

## **Previously Released Bin Ladin Lecture Enjoining Jihad Posted**

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

On 17 and 24 July, a jihadist website posted in two parts a previously released lecture by Usama Bin Ladin. The lecture is in reference to a hadith, or story from the life of the prophet Muhammad, in which Ka'ab bin Malik chose to abstain from an expeditionary force led by the prophet and his followers and was chastised. Bin Ladin's lecture draws from this hadith to enjoin all Muslims to join the jihad despite excuses such as the uncomfortable lifestyle, harassment by security services, or fear of death. Usama Bin Ladin lecturing in AI-Sahab Media film.

The entire lecture is an AI-Sahab Media production and is at least as old as March 2006. OSC has not located any other reference to the lecture and cannot identify a date for its original release. The lecture does not appear to have been widely distributed upon its initial release.

A translation of the video follows:

Lecture: The Hadith of Ka'ab ibn Malik Concerning the Tabuk Expedition

by Shaykh Usama Bin-Muhammad Bin-Ladin

Al-Sahab Foundation for Media Production

(Title Screen)

(Koranic verse Al-Tawbah ("Repentance"), 9:117-121, recited during title screen)

In the Name of God, the Merciful, the Compassionate

God has turned towards the Prophet and the Emigrants and the Helpers who followed him in the hour of difficulty, after the hearts of a part of them wellnigh swerved aside; then He turned towards them; surely He is Gentle to them, and All-compassionate. And to the three who were left behind, until, when the earth became strait for them, for all its breadth, and their souls became strait for them, and they thought that there was no shelter from God except in Him, then He turned towards them, that they might also turn; surely God turns, and is

All-compassionate.

O believers, fear God, and be with the truthful ones.  
It is not for the people of the City  
and for the Bedouins who dwell around them  
to stay behind God's Messenger, and to prefer  
their lives to his; that is because they are smitten  
neither by thirst, nor fatigue, nor emptiness  
in the way of God, neither tread they any tread  
enraging the unbelievers, nor gain any gain from any  
enemy, but a righteous deed is thereby written  
to their account; God leaves not to waste the wage of the good-doers.  
Nor do they expend any sum, small or great, nor do they  
traverse any valley, but it is written to their  
account, that God may recompense them the best of  
what they were doing.

(Poem recited by off-screen reader at end of title screens)

The people of Palestine have sipped the cups of grief.

They have been wounded.

Yet the sons of Islam are noble ones.

Disaster has bloodied and wounded them;

but despite the wounds, their certainty

in the return of the glories of the caliphate grows.

And they have sworn by God –

they have sworn by God that their jihad shall continue,

though Khosrau (Persian kings) and Caesar shout defiance.

(Lecture by Bin-Ladin)

Praise be to God. We praise Him; we ask for His help; we seek His forgiveness. We take refuge in God from the evils of our souls and from our misdeeds. Whomsoever God guides, for him there is none who can lead astray. Whomsoever He leads astray, no guide has he. I bear witness that there is no god but God alone, who has no partner, and I bear witness that Muhammad is His servant and messenger. "O believers, fear God as He should be feared, and see you do not die, save as Muslims."

To proceed:

Our hadith in this meeting is about the state of this great Ummah, which has been overtaken, as you know, by the dominion of the infidels over it. It is being ruled by other than what God has sent down, and its sanctities have been despoiled. More than eight decades have now passed since Palestine was occupied either at the hands of the Christians or afterward by the Jews. Ten years have passed since the Crusaders, led by the Americans, occupied the Sacred Mosque and occupied the lands of the Two Sacred Places, and there is no strength or force save in God!

Yet despite these great disasters and enormous abominations, people still are in great perplexity. They have stood still, doing nothing to aid (the faith) that there is no god but God. To God we direct our complaint, for there is no strength nor power save in Him.

There have been are many clever interpreters- people who have justified inaction by many pretexts. However, the significance is that the people of Islam are in doubt, and that the Law of the Merciful One has been banished from ruling God's servants by the legislation of the Lord, who is praised and exalted. It has been banished from people; and, as I have said, people are wandering far from the path of Muhammad, may God bless him and grant him peace, in a state of humiliation and caprice.

One of the best ways to ascertain the truth is for us to remind each other how the age of those early Muslims (the salaf) was, may God be pleased with them- how the life of those noble Companions was, may God be pleased with them. The truth will become clearly distinguishable to us from falsehood. Truth will become clearly evident with the permission of God, who is praised and exalted.

I reflected on their biographies, may God be pleased with them. One of the clearest things I saw on this subject was the hadith of Ka'ab bin Malik, may God be pleased with him. It is in both Sahih (recognized authorities Al-Bukhari and Muslim on hadith ) books and elsewhere. In this important lengthy hadith, this venerable Companion of the Prophet clearly confessed the nature of the human soul and the weakness of the human soul. He did not argue, dispute, or lie, may God be pleased with him, as those lied who swore falsely, and God, who is praised and exalted, destroyed them and said of them the worst that has been said about anyone. Reflect with me on this honesty, this frankness, and this clarity, so that we may know the nature of those who abstained from this jihad and so that we may try to treat ourselves and be sincere with ourselves, our brethren, and our scholars. We hope that God will bring them and us back to a good return.

Ka'ab bin Malik, may God be pleased with him, speaks about the expedition to Tabuk, from which he stayed behind. Everyone knows who he was. He was one of the earliest Ansar (the "helpers," people of Medina who accepted Islam). That was who he was. He was one of those who were present, bore witness, and swore allegiance on the day of the Oath of al-'Aqabah, that great oath of allegiance on which by God's grace the State of Islam was

established the State of Islam was established in the illustrious city of Medina. We are nothing but one fruit out of those blessed fruits.

Ka'ab says: "I did not stay behind from any expedition that God's Messenger, may God bless him and grant him peace, made, except the expedition to Badr; and the Messenger of God, may God bless him and grant him peace, reproved no one who stayed behind from it."

Thus, he was a person acquainted with battles. He was present with the Messenger of God at all the battles except Badr. He was someone who had gone into the heat of battle and risked his neck to defend (the faith) that there is no god but God. However, a human being ... a human being remains human: Satan can cause him to stumble. He may find himself in a place where his soul tempts him, and this, clearly is what happened to Ka'ab, may God be pleased with him.

He says: "The Messenger of God, may God bless him and grant him peace, called for the expedition at a time of intense heat. The men were napping in it under their date palms; the trees had produced their flowers and the fruit had begun to ripen."

He says: "I was eager for it or inclined toward it." He meant that he was inclined toward that shade and those dates. This is the nature of the human soul; we can read it in those great men, may God be pleased with them. If those great men stayed behind, it should not discourage us today that some of the elite are staying behind; for people who were better than they and better than we once did stay behind, as stated in this hadith included in the two Sahih books and elsewhere.

"I was eager for it and inclined toward it. Some people had already begun to prepare. I said that I would make my preparations. Some time passed. The first day passed, and I had not finished of my preparations. I said that I would prepare tomorrow. But I didn't finish anything. I said to myself," -pay attention: these are his exact words- "I said to myself that I would be able to go with them." So the soul addresses its owner. He was someone who was accustomed to jihad. He said to himself, "It's a simple matter; I can go out." "I said to myself, 'I can go out; I can do it.'"

Ka'ab says: "I remained in that state until I missed (the departure of) the expedition." So the tremendous march, that great march of men set out, that great march whose leader was Muhammad, may God bless him and grant him peace, accompanied by Abu-Bakr, God have mercy on him, and the noble Companions. They marched and were almost thirty thousand, may God be pleased with them."

At this point a Muslim must pay attention to the soul's deception. How many people there are who, deceived by their own souls, sit and do nothing to aid (the faith) that there is no god but God! His soul persuades him that if he wanted to go out, he would go out! If his father, or his leader, or his adviser wanted him to go out, he would go out; but it isn't in the interest of Islam that he should go out. This comes under the heading of a clear, indubitable delusion –and there is no strength or force save in God!

So the soul deceived this man, who had tested himself in war and battle. The Ansar were men of character. They were hereditary warriors, generation after generation. Yet his soul deceived him. How then will it be with someone who has never gone out to fight at all in the way of God? And there is no strength or force save in God! Isn't it easy for his soul to deceive him? Those men lived a difficult life: there was no electricity or air-conditioners or anything. The flowers had appeared on the date palms, and it held him back! How then will the case be with those who have stretched out in permissible things until they have gone beyond them? People immersed in luxury? Just tell me, and there is no strength or force save in God, how can they not be deceived by their souls, unless God wills?

The people went out, and Ka'ab fell into this great and horrible sin. He stayed behind from aiding (the faith that) there is no god but God. He stayed behind from aiding (the faith in) God's unity, from aiding the Islamic creed. He turned away to some of the pleasures of this world, few though they were in those days.

The weather was hot. According to some of the other reports about Tabuk, the Companions of the Prophet, may God be pleased with them, said that if one of them went out to his camel, he would feel as if his neck were cut off from the intensity of the burning heat. What did the people of this world say? What did they say? "They said, 'Go not forth in the heat.' Say: 'Gehenna's (Hell's) fire is hotter, did they but understand.'" (Qur'an 9:81).

They know the Prophet's hadith about coming to his aid. They attend the Friday sermons. They know what he says. He says it in his own words. But real knowledge is knowledge of the heart, knowledge of the inward parts. They don't understand. If they understood, they would know that the heat of Hell is more intense.

Today, what are our brethren being told? They are being told that if you return, the whips are waiting for you. The whips in the prisons are hot. They are being told that the investigators and the security police are following them. But we say to them: "Say: 'Gehenna's fire is hotter, did they but understand.'" We pray God to grant them and us understanding and knowledge.

It is only a few days. Shall we leave the Garden of our Lord, praised and exalted be He, because of the threats of men? No, by God! Anyone who is certain that the time of death is fixed and cannot be brought closer or postponed; anyone who is certain that the men's fortunes are known and will not increase or decrease, he won't pay attention. As it is said in the hadith of our Prophet, on whom be blessings and peace, who was teaching the young man Abdallah bin Abbas, may God be pleased with him and his father: "Young man, heed God and He will heed you. Heed God and you will find Him by you. If you ask, ask God. If you seek help, seek help from God. Know that if the community came together to benefit you in some way, they will only benefit you in something that God has decreed for you. If they came together to harm you in some way, they will only harm you in something that God has decreed against you. The pens have been raised and the pages have dried."

This hadith is taught to Muslims. People of Islam are taught learning, and that is one of God's blessings to us. However, young Muslims need to be taught -- along with learning --

they need to be taught to act on that knowledge; that they should proclaim the truth for the sake of (the faith that) there is no god but God. But pay attention! If you are taught learning but do not act on it, it is evidence against you. Both things are needed: knowledge and acting on that knowledge. The fruit of knowledge is fear -- the fear of God, who is praised and exalted. The fruit of knowledge is that we should act in the way that Muhammad, may God bless him and grant him peace, made clear, so that we may obtain the approval of God, who is praised and exalted.

Later, after he had missed the departure of the expedition, Ka'ab said: "I wanted to catch up with them, but that was not decreed for me. Would that I had done it! Would that I had done it!"

That great and blessed expedition was one of the last ones that the Prophet, on whom be blessing and peace, undertook. So Ka'ab missed a great opportunity, not to mention committing such a horrible great sin. "Would that I had done it!"

O servant of God, young people! Lo, the fields of Paradise have been opened. Truly did our Prophet, may God bless him and grant him peace, say: "The gates of Paradise are under the shadows of swords." When Abu-Musa al-Ash'ari, may God be pleased with him, spoke this hadith, a man said: "Abu-Musa, did you really hear this with God's Messenger, may God bless him and grant him peace?" Consider his understanding. He wants to know so that he can act. He will not ask for more knowledge, lest it be an argument against him. Knowledge and action are needed. "Did you hear this with God's Messenger, may God bless him and grant him peace?" He wants to be certain that the hadith is sound. Abu-Musa said, "Yes." So the man went to his companions and greeted them. Then he took the scabbard of his sword and broke it. He went and fought to the death, may God have mercy on him. That is the path of the Companions of the Prophet, the path of our forefathers, may God be pleased with them.

Ka'ab said, "Would that I had done it!" The opportunity is before you now, before the day comes when you shall say, "Would that I had done it!"

It is related that a certain pious scholar was at the point of death. He was frightened on his death-bed, and his eyes shed tears. Now he was a person venerated for piety and teaching, and so someone asked him, "What is making you cry?" He looked at his feet and said, "I am crying because I did not make my feet dusty in the way of God." You know the sound hadith from the Prophet, on whom be blessings and peace: "No man's feet that have become dusty (from fighting) in the way of God shall be touched by the fire of Hell. " God is most great!

An act of worship! The mere dust on them protects you from hell-fire! How much more so in the case of someone who goes out with his life and wealth and comes back with nothing! It is the best of actions, this action. As we read in the Sahih of al-Bukhari, when the Prophet was questioned about actions, which is the best of them, he said, on him be blessing and peace, "a man who goes out to risk his life and wealth in the way of God."

Many of our brethren frighten us about the danger. The real danger is in the grave. We pray that God, who is praised and exalted, will make it one of the gates of Paradise. The real danger is the Day of Reckoning, the Day of Resurrection, the Day of Overcoming. You will come out having been overcome. Your life will have passed in give-and-take and idle talk, while you do nothing to aid (the faith that) there is no god but God.

God the Exalted has spoken, warning the believers against approaching the attributes of the hypocrites, because one of the most distinctive attributes of hypocrites is doing nothing to help God: "And the Bedouins came with their excuses, asking for leave; those who lied to God and His Messenger tarried." (Koran 9:90) God absolve us and you from (the sin of) tarrying to come to the aid of God and His Messenger, may God bless him and grant him peace!

Consider those forefathers. It comes across clearly in his hadith, may God be pleased with him. Ka'ab says: "When the expedition had gone forth, I would go out among the people of Medina. What saddened me was that in the streets of the city I saw no one except a man scorned for being hypocrite or a man excused (because of weakness)." Those were our forebears, may God be pleased with them.

Then a report came that the Byzantines were planning to harm the people of Islam. They hadn't entered Islamic territory, a report merely came that they were massing, our leader and exemplar, Muhammad, may God bless him and grant him peace, went and called out among the people: "Horsemen of God, follow me!" No one lagged behind except a hypocrite or person excused (because of weakness).

Consider, O servant of God: if you would be saved, follow the example of those noble men, may God be pleased with them, the example of Muhammad, on whom be blessing and peace, and those who were with him. "Muhammad is the Messenger of God, and those who are with him are hard against the unbelievers, merciful one to another." (Koran 48:29).

Following means complete following -- in what you like and in what you dislike. As we learn in the hadith of Ubadah, may God be pleased with him: "We swore allegiance to the Messenger of God, may God bless him and grant him peace, to heed and obey in adversity and prosperity, in matters pleasant and unpleasant." If you can fight, you must fulfill the trust that has been given to you.

That was the situation. Ka'ab saw only a person who was a hypocrite or who was excused (because of weakness).

"When the Messenger of God, may God bless him and grant him peace, arrived in Tabuk, he asked, 'What has happened to Ka'ab ibn Malik?'" He remembered him. A man from the Banu Salimah said, "He is busy with his two cloaks and looking after his finery." He spoke against him because he had refrained from coming to the aid of the faith and had refrained from action in a situation in which people of faith ought not to refrain from aiding the faith. Mu'adh ibn Jabal, may God be pleased with him, answered him saying: "What a bad thing you have said! By God, O Messenger of God, we know only good of him."

Ibn-Hajar has said concerning the words of the man from the Banu Salimah what I have told you: someone who stays behind from jihad has given people a justification to imitate him. For aiding the faith is one of the greatest duties. We pray to God, who is praised and exalted, to receive us at our death in a state of fulfilling the trust of helping His religion, so that we may meet Him when He is pleased with us.

In the meantime, the Prophet saw a man at a distance in the desert clad in white. The Messenger of God, may God bless him and grant him peace, said: "May it be Abu-Khaythamah." He indeed turned out to be Abu-Khaythamah al-Ansari, may God be pleased with him. He came after they had marched out. He had traveled alone. He did not wait to have the rank of those who had stayed behind. Satan had almost made him stumble, though he was a noble Companion, may God be pleased with him.

Ibn-Hajar in Fath al-Bari in his section on the Prophet's expeditions mentions the story of Ibn-Khaythamah. He quotes Ibn-Khaythamah as saying: "I entered my house and saw a vine trellis that had been sprinkled with water." How nice a vine trellis is when it has been sprinkled with water in the summer! "I saw a vine trellis that had been sprinkled with water. I looked at my wife and said ... " Look at the people of faith! Look at the people of sound doctrine and certitude! "I said: 'By God, this is not fair. The Messenger of God, may God bless him and grant him peace, is in sun and heat, and I am here in shade and comfort!'" So he took his camel and some dates and traveled until he caught up with the Messenger of God, may God bless him and grant him peace.

Why did Muhammad, may God bless him and grant him peace, go forth? Did he not go forth for the sake of (the faith that) there is no god but God? How is it that we abstain from helping (the faith that) there is no god but God, thinking that we have helped it when in fact it has been prevented from ruling mankind? And there is no strength or force save in God!

We shall stop to consider some of the lessons to be learned from the hadith of Ka'ab. We shall consider them, but not go through all the lessons in the hadith. The hadith commentators have discussed them extensively -- al-Nawawi, may God have mercy on him, and Ibn-Hajar, may God have mercy on them all.

Ka'ab says: "When the Messenger of God, may God bless him and grant him peace, returned, I felt sorrow and grief. I asked myself how I could excuse myself." He says: "I came to him, and he smiled the smile of someone angered." He, on him be blessing and peace, was angry at Ka'ab. Ibn-Hajar has also cited some of the things said by participants in the expeditions. Ka'ab said: "He turned away from me; so I said, 'Messenger of God, why do you turn from me? By God, I have not been a hypocrite, nor have I wavered or changed.'" It is something grave, very grave: abstaining from aiding the faith. He said: "Why do you turn from me? By God, I have not been a hypocrite, nor have I wavered or changed." The answer came powerful and decisive. The Messenger of God, may God bless him and grant him peace, said: "What kept you back?" It is a question about which people will be asked: What kept you back from helping (the faith that) there is no god but God?



What kept you back?

We pray that God, who is praised and exalted, will open the hearts of our scholars, so that they pay attention to the behavior of our forebears and advise the community about the duty of jihad incumbent on every Muslim individually. The early Muslims agreed that jihad was a duty in situations one of which they mentioned was when the enemy has entered the territory of Islam. Lo, the enemy entered the territory of Islam many decades ago and there is no strength or force save in God!

Who is responsible for (the faith that) there is no god but God? If every one of us makes excuses, who is responsible? Is God's religion to be attacked, while we are not responsible? We must examine ourselves, so that we establish the truth, God permitting.

At this point Ka'ab makes a clear and unambiguous confession in which there is a lesson for everyone who possesses intelligence. Ka'ab says: "Messenger of God, by God, if I were seated beside anyone else but you, next to some person of this world, I would think of escaping his anger by means of an excuse." Take note, servants of God. Ka'ab goes on to say: "I was skilled in making arguments."

Many people today are skilled in making arguments. The texts from God's book and from the Sunnah of the Prophet, may God bless him and grant him peace, are clear and unambiguous, but they turn them aside in ways that give no nourishment or benefit. They argue that it is not the time for it. When, then, is the time for it? Lo, al-Andalus, the land of Islam, fell more than five hundred years ago, five centuries. When is its time? Whenever someone comes and puts us off indefinitely, he says that the time hasn't come. Were these verses and judgments revealed in order to be set aside indefinitely, forever?

This is a great religious duty, whereby the servants of God worship Him, may He be praised and exalted. As is mentioned in both Sahih books: "I have been commanded to fight the people until they testify that there is no god but God and that Muhammad is the Messenger of God, pray the prayer, and give the alms."

He was commanded to fight for the sake of worship. How then shall we make men worship otherwise than according to the way of Muhammad, may God bless him and grant him peace? When heresy (zandaqah) has appeared in all the lands of Islam? God and His Messenger, on whom be blessing and peace, are being denied on the pages of the newspapers and there is no strength or force save in God!

So beware of argument. Leave the people alone. Follow the Companions of the Prophet, may God be pleased with them, and their imam and leader, Muhammad, on whom be blessings and peace.

Ka'ab says: "I am skilled at argument, but, by God, I know that even if I spoke to you falsely today so as to cause you to be satisfied with me, God would soon make you angry with me."

Today, O servant of God, your uncle asks you why you are not going out (to the jihad)? Your soul speaks to you and tries to deceive you, but God will soon make people angry with you as a result of His anger, may he be praised and exalted, against those who abandon his religion and there is no strength or force save in Him!

Ka'ab, may God be pleased with him, continues: "If I tell you the truth, which will make you angry with me, I hope thereby for a good outcome from God."

About twenty years ago, I used to visit our scholars and sheikhs, asking them to go out to take part in jihad when the first jihad began against the Russians. Many of them came out with many excuses. Few were close to the way of Ka'ab, may God be pleased with him. I still remember what some of them said. They said: "Usama, go forth all of you with God's blessing. What you believe is the truth and the way, but we are not accustomed or used to it and we are afraid of it." People are the enemy of what they do not know. They were not accustomed to it because, as I have said, this is a religious duty over which many decades have passed without those responsible for it going among the people.

Ka'ab then says (to the Prophet): "By God, I have no excuse." He swears by God that he has no excuse. Many today would have no excuse if they followed the way of Ka'ab, may God be pleased with him! "By God, I have no excuse. By God, I have never been stronger or more prosperous than when I stayed behind." The Messenger of God, may God bless him and grant him peace, said: "As for this man, he has spoken the truth."

Before God inspired him to decide and resolve to tell the truth, when he was told of the return of the Messenger of God, on whom be blessing and peace, he said: "I started to think of lying." This is a very important confession, so that we can know the nature of the soul. Many people today, as is evident from their behavior, deal with people as if they were infallible. If this were the time for jihad, he would go. Yet this venerable Companion, one of the earliest Muslims, may God be pleased with him, confesses in both Sahih books and elsewhere, saying, "I started to think of lying." The soul has many devious ways, and Satan, we take refuge in God from him, courses through it like the blood. However, with God's assistance he decided to tell the truth, and it was a safe haven for him by the grace of God.

(End of the first half of the video)

I say that when I went out, men from Bani Salama, his tribe, revolted. They are still reprimanding me. They reproach him. Why did you say this? If you gave any excuse, it was enough for you to ask for the forgiveness of the Prophet, may peace be upon him. He said that the word 'still' means that there is a weakness in the human soul and even in the souls of the honored ones (companions of the Prophet), may God be pleased with them.

They are still reprimanding me until I almost had second thoughts and started to doubt what I believed in. The pressures of the society, parents, and the environment are enormous even on the honored ones (companions of the Prophet), may God be pleased with them. Imagine how the situation has changed nowadays when the vast majority

fails to perform the jihad duty, while a small minority does fight the jihad, blessed by God the Almighty, thanks and praise be to Him, and we ask Him the Almighty to strengthen us and keep this blessing (of jihad) upon us until we die and he is pleased with us.'

Then, I asked them if someone had said what I said. They said, yes, two men said what you said.

I said, "This is what I told you. We told them what we told you."

He mentioned two men, Marara Bin Rabi'ah and Hilal Bin Umayah, may God be pleased with them, who participated in Badr Conquest, as told by some. Then, the order of boycotting and banning was issued; banning those who failed to support (the faith) no god but God. He says: "The world disowned me. It is not the world that I used to know. My soul disowned me; O worshipper of God, who would abandon you."

The master of Adam's sons (the Prophet) may peace be upon him, would abandon you. If he (the Prophet) was enraged by you, the Lord of heaven and Earth, the Almighty, would be enraged. It is a significant issue. What does it mean that three people out of 30,000 fail to perform the jihad duty? This usually does not affect the army. However, it is an issue that affects the hearts. Why did this heart fail to support (the faith) no god but God? It is not important here if it has an effect or not. You have a mission entrusted to you and a religious duty that you should have performed. He was banned until he was disowned by his own self. He said: "When I was alienated by the Muslims for a longtime, a messenger from the King of Ghassan came. As you know, the AI-Ghasasinah (subjects of the Ghassan tribe) are descendents of Bani Qaylah and there is a kinship between them and the tribes of AI-Aws and AI-Khazraj as they have one mother. The AI-Ghasasinah heard this news and their king send him a letter saying, follow us and we will support you with our money; do not stay in a place of humiliation and alienation."

"Ka'ab replied: 'Even the infidels coveted my status (exploited Ka'ab's weak condition), the polytheists coveted my status. The same goes for those who fail to perform the jihad duties as the treacherous agent rulers will exploit their (weak) condition and increase their deviation from supporting (the faith) no god but God.'" And incline not to those who do wrong, or the fire will seize you (Koranic verse, Hud 11: 113); I pray that God will not let us be like them.

"I took the letter and the newspaper and burned them in a furnace. When he felt he needed space, he (Ka'ab) said: 'I climbed over the fence of my cousin Abu Qatadah, who was the most beloved person to me. I (Ka'ab) said: "Abu Qatadah, in the name of God I adjure to you ..."

Worshippers of God, pay attention to the link between jihad and faith. Earth seemed strained to him and as his soul seemed strained to him and he became depressed. After the Prophet left him, how would the world or his soul hold him? Abu Qatadah, I ask, what did he want assurance of? Due to his despair, he wanted assurance of the greatest thing of the heart, which is faith. He wanted reassurance of the love of God and the Prophet, peace be

upon him. "In the name of God I swear to you, Abu Qatadah, do you know that I love God and his Prophet?" It is a grave crime to disappoint (the faith) no god but God. Did anything but "No god but God" enlighten our hearts? How do you leave this great phrase, sit with the kharijites, and claim that you love God and His Prophet. He (Ka'ab) said: "I asked and he (Abu Qatadah) did not answer me, since he (Abu Qatadah) left him (the Prophet). I greeted him (the Prophet) and he did not answer, and he is the most beloved person to me."

He did not answer because he was applying God's order to punish those who fail to perform the jihad duty by parting with them. However, God had mercy on them and granted them repentance, may God be pleased with them (the three Prophet's companions who did not perform the jihad duty).

He said: "In the name of God I adjure to you once again, Abu Qatadah, do you know that I love God and his prophet?"

"He (Abu Qatadah) did not respond. I asked him a third time, 'Do you know that I love God and his Prophet?"

"He (Abu Qatadah) replied: 'God and his Prophet know better.'

"Ka'ab said: 'I abandoned jihad and I cried.'

He is crying because the greatest thing in existence is his faith in God. The most beloved person to his heart could not prove this to him. What is the value of life? He (Abu Qatadah) did not prove or deny this to him. He (Abu Qatadah) said: "God and His Prophet know better."

Among the situations that we shall examine is that after 40 days, the messenger of the Prophet, peace be upon him, came to Ka'ab, may God be pleased with him. The messenger said: "The Prophet, peace be upon him, orders you ... "

(Bin Laden digresses) ... Worshippers of God, beware, one of the most important characteristics of men is their houses and women. The messenger told him that the Prophet, peace be upon him, ordered him (Ka'ab) to abandon his wife and the mother of children. The messenger said: "The Prophet, peace be upon him, says to abandon your wife. In the living hearts, if a soul is reminded, it will remember and get back on the right track. They felt the graveness of the crime of leaving (the faith) no god but God. He said he orders you to abandon your wife.

Ka'ab, may God be pleased with him, replied: "Should I divorce her as well?"

May God be pleased with him, he was willing to divorce his wife and the mother of his children in order for God to be pleased with him. The messenger said: "No (do not divorce her), just abandon her."

Ka'ab told her (his wife): "Go to your parents until God decides our fate."

In the words of God in this religion, we married women based upon the book of God and the Sunna of His Prophet, peace be upon him. Our Lord the Almighty is the one who created women for us and among his verses is "He created for you mates from among yourselves, that ye may dwell in tranquility with them." (Koranic verse, Al-Rum 30:21)

This woman is one of the gifts of God to me, and He decides whether I should separate from her or marry her and provide her with a residence, mercy, and love. How can you forsake religion, which is the reason behind all the gifts you have received? How do you forsake the religion of your Lord, who created you from nothing while you were helpless?

He (Ka'ab) said ... (Bin Laden digresses) ... and I wanted to testify at the beginning of the discourse, as for my (Ka'ab's) companions, they were quiet as they sat down and started crying. In the living hearts, if a soul was reminded, it remembers. They cried for 40 days. A messenger was sent to them to order them to abandon their wives. The wife of Hilal Bin Umayyah, may God be pleased with him, came to the Prophet, worshippers of God, pay attention, and said: "O Prophet of God, Hilal is a lost shaykh, would you hate it if I served him? This old man is a lost shaykh, but when he did not support jihad, he was punished. He was able to go out and repent. Hilal is a lost shaykh, would you hate it if I served him?"

The Prophet said: "No, but he is to abandon you."

She said: "I swear to God, he cannot do anything."

So, worshipper of God, what is your excuse for not supporting (the faith) no god but God, while God granted you health, sight, heart, and money that allows you to go all over the world. How can you fail to stand up for your Creator and Master? Seize the opportunity while you are young, healthy, and wealthy before death comes to you suddenly, where regret is of no use. No change, no power except through God.

He (Ka'ab) continues with this great story which shows the nature of human soul in dealing with this duty, the duty of jihad. He says that Hilal's wife said: "O messenger of God, He (Ka'ab) has been weeping since ever he did what he did."

The free, pious souls are saddened when committing sins and they wash away their sins with their tears. Those, God be pleased with their tears, who came to the Prophet, peace be upon him, on the eve of the Tabuk conquest and asked him to provide them with funding so that they can participate in the jihad. The Prophet apologized because he did not have enough to provide for their expenses. God says describing their anguish: "They turned back, their eyes streaming with tears of grief that they had no resources by which to pay the expenses." (Koranic verse)

So, how does it look like for who is approaching death and never participated in jihad for the sake for God, who sheds no tears, does not show any sign of grief towards the catastrophes of the Islamic nation? He (Ka'ab) says: "While I was in this state of agony, I heard a voice of a man bringing good news."

(Bin Ladin digresses) ... the man who climbed the mount of Salu to bring the good news for Ka'ab that God has revealed on the Prophet in Surat al-Tawbah (The Repentance, a Koranic chapter). Ka'ab says: "I sank to the ground, weeping from joy for God forgiving me."

Forsaking God is one of the greatest sins. To be brief, some of the companions sent (to Ka'ab) horses, others went to bring to him the good news, this shows that his companions were very concerned for their brother who committed this great sin. Ka'ab said, "I gave the man who brought the good news two gowns."

Then he went to see the Prophet, peace be upon him. Pay attention, God's worshippers, to the history of the ancestors. He (Ka'ab) said: "People stand up to congratulate me."

Many people congratulated him because God accepted his repentance after committing this great sin. He (Ka'ab) said: "I greeted the Prophet, peace be upon him, whose face was shining with joy. I said, 'O messenger of God, is it (the forgiveness) for you or from God?', and he (the Prophet) said, 'No, it is from God.'"

Look how the companions, peace be upon them, dealt with the duty of jihad. Ka'ab disobeyed only once, while he participated in the conquests many times. He (Ka'ab) said: "O messenger of God, part of my repentance is to give away all my money."

The Prophet, peace be upon him, explained to him that it is enough to give away a third of his money. So you are not asked to give away all of your money and it is God's money anyway, so go and seize the opportunity before the day of judgment comes. It is reported that the Prophet, peace be upon him, said that participating in jihad for one hour is better than sixty years in prayers. One hour of fighting for the sake of God, where you can go and fight the Jews and the Christians, and the opportunity, by the grace of God, is there for preparation, training, and opening of fire to stand for Islam. In another saying, the Prophet says that one month of Jihad is better than life-long fasting. What a great generosity from God the Almighty. He (Ka'ab) says: "I said I will keep my share of spoils in Khaybar."

He (Ka'ab) said: "I said, 'O messenger of God, God saved me because I told the truth, so part of my repentance is not tell but the truth.'"

Ka'ab, God be pleased with him, mentioned God's grace that guided him to tell the truth. Telling the truth saved him, not like those hypocrites who failed to stand up for God, and whom God exposed them in Sura al-Tawbah (Koranic chapter on repentance), so read it carefully, so let each one of you read the Koranic verses that talk about jihad to see where he stands, is he on the path of Muhammad, peace be upon him, or does he deviate from this path and become like those who stayed behind.

God says: "When a sura (chapter) comes down, enjoining them to believe in God and to strive and fight along with His messenger, those with wealth and influence among them ask thee for exemption, and say: 'Leave us (behind): we would be with those who sit (at home).'" (Koranic verse)

They were content to sit at home with the women, the women who I talked about who are not obliged to perform the jihad, they only have to perform a non-combatingjihad which is the Hajj (the pilgrimage). We are permitted by the Book of God and the Sunna of the Prophet to marry them. The Prophet, peace be upon him, did not ask the women to pledge allegiance except to be Muslim, the Prophet asked the women and the slaves to pledge allegiance to Islam, while he asked the free men to pledge allegiance on Islam in addition to the jihad. How can you become like them (the women)? We bring the Christians and the Christian and Jewish women to defend the lands of the two holy shrines (Saudi Arabia), to defend the grandsons of Sa'ad and Al-Muthanna, are not there men? I swear to God that this is not acceptable by our grandfathers in the pre-Islamic era, how can we accept this after God has obliged us with this great religion? No change or power except through God. To God we complain.

Earlier we mentioned how the situation was with the hypocrites who, as God described them: "They prefer to be with (the women), who remain behind (at home): their hearts are sealed and so they do not understand." God adds: "But the messenger, and those who believe with him, strive and fight with their wealth and their bodies: for them are (all) good things and it is they who will prosper." (Koranic verses)

This is a testimony from God of their prosperity and the righteousness of their path. So if you are a follower of Muhammad, peace be upon him, and a follower of the ancestors of the Ummah (Islamic nation), may God be pleased with them, this is the right way, to strive and fight with your wealth and body. Ka'ab thanks God that he did not lie, thus he did not get God's wrath as those who remained behind and lied on God and His messenger, peace be upon him.

Before this, Ka'ab also said, when he was told to apologize to Prophet Muhammad so he can ask God to forgive him for failing to perform the duty of jihad that he will never gather between failing to perform the duty of jihad and lying to Muhammad.

O ye worshippers of God, reflect. Whoever was afflicted by failure to perform the duty of jihad, should not confuse the failure to perform the duty of the jihad with disappointing the believers and worshippers of God because doing so is a crime. Once you became stingy, why enjoin others to become stingy too? "Do not be stingy, or enjoin stinginess on others." (Koranic verse Al- Nisa' 04:37)

It is a grave crime to be stingy, because God will afflict you with greed and cowardice. Ask God for forgiveness for yourself and do not enjoin on others to fail to fund jihad. What do you benefit when people fail to spend their money in the path of God and defend their religion? This resembles the influence of Satan on the people (to discourage them going to jihad). "It is only the Evil One that suggests you fear of those who follow him." (Koranic verse, Al-Imsan 3:175)

If several people go for jihad, fard kifaya (editor's note: fard kifaya means that if not enough people respond to the jihad, then all the people are in sin. If enough people respond, the obligation falls from the rest) is accomplished, God willing. I say this based on 20 years of

experience in this field. Praise to be to God. So how do people leave (the jihad)? They provide feeble excuses exaggerated and enhanced by evil, saying: "Who will fight the other revolutions?" And then the sin falls from the rest and the flag of 'no god but God' then emerges victorious. So never, God worshipper, confuse failing to perform duty of jihad, with the disappointment of men, and to withholding. God knows all that is in our hearts and examine your soul, to see if your soul fooled you like Ka'ab and his companion's souls tried to fool them, may God be pleased with them.

They die in the way of God. They will swear to you by God, when ye return to them, that ye may leave them alone. So leave them alone: for they are an abomination and Hell is their dwelling-place, a fitting recompense for the evil that they did.

They will swear unto you, that ye may be pleased with them but if ye are pleased with them, God is not pleased with those who disobey.

I wonder what the value of life is if you do not support (the faith) no god but God and God is not pleased with you, but if You are pleased with them, God is not pleased with those who disobey.

God described them (the disobedient) as unjust in other verses.

This great hadith is a lesson for the people to examine their souls, remedy them, and return them to the righteousness like the ancestors of the Ummah used to do. The Prophet Muhammad and his companions performed the duty of jihad, and nobody failed to perform the jihad duty, except the Bedouins who did not understand the religion properly, although they thought that they believed. The desert Arabs say, "We believe." Say, "Ye have no faith; but ye (only) say, "We have submitted our wills to God," for faith has not yet entered your hearts.

The next verse clarified for them the status and descriptions of believers. "The only ones who are believers are they who have believed in God and His messenger, and have never since doubted, but have strived with their money and bodies for the cause of God: they are the sincere ones." (Koranic verse Tawbah 9:88)

So the real believers are those who believe in God and His messenger.

This is the trait that saved this man (Ka'ab), may God be pleased with him, honesty leads to richness, and richness leads to paradise, the man remains telling the truth until he is deemed by God to be an honest man, as reported by the Prophet, peace be upon him. So you have to be honest and stay away from dishonesty. God says: "The only ones who are believers are they who have believed in God and His messenger, and have not doubted since, but have strived with their money and their bodies for the cause of God: they are the sincere ones." (Koranic verse Tawbah 09:88)

O God, keep us blessed with honesty, and make us among the honest people. I say to all my fellow Muslims everywhere do not be sycophants, as the Prophet said, peace be upon him.



If people treat you well, treat them well, if they treat you badly, treat them badly. At the day of judgment everyone will be resurrected individually, he will be judged individually, so what would you say when you asked about forsaking God, what would you answer when you asked what makes you lagging behind when God made you rich, like those rich men who asked for exemption: "They prefer to be with the women, who remain behind at home: their hearts are sealed and so they understand not." (Koranic verse Al-Tawbah 08:87)

As for the crisis of the Ummah, you can talk about it endlessly as the failure (to perform jihad) lasted for many decades. Go out worshippers of God and take the initiative in your actions as much as the clouds of the sky (translator's note: as much as you can). Take the chance while the doors of paradise are open. The Prophet, peace be upon him, was right when he said that the sword erases all sins and the martyr is forgiven for everything, except for debt. The sword erases all sins; follow the example of he who was sent to us to deliver us from the darkness to light. Our knowledge and the knowledge of all humans, who are the people of Islam, come from his knowledge, peace be upon him.

The honest (angel) Gabriel descended upon him with the clear revelation. What did he say? In eloquent Arabic, he said: "What is your excuse, since God made you understand and know Arabic?" The Prophet, peace be upon him, says in his sayings according to Bukhari and Muslim (two compilers of the Prophet's sayings) and swears by the being whose hand was in Muhammad's life, although he is ever-honest: "If it were not too hard for Muslims, I would not stand back from expedition which goes to fight in the cause of God."

Do you understand the Arab's sayings? He (the Prophet Muhammad), peace and prayers be upon him, is the best creature. He swears by God that he never stayed away from participating in any company engaged in raids for the sake of God. You allege that there are other works which are better than this (the jihad). A large number of clerics unanimously made a fatwa stipulating that jihad was an individual duty, when the Russian (forces) entered Afghanistan. What is your excuse for not coming (to perform jihad)? What is the pretext? It is a self-deception and sluggishness.

The Prophet Muhammad never avoided engaging in raid or conquests for the sake of God. How does a person allege that he loves Prophet Muhammad, peace and prayers be upon him, and he follows the approach of Prophet Muhammad, peace and prayers be upon him, at the same time he has not moved to perform jihad for the cause of God?

There is no power, nor strength, save without God. We live in the period in which jihad is an unresolved issue. Jurisprudence of jihad is actually according to godly mujahid cleric Shaykh Ibn Taymiyah, who himself performed jihad for the cause of God when fighting Tatars.

Regarding jihadist affairs, he issued a fatwa which said: "The opinions of the righteous clerics of the religion, who are fully aware of current affairs, including the issue of jihad, should be taken into account. Neither the opinions of those who interpret religious texts superficially, nor clerics who are not fully aware of current affairs should be considered. "

I will give you a simple example. Someone who is giving excuses and justifications (about not performing jihad) says that we are unable to counter America and its soldiers at present. He says because he issues the fatwa in such a way that it lacks the necessary conditions of mufti. According to the unanimity of religious clerics, mufti must acquire (religious) jurisprudence. In this regard we recall Ibn al-Qayim, May God bless his soul, in his book *Alam al-Muwaqq'iyin* says that mufti and ruler must be fully aware of the religious jurisprudence of reality, so that both should be able to issue a fatwa.

In addition, (both mufti and rulers) must be fully aware of the event, consider it, make conclusions from it, searching for evidence and signs.

Then, another kind (of fatwa) is the concept of understanding and jurisprudence of a compulsory religious judgment over this event and reality. This is the rule of God, to Whom all perfection and majesty are attributed, that applies to this event. Therefore, a mufti can issue a fatwa.

You have never engaged in contemporary battles and you have never known how the might of the infidels is undermined. In addition, you have never known how very few numbers of believers have become so confident in God, to Whom all perfection and majesty are attributed, how they have become convinced that what God, to Whom all perfection and majesty are attributed, possesses is good, and how they have become confident that they will meet God (in the hereafter), and how those who used light weapons defeated the USSR. They judge imperfect situations.

Those (who make excuses for not doing the jihad) say that there are not enough youths, we do not know how to use weapons, and our weapons are not much. This is not for you. Oh worshippers of God! The issue of fatwa is of paramount significance.

According to the true hadith attributed to the Prophet Muhammad, peace and prayers be upon him, a man went to meet people at the time of Prophet Muhammad. He previously had a head wound and major ritual impurity, he asked them (the people) their religious opinion about it (the impurity), they told him that he would have to completely wash his body, and so they made that fatwa, noting that their religious knowledge was weak concerning that question. Moreover, they did not take into account (the health) condition of that patient. When he (the patient) completely washed his body, may God be pleased with him, he died. Consequently, the Prophet Muhammad, peace and prayers be upon him, said that they killed him and may God kill them.

Nowadays, how is someone in charge of issuing a fatwa, while tens of thousands of people have had their dignity violated in Bosnia and Herzegovina, thousands and thousands of our brothers have been annihilated by bulldozers and tanks in Chechnya, our brothers are burnt in mosques in Indonesia, our sons and family in Palestine have been still facing ordeals by the hands of the Jews.

(Bin Ladin reads a line of poetry): "'Whenever you see Islam, you will find it like a bird with clipped wings. There is disaster everywhere.'

Consequently, is it enough? Up until now, we have been saying that jihad is a collective duty and that person saying that jihad is an individual duty is wrong.

Anyone who definitely believes in God, he or she should follow (the approach) of Prophet Muhammad, peace and prayers be upon him, and his companions.

I conclude talking about this important subject by God's description of honorable companions. God described some of them of who avoided the jihad, knowing that they demanded fighting when they were harmed in Mecca, and they did know that they would have to counter infidels. Otherwise, they would be crushed. Prophet Muhammad, peace and prayers be upon him, told them that it was not a time to perform jihad and ordered them to hold back their hands, because he was not ordered by God to perform jihad. When fighting was ordered by God in Holy Koran, they, may God be pleased with them, retracted it. "Have you not seen those to whom it was said: 'Withhold your hands (from fighting), and pray and give alms regularly'; but when fighting is prescribed for them, lo! A party of them fear men as they ought to have feared God, or even with a greater fear." (Koranic verse AI-Nisa 4:77)

O worshippers of God! This is applicable to the Prophet Muhammad's companions, may God be pleased with them. Fear God. Question yourself. This is said about the honorable. How do you feel comfortable when you hold back your hands from supporting God (by performing jihad)? "Have you not seen those to whom it was said: 'Withhold your hands (from fighting), and pray and give alms regularly;' but when fighting is prescribed for them, lo! A party of them fear men as they ought to have feared God, or even with a greater fear, and say: 'Our Lord! Why hast Thou ordained fighting for us? Wherefore didst Thou not grant us respite for a short period?'" (Koranic verse, AI-Nisa 4:77)

This is self-deceit and sluggishness. So why do you procrastinate and be late near enough time? What will happen? Excuses from the worldly life are endless. Your hope is longer than your age.

"Short is the enjoyment of this world: the Hereafter is the best for those who do right: never will ye be dealt with unjustly at all!" (Koranic verse, AI-Nisa 4:77)

God, to Whom all perfection and majesty are attributed, has handled this issue by clarifying to them that the reason (behind retracting jihad) is self-deceit by clinging on this transient and limited enjoyment. In addition, God guided them to this eternal good.

"Short is the enjoyment of this world: the Hereafter is the best for those who do right: never will ye be dealt with unjustly at all!" (Koranic verse, AI-Nisa 4:77)

After that God warned them with a conclusive Koranic verse: "Wherever ye are, death will find you out, even if ye are in towers built up strong and high!" (Koranic verse, AI-Nisa

4:78) Satan is deceiving you and making his supporters feared about the fact if they go (to perform jihad) he will be killed. Therefore, this text comes "Wherever ye are, death will find you out, even if ye are in towers built up strong and high!" (Koranic verse, Al-Nisa 4:78)

We supplicate God to gladden believers to perform the jihad for the cause of God. We supplicate God to make us and you strongly adhere to the way of the Prophet Muhammad, peace and prayers be upon him, in all spheres of life and all things related to Sunna of the Prophet. And I am giving myself and Muslims enthusiastic verses, so that we should continue following this path, with the aim of reminding (you) of the way of our ancestors, may God be pleased with them, who had poems for fighting and conquest. Some of them are like a saying of J a'far (cousin and companion of Prophet Muhammad), may God be pleased with him, in the day of Mu'tah Conquest, when people were destroyed by fighting and the rattles of swords were high and were covered with dusts and sands.

Ja'far spoke with the brightness of certainty; he was a brave-hearted man. According to Sahih al-Bukhari (one of the sources of the Sunna of Prophet Muhammad), Anas Bin al-Nadhr was talking to Sa'd bin-Mu'adh (Both Anas and Sa'd are some of the companions of Prophet Muhammad). Anas said: "Does he have the wings of paradise? (as heard) I will find him without Uhud and he is in Medina (second conquest of the History of Islam)."

This stands for the strength of their belief -- may God be pleased with him.

Ja'far recited the following verse of poetry: "How nice is paradise! Approaching it is good, and its drink is delicious."

(The rest of the poetic line and words indistinct)

Thabit Bin-al-Aqdah said: "I will never be loyal to an infidel."

Bin-al-Aqdah recites the following verse of poetry: "What is my problem? What is my problem? I am sturdy and I am an archer. (the rest of words are indistinct) I direct arrows against you." May God be pleased with him and them (all companions of Prophet Muhammad). Our tragedy in our holy places is grave. Muslims should not take the issue of holy places lightly.'

I conclude my reciting verses of poetry on the state of Jerusalem and Holy Ka'bah in Ard Al-Hijaza of the Prophet Muhammad, peace and prayers be upon him.

(Bin Ladin recites the following lines of poetry): "Palestinian people have been drinking from the cup of sorrow. Hijaz's injury is no longer hidden because of you. Muslims are excellent people. Because of your injury, catastrophe increases. But, they are certain that the glorious works of (the state of) caliphate increase, in spite of the injury. They swore by God that their jihad would continue, even if Kisra (Persian king) and Caesar defied (them).

We ask God, to Whom all perfection and majesty are attributed -- to accept the martyrdom of your ancestor brothers in His cause. We also ask God to grant us the grace of being killed

in His cause, so that the word of God should be exalted. In addition, we ask God to guide this nation to follow the right path, in which pious believers are glorified, disobedient persons are humiliated, virtue is promoted, and vice is prevented. God has the power and is almighty. We ask God to provide us with His guidance, piety, purity, and satisfaction. We ask God give us his rewards in the earthly life and hereafter. We ask God to protect us from the torments of Hell. Praise be to God, Lord of all creation. Peace and prayers be to our Prophet Muhammad, his family, and all of his companions. Our last supplication is that Praise be to God, Lord of all creation. "

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