed to escape from the police. He said 'Maybe, it is a sign.' He went out while they were sitting because the matter did not reach the level of taking tough measures and imprisonment. He went out and drank a good quantity of water. He said: 'I took the side of the gate (of the border center) and entered the desert at night.' He started to run. He ran the whole night and when the day began to break, he was tired and thirsty. He slept in the middle of the desert. He used land as his bed and the sky as his cover. He said: 'When I slept, I saw the prophet, peace be upon him, in my dream and he gave me a jar of water. The water was cold and sweet. I woke up while the taste of water was still in my mouth.' He continued to have the same taste for a very long time as he said: 'Whenever I drink water, I find the same taste. He goes on to say: 'I woke up energized and not thirsty.' He started to walk. It is a long story. After a distance, he crossed a minefield harking back to the days of the British (occupation), but God saved him."

The narrator says that Abu-al-Layth went back to Sudan because of instructions from the leadership to assume the responsibility of introducing the group to the ulema of the Land of the Two Holy Mosques (Saudi Arabia) and to act as a representative of the group there.

Again, Abu Yahya al-Libi says: 'Afterward, he went to the Arab Peninsula to communicate with the ulema and callers there and to explain the situation of the mujahidin and Muslims in general inside Libya. God enabled him to meet a great number of the grand ulema; including Shaykh Abd-al-Aziz Bin-Baz and others. All of them supported him, as he put it, to wage jihad inside Libya and urged him, along with his mujahidin brothers in the Arab Peninsula, to fight Al-Qadhafi and his group. They assured the apostasy of this criminal and spiteful man. They provided him with advice and instructions and he, in his turn, sent them to his mujahidin brothers."

The narrator says that the regime of Al Su'ud was not happy with the task of Shaykh Abu-al-Layth and his brothers and thus, they arrested them.

Abu-Yahya said: "He stayed at the prisons of Al-Su'ud for two and a half years. As we said, he suffered from torture, battering, and other forms of torment that only God knows. As he told me and all of us in the sessions we had, the interrogators used to insult God."

Al-Libi appears once again, condemning the torture techniques used against Abu al-Layth al-Libi and the mujahidin in the prisons of the Arab and Islamic regimes and praising the repeated "successful" breakouts of the mujahidin from prison.

Footage then appears showing a group of men, including Abu al-Layth, while an unknown narrator is heard praising their breakout from the prisons of Saudi Arabia. The narrator also says that the narrative of Abu al-Layth al-Libi in the prison of Al-Ruways in Jeddah, Saudi Arabia, was posted on the Tawhid Jihad Minbar website, following an interview he gave to the Al-Fajr magazine.

The video later shows pictures of a number of martyrs, followed by footage showing military vehicles and equipment, as the narrator praises the Taliban movement and their leader Mullah Muhammad Omar, who "restored security and peace, ended the infighting between the different parties, and granted power to the command of God in the Islamic Emirate (of Afghanistan)," adding that "all these achievements encouraged the mujahidin to return again to Afghanistan."

Al-Sa'id appears saying: "When Al-Libi escaped from the prisons of Saudi Arabia, he moved to Turkey and stayed there handling several tasks he was assigned, mainly watching the developments in Libya. At that period of time, he was elected to the Shura (Council) of the fighting group. He, may God have mercy on his soul, stayed in Turkey until he went back once again to Afghanistan." Al-Sa'id adds that once Al-Libi returned and settled in Afghanistan, he "contributed to the establishment of the martyr Shaykh Abu-Yahya Salih Abd-al-Sayyid Camp (jihadist training camp), may God's mercy be upon him. During that period, he was lively, working on training his brothers and consolidating the ties between the leadership of the jihadist groups and the amirs of the Islamic Emirate of Afghanistan, mainly the Commander of the Believers Mullah Muhammad Omar Mujahid, may God preserve him and support him against his enemies."

Footage follows showing Usama bin-Ladin and Ayman al-Zawahiri, followed by a scene showing Al-Zawahiri being interviewed by an unknown journalist. The narrator emphasizes the strong ties between Al-Libi and Al-Zawahiri. Next, an excerpt from a speech by Ayman al-Zawahiri is played in which he comments on the character of Al-Libi and his brothers: "God bestowed on Shaykh Abu-al-Layth, God have mercy upon his soul, a great trait, namely, holding on to principles and what he believes is right. He demonstrated patience in doing so, regardless of the difficulties and hardships he faced. I saw him during the many times of hardship and prosperity that our brothers and I had experienced. I only found him to be composed, smiling, and unwavering. Abu-al-Layth did not hold on to his principle only, but he was also keen to remain in charge and the frontline. This trait, although visible in Shaykh Abu-al-Layth, God have mercy upon his soul, is a common trait among the brothers of the combat group. The overwhelming majority of them stick to their principles regardless of the tempests of hardship and the earthquakes of disaster that befall them. The best proof is that their captive leaders continue to stick to what is right, despite all the attempts at temptation and intimidation by the ruling regime in Libya, and even despite the involvement of collapsing leadership from neighboring countries in an attempt to drag them into the quagmire of capitulation and retreat. I ask God to strengthen their hearts and keep them steadfast on the path of righteousness so that they become an example for their mujahidin brothers and the rest of Muslims and so that they would meet Him while He is pleased with them and they are still holding fast."

A still picture of the detained Abu-al-Mundhir al-Sa'idi appears. He is heard questioning the readiness of the people to do well in passing God's test and to follow God and His prophet's command. He also recited a couple of Koranic verses in support of his arguments.

Then the narrator returns and footage of the late Al-Libi and a number of armed men is seen. The narrator says: "All these experiences and trials experienced by Shaykh al-Libi, may God's mercy be upon him, helped shape the leadership attributes in him, one of which his close companion, Shaykh Atiyyah, may God preserve him, will tell us about."

Shaykh Atiyyah appears, his face concealed, saying: "Definitely he has hidden attributes and qualities of leadership which emerged following a good build-up of experience." Atiyyah goes on citing other attributes of Al-Libi, which "turned out very helpful for the blessed jihadist movement and the group to which he belonged."

The video later shows Abu-Layth al-Libi carrying his weapon, while the narrator continues praising Al-Libi's "courage, generosity, and compassion toward his brothers."

During the last minute of the first part of the video, a caption appears that reads: "Al-Sahab Media Production Organization: Where are the grandchildren of Salah-al-Din to liberate Palestine?"

Then as the second part begins, a caption reads: "In the name of God, the Compassionate, the Merciful. Warning: This material contains Koranic verses and Hadiths by the prophet. Thus, it is impermissible to broadcast it with music. With the compliments of Al-Sahab Media Production Organization in Muharram 1430 Hegira (January 2009)."

Then another caption reads: "Dedication: We greet our noble nation. Your sons are here on the righteous path. They gathered their steed and answered the calls of victory. They sought out great reward and have sacrificed that which is most dear to them. Some of them have met their destiny while others are waiting."

The video then shows a tent in a dark desert scene. The tent is well lit, has a number of rifles nearby, and the scene pans inside toward an open Koran. The following is recited: "Allah hath purchased of the believers their persons and their goods; 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, through the Law, the Gospel, and the Qur'an: and who is more faithful to his covenant than Allah. Then rejoice in the bargain which ye have concluded: that is the achievement supreme" (Koranic verse; Al-Tawbah, 9:111). Then an excerpt from one of Bin Ladin's old recordings is displayed in which he says: "The seal of the prophets and the messengers, prayers and peace be upon him, wishes for this status. Listen and understand this status which is desired by the best of all creation, prayers and peace be upon him. He wishes to be a martyr. 'By Him in Whose hands is my life; I would have desired to be killed for the cause of God, then I would be brought back to life, then killed then brought back to life then killed then brought back to life then killed' (Hadith narrated by Bukhari). Thus, this long and huge life is summarized by the one who received the revelation in these few words. Fortunate is the one whom God accepts as a martyr."

Next, the video shows an old sermon by Abu Layth al-Libi: "Our words will fall dead and silent, lifeless without motion, unless we die for them. Only then will we rise up and come to life to walk among the living."

Next the video shows a lush green field surrounding a golden statue of Abu-al-Layth al-Libi's name surrounded by four metallic rotating pillars bearing images of him. The animation is played to the back drop of jihadist chants praising martyrdom. The animation ends with the title of this production: "Winds of Paradise III, Part II."

Abu Layth al-Libi continues: "The noble sanctuary is not an issue only to be discussed in our gatherings and our forums. Rather, it is a core issue, one that we live out every day. Every day we live among the mujahidin, reviving the hope that God Almighty will facilitate for us the path to reach this plot of land. We are fully aware that all the preparation that we undertake, all our battles for the sake of God Almighty to the east and to the west are in fact preparation and practice for battling the Jews in the Al-Aqsa mosque."

An unidentified narrator is heard speaking as clips of jihadist training and the destruction of Buddhist statues and poppy seed fields are shown: "The Islamic Emirate was successful in providing support and assistance to the mujahidin across the world. It has opened its land for them to fulfill their obligation of immigration, preparation, and jihad. It has also ruled by the jurisprudence of God and eradicated the farming of drugs, something that did not settle well with the nations of the non-believers, led by the pharaoh (tyrant) of our time, America."

The video then shows US military preparations for war plus images of the September 11 Commission Report. The narrator continues: "America began to prepare to strike the Islamic Emirate. This was supported by the congressional 9/11 Commission Report, which included the following: By the end of a deputies meeting on September 10, officials formally agreed on a three-phase strategy. First, an envoy would give the Taliban a last chance. If this failed, continuing diplomatic pressure would be combined with the planned covert action program encouraging anti-Taliban Afghans of all major ethnic groups to stalemate the Taliban in the civil war and attack Al-Qa'ida bases, while the United States developed an international coalition to undermine the regime. In phase three, if the Taliban's policy still did not change, the deputies agreed that the United States would try covert action to topple the Taliban's leadership from within. The deputies agreed to revise the Al-Qa'ida presidential directive, then being finalized for presidential approval, in order to add this strategy to it."

Then footage from September 11th is shown, and the narrator continues: "In a preemptive move, the mujahidin, with the grace of God, were able to deliver a blow to the US military and financial infrastructure. This led to the exposure of the enemies' cards and undermined his plans."

"After the two glorious raids, preparations were under way for the imminent crusader campaign against Afghanistan. Shaykh Abu Layth, God rest his soul, was tasked with leading one of the units set to defend Kabul."

Next, Shaykh Abdallah Sa'id says: "The shaykh, God rest his soul, remained ready for battle and jihad. He was patient and sought the reward of God as he took part, along with his brothers, in calling for jihad and to cleanse the land of the elements of the Northern Alliance and until the start of the vicious attack by the worshippers of the cross, along with the apostate followers, against the Muslim lands of Afghanistan. It was then that he took charge of a number of his combatant brothers and directed the battles until the final moment of the fall of Kabul. During these battles, his younger brother, known as Abd-al-Hakim was killed on the frontlines along with a group of his mujahidin brothers."

This is followed by another narrator saying: "The battle waged on and the US bombardment intensified against the known locations of the mujahidin, and their woes worsened, especially since the bombardment targeted the weak from the children, the women, and the elderly. This put the mujahidin under a lot of pressure so they decided to head for the hills and begin a campaign of guerilla warfare. Shaykh Abu-al-Layth was among those who headed for Khost and from there to the mountains of Shahikut. It was there that the first battle between the Americans and the mujahidin took place."

Abu Layth al-Libi then says: "I say our situation deteriorated. After God had destined for the Afghan Emirate to fall and during our difficult and challenging situation as we were scattered and stretched thin, whether it was us or our Afghan brothers, our situation and our efforts were expended in trying to unify (forces) and picking up the pieces. We lived through a time spent searching for safe havens that would protect us from the brutal tyrant and its unbiased consumption. God made it feasible for us through His graces and gentleness to carry out military operations in the depths of Afghanistan and here and there. These operations revived spirits and returned hope, specifically in the operation, and at that time, the series of battles in the great Shahikut that could have only taken place with the grace of God, to whom belongs might and majesty, and with His support and aid. This was the battle that shook the Americans first, because it showed them that there are those who are able to initiate, coordinate, and plan and doubly retaliate. With the same effect, praise be to God and our mujahidin brothers, it gave hope and made Muslims in general, and specifically our brothers in Afghanistan, feel that the

mujahidin are able to carry out strong organized operations that are able to stop the enemy and rush to strike it, first and last, praise be to God. One of the successes granted by God in these operations was that He facilitated for it rational leadership in Mulla Sayf al-Rahman Mansur, who is a well-known leader in Afghanistan. He had many responsibilities during the days of the Islamic Emirate. God, to whom belongs might and majesty, supported him and made him committed to supporting his Arab and Uzbek mujahidin brothers. We ask God Almighty to bestow mercy upon us and gift us with the likes of him."

Next, a jihadist chant plays in background along with video of mujahidin who are wounded, being beaten by soldiers, bound, and taken away as an unidentified narrator says: "The mujahidin continued to face successive trials and tests. Many of them, God rest their souls, became martyrs and many were imprisoned, may God liberate them, especially after a series of betrayals and abandonment. This stage represented the toughest and most difficult time during the jihadist movement. "

The video then shows Shaykh Atiyatallah with his face obscured, discussing Abu al-Layth al-Libi's experiences during this time: "Indeed, it was a time of hardship and suffering. It was a test for everyone. As God Almighty said, 'Allah will not leave the believers in the state in which ye are now, until He separates what is evil from what is good' (Koranic verse; Al-Imran; 3:179). The situation resembled what God has said of the different types of people from believers to hypocrites in Al-Ahzab (chapter in Koran). Only God holds power and strength. He who was committed remained steadfast and he who deviated fell. We ask God Almighty to firmly establish your hearts in the religion of truth. Abual-Layth, God rest his soul, was one of the men who during this stage, stayed committed and agreed to face the challenges with courage and chivalry. May God reward him for his contribution to Islam and Muslims. In the case of those who have fallen, be it proselytizers, those associated with secularism or religion, or any type of people, a sensible and rational person must reflect and take example and ask why they erred and fell. They made the wrong choice and it was said of some people, God forbid, that they stand in the ranks of the non-believers and the evils of apostasy, taking their side and aiding them against the mujahidin and making every effort to hand the mujahidin over to them. This is all as a result of God abandoning them for reasons upon which people should reflect. God does not oppress anyone. Forsaking jihad, being friendly with the apostates, living under their rule, and having intimate relations with them will lead to no good."

Next the video shows scenes of mujahidin in everyday life as the narrator continues: "With the grace of God, the commitment of those who stayed steadfast for the truth, and the persistence of the lions of Islam to continue jihad, among them Shaykh Abu al-Layth al-Libi, God rest his soul, things started moving, praise be to God, on the Afghan front."

Mustafa Abu-al-Yazid is shown speaking in front of a black background with a gun behind him: "Here we call a testimony for history that Shaykh Abu al-Layth, God rest his soul, is a member of one of the first Arab groups that returned to fight in Afghanistan immediately after the retreat. In an early stage immediately after the retreat, he coordinated with the leader of the mujahidin in Al-Qa'ida. After that, they sought to unify their efforts and upgrade them through coordination. A meeting was held which I attended. Abu al-Layth came and asked to hold a meeting of a Mujahidin Shura Council at that time. We had consultations and deliberations, but God, to whom belongs might and majesty, did not enable us to meet for this shura (council). He cried intensely and left for someplace to sleep and fell asleep from his intense crying. This proves how cautious he was about uniting Muslims and their voices."

Next scenes of mujahidin carrying medium weapons are shown and the narrator adds: "After that, which was approximately 1423 Hegira, or close to 2002, the mujahidin continued their attempts to unite their ranks, intensify their efforts, and pick up the pieces to fight the invading Crusader forces.

(Mustafa Abu-al-Yazid speaking in front of a black background and gun behind him)

"After that, he was visited by brothers who passed away and are now near God. Shaykh Abu al-Hassan Al-Misri al-Sa'idi, God rest his soul, and Shaykh Abu Jihad al-Misri, God rest his soul. They went to him and spoke with him on the issue of unity. He had a heroic position, a courageous position, a position of someone who wants the truth and seeks it. He took the initiative and agreed to their offer and said to them, 'I am ready for whatever you ask of me. What do you want? I will sign a blank paper where you can write all of your conditions down. I am ready to work with the brothers in Al-Qa'ida in Afghanistan, but I do not hold the decision on us going in to fight with the brothers in Afghanistan; the brothers in Al-Qa'ida, that is. However, I will leave this decision up to the brothers to make, but what I do control is the fact that at this time I am under the command of Shaykh Usama bin Ladin in the Al-Qa'ida of Jihad Organization in Afghanistan. Of course, everyone is under the command of the amir of believers in Afghanistan."

This is followed by an unidentified narrator saying: "America's plan, after its occupation of Afghanistan and the induction of an agent government, included two matters:

"The first was establishing oil pipelines from the Caspian Sea to the Gulf across Pakistan.

"The second was reinstating the farming of drugs and benefiting from its trade, especially after the Islamic Emirate was able to prohibit farming it. America was successful at achieving the second part of its plan, and Afghanistan has become the largest source of drugs in the world. Praise be to God, it has failed at achieving the first part. This by virtue of God was accomplished through the increase of operations by the mujahidin in Afghanistan. This issue pushed it to hasten its invasion of Iraq after the New York and Washington invasions had pushed that back two years. One of the goals was occupying Iraq and from there. The rest of the countries in the Middle East were to take control of the greatest storage of energy in the world and achieving the dream of the Jews of a greater Israel. Iraq was indeed invaded, the infidel Al-Ba'th administration was overthrown, and as a result the Iraqi army fled the battlefield. Treason was the characteristic feature of this war."

Next, Shaykh Atiyatallah, with his face obscured, says: "It was a test for everyone as I told you: everyone, Muslims and infidels, individuals, groups, and countries. Treason was the malignant disease that destroyed the nation and through which the enemies won every time. Unfortunately, every time the nation was attacked by the enemy, the enemy was met by convoys of traitors ready to serve, be slaves, and follow him for worldly greed and the morsels that could be collected. This was the thing that confused reformers and worried the good and righteous people. Betrayal from within, betrayal from the without, betrayal after betrayal. Rejectionist Iran was naturally ready to betray and was waiting for the opportunity, circling and lying in wait for the nation. So it was not strange that it would join alliances and support the treacherous Shiite alliance in Iraq represented in the Badr forces (Corps) and others and which used to protect the Americans. The Saudi regime and other states in the (Arab)Peninsula provided money and military bases to the invading crusader forces and never failed in their cunningness and malice towards the nation. May God let them down. As for Egypt, of course the Suez Canal remained opened to the passage of the crusader navy fleets, while Yemen opened its harbors in order to

provide these fleets with fuel and provisions, and so were all the agent governments in the Islamic world. They did not save any effort in standing by the side of America, the pharaoh of the age. But this is the norm of God, the Great and the Almighty, to set people against each other in order to test them: 'We have made some of you as a trial for others: will ye have patience? For Allah is One Who sees (all things)' (Koranic verse Al-Furqan; 25:20)."

The narrator is then heard saying: "Following the betrayals and fleeing from the battlefield, a group of migrant mujahidin and supporters, with the amir of martyrdom and the lion of Islam, Abu Musa'ab al-Zarqawi, may God have mercy on him, managed with the grace of God to raise the banner of jihad in Iraq. This group attained what some thought was impossible. It humiliated America and crippled its expansionist plan in the region."

Next Al-Shaykh Abu Musa'abal-Zarqawi is heard saying: "My dear nation, I speak to you and am not trying to mislead you, for I am hoping to find in you an attentive ear and a mindful heart for the people of righteousness do not mislead. When the crusader enemy entered Iraq, intended to dominate the nation, and enable the state of Zion's children from the Nile to the Euphrates, God enabled your mujahidin children to stand in the face of the fiercest crusader campaign that attacked the Muslim countries. They stood in the face of this encroachment for three years and more, during which time they spared no effort and saved neither what was dear or precious. They sacrificed their beings and what was invaluable to them: wealth, time, honor, and themselves. They tolerated the fierce attack militarily, economically, and from the media only to defend you, your religion, your children, and in zealous defense of your sanctities. So God dispelled them, scattered them, and made their defeat public in front of everybody.

"Your children are now, with the grace of God, performing one invasion after the other and carrying out one attack after the other. They, therefore, with the grace of God, are holding the reins of the battlefield. My dear nation, we in Iraq are very close to the land of the messenger of God, prayers and peace be upon him. We fight in Iraq while our eyes are on Jerusalem that cannot be retrieved except by the Koran that guides and the sword that awards victory 'but enough is thy Lord to guide and to help' (Koranic verse Al-Furqan; 25:31)."

On the screen, a caption written in Arabic says "An American tank in Tall Afar, while the narrator adds: "Shaykh Abu Layth al-Libi, may God have mercy on him, out of a sense of duty in achieving victory and giving counsel, used to communicate with the mujahidin brothers in Iraq and at their head, his lifelong friend and companion, Shaykh Abu Musa'ab al-Zarqawi, may God have mercy on him."

Shaykh Abu Layth al-Libisays: "Oh how wonderful, oh you children of Al-Fallujah, Oh how wonderful, oh you children of Al-Fallujah. By God you have raised our heads high, high, high up in this land. Oh God, do accept from them their martyrs. Oh God, heal their wounds. Oh God, enhance their victory and strengthen it. Oh God, Lord of all creation. As for you, oh you honorable mountain, as for you oh you the prepared and stubborn rock in the way of the infidels, the apostates, the enemies, and the crusaders, as for you, oh the raiser of the banner, as for you, oh you the imam of religion in this era, as for you, oh you the dear one and the core of the heart, as for you who has captured us, as for you, oh you whom we have been faithful to for your love of God, the Great and the Almighty, as for you oh you Zarqawi, the apple of the eye, the love of the heart, the blue of the sky, the star of our horizon, may God accept you. We ask God, the Great and the Almighty to hear you. By God I never heard a word from you but have learned from it many lessons in this era. By God, God has given you much so beware not to deny Him. By God, God has elevated you, so beware of being ignorant of the ways by which God, the Great and the Almighty, has denounced those He had elevated. How wonderful is your labor so

beware my brother Musa'ab(al-Zarqawi), beware my brother Abu Musa'ab, for by God, we do see you in this era as one of the imams of religion. We ask God, the Great and the Almighty, to force your religion in your heart. We ask God, the Great and the Almighty, to maintain you. By God you have raised us high. By God, I do praise God, the Great and the Almighty, day and night that you did one day love me in God. By God, I have never been proud of anything, other than Islam and jihad, except your love. Oh God, I did love him purely in You."

The narrator follows:"Such victories in Iraq had a great effect in raising the morale of the mujahidin in other battlefields, especially in Afghanistan's battlefield where the mode of operations started to escalate and where Al-Shaykh Abu al-Layth(al-Libi), may God have mercy on him, led many of them. Storming into the enemy's centers started to take place successively and God granted the mujahidin martyrdom operations in the heart of Kabul. The escalation of military activity had a positive effect on the mujahidin in particular and on Muslims in general."

Shaykh Mustafa Abu al-Yazidis then heard saying: "After the fighting started in Afghanistan and jihad started there, the American occupation of Iraq took place. The mujahidin in Iraq repelled this aggression and great operations, victories, and considerable attacks took place in Iraq. This had a great effect on the morale of jihad in Afghanistan, so the mujahidin's morale was boosted and they started carrying out great operations inside Afghanistan. These operations expanded until they covered most of the states and reached the depth of Kabul. Our martyr Shaykh Abu Al-Layth, God rests his soul, played a significant role in the fighting. He prepared and trained the mujahidin. He also taught them courses and incited them for jihad for the sake of God Almighty. In addition, he participated in planning and executing the same operations. He took part in the operations. God, Exalted in might and full of majesty, granted him and the brothers who accompanied him to victory in several battles. Also, many brothers fell as martyrs at his hands and returned to their Lord. He faced martyrdom as well.

"He, God rests his soul, played a major role in military operations. He was at the frontline. This resulted in the affection that the mujahidin had for him and their acceptance of him. He was with them in all battles in the planning and execution phases."

Next the video shows five individuals standing in a rural area during a thunderstorm as Shaykh Abu Layth al-Libi is heard saying: "Oh you who leave the battlefields, Oh you leaders of the companions, honor is in the fields. Honor comes after war and hardship. Disfigurement does not come with pens and writing. God gets surprised by a few men who prove the incapacity of some companions. God grants victory to those who seek victory of the religion. God grants honor to men who are his people."

Then the image of five masked men and Abu Al-Layth training one of them on manning a machinegun is shown. The narrator continues: "This progress that battle fronts have witnessed did not come as a sudden event. Rather, it was the result of extensive programs of readiness and training besides the success granted by God."

Shaykh Abu Layth al-Libi adds: "There is no doubt that those who do not know Afghanistan, its proud people who perform jihad, the status of the mujahidin, and images of jihad, especially the fighting, would be surprised and stricken by this success and this shift. This applies to the enemies. In reality, this shift is not surprising to the mujahidin because they have vested the most costly of their possessions throughout this period. That is their souls. They also sacrificed the most prominent brothers as martyrs for the cause of God in order to awaken the ummah (Muslim community). They shed blood and flooded the rivers of jihad with its falls for the sake of God throughout these years. You will find out that those among the mujahidin who believe in

patience, firmness, sacrifices, and courage have vested that and did not cease doing so during the worst circumstances. You will find them at the fronts. In their worst circumstances, they conduct training, they engage the ummah, they awaken the zeal of those who are scared, and they boost the zeal of those who are incapable. They accompany and engage scholars in order to awaken them and lead them to their true fields. God, Exalted in might and full of majesty, granted them this patience and firmness which the ummah has perceived as something supreme that elevates its esteem."

The next video clip shows Abu Layth conducting marksmanship training in an open range with eight individuals as the narrator continues: "Shaykh Abu Layth, God rest his soul, was very committed to improvement programs of military training. Praise be to God, these programs are still active. They include training in small arms, guerilla warfare, tanks, and improvised explosive devices as well as special sessions of training in urban warfare and the making of explosives. This training includes the explanation and enforcement of the fighting doctrine which the mujahid should adopt."

This is followed by Shaykh Abu Layth al-Libi addressing five masked individuals: "We have provided them with the doctrine of fate and divine decree besides their love of death. Is this true or not brothers? This means that we have provided them with the doctrine of believing in fate and divine decree. If something missed you, it was not meant to inflict you with harm, and something that happened to you was not meant to miss you. God forbid, the person who does not believe in this doctrine is a non-believer. This point should be enough because God said 'Then fight in Allah's cause' (Koranic verse; Al-Nisa 4:84). He asked us to not think that this fighting for the cause of God is the cause of our death. Is this true or not? Praise be to God! He asks us to engage in death, yet He asks us to refrain from thinking that engaging in death is going to kill us. Who is in control of life and death? What happens if you adapt to another doctrine? What is it? It is the doctrine of love of death. Which one is better for a Muslim? Is it this life or the Hereafter? This life is the prison of the believer and Heaven of the non-believer. Of course, the Hereafter is Heaven for the believer and prison is for the polytheist because he will go to Hell. Is it true or not? You see, this is the second doctrine. What happens if we add the doctrine of achieving victory for God? This is the third doctrine. Is it true or not? You are currently achieving victory for God. Why are you scared? Everyone living on the earth would praise you if you were killed. But if he dies, everyone on the earth will curse him. Why are you worried? Praise be to God! Why are you worried? Why are you hesitant? Do we understand, brothers? These feelings inside you reflect on your fingers and movement. Brothers, is it true or not? Is it true? The proof is that you see how calmly a brother drives a car when he decides to carry out a suicide operation. Why? He does that because he has reached a level of certainty and the highest level of love to martyrdom. Is it true or not? Praise be to God. Why does he not hesitate? Have you heard of someone who proceeded with a suicide operation and his car stalled on him? Or he did not know how to drive or he did not know what to do? The contrary takes place. You have heard the recent operation in which the martyr said 'By God, I have never been this calm throughout my life.' Yes, he has not experienced that in his life. I do not think that anyone who is alive sees it. Praise be to God! Brothers, this is the doctrine that moves weapons. On the other hand, if the doctrine is lacking and the weapons move the body, they would be in control. Is it true or not? They would be in control physically and mentally due to extensive training. They would be more terrorizing and horrifying. You could probably be worried that you say 'we could kill civilians in the fighting' whereas he destroys everything. Brothers, do we understand? This is the focal point and foundation of military training. It is what incited the companions and turned them from shepherds of sheep and camels and admirers of women and alcohol to mountains. Nowadays, their names are still circulating and their work is praised. Brothers, is it true or not?"

"Do not think that this discussion is about emotional issues that stay in the mosque or things related to the heart which we mention during the prayer and say that we are men facing other men in the fight. No! They are men if they are indeed men. What are we? We are demons. Do you understand? We are demons. We eat everything that belongs to them."

Shaykh Atiyatallah, with his face obscured, says: "He excelled in affection for jihad and support of the religion. Jihad overwhelmed him while he had multiple interests. The fact is that no human being can reach the ranks of glory unless they are dedicated to work according to the idea or the cause in which they believe. This is in everything, in knowledge, work, jihad or others; it is even in worldly matters and in its gains as well."

"By the way, even the worldly people, who do not believe in God or Judgment Day, say: 'A successful person is one who dedicates the application of an idea if he believes in it and also sacrifices and dedicates for its sake.' This is the true meaning of this sentence. This is how Abu al-Layth was: dedication and sacrifice in the work he believed in for jihad, establishment, application of the religion, and endeavoring for the sake of God to obtain the pleasure of Almighty God, His rewards, and to be awarded a high rank in the hereafter."

"As they say: 'Oh lovers of good cause, our price is costly for those who pursue us, a worn body, a suffering soul, eyes that could not sleep, and a heart that is only in love with us; and if you desire pay the price.' (poem)"

Next the narrator says: "To reinforce these concepts to the mujahidin, the Shaykh, may God have mercy upon him, continued to give lessons and sermons in the frontlines, focusing on the battles and invasions, which happened at the beginning of Islam."

Shaykh Abu Layth al-Libi continues: "Here, history shows us a scene from the time of the great Al-Yamamah battle. This scene is of three Muslim heroes who raced to kill the dishonest Musaylimah. They were Abu Dujanah; Simak Ibn Kharasha, whose leg was broken during the Uhud conquest as he fought against a fierce warrior; and Hamzah Ibn Abdul Muttalib, the lion of God and the lion of the messenger of God, prayers and peace be upon him. He wanted to kill Musaylimah with the same spear that he used to kill Hamza. The third is not a man, but by God, she was better than 100,000 men of this time. She was Umm Umarah, Nusaybah Bint Ka'ab. Her right hand was severed while she was holding a knife to defend the messenger of God with her other hand. The three appeared in the scene to show us the greatness of Islam when the souls of its followers are filled with sacrifice for the sake of God."

"These three were pursuing a man, Abu Dujana, who wanted one of two goals, martyrdom or victory, and a man who wanted to atone for his sin by killing the lion of God and the lion of His messenger, prayers and peace be upon him, and a woman who wanted to take revenge for her son with a dagger, one with a broken leg and the other with a severed hand. They took up the cause of Islam while the people of this time who have legs and hands do not benefit the religion of God. The messenger of God was insulted, the Muslim women were captured, and the sons of Muslims were baptized. Muslim men were humiliated, scholars were oppressed, the mujahidin were killed, and the pious were imprisoned but no one said 'There is no God except God, I have endowed myself for the sake of God.' (Here is an example of) a woman brave like men. 'If women are as what we saw, I would prefer women to men' (poem). 'The feminization of the name of the sun is not shameful, and the masculinity of the moon is no pride' (poem)."

"Pride is through deeds, pride is through the making of men, pride is fighting heroes and pride is by fighting for the sake of Almighty God. These three proceeded to race until Abu Dujanah

reached Simak Ibn Kharasha and raised his sword and the lion (Hamza Ibn Abdal Muttalib) shook his spear and Nusaybah 'Umm Umarah prepared her dagger. The lion threw his spear and it struck Musaylimah before Abu Dujanah's sword, and then Nusaybah struck him with the dagger, and then the liar died. The liar was killed in a historical epic, which Islam has shown us as a brilliant jewel to those who want to follow their example.

"'Oh you who gather all, these are my fathers, bring those like them to me if you bring us together' (poem).

"These men, these heroes are the makers of the impossible; they willfully died. Those are the ones with whose history we were brought up; those are the ones who arouse our souls with grudges against the non-believers and make us support this religion when we remember their deeds. Oh Muslims, oh Muslims, this is your origin. Oh non-believers, we fight you with those. The fighting raged, and the apostates and the non-believers were struck down, and Abbad Ibn Bishr proceeded and fought until he got killed. The heroes proceeded and 500 heroes from those who followed the Koran were killed in this battle, to say to those who come after them that the Koran is through deeds, carrying the Koran is by fighting, and that the Koran was revealed to see what those who follow it will do with it. As Ammar Ibn Yassir said: 'Oh carriers of the Koran, embellish the Koran with your deeds. There is no good if the holder of the Koran does not benefit Islam. The Muslims battled, the non-believers were killed, and the battle ended. The end of this battle was the end of the apostates in the Arabian Peninsula.' Next the image of mujahidin in training appears and the narrator is saying: 'To fulfill God's promise' and fight the Pagans all together as they fight you all together' (Koranic verse; Al-Tawbah 9:36). And Almighty God's words: 'Truly Allah loves those who fight in His Cause in battle array, as if they were a solid cemented structure' (Koranic verse; Al-Saff 61:4). After years of cooperation and coordination with Al-Qa'ida, the shaykh along with a group of his brothers, decides to unite with Al-Qa'ida."

Shaykh Abdallah Sa'id says: "Before his death, the shaykh, God's mercy be upon him, joined Al-Qa'ida so that we would become one rank against the enemies of Islam, as God loves and becomes pleased by this. A few months after this blessed pledge, God gave him what he wanted and aspired to: martyrdom for the sake of God, something he had awaited for so long. Tuesday night, 21 Muharram 1429 (corresponding to 29 January 2008) was the date he became a martyr, which was the reason he participated in battles and it was what he sought and was eager to attain. We reckon that God has chosen him and picked him out from among his brothers and took him for His own self in order to honor him and to make him special, God willing. God the Exalted says: 'And that He may take to Himself from your ranks Martyr-witnesses (to Truth)' (Koranic verse; Al Imran 3:140). So God bless your soul, oh Abu Layth, every brother I met always prays for you and mentions your charity and takes your high-class manners as an exemplar and praises your good deeds."

Shaykh Ayman al-Zawahiri says: "Another attribute God bestowed upon him was his concern for the unity of Muslims, even his devotion for redemption and desire to solve the problems among the brothers. He took the initiative for this and he strove for it within his abilities, with honesty and sincerity which everyone noticed and which made them have confidence in his words and feel safe with him. I pray to God Almighty to accept his good deeds and his martyrdom and for us to join his goodness without any disgrace or regrets or infatuation."

The narrator continues: "A person cannot say enough about the virtues of Shaykh (Abu Layth) al-Libi, God bless his soul. Perhaps these words by the brother Abdallah-Shami, God bless his soul, who was killed after Shaykh (Abu Layth al-Libi) will summarize this matter for us.

"Until now, I myself still find their impact on the field of jihad, this is true. I (speak) for myself or my brothers who were with me or the ansar (supporters) with whom we are living. When you live in close proximity to Shaykh Abu Layth, you find in him the attributes which we call the attributes of the forefathers, God bless their souls. The most predominant attributes are piety, honesty, and loyalty. He always tried to carry out good deeds which not many people knew about; even those closest to him would not know because he tried his best to dedicate those deeds to God, the Exalted and Blessed. No one would know about these deeds."

After this, the narrator continues: "Some may think that jihad is to only wage battles, but the truth is far from that. Living in the fields of jihad is the true touchstone in making men and the active field to raise the young men of the ummah. Shaykh Abu Layth (al-Libi), God bless his soul, was one of the models for this truth, which was manifested through him."

Shaykh Atiyatallah, with his face obscured, adds: "First Abu Layth (al-Libi), God bless his soul, was a great young man. In all the world, young man means nobility, generosity, its honor, its pride, modesty, and the power of ambition and to seek perfection and to race to high places in goodness and to steer away from absurdity and degradation. Also experience made him cunning, meaning he made learn from his past experiences during his life where he read (understood) them correctly and built upon them where he knew explanations and wisdom and he knew the right and wrong and the good and ugly and he became educated and wise. This is a very important matter because some people go through many experiences and perhaps large, grave, complicated experiences that are very useful but might not benefit from them because they incorrectly read the experience, therefore the experience returns to them with bad consequences, may God exempt us for this. More important we go back to Shaykh Abu al-Layth. He was always a useful, experienced person who was advanced and always seeking favor. He never stopped seeking favor; in other words, he always wanted to be the best. Every day he would be better than the day before. He was a good listener and made use of it and was not averse to learning from anyone. With time and experience, he was the son of his time and the men of his time along with his men. As I mentioned, he was a leader, a person with a complex personality, a useful advanced person who was not only set into his customs but rather he was always looking for the more complete, the better and the best, a truthful transparent person. He was also an educator, meaning that he was an education person who had a strong structured personality and was interested in education and building personalities. He knows people and their true makings, attributes, values, and differences, and he knows their weaknesses and their shortcomings. He understood well and had good straight values, good knowledge. The great brothers noticed this and they used to send their sons who had reached puberty to be with him in his centers and under his supervision."

Next the narrator is heard adding: "Some may think that the mujahidin do not know anything other than the language of fighting and that their life is filled with deployment and chases and therefore it is impossible to live a married life and to establish a family and raise children. But the truth is very different from this. Shaykh Abu Layth, God bless his soul, who was considered to be one of the busiest leaders, was married (the video shows his photograph with a child) and a father of two children whom he dearly loved and cared to make happy. Also the Shaykh, God bless his soul, was a social, happy person (the video shows him laughing with another mujahid). He was loved by everyone who knew and met him (he is shown sitting and talking to another man in a friendly manner). He was humble and served his brothers (he is shown stirring a pot) and attempted to solve their problems. Also, God bless his soul, he was very eager to prepare food for his brothers and enjoyed serving it to them. As for drinking Arabic coffee (men are shown sitting by a fire drinking coffee), it was a present from the shaykh to those who enjoyed it after military training, and a custom that almost never parted from him, where he, God bless his

soul, used to supervise it himself and serve it to his brothers. Along with the distinct attributes of the shaykh, God bless his soul, with people, something greater was inside of this matchless leader which was not truly known, even by those closest to him until after he was killed, God bless his soul. We consider him so and God is his best judge."

Then Abu Yahya al-Libi says: "I say a word and only God knows and He is my witness, praise be to God, the Great and Almighty. I lived with Shaykh Abu Layth for a long time over periods of time and in many fields and different circumstances which makes you know the true meaning of men and their reality. But truly my brothers, after Shaykh Abu Layth, God bless his soul, was killed, I found some of the papers he wrote while he was alone and some phrases he wrote while he was in solitude. It was then, I swear to God, that I said I did not know Abu Layth until after he was killed. I did not know him until after he was killed. I found in him a truthful concealed relationship between himself and God, the Great and Almighty, through phrases that he wrote alone, not to present them in books or to publish in volumes or in compositions, rather they were thoughts or words of belief that moved his heart from time to time and he wrote them down. We pray to God, the Exalted and Blessed He be, to accept him with the martyrs."

The narrator continues: "A short time before his martyrdom, God bless his soul, those who joined the caravans of martyrdom yearned to meet him and received glad tidings for his coming and this is what a dreamer sees."

Next the video shows AbuYahya al-Libi sitting with Abdallah al-Shami, as Al-Libi says: "Before we end this session, I would like to talk about a few dreams that the shaykh mentioned to me a few months before his killing. One of the dreams which I might have told you about relates to one of the members with whom he lived for a long time. He is brother Abd Al-Salam Al-Turkistani and the shaykh was very fond of him. He used to praise him in his character, his morals, and his work. Our Brother Abd Al-Salam Al-Turkistani was killed about eight months prior to the killing of Shaykh Abu Layth, an event which moved him deeply. Only two months before he was killed, he told me what he saw in a dream. He said, 'I am not sure whether it was a dream or a shred of my imagination but listen to it.' He said that he saw Abd al-Salam al-Turkistani, may God's mercy be upon him, in the sky, and he said, 'I asked him, what are you doing here? Aren't you in paradise?' He said 'Yes, I am in paradise, and my standing is very elevated in it, however, I heard that you will soon come to us, so, I am staying back to wait for you.'

"This is one of the dreams he told me about. Only a day before he was killed, only one day before he was killed, he said, 'I saw that I entered a room and in it, I found Shaykh Usama bin Ladin sitting, his face cheerful and rejoicing.' He continued, 'I sat before him as if he was giving me some orders while I was listening to him. When he finished, I stood up and I embraced him and kissed his head and face; then I left.' Perhaps it was a farewell sign to Shaykh Usama Bin Ladin and those brothers with him and turning over to him the trust that was on his shoulders."

The narrator adds: "His story with the martyrs is a story of hardship and a price for this standing through the sacrifice of flesh and blood. In the course of his association and life with the martyrs and their memories and his feeling of affection and humbleness, he lived in the hope of a reunion, in nostalgia and yearning, and in fear of distress until God granted him his wish as we hope and believe. This was the conclusion of a martyrdom that he yearned for and which he prayed for at length and regarded as a good omen."

Here the video shows various clips of Shaykh Abu Layth overseeing the mujahidin or interacting with them. The next piece of footage shows Abu Yahya al-Libi delivering a condolence speech directed at the mujahidin and the Islamic ummah in general.

The narrator concludes: "He stated 'As we are condoling ourselves, our brothers and the Islamic ummah as a whole, and as we are condoling the mujahidin in the arenas of jihad and steadfastness and preparedness, we say to them: those are your leaders, they are those who truly bore your grief and who have proven their truthfulness not through pens and ink, not through resonant talks and speeches, not through conferences and meetings, rather, they have proven it with blood for all to see. They have proven it with a truthfulness that no one could outbid or doubt. As we are condoling ourselves and our brothers the mujahidin in the arenas of steadfastness and jihad in Afghanistan which has known our shaykh and which our shaykh has also known, and as we are condoling our brothers in Iraq who have become accustomed to such scenes, and as we are condoling our steadfast brothers in the Maghreb of Islam whom he loved and they loved him, and as we are condoling our brothers the mujahidin in the land of hardships, the beloved Somalia, and as we are condoling our brothers the mujahidin in every place, we say to them: Oh mujahidin, your path, you did not choose for yourself, rather it is God Almighty who chose it for you. Your end is not in your hands, rather, your end is in the hands of God, the Great and Almighty. Oh youth of Islam, oh heroes of the creed, oh men of monotheism, this is the path to paradise for those who desire it. This is the path to victory for those who are truthful in their quest and aspiration, for the enemies of God will not spare any effort to harm us and our brothers and harm our commanders and our creed before that. He who is foolish and stupid sees good in his enemies, and the foolish and the stupid is the one who cajoles his enemies and asks for their friendship and asks for their leniency and asks for their benefaction, but God, the Great and Almighty, has taught us and told us how to deal with those criminals and traitors who do not hunt down men in the battle arenas. Rather they get to them through their cunning, they get to them through their spies. God has taught us how to deal with those. He said, 'O Prophet! Strive hard against the unbelievers and the Hypocrites, and be firm against them. Their abode is Hell,- an evil refuge indeed' (Koranic verse, At-Tawbah, 9:73). And God Almighty said, 'O ye who believe! Fight the unbelievers who gird you about, and let them find firmness in you: and know that Allah is with those who fear Him' (Koranic verse, At-Tawbah, 9:123).

"As we are trusting our shaykh and our commander to God Almighty, we ask Him, the Great and Almighty, to raise him to the highest of positions and to reunite us with him sooner rather than later with the prophets, the truthful, the martyrs, and the righteous, and they are the best of friends. As we are bidding him farewell, we tell him, our path we have known, and our methodology we have acknowledged. We swear to God Almighty who held the sky without pillars that we will not disappoint you and that we will not betray your blood and that we will not stray from the path that we have entered together for many years. We cannot betray blood that was shed to elevate the words 'there is no god but God.' We ask God, to whom belong might and glory, to brace us on the path of truth and to brace us on the path of jihad and to make our end like the end of our shaykh and commander and to raise our standing. He is the Hearer of all, and may God's peace, mercy, and blessings be upon you."

The video ends with a caption that reads: "Al-Sahab Media Production Organization 1430: Where are the grandchildren of Salah-al-Din to liberate Palestine?"