

Giving victory to the Muslims through Jihad



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By the Eminent Sheikh Sulaymaan bin Nasir al-'Alwaan

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Introduction translators

Sheikh Sulayman al-Alwan, is from the scholars of this time. From a young age, he demonstrated an impressive ability to memorize and showed a very deep understanding of the writings of the various sciences of the Shari'ah. And from the origins of his exclusive studies, Sheikh Sulayman has spent most of his days in reading, memorizing and reviewing the books of knowledge. Coming from Riyadh, travelling to Madina he sat with Shaykh Hammād Al-Ansārī, who issued him the license (Al-Ijāzah) to teach the Six Books (of Hadīth) as well as “Musnad Ahmad”, “Muwatta’ Imām Mālik ,” the two Sahīhs of Ibn Khuzaymah and Ibn Hibbān and the two Musannafs of ‘Abdur-Razzāq and Ibn Abī Shaybah. He also issued him the license (Al-Ijāzah) of the Tafsīr of Ibn Jarīr and “Tafsīr Ibn Kathīr”. The Sheikh was imprisoned for 9 years by the Taghut government of Sa'ud, and was recently released by the grace of Allah. He is of one of the supporters of the Mujahidin today, supporting the current Jihad against the Crusaders, in which many Scholars, especially from Sa'udiyyah, refrain from and further distort the reality to protect the throne of Tawaghit. For the complete biography of the Sheikh, find it under "Contemporary Biographies" on our site.

The obligation of Jihad, is from the noblest and most honourable of obligations, from Allah revealed to the Prophet Sallallahu Alayhi Wasalam, his companions, and for all the Muslims until the last hour. The action of Jihad is that noble, that the Prophet himself described Jihad as the pinnacle of the religion. There is no Islam, without Jihad, and from this very action that was obliged by Allah, it was from the many obligations sent down for the Muslims that separated the camp of Iman and the camp of Nifaq [Hypocrisy]. Due to this deed, being something that is different to Salah, or Zakah. In which, Salah requires sacrifice of time, by making Wudhu according to the Sunnah, and Zakah in which the Muslim is giving away his wealth, although in reality this Zakah and Sadaqah [Charity] will be rewarded in immense amounts and it will be of no avail. The deed of Jihad itself, requires sacrifice, blood and sweat, which may be very hard to embrace for the believer that is indulged in the Dunya and its pleasures, or one with weak Iman, and for those in which spots of Nifaq have taken over their heart.

Placing one's soul for Allah, requires that he fights for His sake only, and although in Islam the soul is of great sanctity, the preservation of the religion is just as more as a priority. Hence, souls are put forth by righteous believers, giving away their lives in desire of Jannah, by fighting to make the word of Allah most supreme, and preserving the religion from the harms of the Munafiqeen [Hypocrites] and Kuffar. In these times, the enemies of Allah attacked the religion from all fronts.

As for the ideological front, these attacks provoked many Ulema [Scholars] and Du'aat [Preachers] to soften down the understanding of Jihad, to distort its evidences, to provide its understanding to the Muslims in a manner never understood before.

From all sectors of deviance within this Ummah, such as the Modernists whom claim that Jihad means merely to struggle and involves peaceful means and violence is the last resort [i.e. Defensive Jihad], in which these people completely neglect the Shar'i understanding that was agreed upon by all the Madhahib [Schools of Thought], while only embracing the linguistic meaning. The Neo-Salafis are also aboard the same boat of deviance, for they, who claim Jihad cannot be waged without the permission of the ruler, and all Jihad that occurs without his permission, is illegitimate while those whom are fighting are misguided and Khawarij. The Sheikh covers the obligation of Jihad, and briefly touches upon how it is incumbent upon Scholars and Rulers to be in support of it.

Abu az-Zubayr as-Shawqi

Sheikh Sulaymaan Al-'Alwaan starts:

All praise due to Allah, and may the peace and blessings be upon our prophet Muhammad, his household and his companions, to proceed:

The Islamic religion cannot be established in the souls and in the daily lives of the Muslims unless they carry out Jihad in all its forms. The evil of the wrongdoers cannot be stopped without a force to terrify them, and a jihad that will break their strength and manpower.

And if it wasn't for Jihad, the world would have been corrupted, and mosques would have been destroyed. The struggle between good and bad is an ongoing tradition.

The people of falsehood have always outnumbered the people of truth, and it is not possible to defeat them and to stop their evil, in any way other than Jihad.

And A lot of people don't yield to the truth unless they are forced to. And Jihad for the Sake of Allah will continue till doomsday. As It is the route to the dignity and triumph for this Ummah.

And no matter how many barriers they put on it's Path, and how hard the enemies of Islam strive to fight it [i.e. Jihad], and how hard they try to obliterate it's milestones, and how hard they try to harm its people, ban them, lie about them, and throw at them shortcomings and weaknesses, and describing them with extremism, radicalism and terrorism. It won't stop it from rising, and soon it's light will be seen, and it traces will expand, and it will continue as long there is Day and Night, with the honour of an honoured one, or the disgrace of a disgraced one.

And the matter is either victory or martyrdom. The prophet Muhammad Sallallahu Alayhi Wasalam said:

عن عمران بن حصين رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم: لا تزال طائفة من أمتي يقاتلون على الحق ، ظاهرين على من ناوأهم ، حتى يقاتل آخرهم المسيح الدجال

"A group of my nation will continue to fight upon their the Truth, prevailing over their enemies, until the last one of them fights the false Messiah [ad-Dajjal]."

The Hadith is in Abu Dawud, who narrated with a way to Hammad ibn Salamah, from Qatadah, from Mussarif, from 'Imraan ibn Husayn, from the messenger of Allah Sallallahu 'Alayhi wasalam.

And narrated in Sahih Muslim Muhammad ibn Dja'far said: Shu'bah narrated to us, on the authority of Simaak ibn Harb on the authority of Jabir ibn Samura that the prophet Sallallahu 'Alayhi Wasalama said:

قال رسول الله صلى الله عليه وسلم: لن يبرح هذا الدين قائما يقاتل عليه عصابة من المسلمين حتى تقوم الساعة

"This religion will continue to exist, and a group of people from the Muslims will continue to fight for its protection until the Hour is established."

And narrated in Sahih Muslim on the authority of Yazeed ibn Habeeb, on the authority of 'Abdullah ibn Shimaasa on the authority of 'Uqbah ibn 'Aamir that the prophet Sallallahu 'Alayhi Wasalama said:

سمعت رسول الله صلى الله عليه وسلم يقول: لا تزال عصابة من أمتي يقاتلون على أمر الله فاهرين لعدوهم لا يضرهم من خالفهم حتى تأتيهم الساعة وهم على ذلك

"A group of people from my Umma will continue to fight in obedience to the Command of Allah, remaining dominant over their enemies. Those who will oppose them shall not do them any harm. They will remain ill this condition until the Hour overtakes them."

One of the signs of the strength of our pious predecessors was waging the Jihad on Allah's Path . This is the route for the Islamic nation to regain its status, dignity and prestige. Any education without the spirit of Jihad and without making the link between the present and the past of this nation is a weak education, no matter what the efforts and the intentions of its people are.

When the latest generation of Muslims ignored the reason for their dignity, and the base of their strength, Allah humiliated them and gave control to their enemies over them. And when we give our souls to our religion, and return to our religion, and find the reasons with which our predecessors gained dignity and act by it, and speak about it in our communities, the victory will be our friend, and dignity will be our slogan!

Nowadays, we see the vigilance of the Umma and resistance against the infidels. The banners of jihad in Afghanistan, Palestine, Chechnya and the Philippines, and many other places have risen. The nation has started to realize the goals of Jihad and distance itself from the nationalist and ethnic banners, and the banners of liberating and defending the Taghut [tyrannical, dictatorial] and secular regimes. We are waiting for the soon coming victory of Allah, so the present of this nation will be connected to its past. And the word of Allah will be the Supreme and the word of the infidels will be the lower. So is there anyone ready for Jihad? Is there any call to fight the Stubborn infidels?

One of the biggest betrayals is to see the soldiers of The Merciful and the armies of Imaan [faith], fighting the Jews & Christians from among the Russians and the Americans and you are with those who stay behind, not taking in Jihad with your soul while you have the ability and need to do so, nor giving any Allah the Almighty has said: *"O you who believe! Shall I guide you to a trade that will save you from a painful torment? That you believe in Allah and His Messenger [Mubammad] and that you strive hard and fight in the Cause of Allah with your wealth and your lives: that will be better for you, if you but know! [If you do so] He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn [Eden] Paradise; that is indeed the great success."* [Quran 61: 10-12]

And in Surat Bara'a [at-Tauba], Allah offered heaven as a prize for the lives and money of the believers. He [The Almighty] said: *"Verily, Allah has purchased of the believers their lives and their properties for [the price] that theirs shall be the Paradise. They fight in Allah's Cause, so they kill [others] and are killed. It is a promise in truth which is binding on Him in the Taurat [Torah] and the Injeel [Gospel] and the Qur'an. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success."* [Quran 9: 111]

Allah condemned those who were called to jihad but stayed with those who stayed behind, and didn't rush to help their brothers and to defend their honor. Allah the Almighty said: *"O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allah [i.e. Jihad] you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter."* [Quran 9: 38-39]

And Allah the Almighty said: *"Let those [believers] who sell the life of this world for the Hereafter fight in the Cause of Allah, and whoso fights in the Cause of Allah, and is killed or gets victory, We shall bestow on him a great reward. And what is wrong with you that you fight not in the Cause of Allah, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."* [Quran 4: 74-75]

This is an order by God to carry out Jihad, to raise His Word and to rescue the believers; men and women from the hands of the wrongdoing infidels. The scholars have stated with consensus that it is a must to fight the infidels when they attack the land of Muslims. If their harm is successfully repelled by the people whom are occupied or invaded, then that is sufficient on the other Muslims. But if the people of the occupied land failed were unable to stop their [disbelievers'] plotting and aggression, then the people from the neighboring countries who are close to the enemy in the occupied land, are obliged to help their brothers and stop the aggression of the infidels. This obligation continues until the enemy is expelled out of the land of Muslims.

The permission of the ruler in such battles is not required, especially if the ruler has betrayed his religion, didn't implement the punishments and commands of Allah, and blocked the Jihad. The scholars have no disagreement that the greatest task for the rulers is to implement the Sharia of Allah and to fight the infidels and the apostates and giving victory to Islam and Muslims all over the world.

If they don't do that, what would then be their task? The Umma is in deep need of scholars of Truth who hold account on the rulers and deny their wrongdoings and the evil of their actions. The Umma also needs sincere men who exert all the effort and time in fighting the infidels and deter their aggression and seek martyrdom as much as the infidels seek the wordily life.

Anyone who is killed in this Jihad while he is attacking and not running away is a martyr on the Path of Allah the Almighty. In Sahih Muslim is narrated, on the authority of Suhayl ibn Abi Saalih, on the authority of his father, on the authority of Abu Hurayra may Allah be pleased with him, that the messenger of Allah Sallallahu 'Alayhi Wasalama said:

قال رسول الله صلى الله عليه وسلم: من قتل في سبيل الله فهو شهيد، ومن مات في سبيل الله فهو شهيد،
ومن مات في الطاعون فهو شهيد، ومن مات في البطن فهو شهيد

*"One who is slain in the way of Allah is a martyr; one who dies in the way of Allah, is a martyr;
one who dies of plague is a martyr; one who dies of cholera is a martyr."*

Verified teachings of Prophet Muhammad tell us that jihad is the best of deeds, and the people who carry it out [Jihad on Allah's Path] are the best of people. The Messenger of Allah Sallallahu 'Alayhi Wasalam was asked: 'What deed could be an equivalent of Jihad in the way of Allah, the Almighty and Exalted?'

عن أبي هريرة قال قيل للنبي صلى الله عليه وسلم ما يعدل الجهاد في سبيل الله عز وجل قال لا
تستطيعونه قال فأعادوا عليه مرتين أو ثلاثا كل ذلك يقول لا تستطيعونه وقال في الثالثة مثل المجاهد في
سبيل الله كمثل الصائم القائم القانت بآيات الله لا يفتر من صيام ولا صلاة حتى يرجع المجاهد في سبيل
الله تعالى

He answered: "You do not have the strength to do that deed." The narrator said: They repeated the question twice or thrice. Every time he answered: You do not have the strength to do it. When the question was asked for the third time, he said: One who goes out for Jihad is like a person who keeps fasts, stands in prayer [constantly], [obeying] Allah's [bests contained in] the verses [of the Qur'an], and does not exhibit any lassitude in fasting and prayer until the Mujahid returns from Jihad in the way of Allah, the Exalted."

Narrated by Imam Muslim on the authority of Suhayl ibn Abi Saalih, from his father who heard it from Abu Hurayrah may Allah be pleased with him.

And narrated by al-Bukhari on the authority of Abi Aseen, on the authority of Safwaan, who heard it from Abu Hurayra may Allah be pleased with him, and in the Sahihayn [Bukhari & Muslim] it is narrated on the authority of az-Zuhri who said, I heard it from 'Ataa ibn Yazeed al-Layhti, that Aba Sa'eed al-Khudree may Allah be pleased with him said: Somebody asked:

عن أبي سعيد الخدري رضي الله عنه قال: قال رجل: يا رسول الله أي الناس أفضل؟ فقال رسول الله صلى الله عليه وسلم: مؤمن يجاه في سبيل الله بنفسه وماله. قالوا: ثم من؟ قال: مؤمن في شعب من الشعاب يتقي الله ويدع الناس من شره

"O Allah's Messenger Sallallahu 'Alayhi Wasalam! Who is the best among the people?" Allah's Messenger Sallallahu 'Alayhi Wasalam replied: "A believer who strives his utmost in Allah's Cause with his life and property." They asked: "Who is next?" He replied: "A believer who stays in one of the mountain paths worshipping Allah and leaving the people secure from his mischief."

And the messenger of Allah Sallallahu 'Alayhi Wasalam has said:

قال رسول الله صلى الله عليه وسلم: والذي نفسي بيده وددت أني أقاتل في سبيل الله فأقتل ثم أحيأ ثم أقتل ثم أحيأ ثم أقتل

"By Him in Whose Hands my life is! I would love to be martyred in Allah's Cause and come to life and then get, martyred and then come to life and then get martyred and then get resurrected and then get martyred."

Narrated by al-Bukhari and Muslim on the authority of 'Umaarah who said: I heard from Abu Zur'ata ibn 'Amr ibn Jareer on the authority of Abu Hurayrah may Allah be pleased with him, narrated this from the messenger of Allah Sallallahu 'Alayhi wasalam.

Narrated from Anas ibn Maalik may Allah be pleased with him, that he said: the messenger of Allah Sallallahu 'Alayhi Wasalam said:

عن أنس بن مالك رضي الله عنه عن النبي صلى الله عليه وسلم قال: ما من عبد يموت له عند الله خير يسره أن يرجع إلى الدنيا وأن له الدنيا وما فيها إلا الشهيد لما يرى من فضل الشهادة فإنه يسره أن يرجع إلى الدنيا فيقتل مرة أخرى

"Nobody who dies and finds good from Allah [in the Hereafter] would wish to come back to this world even if he were given the whole world and whatever is in it, except the martyr who, on seeing the superiority of martyrdom, would like to come back to the world and get killed again [in Allah's Cause]."

Narrated by al-Bukhari on the authority of Abi Ishaq, on the authority of Humayd who heard it from Anas. And also narrated by al-Bukhari and Muslim on the authority of Shu'bah, on the authority of Qatadah, on the authority of Anas who heard it from the messenger of Allah Sallallahu 'Alayhi Wasalam.

The prophet of Allah Sulayman ['Alayhi assalam] wished to have a lot of sons, so they can become knights fighting in the cause of Allah. And this was mentioned in the Sahihayn [Sahih al-Bukhari & Muslim

And the Jihad is two types.

First, is the **Offensive jihad** which means going after the infidels and invade them in their land even if they commit any aggression, so they will all convert to Islam or pay the Djizyah humiliated.

This is what the Book [Quran], Sunnah [acts, sayings & teachings of the prophet] and the consensus of the people of knowledge tell us.

The only thing that stops us from doing so is the expected damages due to that, or the weakness or incapability of doing so.

You should check this with the people of knowledge and sincerity and it should not been checked with those who paid small price for the verses of Qur'an and not with the defeated people or those who spread rumors and confusion on earth.

And the main goal for this Jihad is to make the Word of Allah supreme, and to give victory to His religion and to humiliate the infidelity and its people.

And the second type of Jihad is to ward off the enemy from the land of Muslims. This is unanimously considered as an obligation. No one says otherwise except an ignorant or a hypocrite. So it is an obligation in Palestine, Chechnya, Afghanistan, Philippines and many other countries.

The countries of infidelity; America and its allies have conspired to fight Islam and Muslims, to kill their leaders, spread corruption among them and impose embargos on some of their countries.

And the American president, Bush, has said in a press conference that this is **a crusaders campaign**. And this crusader coalition calls for a major confrontation, huge efforts and a general mobilization for a global March.

No one is excused from staying behind in confronting it. Everyone should do what he can and according to his ability. A person can fight with his life were need, another can do it with his wealth and words. The Prophet Sallallahu Alayhi Wasalam said:

قال رسول الله صلى الله عليه وسلم: جاهدوا المشركين بأموالكم وأنفسكم وألسنتكم

"Fight against the polytheists with you property, your persons any your tongues."

Narrated by Abu Dawud and an-Nasa'i, on the authority of Hammad, on the authority of Humayd on the authority of Anas who heard it from the messenger of Allah Sallallahu 'Alayhi Wasalam.

The least that can be done against during this confrontation and crusader war is to make Du'a for the believing Hizb [party] of Allah, and His servants the mujahedeen. And being diligent in that. The best time for your prayers to be accepted; are the last third of the night, and when prostrating and between the call for the prayer and the beginning of it.

Also, during Qunoot in the five prayers, you should ask Allah for victory for the weak believers, and against the Jewish occupiers and the Christian aggressors.

Abu Hurayra Radiyallahu 'Anhu said,

عن أبي هريرة رضي الله عنه قال: لأقربين بكم صلاة رسول الله صلى الله عليه وسلم. فكان أبو هريرة يقنت في الركعة الآخرة من الظهر وفي العشاء الآخرة وفي صلاة الصبح بعد قوله: "سمع الله لمن حمده" يدعو للمؤمنين ويلعن الكافرين

"No doubt, my Salat is similar to that of the Prophet Sallallahu 'Alayhi Wasalam." Abu Hurayrah used to recite Qunoot after saying "Sami'a Allahu liman hamida" in the last Rak'a of the Zubr, Isha and Fajr Prayers. He would ask Allah's Forgiveness for the true believers and curse the disbelievers."

Narrated by al-Bukhari in his Sahih and also by Imam Muslim, on the authority of Yahya ibn Abi Katheer, on the authority of Abu Salamah who heard if from Abu Hurayra may Allah be pleased with him.

And there is no need for permission from the Ruler for making Qunoot during the prayers in the Mosques, because there is no evidence for that. For example if the Ruler doesn't allow this, then he should not be obeyed because obedience is only in matters of Ma'ruf [good], and this [banning of Qunoot] is not good at all.

The Umma is plagued with rulers who doesn't want to implement the Ruling of Allah, and they don't allow the Jihad in the path of Allah, and stop people from making Qunoot in their five prayers. There are also scholars, who justify such shameful stances of not supporting Islam and Muslims, under the pretext of obedience to the rulers. This is irrelevant now, because the scholars have agreed that obedience should not be in Munkar [evil].

The duty of the scholars is to stand up in the face of falsehood. They should spread the spirit of jihad, confront the deviation and blow the spirit of Jihad in the Umma and lead it in raising this banner, and they should hurry to this. They are [the scholars] the inheritors of the prophets, guardians of the Sharia and the most knowledgeable when it comes to the rulings and virtues of Jihad,s and what kind of prize Allah has prepared for the Mujahideen.

This is the time for sacrifices and support to Muslims and fighting against the infidels and crusaders. This is the path that will lead you to martyrdom, the satisfaction of Allah and His Paradise.

So this is 'Umayr ibn al-Humaam al-Ansaari, when he heard the messenger of Allah say:

قال رسول الله صلى الله عليه و سلم لأصحابه: "قوموا إلى جنة عرضها السموات والأرض قال عمير بن الحمام الأنصاري: "يا رسول الله جنة عرضها السموات والأرض؟" قال: "نعم." فقال: "بخ بخ!" فقال رسول الله صلى الله عليه و سلم: "ما يحملك على قولك بخ بخ." قال: "لا والله يا رسول الله إلا رجاء أن أكون من أهلها." قال: "فإنك من أهلها." قال: فأخرج تمرات من قرنه فجعل يأكل منهن ثم قال: لئن أنا حييت حتى آكل تمراتي هذه إنها لحياة طويلة قال ثم رمى بما كان معه من التمر ثم قاتلهم حتى قتل

"Get up to enter Paradise which is equal in width to the heavens and the earth." 'Umayr b. al-Humaam al-Ansari said: "Messenger of Allah, is Paradise equal in extent to the heavens and the earth?" He said: "Yes." 'Umayr said: "My goodness!" The Messenger of Allah asked him: "What prompted you to utter these words [i.e. my goodness!]? He said: Messenger of Allah, nothing but the desire that I be among its residents. He said: 'Thou art [surely] among its residents. He took out dates from his bag and began to eat them. Then he said: "If I were to live until I have eaten all these dates of mine, it would be a long life." The narrator said: "He threw away all the dates he had with him. Then he fought the enemies until he was killed."

Narrated by Muslim in his sahih, on different authorities. On the authority of Haashim ibn al-Qaasim who said: We heard from Sulaymaan ibn al-Mughirah, on the authority of Thaabit on the authority of Anas ibn Maalik may Allah be pleased with him.

And in Sahih Muslim on the authority of al-'Aziz ibn Abi Haazim, who heard from his father, on the authority of Ba'djah, that Abu Hurayra may Allah be pleased with him that the messenger of Allah Sallallahu 'Alayhi Wasalam said:

عن أبي هريرة عن رسول الله صلى الله عليه وسلم أنه قال: من خير معاش الناس لهم رجل ممسك عنان فرسه في سبيل الله يطير على متنه كلما سمع هيعة أو فرزة طار عليه يبتغي القتل والموت مظانه أو رجل في غنيمة في رأس شعفة من هذه الشعف أو بطن واد من هذه الأودية يقيم الصلاة ويؤتي الزكاة ويعبد ربه حتى يأتيه اليقين ليس من الناس إلا في خير

"Of the men he lives the best life who holds the reins of his horse [ever ready to march] in the way of Allah, flies on its back whenever he hears a fearful shriek, or a call for help, flies to it seeking death at places where it can be expected. [Next to him] is a man who lives with his sheep at a hill-top or in a valley, says his prayers regularly, gives Zakat and worships his Lord until death comes to him. There is no better person among men except these two."

And there are a lot like these [mentioned in the hadith], those who saw this reality, and this worship, so they were seeking for Martyrdom, while the others were seeking for the Wordily Life and its amusements.

Poetry:

*Let us travel on the way of our dignity *** Our great well is our food*

*We have been promised a great victory *** But if we not, then with Allah we have an appointment*

*Let us die and get martyrdom *** Death in the route of guidance is birth*

Don't be surprised, the lives of the Mujahedeen is filled with surprises. The motto of the people was: ***"By the Lord of the Ka'abah, I Triumphed."***

Narrated that Thumamah ibn Abdullah ibn Anas, I heard Anas ibn Maalik may Allah be pleased with him say, when Haraam ibn Milhaan was stabbed from behind in the battle of Bi'r Ma'oona , and while he was dying he was wiping his face with flowing blood and said: ***"By the Lord of the Ka'abah, I Triumphed."*** Narrated by al-Bukhari in His sahih on the authority of Abdullah ibn Ma'mar, on the authority of Thumaamah,

And al-Waaqidi narrated, from 'Amr Bin Fuhaira who said the same thing and his killer converted to Islam immediately. And when Khubaib bin Ali was captured and was about to be killed he recited: ***"I don't care how I die if I'm killed as a Muslim.. This is up to God to bless my body if it is torn apart."*** This can be find in Sahih al-Bukhari

There are a lot of narrations on this, and interesting stories about heroes will not cease; and the mothers will not cease to give birth to men similar to those heroes.

The names of prominent Mujahideen names of our age, go through my memory; like the commander 'Abdullah 'Azzam, Jameel Al-Rahman, Anwar Sha'ban, and Yahya Ayaash, May Allah bless their souls. There is also the leader, Samir as-Suwailam, better known as Khattab, about whom the Umma grieved much and who was poisoned and killed about a month ago. And his age didn't pass the 33, because he was born in the year 1390 and joined the Afghan Mujahedeen when he was only 18 years old.

He fought in battles until he led the armies of Islam in Chechnya. He inflicted a lot of casualties to the enemy and he was longing for martyrdom and he was worried that he might not die in the land of Jihad, so Allah fulfilled his wish.

And we believe, that the death of this courageous leader, or any other hero from the Mujahideen, will not weaken the mujahedeen, Because when a courageous hero like Khattab dies, there are other heroes in the Umma who are faithful to this religion. Because this Umma is a giver; it gives birth to sincere man, courageous fighter, truthful scholars, and to faithful leaders.

Poetry:

*If a sayyid [Master] amongst us dies, another sayyid rises *** He will do what the good people do*

Verily it is 'Aqeeda and firmness in principles, what builds men and plants courage in them and makes them loyal to their principles.

We ask Allah to support His religion, and to raise His Word, to dignify His followers and humiliate His enemies. O Allah, the land is Your land, the sky is Your sky and the and sea is Yours sea.

O Allah, destroy the forces that the Jewish occupiers and the Christian aggressors have in the sky. Destroy the forces that they have on the ground, and sink the forces that they have in the sea.

And all praise due to Allah

Translated by Abu Yahya don't forget us and the oppressed in you dua

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