

Al-Sahab Releases Abu Yahya al-Libi Video Titled 'The Rewards of Sacrifice'

October 31, 2009

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

On 30 October, a forum participant posted to a jihadist website links to a video message from Al-Qa'ida religious figure Abu-Yahya al-Libi. The 50-minute, 28-second message, produced by Al-Sahab Establishment for Media Production, the media arm of Al-Qa'ida, and disseminated by the Al-Fajr Media Center, is titled "The Rewards of Sacrifice." In the video, al-Libi discusses the importance of jihad and the fulfillment of the promise of God. Al-Libi asserts that people in general can be categorized into two camps, the believers and the nonbelievers. He adds that the believers must make jihad, through wealth or combat, their calling and have full faith in the victory that God has promised the "mujahidin."

A translation of the message follows:

"(Screen caption:) In the name of God, the Merciful, the Compassionate

"Warning:

"This is a jihadist production and may not be accompanied by music.

"Al-Sahab Establishment for Media Production

"1430 (corresponding to 2009)

"(Narrator's Koranic introduction:) 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 Koran: 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)"

"(Screen caption:) Rewards of Sacrifice

"By Shaykh Abu Yahya al-Libi

"Shawwal 1430 (corresponding to October 2009)

"(Abu Yahya al-Libi begins speaking) I seek refuge in God from Satan.

"Praise God, as we praise him, seek his assistance and we seek his forgiveness. We seek refuge in God from the evil within our hearts and the sins in our deeds. Those that God has guided have surely found guidance, and those that have not been guided by God, have surely been led astray.

"I bear witness that there is no god but God, without association, and I attest that Muhammad is his servant and messenger. He has been sent by God with guidance and the true faith so that he may establish one true religion in spite of the nonbelievers. God's peace and blessings be upon him, his kin, his companions, and upon those that follow his guidance and abide by his traditions until Judgment Day.

"To those that have accepted God as their god, Islam as their faith, and Muhammad, peace and

blessings upon him, as their prophet and messenger, be conscious of God almighty, for that consciousness is surely the best of traits. God almighty says: 'And take a provision (With you) for the journey, but the best of provisions is right conduct. So fear Me, o ye that are wise. (Koranic verse, al-Baqarah, 2:197).'

"My dear brothers, as you know, God almighty has prescribed to us the Islamic faith, the seal of the revelations, and God accepts from his servants no other faith. The almighty says: 'If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the hereafter He will be in the ranks of those who have lost (all spiritual good) (Koranic verse, al Imran, 3:85).' He has complemented this blessing upon us with this great faith. The almighty says: 'This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed oft-forgiving, most merciful. (Koranic verse, al-Ma'idah, 5:3).'

"God almighty has informed us that guidance toward his righteous path is from his blessings that he bestows on those that he chooses from his servants. This is why we utter in every prostration in our prayers: 'Show us the straight way. The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray (Koranic verse, al-Fatihah, 1:6-7).'

It is those that God describes as 'All who obey Allah and the apostle are in the company of those on whom is the Grace of Allah, of the prophets (who teach), the sincere (lovers of truth), the witnesses (who testify), and the righteous (who do good): Ah! what a beautiful fellowship. (Koranic verse, al-Nisa', 4:69).'

"Islam is a blessing from God almighty. It is mercy from God sent upon his creations. Guidance to Islam itself is a blessing from God almighty. If God was to open one's heart to Islam and wrap his heart in its guidance, surely, God has blessed that person with the greatest of blessing and the highest of rewards. My brothers, guidance to Islam is only attained through the mercy and blessings of God Almighty.

"The almighty says: 'No soul can believe, except by the will of Allah, and He will place doubt (or obscurity) on those who will not understand (Koranic verse, Yunus, 10:100).'

The almighty also says: 'Those whom Allah (in His plan) willeth to guide, He openeth their breast to Islam; those whom He willeth to leave straying, He maketh their breast close and constricted, as if they had to climb up to the skies: thus doth Allah (heap) the penalty on those who refuse to believe (Koranic verse, al-An'am, 6:125).'

It is only God Almighty that has guided us along this righteous path. It is he that has blessed us with becoming followers of the greatest of messengers, peace and blessings upon him.

"As with the association to this faith, people can be categorized into two major groups. A group of virtue, guidance, and the righteous path, those are the believers, the people of the Party of God. The other group contains the people of misguidance and mischief, the followers of the Party of Satan, the cursed. The almighty says: 'Thou wilt not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred. For such He has written faith in their hearts, and strengthened them with a spirit from Himself. And He will admit them to gardens beneath which rivers flow, to dwell therein (for ever). Allah will be well pleased with them, and they with Him. They are the Party of Allah. Truly it is the Party of Allah that will achieve felicity (Koranic verse, al-Mujadilah, 58:22).'

The almighty also says: 'Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers, those who establish regular prayers and regular charity, and they bow down humbly (in worship). As to those who turn (for friendship) to Allah, His Messenger, and the (fellowship of) believers, it is the

fellowship of Allah that must certainly triumph (Koranic verse, al-Ma'idah, 5:55-56).' He also said with respect to Satan: 'The Evil One has got the better of them: so he has made them lose the remembrance of Allah. They are the Party of the Evil One. Truly, it is the Party of the Evil One that will perish (Koranic verse, al-Mujadilah, 58:19).'

"The group of guidance is the group of justice. They are the followers of the messengers from the time God has reveled his scripture to them until the time when God will inherit the Earth and all that is upon it. The followers of Satan are the miserable, the dejected, and the doomed. God Almighty says: 'Those who resist Allah and His Messenger will be humbled to dust, as were those before them: for We have already sent down clear signs. And the unbelievers (will have) a humiliating penalty (Koranic verse, al-Mujadilah, 58:5).'

The almighty also says: 'Those who resist Allah and His Messenger will be among those most humiliated (Koranic verse, al-Mujadilah, 58:20).'

"This is the division of the two groups. A group of belief and guidance, the Party of the Merciful, and the group of misguidance, disbelief, and mischief, the Party of Satan. God Almighty has informed us that this division will lead to conflict between the two groups, a struggle that will never cease. God Almighty describes the nonbelievers by saying: 'They ask thee concerning fighting in the prohibited month. Say: Fighting therein is a grave (offence); but graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the Sacred Mosque, and drive out its members. Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you turn back from their faith and die in unbelief, their works will bear no fruit in this life and in the hereafter; they will be companions of the fire and will abide therein. (Koranic verse, al-Baqarah, 2:217).'

God almighty also says: 'Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say: The guidance of Allah, that is the (only) guidance. Wert thou to follow their desires after the knowledge which hath reached thee, then wouldst thou find neither protector nor helper against Allah (Koranic verse, al-Baqarah, 2:120).'

"God Almighty has also informed us of what they harbor in their hearts in terms of spite and malice. God Almighty says: 'Quite a number of the People of the Book wish they could turn you (people) back to infidelity after ye have believed, from selfish envy, after the truth hath become manifest unto them: but forgive and overlook, till Allah accomplish His purpose; for Allah hath power over all things (Koranic verse, al-Baqarah, 2:109).'

God Almighty also says: 'It is never the wish of those without faith among the People of the Book, nor of the pagans, that anything good should come down to you from your Lord. But Allah will choose for His special mercy whom He will; for Allah is Lord of grace abounding (Koranic verse, al-Baqarah, 2:105).'

"So, this conflict will never cease, and therefore, the people of guidance and belief must make it their mission to guide people to this religion and take them out of the darkness and into the light. They must help them find their way to salvation and out of damnation. They must guide them from shackles to liberation. God Almighty says: 'Say thou: This is my way: I do invite unto Allah, on evidence clear as the seeing with one's eyes, I and whoever follows me. Glory to Allah, and never will I join gods with Allah (Koranic verse, Yunus, 12:108).'

God Almighty also addressed his prophet by saying: 'We sent thee not, but as a mercy for all creatures (Koranic verse, al-Anbiya', 21:107).'

The religion of Islam is this mercy and guidance. As for the Party of Satan, all they want is the people of the righteous path is to deviate from that path. They seek to turn them into slaves of their own whims. 'Allah doth wish to turn to you, but the wish of those who follow their lusts is that ye should turn away (from Him), far, far away (Koranic verse, al-Nisa', 4:27).'

'Those who love (to see) scandal broadcast among the believers will have a grievous

penalty in this life and in the hereafter: Allah knows, and ye know not (Koranic verse, al-Nur', 24:19).'

"This conflict has many forms. From among its forms, its highest order is jihad for the sake of God. It is this form of worship that God has prescribed to differentiate the people of righteousness from the people of misguidance. (Through jihad) the ranks of Muslims may be cleansed from the filth of deceit. God Almighty says: 'Allah will not leave the believers in the state in which ye are now, until He separates what is evil from what is good nor will He disclose to you the secrets of the unseen. But He chooses of His Messenger. (For the purpose) whom He pleases. So believe in Allah. And His apostles: And if ye believe and do right, ye have a reward without measure. (Koranic verse, Al Imran, 3:179).'

"God Almighty said: 'In order that Allah may separate the impure from the pure (Koranic verse, Al-Anfal, 8:37).' Therefore, Islam, or jihad for the sake of God, differentiates the people of guidance and virtue from others. Why (you ask)? Jihad for the sake of God is the highest and most unequivocal level of loyalty to the believing party of God, and (a way of) being free from the nonbelieving party of Satan.

"When you say that you love God Almighty, are a follower of the prophet, peace and prayers be upon him, and are loyal to the believing party of God, what is your proof of that? (The proof is that) you offer your self (mind, body, and spirit) -- which God Almighty created -- in support of His religion, which He decreed, and in compliance with the commands revealed in His book. Fighting the Party of Satan and its followers is a declaration of disassociation from them, their religion, and their deities. Striving to fight and kill them is the (ultimate) declaration of hatred and enmity toward them and disassociation from them. Therefore, jihad is an actual example of loyalty to the believers and disassociation from the nonbelievers. A person on the jihad field fulfilling this glorious duty is declaring his loyalty to God, His prophet, and the believers. He is also declaring his dissociation from all types of criminal nonbelievers, regardless of their circumstances or creeds.

"Brothers, God Almighty blessed us by making us believers and mujahidin. This is a grace of God that He bestows upon whom He wishes. Brothers, this is why God Almighty has made jihad for His sake an embodiment of one's sincerity to Him. God Almighty said: 'Only those are believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the cause of Allah: Such are the sincere ones (Koranic verse, Al-Hujurat, 49:15).' God Almighty said: 'Among the believers are men who have been true to their covenant with Allah. Of them some have completed their vow (to the extreme), and some (still) wait (Koranic verse, Al-Ahzab, 33:23).' Jihad is the epitome of sincerity to God Almighty and the mujahidin are the sincere ones. It is the duty of a Muslim to join those who are sincere as God Almighty commanded. 'O ye who believe! Fear Allah and be with those who are true (in word and deed) (Koranic verse, al-Taubah, 9:119).'

"'And be with those who are true (in word and deed)! (Koranic verse, al-Taubah, 9:119).' Along with a person's loyalty and devotion to God, why has jihad become proof of sincerity? It is because that is the fulfillment of the covenant of sacrifice between the worshipper and God Almighty. Every Muslim who enters God Almighty's religion -- declaring his agreement with God, Islam as a religion, and with Muhammad, peace and prayers be upon him, as a prophet -- has signed the covenant of sacrifice between himself and God Almighty. It is absolutely the most paramount covenant. God Almighty said: '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

Koran: 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-Taubah, 9:111).' This verse brothers, is the verse of covenants with God Almighty and includes all the elements of covenants. This bargain has a purchaser and that is God Almighty. It has a seller and that is every believer who is sincere to God Almighty. It has a reward and it is paradise. It has goods and they are souls and money. It has the contract document and it is the Koran, the Torah, and the Bible. Thus, it is a complete bargain between a worshipper and God Almighty.

"God Almighty said: 'Allah hath purchased of the believers (partial Koranic verse, al-Tawbah, 9:111).' The verse did not say that God will purchase or that God is purchasing. It says 'God hath purchased,' as if the covenant has taken place and has been completed and agreed upon and one cannot back out. The agreement between the worshipper and God has taken place based on the worshipper's entry into Islam and his intention to be among the people of this religion. Therefore, your person (or soul), the one between your sides (and inside your body) has been sold. You do not own it. You are now called upon to turn it over to the purchaser and that is God Almighty. 'Allah hath purchased of the believers (partial Koranic verse, al-Tawbah, 9:111).' The believers' persons are pure and kind and because of that God Almighty willed that (their persons) be goods in return for paradise. Why? This is because they are pure and loyal to God and monotheism and have not been desecrated and tarnished by polytheism like the polytheists. Thus polytheists are impure and tainted and therefore do not deserve to be among the people of paradise. How can impurity enter paradise?! How can it enter paradise?! God Almighty said: 'If thou wert to join (gods with Allah), truly fruitless will be thy work (in life) (partial Koranic verse, Al-Zumar, 39:65).' God Almighty said: 'Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you turn back from their faith and die in unbelief, their works will bear no fruit in this life and in the hereafter; they will be companions of the fire and will abide therein (partial Koranic verse, Al-Baqara, 2:217).' Therefore, only the believers can enter paradise. The prophet, peace and prayers be upon him, said: 'The believers are ranked based on their faith during life because faith is seventy and odd branches; its most excellent is the testimony that none has the right to be worshipped except for Allah and its lowest is removing the harmful thing from the road' and there is disparity (in faith) among people that only God knows of.

"'Allah hath purchased of the believers' (partial Koranic verse, al-Tawbah, 9:111).' Therefore, when a person considers himself a part of the believing party of God, his person has then been sold to God Almighty. It is your duty to seek out the place where you will deliver these goods. What are these goods? 'Allah hath purchased of the believers their persons and their goods (partial Koranic verse, al-Tawbah, 9:111).'

"As we know brothers, all the verses that were revealed in God Almighty's book, and in which was mentioned jihad by means of property and self, the jihad by means of property came before the jihad by means of self, as in this following verse. God Almighty said: 'Those who believed, and adopted exile, and fought for the faith, with their property and their persons, in the cause of Allah (Koranic verse, al-Anfal, 8:72).' He mentioned property before self. "God Almighty said: 'Go ye forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons (Koranic verse, al-Tawbah, 9:41).' God Almighty said: 'O ye who believe! Shall I lead you to a bargain that will save you from a grievous penalty? That ye believe in Allah and His Messenger, and that ye strive (your utmost) in the cause of Allah, with your property and your persons (Koranic verse, As-Saff, 61:11).' The mention of wealth comes before the mention of the person. This is because jihad cannot be carried out or keep going except with the availability of wealth. This shows us that God Almighty excused the poor who do not have goods to spend on jihad. They do not have camels, provisions, or wealth with which they can carry out jihad.

"God Almighty said: 'There is no blame on those who are infirm or ill or who find no resources to spend (on the cause), if they are sincere (in duty) to Allah and His Messenger (Koranic verse, al-Tawbah, 9:91).' 'Nor (is there blame) on those who came to thee to be provided with mounts, and when thou said: "I can find no mounts for you," they turned back, their eyes streaming with tears of grief that they had no resources wherewith to provide the expenses (Koranic verse, al-Tawbah, 9:92).' They do not have anything to spend so as to carry out jihad for the sake of God. Only in this verse did God Almighty mention the self before the wealth. Why? Because the matter is that of bargaining, as He said bargain with them for what is more valuable. He asked them for the most expensive thing they had, and that is their selves. One's self is more precious for a human being than his money. Being generous with wealth is a noble deed and the generosity with one's self is the maximum degree of nobility. So when a human being offers himself for the sake of an issue, or a belief, this without doubt proves that he is offering this belief or this issue rather than his person.

"God Almighty said: 'Allah hath purchased of the believers their persons and their goods (Koranic verse, al-Tawbah, 9:111)' In return for what? 'For theirs (in return) is the garden (of paradise) (Koranic verse, al-Tawbah, 9:111).' So that they will be rewarded with paradise in return for their lives. Brothers, think of this deal. These souls that God Almighty 'buys' from us were created by Him and he will return it to you and with the garden (of paradise) that is as broad as heaven and earth. He only wants from you to prove the truthfulness of your love for God Almighty. He only wants from you to prove, what? To prove your truthfulness in surrendering the commodity that He asked you for. That commodity that God Almighty, does not need.

"O, you people, you are the poor ones and God is the Opulent and the All Praiseworthy. This spirit of ours will leave us whether we like it or not. Every person will die. Every soul will taste death. Wherever you will be, death will find you even if you were in (strongly) built towers. 'The Death from which ye flee will truly overtake you (Koranic verse Al-Jumu'ah, 62:8).' Therefore, this soul will leave the body whether you want it to or not. All that you have to do is to strive, so that it will be released in the place that God Almighty wants, in order that you would be honest in repayment in the deal that is between you and Him, the Great and the Almighty. Therefore, God Almighty 'buys' from us something that He gave us and will return it to us out of generosity from Him, the Great and the Almighty, and along with it paradise that is as broad as heaven and earth.

"God Almighty said: 'For theirs (in return) is the garden (of paradise) (Koranic verse, al-Tawbah, 9:111).' Look what He said. He said bought from the believers their wealth and persons in return for paradise, but He said 'for theirs is the garden (of paradise) (Koranic verse, al-Tawbah, 9:111).' First of all, the word 'for' is a character of authorization, so that there will be no doubt or hesitation for the seller, who is the believer. Then after that, God Almighty mentioned first in this verse a preposition and the word governed by it (Al-Libi uses Arabic grammar to demonstrate his meaning). 'For' was mentioned before 'paradise' because it indicates a function. As if God Almighty said that paradise is for them and not for the others. As if God said that it is specifically for them. This means that it is an affirmation from God Almighty, their deserving of paradise, and that they will surely receive it if they are honest in handling this commodity. 'For theirs is the garden (of paradise) (Koranic verse, al-Tawbah, 9:111).'

"Think of it, O brothers, the price of your soul that you will definitely lose one day is paradise, which is as broad as heaven and earth. A paradise with which God Almighty is content. A paradise where one can view God Almighty. A paradise where exists the companionship of the

prophets, the truthful ones, the martyrs, and the righteous ones. A paradise that has enduring bliss that never ends. A paradise where there is no sorrow, no deceit, and no illness. This is the bliss of heaven, O brothers. All this you will obtain. A paradise that has all that the eyes have ever seen, ears ever heard, or the heart ever desired. All this you will obtain in return for surrendering this self that you will lose one day whether you like it or not.

"God Almighty said: 'For theirs (in return) is the garden (of paradise) (Koranic verse, al-Tawbah, 9:111).' Yes, so what is required from us, what is the proof that we are serious in surrendering this commodity? Or where is this market where we should strive to surrender this commodity to God Almighty? Everyone can claim that he wants to surrender that commodity and that he wants to repay the deal that is between him and God Almighty. Except that God Almighty has not left scope for claims. He asked for proof and evidence and straightforward attestation concerning this. He said: 'Fight in the cause of Allah (Koranic verse, al-Baqarah, 2:190).' He who is truthful, serious in wanting paradise in return for the surrender of his person, has to fight for the sake of God. He did not say that they should carry out jihad for the sake of God, but said fight for the cause of God, so as not to leave scope for interpretation. So that no one would come and say that what is meant by this is the jihad by means of the person, or that it is jihad against Satan, or that it is jihad of the propagation of virtue and the prevention of vice, or that it is the jihad that summons to God, to whom belongs Might and Majesty, or other than that. No, for God, to whom belongs Might and Majesty, said fight and the word fight is an Arabic word that has a definitive and clear meaning. Fight, fought, and fighting, so he is a killer or he is killed. Everybody understands the meaning of this word? Therefore, God Almighty requires every believer to be a mujahid and a killer (fighter), that is, a military man, and this was the behavior of the prophet, may God's peace and prayers be upon him.

"This was the conduct of the prophet, prayers and peace be upon him. The prophet, prayers and peace be upon him, was the teacher of his companions, the proselytizer of virtue, the reconciler among people and the preacher of the prayer. He was the husband in the house and the commander in battles and was personally engaged in the battles. He did not send the armies and remain in Medina, but he was in the first row. The companions, may God be pleased with them, said that when the fighting became intense, they used to seek the protection of the prophet, prayers and peace be upon him, and the bravest among them used to side with him. If the damage increased and heads started flying and the heroes met each other, the prophet, prayers and peace be upon him, was in the first row and the companions sought his protection and the bravest among them remained next to him. This is the conduct of the prophet, prayers and peace be upon him. Meaning, that the prophet used to hold the sword in his hand and struck the necks with it. He did not say that I am the Messenger of God and I do not have the duty of jihad, and he did not say I will stay behind because I am engaged in teaching people. This is among the knowledge that people should learn through words and action.

"God Almighty taught us in jihad how to fight and kill our enemies. God Almighty said: 'Therefore, when ye meet the unbelievers (in fight), smite at their necks (Koranic verse, Muhammad, 47:4).' God Almighty teaches us this. God Almighty said: 'Remember thy Lord inspired the angels (with the message): I am with you; give firmness to the believers; I will instill terror into the hearts of the unbelievers; smite ye above their necks and smite all their finger tips off them (Koranic verse, Al-Anfal, 8:12).' Therefore, those who would like to follow the path of the prophet, prayers and peace be upon him, whether they are scholars, students, merchants, proselytizers, preachers, doctors or others, must strive to follow the path of the prophet in everything including the fight on the path of God. But for a person to live his entire life without knowing anything about weapons or his feet did not get dusty for one day on the path of God, how he will follow the path of the prophet? Therefore, my brothers we must work diligently to

follow the path of the prophet, prayers and peace be upon him, in every duty, in every part of obedience, Sunnah, and what is good.

"God Almighty said: 'Who believe fight in the cause of Allah (Koranic verse, Al-Nisa, 4:76).' You know the merits of jihad on the path of God, and the many verses and Hadiths that God Almighty revealed to order jihad, to prohibit its abandonment, to warn of lagging behind in it, and to praise its people and inform them about what God Almighty has prepared for them. God Almighty said: 'Not equal are those believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of Allah with their goods and their persons. Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home). Unto all (in faith) hath Allah promised good. But those who strive and fight hath He distinguished above those who sit (at home) by a special reward (Koranic verse, Al-Nisa, 4:95).' God Almighty said: 'Fight in the cause of Allah those who fight you (Koranic verse, Al-Baqarah, 2:190).' God Almighty said: 'And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)? Men, women, and children (Koranic verse, Al-Nisa, 4:75).' It means (fighting) for the sake of rescuing the weak of men and women and children, to the end of the verse.

"God Almighty said: 'Let those fight in the cause of Allah who sell the life of this world for the hereafter (Koranic verse, Al-Nisa, 4:75).' Life for them has no value, because they are seeking what God Almighty has. 'To him who fighteth in the cause of Allah, whether he is slain or gets victory, soon shall We give him a reward of great (value) (Koranic verse, Al-Nisa, 4:75).' He said to his prophet, prayers and peace be upon him, 'Then fight in Allah's cause. Thou art held responsible only for thyself -- and rouse the believers. It may be that Allah will restrain the fury of the unbelievers; for Allah is the strongest in might and in punishment (Koranic verse, Al-Nisa, 4:84).'

"The Hadiths on the merits of jihad are numerous and we have mentioned many of them in different places. The saying of the prophet, prayers and peace be upon him, in this event is sufficient for us: 'By Him in whose hands my life is! Were it not for some men amongst the believers who dislike to be left behind me and whom I cannot provide with means of conveyance, I would certainly never remain behind any brigade that is setting out in Allah's cause (Hadith).' This is the prophet, prayers and peace be upon him, saying this because of the merits and rewards in joining the brigades, and if not for those men among the believers who are poor and weak and who cannot tolerate my separation at all times and I remained with them to please them, By God I will not send a brigade and stay home, but I will be among them. How about those who spend their whole life and do not participate in one brigade at a time of jihad and fighting as the nonbelievers gained power over Muslims from all directions. Torturing them in broad daylight, while all people see; isn't it true? While people are staying either in their schools or mosques or clinics or work or shops, as if this does not concern them, as if they are not a part of this nation and are not influenced by what is happening to their Muslim brothers. The prophet, prayers and peace be upon him, said: 'The believers in their love, mercy, and kindness to one another are like one body; when one part of it suffers, all other parts join in, sharing the sleeplessness and fever (Hadith).'

"Therefore, every Muslim must be a mujahid and fighter on the path of God. The enemies of God Almighty, Jews, Christians, apostates, and others, gained power over this nation and humiliated it and humiliated its youth and elders, only after it lost this characteristic, the characteristic of jihad and fighting on the path of God. Therefore, now, in all countries, possessing weapons is considered a charge that is punishable by the law. In reality, a Muslim should possess a weapon and should be a fighter and a mujahid; correct? Now they say to you that this person was

sentenced to 10 years. Why? Because they found he had an unlicensed knife or they found he had a pistol or a Kalashnikov or another type of weapon. By this, the enemies of God humiliated the nation of Islam. As for the companions, may God be pleased with them, all were fighters. When the prophet, prayers and peace be upon him, made Ali Ibn Abu-Talib, may God be pleased with him, as his deputy in Medina during the ba" So, brothers, the Muslim is glorified with his religion and the Muslim is a mujahid man. Now, look my brothers, how the tables have turned. Now, one of the accusations leveled against a Muslim is that he is a mujahid. Is this true or not? They say 'this man is a mujahid.' When did jihad become an accusation that a person is punished for? Did not the prophet, prayers and peace be on him, say: 'No people who forsake jihad for the sake of God unless God blights them with harm.'

"(Brief break in video)

"He does not pay attention to what they are saying, the slander, belittlement, and otherwise.

"God Almighty said: '...fight in the cause of Allah... (partial Koranic verse, Al-Nisa, 4:76).' No one can touch this verse or erase it, a set verse in God almighty's book. Fight for the sake of God, not for the sake of desires. A person does not fight to champion a tribe or jahiliyyah (pre-Islamic) allegiances. He does not fight to champion his group, his country, or anything else. His fighting is for the sake of God, meaning for the sake of raising the word of God Almighty.

"We must remember this meaning, dear bothers. We are fighting so that the word of God is supreme; we are fighting so that God's law is above all laws; we are fighting so that the rule of God is above all rule; so that God's law is above international law; so that the rule of God is above the rules of the Security Council, even to remove the rulings of the Security Council. These jahiliyyah rulings should not remain. We were commanded to remove them. 'And fight them until there is no more tumult or oppression, and there prevail justice and faith in Allah altogether and everywhere... (partial Koranic verse, Al-Anfal, 8:39).'

"Therefore, they fight for the sake of God. Our intention and goal is to please God Almighty. Thus, we do not pay attention to what they are saying. If God is pleased with you, then how can you be harmed by the people's anger? If God Almighty commends you, then why are you concerned if people criticize you? If God almighty raises your stature, can you be harmed if your enemies want to push you down? No, you are on your way to God Almighty, so do not care. As God Almighty said: '...fighting in the way of Allah, and never be afraid of the reproaches of such as find fault... (Koranic verse, Al-Maidah, 5:54).' Let the radio talk, the satellite networks talk, let seminars be held, let the thinkers talk, the analysts talk, the idiots talk; all of this does not concern us because we are following a path that will lead us to God Almighty.

"God Almighty said: '...they fight in His cause... (Koranic verse, Al-Tawbah, 9:111).' Therefore the market in which the human presents the goods for God Almighty to take them from him is where? In the arena of jihad. Thus, God Almighty made jihad into a trade. 'Oh you who believe, shall I point you to a trade that will save you from painful torture? (Hadith).' Buying and selling. Some people sell themselves seeking God's contentment, those who trade this life for the afterlife fight jihad for the sake of God. Therefore, it is not sufficient for a person to claim that he is honest with God Almighty and has the means to wage jihad and does not do so. The prophet, prayers and peace be upon him, said: 'He who has not fought (partial Hadith).' You Muslim, ask yourself, this Hadith might come under this Hadith. So how will he meet God Almighty, he who has not fought and given himself to this? He has died a hypocrite. A Hadith in the correct Muslim (Hadith compilation).

"It is not enough for a person to speak to himself about his wishes. (It is not enough to say) 'I

hope to fight,' while the road is open, the means are easy, the supplies are present, you have the money, and the area of jihad is there and the market for jihad is present. Nevertheless, he will say 'I hope to wage jihad for the sake of God.' What is stopping you? What is placing a barrier between you and jihad for the sake of God? A person must take care of himself.

"God Almighty said: '...they fight in His cause... (Koranic verse, Al-Tawbah, 9:111).' So from their fighting, they kill and are killed. They kill the enemies of God Almighty who have transgressed against God and his messenger. Meaning that they were on one side and God and his messenger were on the other. They fight against God and his messenger. They stir doubts within the believers about their religion. They do not believe in God Almighty. They fight those infidels, because they are a filth that they are purifying the Earth of. God almighty said 'the kill,' thus fighting the infidels and killing them, according to the religious rules that are known in the issues of jihad, is something that is religiously welcomed. God almighty loves this.

"The prophet, prayers and peace be upon him, said: 'An infidel and his killer will never be gathered in hell (Hadith).' If a Muslim kills a nonbeliever, he will never be gathered with him in the fires of hell, if he dies in belief and monotheism. So God Almighty said: '...they fight in His cause, and slay... (Koranic verse, Al-Tawbah, 9:111)' the infidels '...and are slain... (continuation of previous Koranic verse), meaning that they are granted martyrdom for the sake of God. This does not mean that a person is not granted the paradise that God promised to give to those who give themselves to him, except if the person is killed as a mujahid for the sake of God. No. What God Almighty wanted from us is to seek jihad, seek fighting, seek martyrdom, and if the person is killed, then this is a blessing from God that he gives to whomever he chooses. If he dies in bed, but was truthful in his seeking of martyrdom for the sake of God, then he has died as a martyr.

"The prophet, prayers and peace be upon him, said: 'He who honestly asks God for martyrdom will be granted by God the stature of martyrs, even if he dies in his bed (Hadith).' In another saying, corrected by some of the people of knowledge, the prophet, prayers and peace be upon him, said: 'He who leaves (his home) for the sake of God, and dies or is killed, or was killed by his camel,' meaning he fell off of it and died, 'or was bitten by a poisonous animal,' meaning he was bitten by a scorpion or a snake, 'or dies in his bed, or dies of anything else, then he is a martyr and will be granted paradise (Hadith).'

"God Almighty says in his book: 'And if ye are slain, or die, in the way of Allah, forgiveness and mercy from Allah are far better than all they could amass (Koranic verse, Al-Imran, 3:157).' God Almighty says: 'Those who leave their homes in the cause of Allah, and are then slain or die, on them will Allah bestow verily a goodly provision...(partial Koranic verse, Al-Hajj, 22:58).'

"Therefore, brother mujahid, you are on the path of paradise to God Almighty, you are on the path of martyrdom, if you are faithful in seeking it. In the arena of jihad, you stand at the gates of paradise. The prophet, prayers and peace be upon him said: 'The gates of paradise are under the shadows of the swords (Hadith).' The prophet, prayers and peace be upon him, also said: 'Jihad for the sake of God is one of the gates of paradise through which God Almighty eases trouble and grief (Hadith).' So why then are you so concerned with the world? You are standing in front of the gate of paradise. You are waiting for them to be opened to you at any second, not any day, but any second. You are waiting for the gate of paradise to be opened to you so that you may escape the confines of trouble, grief, deceit and exhaustion. This is martyrdom for the sake of God. The prophet, prayers and peace be upon him, said: 'No one who enters paradise will ever want to return to this world, even could he possess the earth and all that is on it, save the martyrs who desire to return to this world and be killed ten times, so great is the regard in which they find themselves held (Hadith).'

"This is something wonderful, my brothers. What I mean is no one who is admitted into paradise and who sees the immeasurable bliss of God Almighty's benevolence, when asked 'What do you say about going back to the world and getting everything that exists on Earth,' will respond with other than 'No, I do not want to return to the world.' Except for the martyr. A martyr wishes to return to the world not once, but ten times. But does he come back to the world for material gain? No. He simply desires to come back so that he may repeat his martyrdom once again. It is so that he may be killed once again. Ten times; over and over again, he wants to be hit with that bullet once again, or that (bomb) fragment once more, or that shell for the fourth time, or that mine, and so on and so forth. This is all due to the regard and benevolence he sees from God Almighty. He does not want to return to the world to see his father, nor to sit with his mother, nor to see his children or his wife. Nor is it so he can sit with his mujahidin brothers, who love him and who he loves. No, no, no, no. He doesn't want any of this. Rather, he wants to return to the world so that he might once again taste the sweetness of martyrdom. This is the sweetness that he never wants to end. Ever. This is God Almighty's benevolence.

"Therefore, let us try to be one of these brothers. How? 'He who seeks martyrdom with sincerity will be ranked by God among the martyrs even if he dies in his bed (Hadith).' God Almighty says 'They fight in His cause, and slay and are slain (partial Koranic verse, Al-Tawbah, 9:111).'

"Oh brothers, as the mujahidin have so many disparate levels in paradise, so too are the martyrs, who are not all on the same level. The prophet, prayers and peace be upon him, says: 'In paradise there are a hundred levels that God has prepared for those who fight in His cause. The distance between consecutive levels is like the distance between the heavens and the Earth (Hadith).' This is in regards to the mujahidin, which also includes the martyrs and others. (The prophet,) prayers and peace be upon him, said about the martyrs: "Those who are killed are three types: a man who is a believer who conducted jihad physically and monetarily for the sake of God so that if he meets his enemy, he battles them until he himself is killed. That is the tested martyr, meaning, the one whose chest is exposed to God in paradise under God's throne, who the prophets do not let down except for the degree of prophesy. Another man who accrued upon himself sins and transgressions, conducted jihad physically and monetarily for the sake of God, so that if he meets his enemy, he battles them until he himself is killed. That is an expunger, who wipes away his sins and transgressions. The sword is an obliterator of all sins. That man entered paradise through whichever doorway he chose (Hadith).' As for the third, the prophet, prayers and peace be upon him, said: 'The third is a hypocrite who conducts jihad physically and monetarily, until he meets his enemy, he battles them for the sake of God Almighty until he himself is killed. This man is in Hell, for the sword does not obliterate hypocrisy (Hadith).'

' We ask God for health. So, God Almighty said: 'They fight in His cause, and slay and are slain (partial Koranic verse, Al-Tawbah 9:111).'

"So that there might not be any hesitation or suspicion in the heart of a believer as he approaches God Almighty, God Almighty says: 'A promise binding on Him in truth (partial Koranic verse, Al-Tawbah 9:111).'

This means that God Almighty took this support as an oath upon Himself, holding Himself accountable to it. There is no doubt that this is absolutely incontestable. This true promise has been documented by God Almighty and He mentioned it in the most noble of His books. It is 'a promise binding on Him in truth.' This (promise appeared) in the Torah, which God revealed to Musa (Moses), in the Bible, which God revealed to Issa (Jesus), and in the Koran which God revealed to Muhammad. May God's prayers and peace be upon them all. So that there might not be a shadow of a doubt, God Almighty said it was 'a promise binding on Him in truth' in the Torah, the Bible, and the Koran. Who is more fulfilling of a promise than God? Is there anyone who can fulfill a promise better than God Almighty? There is no one. Therefore, do not be worried, do not hesitate and do not even suspect, for you

are on the path to God Almighty. You are on the path toward paradise. You only need to be sincere and loyal to God Almighty when you offer this sacrifice to God Almighty. After that, all troubles, grief, difficulties, problems, pursuits, and all else will come to an end in an instant. In one instant, you leave this world and you find yourself in infinite bliss.

"Oh brothers, the prophet, prayers and peace be upon him, described paradise many times, stating that it is something like 'no eye has seen nor ear has heard, nor imagined by a human being (Hadith).' It is bliss that no one can imagine. It cannot be heard by any ear, nor seen by any eye. For this reason, when the prophet, prayers and peace be upon him, when asked who were the best of martyrs, said: 'Those who are on the front line (Hadith),' because they are seeking God and are aware that they will be given that which God Almighty promised them. They do not turn back toward the world; neither are they thinking of any of its temptations or disasters. They are seeking God Almighty. The prophet, prayers and peace be upon him, said: 'Those who are on the front line, do not turn their faces. Those are put in the higher levels of paradise (Hadith).' They move around in the highest levels of paradise and God smiles at them, and if God smiles at one of his worshippers, then he is not judged. So, God Almighty says: 'A promise binding on Him in truth through the Law, the Gospel, and the Koran (partial Koranic verse, al-Tawbah 9:111).' There is no one more accountable for his promise than God, right? This is the case so that the matter is confirmed and becomes entrenched in the heart of every believer, definitely and with absolutely no hesitation. God Almighty says: 'A promise binding on Him in truth, through the Law, the Gospel, and the Koran: and who is more faithful to his covenant than Allah. Then rejoice in the bargain which ye have concluded: that is the achievement supreme (partial Koranic verse, al-Tawbah, 9:111).'

"We ask God Almighty to make us like these believers who fear Him and are sincere and loyal. They are the ones who will be granted martyrdom for His Almighty sake. 'It is He Who hears all things, and is (ever) near (partial Koranic verse, Saba', 34:50).' God's prayers be upon our master Muhammad, and upon all his family and companions, amen.

"(Screen caption) Where are the brigades of Muhammad Ibn Maslamah, in whom God is pleased, to support the prophet of God, prayers and peace be upon him?

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