

Bin Ladin Praises, Introduces Will of Sep 11 Hijacker in New Video

Osama Bin Laden
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On 11 September, various jihadist websites posted several links to the second video issued this week by Al-Qa'ida leader Usama bin Ladin. This one is entitled "The Wills of the Heroes of the Raids on New York and Washington" and in it Bin Ladin praised Walid al-Shihri, also known as Abu-Mus'ab, one of the 11 September hijackers, and introduced his will. The 47-minute and 17-second video, which was produced by Al-Sahab Media Production Organization, the media arm of Al-Qa'ida Organization, was accompanied by English subtitles. This video comes only three days after Bin Ladin's message to the American people which OSC filed as GMP20070908650002. Bin Ladin gives his 14-minute audio speech over a still picture of himself, while images of people running the streets after the collapse of the World Trade Center towers are playing in the background. This is followed by Walid al-Shihri reading his will.

A description of the video, including the full transcription of Bin Ladin's comments, follows:

The video begins with a voice in the background saying, "O Allah, Revealer of the Book, swift in accounting, Mover of the clouds; defeat the confederates. O Allah, defeat and shake them."

The caption on the screen reads: 'Al-Sahab Media Production--The Wills of the Heroes of the Raids on New York and Washington--The Will of the Martyr (As we see him) Abu Mus'ab Walid al-Shehri, with a Forward by Shaykh Usama bin Ladin (may Allah protect him). Sha'ban 1428 (14 August-12 September 2007).'

A voice is then heard saying, "I seek refuge in Allah from Satan, the Accursed." This is followed by a voice reciting a Koranic verse. The voice reads, "Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance from their Lord. They rejoice in the bounty provided by Allah; and they rejoice over those behind them, who have not yet joined them that on them is no fear, nor will they be sad. They rejoice at the favor of Allah and His bounty, and Allah does not neglect the reward of the believers" (Koranic verse; Al Imran 3:169-171).

Next the burning towers of the World Trade Center are shown in the background. At the 57th second of the video, a still picture of Bin Ladin appears. This is the same picture that appeared in his last video. His audio message is playing in the background. The following text has been transcribed from the English subtitles as they appear on the screen:

"Verily, all praise is due to Allah. We praise Him and seek His aid and forgiveness, and we seek refuge in Allah from the evil in ourselves and from our bad deeds. He whom Allah guides cannot be led astray, and he who is led astray cannot be guided. I bear witness that there is no God other than Allah Alone, without partners, and I bear witness that Muhammad is His slave and Messenger. As for what comes after: This talk of mine consists

of some reflections on the will of a young man who personally penetrated the most extreme degrees of danger and is a rarity among men: one of the 19 champions (may Allah have mercy on them all). As a preface, I say, despite the Revelation having stopped and the best generations have passed on centuries ago, mankind continues to witness and experience unique and magnificent examples, which reminds it of that singular generation, the generation of the Companions (with whom Allah was pleased).

"And Abu-Mus'ab al-Shehri, the author of this will, was a living example of these examples. He would think about and have concern for something other than himself; he would think about how to help his religion and please his Lord, and would strive to defend his Ummah (Muslim nation), and guide it to the straight path for it to be happy in the two Homes (this life and the hereafter). Abu-Mus'ab al-Shehri is one of these magnificent men, whom the verses of the Revelation affected in the same way they affected the first Muslims, and picked them up and took him (them) from the narrow worries of the this world to the spaciousness of this world and the hereafter, purifying his soul, firming up his heart and enlightening his sight and perception. So, he began to look at this life through the light of the Quran (Koran), and so he tasted the sweetness of faith, and with that, every sweet thing became insignificant. Every beautiful thing became lowly and small and his soul tasted true freedom. So he sincerely obeyed and worshipped Allah by loving Him, hoping from Him, humbling himself before Him, fearing Him, relying on Him and not submitting to anyone other than Him. Abu-Mus'ab al-Shehri (may Allah have mercy on him) , whom we consider to be so and Allah is his Reckoner, recognized the truth and complied with it, and falsehood made itself pretty for him, but he avoided it. And he was not shaken by the power and plots of the Taghuts (idols) among the leaders, or the praising of them by the people of evil among the Ulema (religious scholars).

"It was his destiny to live in an era in which the tide of the Jews and Nazarenes rose, and the tide of the Muslims ebbed and they became bewildered. Thus, he found himself in a situation best described by the verses of our Mujahid brother, Mahfuz ould al-Walid, in which he addresses the lions of jihad, saying: 'You came at a time when history has stopped for us, and our conditions are stumbling over one another; Our identities, our homelands; everything of ours, even our addresses and names are changing. You came as the affair of the Muslims is misplaced, and their Caliph in their homeland became a Nazarene. This is my country, permitted for the Nazarenes, and the minds of our sons turn towards the Jews, from Al-Aqsa Masjid whose surroundings are blessed to the Noble Ka'aba, which is greater, and from Al-Aqsa Masjid to every Masjid, the armies of Kufr (atheism) prohibit and command. So what is the sin of the one who disbelieves in all the governments and their rulers and rises against them?'

"Abu-Mus'ab al-Shehri came and found these bitter and debasing conditions, whereas yesterday our nation was at the forefront of the nations pioneering and leading the world and liberating the people and extracting the slaves from worship of the slaves to the worship of Allah Alone. Thus, no tyrant among the Nazarenes could command and forbid it or humiliate it in the least. And when some of them erred (erred), and a Muslimah (a Muslim woman) shouted from a land far away, crying, 'O Mu'tasim!' her voice

reached the Caliph in Iraq in the days of the Muslims' glory, and he dispatched a tumultuous army which he himself led and he retaliated on her behalf and conquered Ankara (Amuriyyah) and demolished its two towers. So how can we sit today when the free women are in the prisons of the Nazarenes and the Jews in Iraq, Palestine and Afghanistan. And there is no strength or power except for Allah. It is compulsory for us to help and liberate them as al-Mu'tasim did, for his act was a cause of repelling the enemies from the Muslims, and relieving their anguish and bringing them delight, which made Abu-Tamaam (Tammam) speak his famous poem: 'The sword speaks more truthfully than books, in its blade is the boundary between seriousness and play. Knowledge shines in the flashes of the spears, Here on earth, not in the seven planets. You have kept the fortune of the children of Islam in ascent, And the polytheists and house of polytheism in descent. Allah threw you at its two towers and destroyed them, And had other than Allah thrown you, they would not have been hit. You answered a Zibatrian call for which you spilled, the cup of sleep and the saliva of beautiful maidens. You answered it openly with an unsheathed sword, and had you answered it without a sword, it would not have been an answer. It made the Children of the Yellow One (Romans) ill like their name, their faces paled and the faces of the Arabs were dignified.'

"Abu-Mus'ab (may Allah have mercy on him) compared the two situations, and found the difference to be massive to the advantage of our enemies. We are now at the tail end of the nations, and our rulers are vassals of the rulers of the Nazarenes. Yet despite all of this, they brag that they are the best of people in all walks of life. And he found the media men and many of the Ulama (Muslim scholars) heaping praise and admiration on them and saying falsely and slanderously 'Amen' to their words, and he was greatly shocked by that false testimony of theirs which they provide to deceptively persuade the people of the good conduct of the rulers.

"Abu-Mus'ab (may Allah have mercy on him) recognized the truth and recognized the people and he didn't find these chiefs and elders among them. Instead, he saw that their balances are upside down and their notions are retrogressive, for as they see it, people differ and compete for superiority not according to their fear of Allah, but rather, according to the amount of their wealth and power, their ranking increasing as it increases and decreases as it decreases. They have abandoned the balance of Revelation and canceled the faculties of thought, and truth for them is now something to be bargained over, bought and owned by the powerful and wealthy tyrants. And in this way, falsehood has become a religion adhered to by many of the people, whereas when it comes to the truth, they are afraid to even get close to it. Abu-Mus'ab became aware of all of this and saw those in their true form: misguiding leaders like brothers of the devils cloaked in the garb of the Ulama, plotting day and night how to misguide the people and remove them from the worship of Allah to the worship of the kings and tyrants for a paltry worldly gain. And so he fled from them and their miserable and wretched life, and he was not deceived by the life of the world as they were, although it had been friendly to him and had voluntarily come to him with a great fortune without any effort or exhaustion or sin or blame. But he didn't feel the raising of his value and increasing of his status felt by those others, for while the raising of the status of the slaves of the dirham is by way of position and dinars, the raising of the value of the free ones is by way of their adherence to the morals of the righteous ones, for

souls are priceless. So he met its embrace by turning his back, and he chose eternal life over this transitory existence.

"He abandoned the comfort of this world in the knowledge that all of it is but a fleeting shadow, to shade himself in the shadow of Him beside whose shadow there is none, on 'a Day in which wealth and off-spring will be of no benefit except to those who come to Allah with sound hearts' (26:88-89) (Koranic verse; Al-Shu'ara 26:88-89). He preferred to aid the religion and perform Jihad with the Mujahideen (mujahidin), bearing the roughness and austerity of their life and seeking his reward and desiring a Garden whose width is that of the heavens and earth. Abu-Mus'ab went out striving to achieve truth and terminate falsehood. He went out to say to the people of Kufr and the apostates and hypocrites, 'We fight in you Kufr, injustice and hypocrisy, and our sole concern is sacrificing our lives for Allah's Word to be supreme. As for our own fortune, it is not in this world. And we are not competing with you for this world, because it doesn't equal in Allah's Eyes the wing of a mosquito. Look at where you are in terms of power, desires and pleasures; just how much of this mosquito's wing have you acquired for yourselves? It is true that this young man was little in years, but the faith in his heart was big. Thus, he was bigger, more knowledgeable and more understanding than the Ulama whose beards have turned grey in the palaces of the Sultans, those who make a huge issue of obeying the ruler despite his Kufr in order to subjugate the people to him without right. He was not deceived by their deceptions, and he had certainty that the order of Allah the Most High and the order of His Messenger (peace and blessings of Allah be upon him) isn't to be preceded by the order of an Amir or anyone else, and that to do so is clear misguidance and colossal regret of the Day on which they will say, 'Our Lord, we obeyed our chiefs and our great ones and they led us astray from the way' (33:67) (Koranic verse; Al-Ahzab 33:67). He was bigger than them because the human grows by complying with the truth and shrinks by following falsehood. He was more knowledgeable than them because knowledge - all knowledge is in the fear of Allah the Most High. And he was more understanding than them because understanding--all understanding is that no order of any person-whoever he is--is to be given precedence over the orders of Allah the Most High and His Messenger (peace and blessings of Allah be upon him) in any aspect of life. So there is a huge difference between the path of the kings, presidents and hypocritical Ulama and the path of these noble young men. The formers' lot is to spoil and enjoy themselves, whereas, the latter's lot is to destroy themselves for Allah's Word to be Supreme. Thus, the formers' path is hurrying to please the Kufaar (the infidels), whereas the latter's path is hurrying to please the Strong and Forgiving, the tongue of each of them saying: 'Inform them, O my father that I seek Allah's pleasure. Even if some people have pleased the infidels my desire is that Allah be pleased.' To conclude, I say: Abu Mus'ab Walid al-Saqili al-Shehri - and his brothers made a covenant with Allah that they would be victorious for his religion and they were true to their covenant, and they died without having changed. We consider them so and Allah is their Reckoner. And there passed after them the men of Islam, foremost among them the courageous fighter Ahmad Fadeel Nazzaal al-Khalaylah - Abu Mus'ab al-Zarqawi, May Allah have mercy on them all. And it remains for us to do our part. So I tell every young man among the youth of Islam: it is your duty to join the caravan until the sufficiency is complete and the march to aid the High and Omnipotent continues. 'The chiefs and great ones are cringing so go forth and

disperse the darkness of Kufr, oh firebrand. (verse from a poem) And now, let us listen to the will.'" This is the end of Bin Ladin's message.

At this point Walid al-Shihri begins to read his will. A transcription of the will, as taken from the English subtitles, follows:

"All praise is for Allah, who made the Gardens of Firdaws a dwelling for the believing slaves and made easy for them the good deeds which take them there, so that they occupy themselves with nothing else. All praise is for Allah, the Creator of the heavens and earth and maker of the angels as messengers, and sender of the Messengers as bearers of good news and warners so that the people should have no argument against Allah after the Messengers, as He did not create them for nothing, and did not leave them in vain, and did not abandon them in neglect. No, He created them for a great thing and prepared them for a heavy matter and built for them two homes, this for one who worked and was present and this for the one who left and turned away. And I testify that there is not God other than Allah Alone, without partners. The testimony of His slave, son of His slave and slave-woman, who is in need of His mercy and grace at every single moment, and has no hope of winning the Garden and being saved from the Fire, without His mercy and forgiveness. And I testify that Muhammad is His slave and Messenger and the one entrusted with the Revelation and chosen from among His creation. Allah sent him with the sword before the Hour to extract the slaves (humankind) from worship of the slaves (humankind) to worship of the Lord of the slaves. and with him He built the agreement for (in order for) those who perish to perish in clarity and (so that) those who live to (may) live in clarity, and Allah is the Hearer and Knower (the All-Knowing) and with him He built the agreement for (in order for) those who perish to perish in clarity and (so that) those who live to (may) live in clarity, and Allah is the Hearer and Knower (the All-Knowing). And may Allah, His angels, His Prophets, His Messengers and His believing slaves (subjects) send prayers on him as he unified (believed in the Oneness of) and worshiped Allah and introduced us to Him and invited (called us) to Him. As to what comes after: Allah (the Glorious and Exalted) didn't create us for nothing and won't leave us in vain; rather, He created us for a thing which was offered to the heavens, earth and mountains, but they (we) refused and were frightened of it, so man took it up despite his weakness and inability, and took it upon himself despite his wrongdoing and ignorance, and so most of the people threw the load off their backs due to the enormity of its responsibility and its great weight, and few are those who have borne the concern of this matter: i.e. worshiping Allah with the religion which He wanted and imposed and which, unless held onto, there is no salvation for the slaves namely, Islam. And the condition of Islam at the present time makes one cry, and the state of the Islamic nation brings one to tears in view of the weakness, humiliation, scorn and enslavement it is suffering because it neglected the obligations of Allah and His orders, and permitted His forbidden things and abandoned Jihad in Allah's path. It is because of this that Allah has humiliated them as a just punishment, as the Prophet (peace and blessings of Allah be upon him) said, 'If you buy and sell with al-I-enah (a form of usury) and grab the tails of the cows, Allah will inflict on you disgrace which He will not remove from you until you return to your religion' (narrated by Abu Dawood). And the poet describes the state of our Ummah at the present time, saying: 'The bane of the Arabs is a ruler worshipped and people intimidated by shackles; an Ummah which has a lot but is exhausted by ignorance, gloom

and stagnation. Its courage has been beset by humiliation and disgrace and the poem sings of great sins; How can their farces be counted in it when they dominate the horizon and exceed it? We been drowned by obsessions and sins and deep seated illusions and distractions a tumultuous scene and a world of humiliation and disgrace for all to see The daughter of Zion plays in the Masjids (mosques) Her thighs and chest bared. Her dream has come. tries and now she sings. And the tune and desire and chant is sweet. The daughter of Zion runs through the cities. And Jews build on top of the domes. Dance with pride daughter of Zion. Over our scattered limbs for we are slaves. Our thoughts are dominated by fear and so they have violated us.

"And obscenity and unbelief overpower us. How can the battle be fought by the souls of slaves Weighed down by oppression and shackles? An Ummah which prolongs its prostration every time But to other than (then) God is that prostration. It is the obligation of this Ummah to awaken from its slumber and arise from its sleep and return to the cause of its loftiness, honor and possession of the world: namely, the Jihad about which Allah, the Most High, said, 'Fighting is ordained for you, though it is repugnant to you; but it may be that you dislike a thing while it is good for you, and it may be that you like a thing while it is bad for you. Allah knows and you know not' (2:216) (Koranic verse; AI-Baqarah 2:216). And He, the Most High, said, 'And fight in the cause of Allah and know that Allah is All-Hearing, All-Knowing' (2:244) (Koranic verse; AI-Baqarah 2:244). And He, the Most High, said: 'And were it not that Allah repels some men by others, the earth would be full of mischief. But Allah is the Lord of graces to the worlds' (2:251) (Koranic verse; AI-Baqarah 2:251). And He, the Most High, said, 'Fight those who believe not in Allah, nor in the Last Day, nor hold as unlawful what Allah and His Messengers have declared to be unlawful, nor follow the true religion from among the people of the Book, until they pay the Jizyah, with their own hands, and acknowledge their subjection' (9:29) (Koranic verse; AI-Tawbah 9:29). And He, The Most High, said: 'Slay the idolaters wherever you find them and take them captive, and beleaguer them, and lie in wait for then at every place of ambush' (9:5) (Koranic verse; AI-Tawbah 9:5). And He, the Most High, said, 'For had it not been for Allah is repelling (driving away) some men by means of others, cloisters, churches and oratories, and mosques wherein the name of Allah is mentioned much, would assuredly have been demolished. Verily, Allah helps the one who helps Him. Allah is strong, Almighty' (22:40) (Koranic verse; AI-Hajj 22:40).

"The Imam Abu Abdullah al-Haleemi said in Shu'ab al-Iman, 'Allah informs us that were it not for Allah's repelling (driving away) of the polytheists with the Muslims and domination of them by the Muslims and the Muslims' defense of the helmet of Islam and the breaking of the polytheists' strength and the splitting of their ranks, polytheism would have taken over the world and the religion would have been removed. So by this it is proven that the cause of the survival and expansion of this religion is Jihad in Allah's path. And something of such status is more deserving of the pillars of Islam and of having the believers be eager for it to the greatest extent possible.' (This is the end of his (Imam Abu Abdullah al-Haleemi) speech; God rest his soul.)

"In the two Sahihs from Abu Hurairah (with whom Allah was pleased) that the Messenger of Allah (prayers and peace be upon him) said, 'I have been ordered to fight the people until

they say that there is no God but Allah, and if they do that, then they have protected themselves from me their blood and their wealth. Except for its right, and their reckoning is for Allah the Most High.' And from Abu Qatadah (with whom Allah was pleased) that the Messenger of Allah (peace and blessings of Allah be upon him) gave a sermon and mentioned Jihad, and he didn't deem anything superior to it other than the prescribed prayer. This is when Jihad is a collective obligation; if, however, it becomes an individual duty, then it is the highest priority thing after Iman. And Jihad and Islam are inseparable, as he (peace and prayers of Allah be upon him) said, 'I have been sent with the sword before the Hour until (so that) Allah alone without partners is worshiped. And my sustenance has been placed in the shade of any spear, and disgrace and Subjugation has been decreed for those who oppose my order, and whoever imitates a people is one of them.' So the illness has been identified, and it is weakness and humiliation; and the medicine has also been identified, and it is Jihad in the path of Allah. How could it not be so, when we have been invaded in the House of our Lord, the Masjid of our prophet, our Qiblah and our sacred places, and we have been occupied by the Jews and the Nazarenes, which is the greatest misfortune since the misfortune of the passing away of the Messenger (on whom be the peace and prayers of Allah)?

"And the thing that increases its enormity is that this occupation has taken place with the cooperation of the apostate rulers, in the Arabian Peninsula, from the time that Allah created its deserts and surrounded it with its seas, has never been invaded by such an affliction. So to Allah we belong and to Him we are returning. And the occupation and deterioration in the land of the Sanctuaries is a plot by the Jews and the Nazarenes, foremost among them America, may Allah destroy it, which has been among the chief causes of every misfortune suffered by Islam and the Muslims. Thus, repelling the Americans occupying the Land of the Two Sanctuaries -- which is (represents) the honor of the Muslims and in which lie their sacred places and which is not the property of Al Saud and they allege -- is the most obligatory after Iman, and nothing comes before it, as determined by the people of knowledge (the scholars) among them Shaykh-al-Islam Ibn Taymiyyah, who said, 'As for defensive combat it is the strongest form of combat for repelling the enemy attacking sanctity and religion, and is obligatory by consensus. The attacking enemy which ruins the religion and life: 'there is nothing more obligatory after Iman than repelling him; and thus there are no preconditions for that; rather, he is to be repelled according to capability, and this applies to both the righteous and unrighteous.'

"And the best of creation, who does not speak according to whims (Prophet Muhammad), said in his will as he (peace be upon him) was on his deathbed: 'Expel the Jews and Nazarenes from the Arabian Peninsula' (narrated by Bukhari). So what is incumbent in this situation is that everyone makes his utmost effort to encourage and mobilize the Ummah against the attacking enemy and greater Kufr encamped on the land of the Sanctities: namely, the Crusader-American-Israeli coalition. And he must inform it that the regime ruling in the land of the Two Sanctities has overturned the scales, reversed the ideas, ^ humiliated the Ummah and disobeyed the religion. At a time in which the Ummah has yet to recover its first Qiblah and the place of its Prophet's (prayers and peace be upon him) Night-Journey, the Saudi regime has all of a sudden deprived the Ummah of its remaining sacred places after the loss of Al-Aqsa, by bringing for us the armies of the Jews and

Nazarenes and their whores to Makkah and Madinah to defend it -- or so they claim -- and the Muslims' honor. And is the wolf brought to shepherd the sheep? But there is nothing amazing about that after their king put on the crucifix in Britain and opened the country to them for the Peninsula to be filled with American military bases. Thus embroiling the country and becoming incapable of expelling them. And with that he betrayed the Ummah and allied himself to the Kuffaar and aided and abetted them against the Muslims, which is (considered) one of the ten nullifiers of one's Islam. And with his permitting of the Arabian Peninsula for the Jews and the Nazarenes, he contradicted the last will of the Messenger (peace be upon him) as he was on his deathbed and said, 'Expel the polytheists from the Arabian Peninsula' (narrated by Bukkhari). And he (peace and blessings of Allah be upon him) said, 'If I live, Allah willing, I will expel the Jews and Nazarenes from the Arabian Peninsula.'

"And the number of American forces in the country of Islam's Qiblah and the Messenger of Allah's (peace and blessings of Allah be upon him) Masjid totals 45,000 soldiers and experts and 130 warplanes, with military bases and cities at Damaam, Jeddah and Abha. And the one who considers the number of Allah's enemies in the land of Islam becomes certain that they won't leave the land of the Sanctuaries, A the drama because of which they came in finished more than 11 years ago, yet they have yet to leave, although they have destroyed Iraq and its Muslim people who are the real victims, And there have been consecutive statements (to this effect) made by the Imams of Kufr in America, including one made to American troops by the former American defense secretary, William Perry, following the bombing of American soldiers at Khobar (a statement to the American soldiers by the secretary of defense following the Khobar bombings), in which he said that their presence in the land of the Two Sanctuaries is to protect American interests. And the same secretary said that he learned one lesson from the Riyadh and Khobar bombing, and that this lesson (is) to not retreat in front of the cowardly terrorists. And from this pulpit, I send a message to America and tell it: by Allah beside whom there is no God, you shall be expelled from it (Saudi Arabia) humiliated and subdued and dragging behind you the tails of defeat and remains of those killed. And how could we desire anything but your killing, when our Lord has ordered us thus: 'Fight the leaders of disbelief - surely, they have no regard for their oaths - that they may desist' (9:12) (Koranic verse; Al-Tawbah 9:12).

"(He also said) and thus: 'Stay the idolaters wherever you find them and take them captive, and beleaguer them, and lie in wait for them at every place of ambush' (9:5) (Koranic verse; Al-Tawbah 9:5). We shall come at you from your front and from your back and right and left and from above and below you, and the answer is in what you see, not what you hear. And the difference between us and you -- O cowards -- is that you fear death and are frightened by it, whereas we hope for it and seek it in Allah's path, and that you, when you are killed, go to Hell and what a terrible fate, whereas we, when we are killed, go to the Gardens of Eternity with our Lord's permission, and that we, by killing you, escape from the fire, because an infidel and his killer will never meet in the Fire. And we repeat the statement of the Most High: 'Fight them, Allah will punish them at your hands, and humiliate them, and help you to victory over them, and heal the chests of a people who believe' (9:14) (Koranic verse; Al-Tawbah 9:14).

"And I say what the poet said: There is no admonishment between you and I other than the stabbing of sides and cutting of heads. And I declare on my own behalf and on behalf of my brothers in Afghanistan as we bear arms on our shoulders: We promise Allah that we will expend everything near and dear until you fall like the Soviet Union before you fell and you leave our country in defeat, rout and failure. Just like you were defeated in front of us in Somalia, as long as there remains a pulsing vein and blinking eye. And Allah is guardian of what we say. A resolve-shaker or deserter might say, 'How can you fight them when they are greater than you in numbers and material and run the world and control the rulers whereas you are few and weak without a land to hold you or a state to protect you?' I reply to him with the words of our Lord, the Most High, 'How often a small force has vanquished a big one; by Allah's will. And Allah is with those who persevere' (2:249) (Koranic verse; Al-Baqarah 2:249), and his statement (peace and blessings of Allah be upon him): 'A party from my Ummah will continue to be victorious on the truth, unharmed by those who oppose them, until the decree of Allah comes while they are thus' (Hadith). Allah has ordered the fighting of the Kuffaar and vowed to do the rest, and has mentioned the benefits which result from fighting them, all of which is to encourage and motivate the believers to fight them. So He (the Most High) said, 'Fight them, Allah will punish them at your hands,' i.e. by killing them; 'and humiliate them' i.e. Allah grants you victory over them: 'and help you to victory over them' i.e. a promise from Allah and good news which he has realized (the Glorious). And since we are less than the enemies of Allah in numbers and material, we cannot confront them face to face. And Allah's Messenger (peace and blessing of Allah be upon him) said, 'War is deception' (Hadith).

"And there are appropriate and tested methods with which to fight them, and the most important of the things which harm the enemies of Allah are the martyrdom operations which have driven them crazy. These are a type of operation executed by an individual or individuals against a more numerous, better equipped enemy, in the knowledge that they embarked on these operations, in the knowledge that their fate is one which is death.

"And the most common method in our present era is strapping the body, vehicle or bag with explosives and entering with them vital enemy areas and crucial installations and detonating them at the appropriate time and place and with that causing the greatest possible numbers of victims and losses, due to the element of surprise and depth of penetration. These operations represent the combat method most harmful to the enemy, by his own admission. The accursed and deceased Israeli prime minister said, in a statement made after a martyrdom operation in Palestine carried out by the champions (may Allah accept it of them), 'I challenge any state anywhere in the world to do anything against the (martyrdom) operations. How can we deal with someone who wants to be killed?' And also, one of the senior officials of the American defense ministry recently said, following the honorable bombing of the American destroyer, 'It won't be possible for us to prevent these sorts of operations in the future.' An ignorant person m" And the executer of the martyrdom operation is a Shaheed (martyr) ... Allah permitting ... whether he kills himself by his own hand or is killed at the hands of the enemy.

"The majority of the Ulama have agreed about that excluding the Hanifites (scholars of Hanafi School, one of the four main Islamic schools of thought). But they are replied to by

what is related in the two Sahihs from Salamah bin al-Alkwa' (with whom Allah was pleased), who said, 'We went out with the Prophet (peace and blessings of Allah be upon him) to Khyber, and he said (peace and blessings of Allah be upon him), 'Where is this driver of cameler?' They said: 'Aamir bin al-Akwa, the brother of Salamah.' He said: 'Allah will have mercy on him.' A man among the people said,

'It is inevitable, O Prophet of Allah, (but) would that you had let us enjoy (his company).' So when people formed ranks, Aamir's sword was short, And when his swing at the shin of a Jew to strike him, its edge came back and struck Aamir's knees, due to the which he died.' Salamah said, 'When we returned, Allah's Messenger (peace and blessing of Allah be upon him) saw me looking pale, and took my hand and asked, 'What is the problem?' I told him, 'May my father and mother be your ransom, they are claiming that Aamir's good deeds have been nullified'.'

"He asked, 'Who said so?' I said, 'So and so, and so, so-and-so, and Usayd bin al-Hudayr al-Ansari.' Allah's Messenger (peace and blessings of Allah be upon him) then said, 'He who said so has lied, Verily, for (Aamir) is two rewards' and he joined two of his fingers, and verily, he was a diligent Mujahid.'

"So it is clear from this that it isn't a precondition that the Mujahid be killed by the enemy's weapon for him to be called a Shaheed (martyr). Rather, the Shaheed is whoever fights for Allah's Word is supreme. Thus, is it fair that the one who killed himself to elevate the Word of Allah and slaughter and terrorize the enemies of Allah be called a 'suicide'? Glory to You, this is a great slander.

"O Ummah of Islam, O best of nations, According to the testimony of the Strong, Mighty and Proud, this great Ummah whose most important characteristics include enjoining of good and forbidding evil, and faith in Allah. Enjoining of good and forbidding of evil was mentioned first, because it is the basis on which the Ummah stands, is revived, is honored and is made superior. So it is the duty of everyone who belongs to this Ummah to discharge this great trust and that Allah, His Messenger and His Deen (religion of Islam) be more beloved than anything else, that love, obedience and loyalty and disloyalty is for Allah and for Allah's sake, not for a salary, job or position.

"It is the obligation of the Ummah not to flatter the Taghut Arab regimes; Rather, it is its obligation to rebel against them and declare them infidel regimes, for that is from the pillars of man, due to His statement (The Most High), 'Whoever disbelievers in the Taghut (the idol) and believers in Allah and believers in Allah has grasped the strongest handhold which knows no breaking, And Allah is All-Hearing, All-Knowing,' (2:256) (Koranic verse, Al-Baqarah, 2:256).

"So these regimes are nothing but a Taghut which is worshipped beside Allah, and the reasons of their exit from Islam are many, but I will mention here those at them most obvious to the people, greatly summarized.

"Firstly, ruling by other than what Allah has sent down and legislating beside Allah. The texts of the Quran and Sunnah and the statements of the Ulama of this Ummah have recurrently said that anyone who permits himself of another to follow positive or man-made law which contradicts the rule laid down by Allah is a Kaafir outside the religion, Allah says about such people, , Have you not seen those who claim that they believe in what has been revealed to you and what has been revealed before you? They desire to seek judgment from the Taghut, Although they were commanded to disbelieve in him, And Satan desires to lead them far astray,' (4:60) (Koranic verse, Al-Nisa,4:60).

"Shaykh Abd-al-Rahman bin Hasan Aal Shaykh (may Allah have mercy on him) says in his explanation of this Ayat (verse): 'He who invites to the rule of other than Allah and His Messenger has abandoned what was brought by the Messenger (peace and blessings of Allah be upon him) and turned away from it, and has made for Allah a partner in obedience, thus opposing what the Messenger of Allah (peace and blessings of Allah be upon him) brought in regard to what His Lord commanded him with in His statement, 'And that you should judge between them in that which Allah revealed and follow not their evil desires and be on your guard against them, lets they tempt you away from a part of what Allah has revealed to you' (5:49) (Koranic verse, Al-Ma'idah, 5:49) and His statement, 'But no, by your Lord (O Muhammad), they are not believers until they make you judge in all disputes between them, and find in their souls no resistance to your decisions, but accept them with the fullest conviction' (4:65) (Koranic verse, Al-Nisa, 4:65).

"And the one who contradicts the order of Allah and His Messenger (peace and blessings of Allah be upon him) by ruling the people by other than what Allah has sent down and seeking that in obedience of his whims and desires has removed the noose of Islam from his neck, even if he claims to be a believer and prays and fasts, for Allah criticized those who want that and gave the lie to their claims of Iman with His statement, ' those who claim,' as ' those who claim' is usually said about those who make an assertion in which they lie due to their contradiction of it and their doing what is contrary to it, And this is proven with Allah's statement, 'although they were commanded to disbelieve in him,' because disbelieve in the Taghut is one of the pillars of Tawheed (Tawhid, concept of monotheism in Islami), and if he doesn't fulfill this pillar, he is not a Muwahhid (concept of being of monotheist according to Islam), and Tawhid is the basis of Iman and is a must for the suitability of actions and without it they are invalid, And to judge by the Taghut is to have faith in him' and this concept was clarified by the Messenger of Allah (peace and blessings of Allah be upon him) to 'Dday bin Hatim in the Hadeeth (Hadith) related by al-Thirmidhi and others and deemed to be Hasan (Hasan is used in Hadith evaluation to mean 'based on reliable sources') that 'Dday bin Hathim (with whom Allah was pleased), who had been a Nazarene, heard the Prophet (peace and blessings of Allah be upon him) reading this Ayat, 'They have taken their priests and their monks for Lords besides Allah (as well as) the Messiah, son of Mary' (9:31) (Koranic verse, Al-Tawbah, 9:31).

"So he said, 'O Messenger of Allah, we didn't worship them.'

"He (peace and blessings of Allah be upon him) replied, 'Didn't they deem Haraam (forbidden) what Allah made Halaal (permitted) and you too would deem it Haraam? And didn't they deem Halaal what Allah made Haraam and you too would deem it Halaal?'

"He answered, 'Yes.'

"The Messenger (peace and blessings of Allah be upon him) said, 'That, then, is to worship them.'"

"Shaykh-ul-Islam (Ibn Taymiyah) (may Allah have mercy on him), after relating this Hadeeth, said, 'They didn't pray to them and if they had ordered them to worship them beside Allah, they wouldn't have obeyed them, but they ordered them and made Halaal Haraam and Haraam Halaal and they obeyed them in that, and that was to make Lords of them.'

"And Shaykh Muhammad bin Abd al-Wahhab said about the Hadeeth of 'Uday, 'He who obeys the Ulama and Amirs in making Haraam what Allah made Halaal or making Halaal what Allah made Haraam has taken them as Lords beside Allah.'

"And the rulers of the Arabs and the states which pretend to be Islamic don't rule by the Law of Allah and follow whims and positive law, with the exception of the government of the Taliban in Afghanistan; and among the examples of these infidel rulers are the rulers of the Peninsula, foremost among them their king, Fahd bin Abd al-Aziz, and his royal regime which legislates beside Allah. Among the examples of that is that Allah has made Riba (usury) Haraam and declared war on the one who takes it, whereas this regime has deemed it Halaal through a royal decree.'

"Also, there is the Commerce Courts Law and the Chambers of Commerce which don't rule according to the Law of Allah. These are only a few of the many examples, but they suffice to take him out of Islam.

"Second: allegiance to the Kuffaar and animosity to the Muslims, which is extremely obvious, as the only resolution the Arab states have been unanimous about.

"Is the resolution to combat the terrorists and Mujahideen in Allah's path. These treasonous governments have only come together to make war on Allah, His Messenger, His religion, His allies and His righteous slaves. Here they are in Egypt, the Land of the Quiver, where there are 60,000 to 70,000 prisoners from the observant Islamic youth carrying the concern of this religion.

"And how many righteous people have been executed by this country, and on the Peninsula, the Land of Islam and Land of the Two Sanctuaries, there are the prisons of al-Ha'il and al-Ruways, where our brothers the Mujahideen are meted out the worst types of tortures and punishment, the prisons have been filled with them and with the pious and sincere inviters who speak the truth, not the evil Ulama of the rulers. And from these great Ulama and sincere seekers of knowledge are Shaykh Salman al-'Awdah, Safar al-Hawali,

Bishr al-Bishr, Thiniyaan al-Thiniyaan, Ibrahim al-Dibaiyan, Sa'eed bin Zu'ayr, Nasir al-'Umar, Abd al-Wahhab al-Tiraari and many others, And there is a deception of the common people in regard to the rulers of the Peninsula, especially since they veil themselves in the dress of religion and application of Shari'ah and service of the Two Sanctuaries, although they are the farthest they could possibly be from such things and are as innocent of them as the wolf was innocent of the blood of Joseph; And from the infamous acts of infidelity of this regime is that it gave four billion dollars of Russia whose hands are still covered with the blood of the Muslims of Afghanistan in 1990, and it is the government who gave billions of dollars due to the Muslims to the Nusayrite regime in Syria in 1982, to reward it for slaughtering thousands of Muslims in Hamah. Also it continues to support the Maronite Nazarenes in the Lebanese Kataaeb (Phalange) party against the Muslim Palestinians. And it is the one who has given billions of dollars to the Taghut regimes in Egypt and Algeria which are grinding up Islam and Muslims; And the same regime is the one which has backed with money and weapons the Nazarene rebels in southern Sudan.

"And the most recent of its infamous deeds is its support of the Communists against the Muslims in the events of the Yemen in 1994, events which embroiled this infidel regime in a major contradiction which demonstrated that their backing of the Afghan Jihad against the Communists was not out of love for Islam and Muslims, but rather to protect western interests, if not, then what is the difference between the Communists in Afghanistan and the Communists in Yemen? And this contradiction can only be understood by those who realize that their policies are dictated to them from abroad by the Crusader Western states, whose interests may coincide with the interests of Islamic causes, as occurred in Afghanistan. And the evidence for that is that in the Islamic causes which conflict with Western interests, the Saudi and Arab regimes stood with the western interests, against the Muslims and their causes, as occurred in Somalia and Palestine.

"And Allah the Most High has said, 'O you who believe, Take not the Jews and the Christians for your friends and protectors, they are but friends and protectors to each other, And he amongst your that turns to them (for friendship) is of them, Verily Allah guides not a people unjust' (5:51) (Koranic verse, Al-Ma'idah, 5:51).

"So, O Ummah of Islam, O you whose affair is in the hands of these Kuffaar, And O Muslim peoples, remove the cloak of fear of these regimes, and fear Allah Alone, Allah say, 'It is only Satan that suggests to you the fear of his friends, Be not afraid of them, but fear Me, if you have faith' (3:175) (Koranic verse, Al Imran, 3:175).

"And I address with my words a specific group of this great Ummah, who are the youth, O grandsons of Sa'd and Khalid, haven't you had enough of humiliation and disgrace? Don't your defiant spirits yearn for the land of battles and heroics? Wouldn't you love to write history with your blood, as our forefathers wrote it? Don't you long to meet your Lord while He is pleased with you? If you desire that, then you must perform Hijrah (emigration) and Jihad, be like the Companions of the Messenger of Allah (peace and blessing of Allah be upon him) were, there were 100,000, Companions with the Messenger of Allah (peace be upon him) in his Farewell Hajj, but the number buried in al-Madinah were only 10,000; so where did the rest go? The graves of most of them are unknown. They spread out around

the earth to write for us a history like none known by any Ummah prior this Ummah, so go for it to restore the glory of your Ummah And recover your plundered territories and occupied holy places, Allah, the Most High, says, 'Go forth (whether equipped) lightly and heavily, and strive and struggle with your goods and your persons in the cause of Allah, that is best for you, if you but know' (9:41) (Koranic verse, Al-Thawbah, 9:41).

"What is preventing you from going forth and going out and emigrating and performing jihad? Are you waiting for Fatwas from the Ulama who stay behind? Such fatwas will never ever be issued by those, unless Allah wills otherwise, or do you want Fatwas from the evil Ulama of the rulers, who have ruined the religion and worldly life? We ask Allah to take revenge on them.

"How can you await Fatwas when Allah is urging us and ordering us to Jihad?]

"Or is it that the reason for your staying behind and tarrying this worldly life?

"If the matter is thus, then what a terrible choice you have made.

"Allah, the Most High, says, 'O you who believe, What is the matter with you that when you are asked to go forth in the cause of Allah, you cling heavily to the earth? Do you prefer the life of this world to the hereafter, But little is the comfort of this life, as compared with the hereafter, Unless you go forth, He will punish you with a painful punishment, and put others in your place, but Him you would not harm in the least, for Allah has power over all things' (9:38-39) (Koranic verse, Al-Tawbah, 9:3-39).

"And the one who is not admonished by the speech of Allah and doesn't comply with the speech of Allah cannot be admonished by anyone.

"O Allah, I declare my innocence to you Of what the Taghut infidel rulers have done, And apologize to You for what the Ulama who have not discharged their trust have done, O Allah, have I conveyed? O Allah, be my witness, O Allah, we ask You as we testify that you are the One and Only and the Single and Eternal, who does not beget nor was begotten, and like unto whom there is none.

"We ask You, O Living and Self-Existent, O Great and Generous, O Destroyer of the first tribe of Aad and the tribe of Thamud and Sodom and Gomorrah, sparing no one, O Allah, destroy the Jews and Nazarenes from the Americans and Zionists.

"O Allah empower us over them as swords of Yours, O Allah, kill and destroy them with us, O Allah grant victory with our blood to this religion, and heal with it the chests of a believing people, O Allah accept it from us, for You are the Hearing and Knowing, And peace and prayers be on the Messenger of Allah and family, companions, and allies.

"And our final prayers is that all praise is due to Allah, Lord of the worlds."

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