

## **Al-Qa'ida Video Outlines Religious Bases for Jihad**

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

On 24 September, a forum participant posted several links on a jihadist website to a message from Abu-Talha al-Almani, which is the nom de guerre of German Islamist Bekay Harrach, entitled "O Allah, I Love You (2)." The 39-minute 5-second audio message was produced by the Al-Sahab Establishment for Media Production and disseminated by the Al-Fajr Media Center. The video shows a still photograph of what is presumably Harrach, wearing a black turban and a black piece of cloth in front of the lower part of his face so that only his eyes are visible. The entire message is in German with interspersed suras and prayers in Arabic.

The following is the text of the message:

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(Insert) In the name of Allah, the Beneficent, the Merciful Attention!

This material contains Koran verses and statements by the Prophet. It must not be broadcast with music.

As-Sahab Production

(Insert) And what reason have you that you should not fight in the way of Allah and of the weak among the men and the women and the children, (of) those who say: Our Lord! cause us to go forth from this town, whose people are oppressors, and give us from Thee a guardian and give us from Thee a helper. Those who believe fight in the way of Allah, and those who disbelieve fight in the way of the Shaitan (Satan). Fight therefore against the friends of the Shaitan; surely the strategy of the Shaitan is weak. (4:75-76)

(Harrach prays in Arabic)

(continues in German) I hope that, inshallah (God willing), with the following words I can give my brothers and sisters in Islam an impetus to think about two things, which may prevent a Muslim from joining the jihad.

What is happiness and how exactly can you define it? What must one have absolutely and what must not be missing in any case to say that one is happy.

Generally speaking, happiness is nowadays seen as being connected with a comfortable life and, above all, with a life without problems. Many people cannot link this kind of happiness with religion. In addition, they link only the opposite with religion. Most people distance themselves from religion for this reason, among others. Equally, many Muslims do not join the jihad, because the problems and consequences resulting from the jihad are simply seen as too big.

My dear brothers and sisters in Islam, the attitude of being able to lead a life without worries and a nice life contradicts the Koran and the reason of Creation. Allah says in the Koran:

(Insert) Do men think that they will be left alone on saying, We believe, and not be tried? (29:2)

Allah, the Exalted, also said:

Who created death and life that He may try you-- which of you is best in deeds; and He is the Mighty, the Forgiving. (67:2)

(Harrach) Allah created us and made this life the place of testing and the Afterlife the place of eternal happiness and eternal enjoyment. Even though there is enjoyment also in this life, Allah describes it as transient enjoyment.

If we look closely at the verse where Allah says that he created death and life, we notice that Allah did not mention this life. He mentioned death and the Afterlife. We should think of death and the Afterlife and dedicate our efforts to it. This life is only the place of testing who submits to Allah and does the best deeds.

Okay, if life is the place of testing, where is the happiness that Allah promises in the Koran? Wealth, children, and other factors by which happiness is measured are not everything, but in the Koran they are only described as adornments of this life. Furthermore, adornment and beauty in this life can sometimes cause precisely the opposite.

You may be as rich as Bill Gates but still be unhappy. You may have the strongest army in the world but still feel helpless and weak. You may guard yourself completely against dangers but still feel fearful. Even if Allah gives you a life in luxury, you may be unhappy all through your life.

What creates happiness is internal calm, which lets your heart beat. However, you can acquire this internal calm only if Allah gives it to you and imbues your heart with it. If Allah gives it to you, you may be besieged by all the world but still feel very safe; you may be weak but still feel strong like a bear; you may be poor but you will still be happy.

Even if Allah gives you a life full of tests, this does not necessarily mean that you have to be unhappy. If you submit to Allah and his laws, you have no reason to worry, because Allah, who wants to show his gratitude, will give you the necessary strength to successfully pass all the tests. The reward for believing in Allah is internal calm, which your heart always needs in case of fear and uncertainty, in order to feel and taste happiness.

Listen to the following verse of the Koran, my dear. In the sura Al-Najm (The Star) Allah cites several contradictions, including life and death, laughing and crying. However, Allah does not pair poverty with wealth but Allah says: And it is He who makes you rich and frugal. Wealth alone, my dear, does not make happy.

There is one factor that must always be there for a person to be happy. If you are poor, but Allah gives you frugality, you will be happy. If you are wealthy, but you do not get enough, you are constantly accompanied by poverty. If you are weak, but your heart feels calm, you will always feel safe. If you are strong, but your heart cannot feel this strength, you will always be afraid.

All in all, one can say that inner calm and frugality are gifts that are quite certainly given only by Allah. Two of Allah's most beautiful names are: Allah is the granter of safety, and Allah is the giver of wealth. It is Allah who feeds you with sufficient frugality despite poverty. It is Allah who calms your shaking heart in case of panic and fear. It is Allah who gives you hope despite hopelessness. It is Allah who saves you from adversity. It is quite certainly Allah who gives you

patience, perseverance, and calm if you are imprisoned and tortured. And the most beautiful thing about all this is to feel that Allah is certainly with you and you can say with utmost conviction: Oh Allah, I love you.

My brothers and sisters in Islam, if what is beautiful in life, which many people are striving for and which many people wish for nowadays, really meant happiness, Allah would have fully given it to the prophets and their companions.

Let us look into the Koran what happened to the prophets and their followers and what will happen to everybody who decides to follow the path of the prophets -- prophets who always appealed for the pure and real faith and never agreed to a compromise in their faith. Allah, the All-Knowing, says:

(Insert) Or do you think that you would enter the garden while yet the state of those who have passed away before you has not come upon you; distress and affliction befell them and they were shaken violently, so that the Apostle and those who believed with him said: When will the help of Allah come? Now surely the help of Allah is nigh! (2:214)

(Harrach) Read the story of the five prophets, whom Allah calls Prophets of Determination, Ulul Azmi, in the Koran. They were Noah, Abraham, Moses, Jesus, and Muhammad. And these five experienced quite a lot. Look at Prophet Jacob, who lost his two favorite children from among his 12 children, and, out of grief and heartache, he also lost his eyesight. However, he never gave up hope in Allah, and after passing the test, Allah not only gave him back his two children but Allah also gave him his eyesight a second time.

It is Allah, the Merciful, who gives such a beautiful gift after a difficult test and thus makes one forget suffering.

Afghan scholar Prof Muhammad Yasir says that during his time in prison he saw how a mujahid was tortured in the cell beside his and that he could not sleep for some days because of this. When he finally fell asleep, he saw the Prophet in his dream. He sat with the Prophet, who taught him. The Prophet pointed to the mujahid, who was tortured in the adjacent cell, and said: You are my ambassadors. Look at the big battle, with the greatest alliance that was formed against the Prophet and the Sahaba (companions of the Prophet Muhammad). They were times of horror and fear. Allah describes the situation as follows:

(Insert) O you who believe! call to mind the favor of Allah to you when there came down upon you hosts, so We sent against them a strong wind and hosts, that you saw not, and Allah is Seeing what you do. When they came upon you from above you and from below you, and when the eyes turned dull, and the hearts rose up to the throats, and you began to think diverse thoughts of Allah. There the believers were tried and they were shaken with severe shaking. And when the hypocrites and those in whose hearts was a disease began to say: Allah and His Apostle did not promise us (victory) but only to deceive. (33:9-12)

(Harrach) Allah reminds the believers of this big battle. Allah tells the Sahaba and also us that it was he who fought against this great assembly and helped the believers with his soldiers, who nobody could see. It was a great test, with which Allah wanted to separate the bad from the good. These are tests with which Allah distinguishes the truthful from the liars and the believers from the hypocrites, as Allah says in the Koran.

However, what did the believers say about this very, very great test?

(Insert) And when the believers saw the allies, they said: This is what Allah and His Apostle promised us, and Allah and His Apostle spoke the truth; and it only increased them in faith and submission. (33:22)

(Harrach) It was the Sahaba who faced this difficult test and did not complain to Allah and his Prophet. It was Sahaba who faced up to the challenges of their time and never turned their backs on the enemy, because they knew that one must go through such periods so that Allah gives them victory.

They did not complain about the difficulties in the jihad but confirmed that Allah and his Prophet had previously promised them that the path to Allah and the path of victory are linked with such tests. Perseverance is followed by lightning victory.

Jihad is a project that must be realized. My own success is not a precondition for joining the jihad. I may achieve my goal, but I may also end up in Guantanamo. For Allah's cause I must be ready to accept everything. However, it is certain that Allah, the Absolutely Just, does not place more on a soul than it can bear. Nor does Allah demand from us to join the jihad only if the goal can be achieved. I myself only have to fulfill my duties. Nor will Allah ask me whether I was successful but only if I have fulfilled my duties. Victory comes only from Allah. I must never think that the jihad will not continue if I do not participate.

Success for a Muslim primarily means success for his religion and redemption for the Muslims. My personal success is my success in the Afterlife. You can be successful in life only if you persevere, and you can persevere only if you are willing to do without something.

Let yourself be guided by three things, my dear brother: let your habits, your cravings, and your desires not determine or influence your decisions or be prevented by them from doing something. Get them under control. Habits make inflexible, cravings make careless, and desires make greedy. For the jihad you need a determined will, a will that does not know any obstacles. Anybody who does not learn to do without some things will get problems not only in the jihad but also in public life.

And because life never stays the same, you feel this when your standard of living suddenly changes completely. Anybody who does not learn how to deal with fear will never go far in life, because fear plays into many decisions in life. Fear paralyzes, and that is why the goal remains out of reach even if it is near.

You can learn this very well through the jihad, because the jihad offers wide-ranging training. If you pass this test, which can indeed be passed, any challenge, no matter how big it is, will become small in your eyes and easily achievable, inshallah. However, do not forget that you must suffer during the training. The more you suffer, the closer victory for the Muslims comes. It is Allah, who set down this formula in the Koran:

(Insert) And be not weak hearted in pursuit of the enemy; if you suffer pain, then surely they (too) suffer pain as you suffer pain, and you hope from Allah what they do not hope; and Allah is Knowing, Wise. (4:104)

(Harrach) If the mujahidin suffer a setback, you can be sure that the unbelievers also suffer a setback, even if they do not admit it. They know it, and we also know how much they have to suffer if we have to suffer, and Allah knows it best.

However, Allah did not say that the Muslims have to suffer if the unbelievers have to suffer. Allah did not put up this rule. Praise be to Allah, who does not impose anything on the believers that they cannot bear.

If you become aware of this fact, neither setbacks nor suffering will be able to weaken you. And, no matter how often you fail, you will be able to get up again and continue. Always remember Allah's reward in the Afterlife and think of Allah, and Allah will give you strength.

The jihad is a farida (obligation), and as long as we are in the farida and wait for victory, it is something beautiful.

The second factor that could one prevent from joining the jihad is fear. But why this fear, and how can I cope with this fear? Fear is an emotion that everybody experiences in many situations of life. However, fear is often unfounded and sometimes even exaggerated. If someone is assaulted by fear, most often he is paralyzed. Therefore, this fear cannot be controlled, and the situation cannot be considered soberly to take the right decision. Often, fear prevents one from doing anything at all.

So that a Muslim is not paralyzed before any challenge, in the Koran Allah described to us precisely how we should deal with fear and how we can turn it into certainty. My dear brothers, fear is an emotion that takes place in the heart. In Arabic, the heart is called Al-Qalb and means The Turning One. It quickly turns from one emotion to the other. In Arabic the heart is also compared with a feather that cannot withstand even a light breeze. Any uncertainty makes your heart tremulous and uncertain.

Sometimes you wonder yourself why you were so excessively afraid. Therefore, try to spare yourself unjustified and exaggerated fear. And in cases when fear is justified, you must calm your heart.

Let us give two examples from everyday life: Claustrophobia is not a justified fear, but rather something that can be traced back to an incident and is a burden to a person.

In contrast, fear of fire is right and sensible. Pushing away this fear is wrong and careless. If you hold your finger into a flame, you will certainly get burned. Since everybody knows this, no sensible person will dare to get close to a flame. Nor does the flame ever jump from the gas bottle to a person to burn him. Everybody knows how dangerous it is and what to do so that fire always remains beneficial to man. If you take on a fire, you will not look so good afterwards, if you survive it at all.

Everybody is afraid of fire, because you can see it. The highest level of faith in Islam is to serve Allah as if you were able to see him. And if you do not see him, he does see you. You may feel great fear only for Allah. It is the feeling of great awe, which makes a shiver go down your spine, paralyzes you, and may make you faint like the Sahaba, if you think of Allah's omnipotence and almightiness.

In Islam fear is one of the deeds of the heart. Fear is a worship (Anbetung) and you may worship only Allah. Therefore, Allah orders the believers to worship Allah in fear and hope. It is the fear of Allah's severe punishment and the hope to gain his benevolence. Islamic scholars call the fear of potential dangers natural fear, but this fear must never be seen as equal to the fear of Allah.

How do I deal with fear:

1. Know that the enemy is a man just like you and may also be weak and may even be more afraid of you than you are of him. His uniform and weapon alone do not make him strong. What is in the heart of the super-trained soldier, when he faces a mujahid? If he is assaulted by fear, his finger, even if he sees certain death in you, will be paralyzed and not be able to pull the trigger. And this is what we have seen in Allah.

It is Allah who puts fear and horror into the hearts of the unbelievers. Allah, the All-Powerful, says: We will cast terror into the hearts of those who disbelieve. (3:151)

2. Since there is no reason to fear the unbelievers, Allah does not demand this from us Muslims in the Koran. Allah only admonishes us to be vigilant, because the unbelievers are our clear enemy. Be careful and do not be careless, but you need not fear unbelievers, and, no matter how powerful the enemy is, do not forget that Allah, the Vanquisher, stands above his servants. No matter which intrigues the enemy is thinking up for you, know that Satan's intrigues are weak. And while they are thinking up intrigues, Allah, too, is thinking up intrigues, and Allah is the best intriguer.

3. An enemy can do to you only what Allah lets him do and gives you as a test. Let me tell you the story of a brother here.

He says: I leave the house and want to get into the car. I hear a dog barking and turn around. A black pit-bull is running toward me. He is baring his teeth and growling angrily. Oh, this is certainly going to hurt. There is no point in running away. You have to get through this -- grit your teeth, I tell myself. Simply stand still and let him do what he wants. I was so afraid that my hairs stood on end. But then things changed. Before he could reach me, his master whistled for him. I was relieved and first had to come to terms with it. The pit-bull was determined and willing, but he had to realize that he can do only what his master permits him to do.

But Allah is the master of all beings, and one being can do only this kind of damage to another being that Allah has decided for both beings. Allah is the master of all beings, and everything is subject to his power. Therefore, fear of other beings is unjustified. Allah, the Patron, says in the Koran:

(Insert) Say: Nothing will afflict us save what Allah has ordained for us; He is our Patron; and on Allah let the believers rely. (9:51)

(Harrach) The pit-bull was close to his goal, but he realized that he was powerless. The enemy can be close to you, even see you, but if Allah has not decided what the enemy would love to do to you, he and his fierceness will be rejected by Allah without having achieved what he desired.

Allah protected this brother and taught him a lesson for life.

4. Allah, the All-Powerful, says: When Allah helps you to win, nobody can defeat you. This is Allah's promise.

Question: But when does Allah help us win?

Allah says: O you who believe! If you help (the cause of) Allah, He will help you and make firm your feet. (47:7) If you defend Allah's religion and work for your oppressed brothers and sisters in Islam and obey Allah's laws, Allah will help you win.

5. Allah says:

(Insert) Surely those who guard (against evil), when a visitation from the Shaitan afflicts them they become mindful, then lo! they see. (7:201)

(Harrach) If fear overcomes you, do not let it eat your heart but think and do not weaken and know that Allah is with you. Therefore, let your heart always be pure. The Prophet said: The heart is held between two fingers of Allah's hand, and he turns it ever which way he likes. If you are afraid, turn toward Allah, and he will give you safety. The only thing that calms a heart is the dhikruallah (Remembrance of God).

Allah says: Now surely by Allah's remembrance are the hearts set at rest. (13.28)

Compare all videos of the mujahidin who sit in their car bomb and are set to drive into Paradise. Then you see their composure and calmness. Yes, you see it. Do you see it? Yes, you see it very well: this composure and calmness and joy come only from Allah.

My dear brothers and sisters in Islam. The jihad is a completely different world. And you will understand many things of your religion only in and through the jihad and after you have seen it with your own eyes and lived through it.

Allah asks those who, out of fear of the unbelievers, do not join the jihad: Are you afraid? But Allah has a greater right that you should fear Him. And if you do not set out, he will punish you.

If you are afraid, sell your soul to Allah and do not look back. And know when all of mankind gets together to harm you, they will do only that harm which Allah has decided for you.

When the important thing was not to show fear, Moses was steadfast, even though the sea was in front of him and the enemy was behind him and his followers believed to be lost. In this conflict we absolutely need this faith to be successful. The sea was in front of him, and the enemy was behind him, and Moses said full of conviction: Not at all, because my Lord is with us, and he will guide us.

Allah was there for him, divided the sea for him, and vanquished the enemy. Is this faith a single incident or does it exist a second time in history? Yes, it does? (?Faruq al-Musiad) stood in front of the enemy, and behind him there was the sea. Did Allah divide the sea for him? No, because the sea was not his destination, his destination was the heart of Europe, and Allah divided it for him and wrote his name large.

No matter what, we will never reach the prophets' level of faith. However, the level of (?Faruq al-Musiad) can be reached. If you believe to be lost, then say like Moses: (sentence in Arabic)

If things get really dangerous for you, then say like Abraham: (sentence in Arabic)

If you are in dire straits, then say like Prophet Jonah: (sentence in Arabic)

and Allah will pick you out of the deepest hole.

If there are two of you, and one of you is afraid, then calm him, just as the Prophet calmed his companion Abu Bakr and tell him: do not be sad, Allah is certainly with us. If you are surrounded completely, remember the following situation that the Sahaba experienced and say what they said:

(Insert) Those to whom the people said: Surely men have gathered against you, therefore fear them, but this increased their faith, and they said: Allah is sufficient for us and most excellent is the Protector. (3:173)

If you do not know what to do any more, then say: Oh Allah, and Allah will be there for you. Internalize your faith and renounce everything that contradicts the pure Tawhid (doctrine of Oneness of God), and Allah will certainly be there for you.

My dear brother, in the Koran you have everything to lead a happy life and to be successful. Therefore, always obey the Koran and the Sunna, and with every step you take, pray the istikharah (prayer for guidance in particular circumstances), and who relies on Allah, Allah will serve as a trustee.

My dear brother, you can eradicate fear from your heart only with a strong faith -- if you rely on Allah and always remember Allah's promises, and also put this faith into deeds. And no matter how often you fail, know that experience contributes much to reducing fear and to break through the inhibition threshold. The more experience you gain, the easier every even great challenge becomes. And know if Allah loves a people He will test them.

Allah wants to reassure you and tells you: My servant, there is nothing you need to fear, because Allah administers everything and everything is subject to his power. Therefore, feel secure if you have internalized this faith. Allah gives you hope and security so that you can cope with all situations in life. Be not afraid of poverty, because Allah is the best supplier. Be not afraid of unbelievers, because Allah stands above them. And in any danger, know that Allah is there.

If you are afraid, ask yourself: do I have a protector? Yes I have one, and he promised me to protect me. He is with me, and I can feel it. He has never abandoned me. He has always been with me, and when things got really bad once, salvation came immediately. He is there, by Allah, he is there. And in times when he tested me, he tested me only with those things I could bear. Allah, the Absolutely Just.

My dear brother, some periods in life that a Muslim goes through are necessary and important for life. Look how Allah trained the Sahaba. They put into practice what they learned from the Prophet. It is practice that consolidates theory in one's heart. When practice and theory were the same, the Sahaba achieved what they achieved.

If you are studying medicine: however, you can become a good surgeon only with long experience. If you do not have practice, you will never find a job, even if you are perfect in theory. You will be able to understand the core of the theory only if you see with your own eyes,



feel and experience what you learned. Be steadfast and encourage yourself with Allah's promises and words. And the good end belongs to the pious. May Allah give us strength and persistence to constantly fight for his cause.

In conclusion, I would like to tell my dear brothers in Islam that everybody can join the jihad. Inshallah, everybody can join the jihad. Since it is not known what the near future will bring, a Muslim must always be ready so that he does not hesitate or think twice if Allah were to give him the opportunity and permission to join the jihad. Use your time, increase your knowledge, and build up your iman (faith). Be patient, steadfast, and, above all, be wary of the unbelievers. Say: (?I have enough patience).

(Harrach prays in Arabic)

(Insert) And reckon not those who are killed in Allah's way as dead; nay, they are alive (and) are provided sustenance from their Lord; Rejoicing in what Allah has given them out of His grace and they rejoice for the sake of those who, (being left) behind them, have not yet joined them, that they shall have no fear, nor shall they grieve. They rejoice on account of favor from Allah and (His) grace, and that Allah will not waste the reward of the believers. (As for) those who responded (at Ohud) to the call of Allah and the Apostle after the wound had befallen them, those among them who do good (to others) and guard (against evil) shall have a great reward. Those to whom the people said: Surely men have gathered against you, therefore fear them, but this increased their faith, and they said: Allah is sufficient for us and most excellent is the Protector. So they returned with favor from Allah and (His) grace, no evil touched them and they followed the pleasure of Allah; and Allah is the Lord of mighty grace. It is only the Shaitan that causes you to fear from his friends, but do not fear them, and fear Me if you are believers. And let not those grieve you who fall into unbelief hastily; surely they can do no harm to Allah at all; Allah intends that He should not give them any portion in the hereafter, and they shall have a grievous chastisement. Surely those who have bought unbelief at the price of faith shall do no harm at all to Allah, and they shall have a painful chastisement. And let not those who disbelieve think that Our granting them respite is better for their souls; We grant them respite only that they may add to their sins; and they shall have a disgraceful chastisement. On no account will Allah leave the believers in the condition which you are in until He separates the evil from the good; nor is Allah going to make you acquainted with the unseen, but Allah chooses of His apostles whom He pleases; therefore believe in Allah and His apostles; and if you believe and guard (against evil), then you shall have a great reward. (3:169-179)

(Insert) Please do not forget to include the Muslims and the mujahidin in your prayers. As-Sahab Production