

**THE MARTYRS OF
AFGHANISTAN**

الله أكبر
لا إله إلا الله محمد رسول الله



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“Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision.

They rejoice in what Allah has bestowed upon them of His Bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

They rejoice in a Grace and a Bounty from Allah, and that Allah will not waste the reward of the believers.”

(The Family Of Imran,verse 169-171)

History of Afghanistan

The Islamic History of Afghanistan (327BC - 832 AD):

Afghanistan's history is marked with rebellion, warfare, and a firm resistance against foreign invasion. It reveals a people who are warlike, courageous, independent, resilient, and unwilling to surrender. Along with the large number of conquests and rebellions associated with this region, its history is further complicated by the fact that for the most part, various fractions of present-day Afghanistan were ruled by different dynasties. Thus, most of the famous dynasties in history have at some point, ruled some part of Afghanistan, and rulers from several different dynasties have ruled various parts of Afghanistan concurrently. What follows below is a somewhat simplified version of the Islamic history of Afghanistan.

Pre-Islamic Afghanistan

Afghanistan had been part of the Persian Empire until it was conquered by Alexander. It is reported that Alexander had the greatest trouble of all in conquering Afghanistan and then keeping it in his kingdom. Alexander's conquest was followed by conquests of various parts of present-day Afghanistan by the Chinese and Persians. The pre-Islamic religions in the region include Buddhism, Hinduism, and Zoroastrianism. "I stormed through Persia, I stormed through the Pyramids, I stormed through the plains of Persapolis, but I wept and disheartened in Bactria (Afghanistan)" - Alexander, while dying of pneumonia and after unsuccessfully trying to occupy Afghanistan.

The Conquest of Afghanistan During the Time of the Sahaabah

Caliph Umar (may Allah be pleased with him) sent the sahabi Ahnaf bin Qays towards Persia (which included present-day Iran and parts of present-day Afghanistan). He was successful in defeating the last of the Persian rulers, "Yazdgard" taking over southern Iran. Yazdgard fled towards Khurasan, but Ahnaf bin Qays followed him and also

captured Khurasan. He then fled further north. During the time of Caliph Uthman (may Allah be pleased with him), the sphere of Muslim conquests widened, and more areas of present-day Afghanistan came under the Islamic empire. These included: Kabul (conquered by Abdullah bin Aamir), Marw (Ahnaf bin Qays), Herat (Ahnaf bin Qays), Balkh and Takharistan (Khubayb bin Qura Alyarbu'ee), and Seestaan (Abdullah bin Umayr).

Rebellions and Related Conquests

It should be noted that Yazdgard kept fleeing from the states the Muslims would conquer into neighboring states. Wherever he would go, he would start working on inciting the people of his former Persian empire to rebel against the newly appointed Muslim rulers. He thus, led many successful rebellions, including armed attacks in cooperation with other governments such as the Khakans of China. By the Grace of Allah, all these attacks and rebellions were crushed by the armies of the Sahaba. However, rebellion and unrest in one form or another prevailed in various parts of present-day Afghanistan throughout the period of the Umayyid Dynasty.

Da'wah and Consolidation

It was realized by the wise Muslim Caliphs that this region would only come under control if the people truly accepted Islam and willingly submitted to the laws of Allah Subhanahu wa Ta'ala. Thus, great Muslim preachers and scholars such as Imam Hasan Al-Basri were sent to the region. Through their efforts, coupled with effective rule of the conqueror Qutayba bin Muslim, law and order was finally maintained in most of present-day Afghanistan towards the end of the first century Hijri. Sahaba and Tabi'een were appointed as judges, who would give rulings free of political influence or pressure.

Afghanistan Under the Abbasid Caliphate

The final blow to the Umayyid dynasty was dealt in 749 AD (132 Hijri) after which Afghanistan came under the Abbasid Caliphate. The establishment of the Abbasid rule in Afghanistan was mainly due to the efforts of an influential person by the name of Abu Muslim Khurasani, who traveled to Iraq even before the Umayyid Caliphate ended, and made agreements with the Abbasid rulers of the time. Various rebellions, mainly in Kabul, continued, but were crushed by the Abbasids. Thus, while a firm established system of Shariah was not in place, the roots of Islam continued to be strengthened. By this time, all other religions had almost completely been eliminated and great works of Islamic culture and literature started emerging. The Farsi language was born, and schools teaching various branches of Islamic knowledge started emerging in major cities. Most of Afghanistan remained under the Abbasid Caliphate until the Abbasi-appointed ruler of Khurasan, Tahir bin Husain, declared his independence in 832 AD.

The Islamic History of Afghanistan (900 AD - Present):

Dynasties

The period that followed saw many different dynasties ruling many fractions of Afghanistan.

The Samanis

The Samanis ruled north-western Afghanistan until the end of the tenth century AD.

The Ghaznavis

In 976 AD, Ghazni had been captured by Subuktugeen, whose son, the famous Mahmud of Ghazna, conquered vast areas and extended his empire well into present day India. He conquered India in seventeen attacks, each one very successful. One of his greatest contributions was the elimination of statues and idols, to be replaced by monuments of Islamic civilization. He is thus, known in history as the "destroyer of idols". Many great people such as Ibn Seena - the doctor and scientist, Al-Beruni - the famous traveler, Firdausi - the great poet, and many others emerged during the Ghaznavi period.

The Seljuks, Khwarzm Shahis and the Ghoris

Various parts of present-day Afghanistan had also been under the rule of the Seljuk Dynasty in the eleventh and twelfth centuries AD. This was followed by conquests by Khwarzm Shah and his descendents, who ruled parts of Afghanistan concurrently with the Ghoris dynasty. The Ghoris expanded their empire to include Khorasan all the way to the Arabian Gulf. The northern parts of Afghanistan were mostly under the Khwarizm Shahis and there were constant armed conflicts between the two. The Ghoris period is called the "golden period" of Afghanistan's history in terms of literary and academic development. Pashtu language developed much during this time. Names such as Imam Razi, Nizami, Qadi Minhaj, and Urudhi are associated with this period.

Mongols

While the Ghoris rule was at its height of progress, the Mongols poured down from the North and started destroying every city and town they encountered. They defeated Khwarzm Shah and captured the areas under his control. The ruler of Ghazni, Sultan Jalal-ud-Din, in a historic battle at Meewan, defeated the army of Chengiz (Genghis) Khan and prevented them from entering Ghazni. Jalal-ud-Din's nephew (sister's son), was the famous Mahmud Qutuz, who defeated the army of Chengiz's grandson, Halaku Khan, at Ain Jaloot, which led to many other defeats of the Mongol army and liberation of several Arab lands. However, in Afghanistan, the descendents of Chengiz Khan continued to rule most of the region until they were defeated by a Muslim Mongol ruler, Timur, in 1385.

The Timuri Dynasty

Timur (Tamerlane), or Timur Lang landed many crushing defeats onto the descendents of Chengiz Khan and freed Europe and Central Asia from their constant menace. He spread his empire from West of Afghanistan well into China and into vast areas northward. His rule saw the rise of great Islamic art, architecture, and culture. After his death, Timur divided up his empire among his sons and grandsons. Among others, they faced battles and attacks by the Safavi Shi'as from Iran, who captured Khurasan and surrounding areas. Eventually, by 1510 AD, Timur's vast empire was all divided up between various competing dynasties. The area around Kabul was ruled for the next several years by the Uzbeks, Mughals, Safavis, and Afghans.

Mughals and Ahmed Shah Abdali

In 1545, the Mughal ruler Humayun conquered Kandhar, and the following year, he conquered Kabul. Thus, parts of Afghanistan stayed under Mughal rule until 1737, after which the Durranis, mainly Nadir Shah and then his army general, Ahmad Shah Abdali (from 1747), ruled over almost all of the present-day Afghanistan. Ahmad Shah Abdali's rule saw much economic advancement among the Afghans. After Ahmad Shah, Afghanistan once again split into smaller regions, each ruled by a different individual.

The Big Game and the Three Anglo-Afghan Wars

The 1800's dragged Afghanistan into the Big Game - the power-struggle between Russia and Britain - both of whom sought to add Afghanistan into their respective empires. The major threat to the Afghans in this time was from the British, who repeatedly attacked them, capturing areas only to be retaken by the Afghans. These historic battles which took place between 1839 to 1842, are referred to as "The First Anglo-Afghan War". The result of this war was a complete annihilation of British forces - such that only one British doctor by the name of Brydon survived and was sent back to tell his people stories of the bravery and courage of the Afghans. The British, unable to survive in Afghanistan, sought to another trick: they appointed as rulers, other Afghans who were sympathetic to them. Among these was Dost Muhammad Khan, who ruled Kabul from 1842 until his son Sher Ali replaced him. Dost Khan maintained friendly relations with the British, but his son Sher Ali sided with the Russians. This led to The Second Anglo-Afghan War, which lasted from 1878 to 1881. Many severe battles were fought, in which the Afghans lost some areas around the Bolan Pass and the Valley of Karam to the British. A rebellion in Kabul, further weakened the position of the Afghans, and allowed the British to gain strength and capture Kabul. They installed a pro-British man, Abdur-Rahman to rule over Afghanistan and left it. Abdur-Rahman's son Habibullah voluntarily handed over many areas (Waziristan, Chitral etc.) to the British. However, Habibullah's son Amanullah Khan, who took power in 1919, embarked on a campaign to retake these lands. Thinking that the British were over-occupied with countering the freedom-struggle in the India-Pakistan region, Amanullah attacked British-held Afghan areas. This resulted in the British air force severely bombarding Kabul and Jalalabad. However, General Nadir Khan was successful in completely defeating the British at a historic battle at "Tal" in 1919. These battles in 1919 are referred to as The Third Anglo-Afghan War. This war basically brought an end to the British occupation of Afghanistan.

Amanullah Khan to Zahir Shah

Amanullah Khan aligned himself with the Soviets, who pledged support for him. In 1926, he declared himself "king". However, some of his policies angered the public, who supported a rival Tajik leader, Habibullah "Bacha Siqa", who took over Kabul in 1929. He was soon killed, to be replaced by his general Nadir Khan, who was also killed. Nadir Khan was replaced by his 19-year-old son, Zahir Shah in 1934. Zahir Shah ruled until 1973, and served Soviet interests in the region.

The Soviet Invasion: A Background

After the Second World War, the Soviet Union embarked on an all-out campaign to spread its empire throughout the world. It swept through Central Asia, taking many Muslim majority areas into its fold with great ease. It also captured some countries in Africa and next had its eyes on the Muslim Gulf states and their riches. The most advantageous route to the Gulf seemed to be via the Arabian Sea. But how was the Soviet Union to obtain access to the Arabian Sea? With Central Asia under its fold, the most obvious route seemed to be through Pakistan via Afghanistan. Afghanistan could easily be attacked from the Central Asian republics, and once it fell, South-western Pakistan with its two major sea ports, would be an easy target. Thus the Soviets started their campaign in Afghanistan and in the neighboring Baluchistan region of Pakistan.

The Soviet Methodology

The Soviets had employed a three-step process to bring a state under its dominion, and the same was used in Afghanistan. They had met with great successes throughout the world by following this procedure, outlined below: Step 1: This involved gaining inroads into the minds of the people by falsely claiming Communism to be nothing more than a system to bring about social reform, by fooling the public that Communism centred around giving equal status to peasants and land-owners, to workers and their masters, to bringing about freedom, social uplifting, and happiness. Soviet agents would spread among the masses and inject their poison into their minds. In the case of religious countries, they initially would claim that Communism was actually completely in accordance with their religions - especially so in the case of Islam. These seemingly innocuous ideas would appeal to the general public, who, slowly would start drinking this poison, not knowing that it would lead to their eventual destruction. Step 2: Once public opinion started shifting in favor of Communist ideas, and once enough people had been 'converted', then these converts including Soviet agents, would be put into key governmental positions, taking control of education, defense, and other key areas. These agents from within would then fool the ruling parties into signing detrimental pacts and treaties with the Soviets, which in effect, would make the country dependent on the Soviets for its own defense. Children of influential parents would be sent off to Russia to be further brainwashed under the pretext of education. On the social level, liberation would be made equivalent to people denouncing their Islam, women shunning the hijab and leaving the security of their homes to work in improper conditions. Russian

prostitutes and dancers would be invited to further destroy the social fabric. The very roots of Islam would be attacked, arguments would be put forth to (Allah-forbid) try to prove that there was no God -- thus Communism would slowly start replacing the previous system in its entirety. Step 3: When the Soviets determined the conditions were 'ripe' in any given country, they would send in massive armies and completely take over the country - usually in a matter of days or even hours! This military takeover would be immediately followed by a rigorous ban on any kind of religious expression or political opposition. Barbaric measures would be taken to remove any and all traces of religion (especially Islam) from the people and to force them into complying to Soviet laws. The poor became poorer, the exploited were exploited more and people realized very soon that they had been duped -- but there was not much they could do about it, other than live as slaves of their Soviet masters.

Of Puppets and Traitors

The First Puppet, King Zahir Shah, and Steps 1 and 2 of Soviet Domination

In the case of Afghanistan, the Soviets performed steps 1 and 2 above with relative ease. Afghanistan at that time was ruled by King Zahir Shah (whose descendents America is now trying to recruit), who was ready to sell his religion and people and thus lent his full support to the Soviets. However, during step 2 of the Soviet 'takeover', when the Muslims realized Zahir Shah's anti-Islamic motives, the Ulema and other religious people raised in revolt against his open anti-Islamic actions. They started publishing magazines and embarked on a literary campaign aiming to counter Zahir Shah's false propaganda. Prof. Ghulam Muhammad Niazi, Abdur-Rab Sayyaf, and Maulana Arsalan Rahmani were notable in these efforts. Finally in 1972, when the Soviets realized that Zahir Shah was unable to quell the religious uprising, they removed him in disgrace and banished him to Rome.

The Second Puppet, Dawood Khan

Zahir Shah's nephew Dawood Khan was then made the president of Afghanistan. He cracked down on the religious uprising, and arrested and jailed its leaders and workers. However, this only made the movement stronger. Some key figures (including Hikmatyar and Rabbani) moved to Pakistan, where they strengthened and regrouped their forces, and started launching small attacks and raids at police checkpoints and other targets. Dawood Khan retaliated with more arrests and tortures, but failed to crush the forces of Islam.

The Third Puppet - Noor Muhammad Turakai, and the Declaration of Jihad

The Soviets decided in 1978, that they had had enough of Dawood Khan. With their support, their third puppet, Noor Muhammad Turakai, killed Dawood Khan and took over the government. Turakai was the president of the Communist "Khalq Party" (the rival Communist political group being the "Parcham Party"). He launched the Communist "Red Revolution", and installed a purely Communist government in Afghanistan. This action led to an immediate nation-wide declaration of Jihad by all the ulema of

Afghanistan. Ninety eight percent of the people sided with the ulema and supported the Jihad. The remaining two percent, who controlled the army and the government, were the hard-core communists. The spirit of Jihad among the public was so great, as was the defection from the Afghan army in favor of the Mujahideen, that Turakai's government was seen completely losing control, despite trying hard. Thus, in keeping with their past 'reward system' for such traiters, the Soviets had Turakai killed and replaced by yet another puppet "Hafizullah Amin".

The Fourth and Fifth Puppet - Hafizullah Amin, Babrak Karmal and Najeebullah

Hafizullah Amin had only been on the seat of power for three months, when the Soviets determined that he was a failure, and that a full-scale Soviet military intervention was needed to avoid a Mujahideen government from taking over. Thus, in December 1979, they had Hafizullah Amin killed and replaced by their fifth puppet, the president of the "Parcham Party", Babrak Karmal. It should be noted that several years later, Babrak Karmal was also dismissed by the Soviets, and replaced by Najeebullah (Najeebullah was subsequently hanged by the Taliban in 1997). What the Prophet Muhammad (peace be upon him) said about traitors like these, is true: "Whoever seeks to please people by taking on the anger of Allah, Allah will let those very people dispose of his affairs." [Tirmidhi, Kitab-uz-Zuhd].

The Soviet-Afghan Jihad 1979-1989

This historic war began with the Soviet invasion of Afghanistan in December 1979 and lasted ten years. The Soviets were defeated and withdrew in humiliation in 1989.

Post-Soviet Afghanistan 1989-1994

Chaos Followed by Tranquility

The Soviets' departure from Afghanistan and the martyrdom of key figures in 1989 resulted in complete chaos in Afghanistan, with various warlords fighting against each other. Criminals, robbers, rapists and their likes took advantage of the chaos and went on a rampage. This state of affairs continued until 1994, when the Taliban took over some areas and brought peace and security. By 1996, the Taliban took over most of Afghanistan, and brought peace and tranquility that people had not witnessed in the past two decades. The Shariah was enforced, women were safe, and law-and-order was maintained.

The Response of the World to a Peaceful Afghanistan

The world turned against the Taliban for their apparent crime of enforcing the Shariah and bringing peace to the land. A full-scale media campaign was unleashed to defame the Taliban in every possible way. Additionally, sanctions and embargoes of every possible kind were imposed in order to completely cripple the already destroyed nation. This was coupled with a severe drought in the region. All these factors caused the

children to suffer immensely, thousands of widows and orphans to be displaced, and poverty to reach extremes hitherto unknown. However, Allah provided His support - and Afghanistan was surviving despite all of the above. Those who call themselves "world-leaders" and "upholders of freedom and justice" could not bear this, and sought to completely destroy Afghanistan once again. The blame of an attack on America was conveniently laid on Osama bin Laden, who is residing in Afghanistan. Forty nations of the world got together under the leadership of George Bush, and sought to take revenge on the Taliban for allowing Osama to live in Afghanistan. The innocent women, children, and elderly of Afghanistan are being bombed once again... for what crime? The Taliban establishments are being destroyed... where is the proof of their involvement in terrorism? Most reliable Muslim relief agencies have been forced to shut down... what will happen to the millions of poor and destitute who depend on them? Thus, blinded by arrogance, the so-called "world leaders" are seeking to destroy Afghanistan once again, and in fact, in this all-out war against Islam, are seeking to finish Jihad and all the Mujahideen from the face of the earth. Our message to them is: Fir'aun tried it - and Allah destroyed him. The British tried it - and were defeated. The Soviets tried it - and were annihilated. Now that you are trying it - Insha'Allah your fate, if different from theirs, will only be worse! "They intend to put out the Light of Allah (i.e. the religion of Islam, this Qur'an, and the Prophet Muhammad) with their mouths. But Allah will bring His light to perfection even though the disbelievers hate (it). He it is Who has sent His Messenger (Muhammad, peace be upon him) with guidance and the religion of truth (Islamic Monotheism) to make it victorious over all (other) religions even though the Mushrikun (polytheists, pagans, idolators, and disbelievers in the Oneness of Allah and in His Messenger Muhammad) hate (it)." [Qur'an, Surah as-Saff (61): 8-9]

Sources: "Taliban's Islamic Afghanistan," by Mullah Adam Khan "History of Islam" by Shah Mueen-ud-Deen, pub. Darul Isha'at, Karachi "The Cultural Atlas of Islam," by Ismail R. al Faruqi and Lois Lamya al Faruqi, MacMillan Publishing Co., NY, 1986 "These mysterious slaves of Allah - The untold story of the Afghan Jihad", by Mufti Muhammad Rafi Usmani

Azzam publications

Virtues of the Martyrs

Tafseer Ibn Katheer

Think not of those as dead who are killed in the way of Allaah. Nay, they are alive, with their Lord, and they have provision.

They rejoice in what Allaah has bestowed upon them of His bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

They rejoice in a grace and a bounty from Allaah, and that Allaah will not waste the reward of the believers.

(3:169-171)

Allaah states that even though the martyrs were killed in this life, their souls are alive and receiving provisions in the Dwelling of Everlasting Life. In his Saheeh, Muslim recorded that Masrooq said, “We asked ‘Abdullaah about this Aayah, Think not of those as dead who are killed in the way of Allaah. Nay, they are alive, with their Lord, and they have provision. He said, ‘We asked the Messenger of Allaah (sallallaahu ‘alayhi wasallam) the same question and he said, Their souls are inside green birds that have lamps, which are hanging below the Throne (of Allaah), and they wander about in Paradise wherever they wish. Then they return to those lamps. Allaah looks at them and says, ‘Do you wish for anything?’ They say, ‘What more could we wish for, while we go wherever we wish in Paradise?’ Allaah asked them this question thrice, and when they realize that He will keep asking them until they give an answer, they say, ‘O Lord! We wish that our souls be returned to our bodies so that we are killed in Your cause again.’ Allaah knew that they did not have any other wish, so they were left.” [1] There are several other similar narrations from Anas and Abu Sa’eed.

Imaam Ahmad recorded that Anas said that the Messenger of Allaah (sallallaahu ‘alayhi wasallam) said, No soul that has a good standing with Allaah and dies would wish to go back to the life of this world, except for the martyr. He would like to be returned to this

life so that he could be martyred gain, for he tastes the honor achieved from martyrdom. Muslim collected this Hadeeth. [2]

In addition, Imaam Ahmad recorded that, Ibn ‘Abbaas said that the Messenger of Allaah (sallallaahu ‘alayhi wasallam) said, When your brothers were killed in Uhud, Allaah placed their souls inside green birds that tend to the rivers of Paradise and eat from its fruits. They then return to golden lamps hanging in the shade of the Throne. When they tasted the delight of their food, drink and dwelling, they said, ‘We wish that our brothers knew what Allaah gave us so that they will not abandon Jihaad or warfare.’ Allaah said, ‘I will convey the news for you.’ Allaah revealed these and the following Aayat, Think not of those as dead who are killed in the way of Allaah. Nay, they are alive, with their Lord, and they have provision. [3]

Qataadah, Ar-Rabee’ and Ad-Dahhaak said that these Aayat were revealed about the martyrs of Uhud. [4]

Abu Bakr Ibn Marduwyah recorded that Jaabir bin ‘Abdullaah said, “The Messenger of Allaah (sallallaahu ‘alayhi wasallam) looked at me one day and said, ‘O Jaabir! Why do I see you sad?’ I said, ‘O Messenger of Allaah! My father was martyred and left behind debts and children.’ He said, Should I tell you that Allaah never spoke to anyone except from behind a veil? However, He spoke to your father directly. He said, ‘Ask Me and I will give you.’ He said, ‘I ask that I am returned to life so that I am killed in Your cause again.’ The Lord, Exalted He be, said, ‘I have spoken the word that they shall not be returned back to it (this life).’ He said, ‘O Lord! Then convey the news to those I left behind.’ Allaah revealed, Think not of those as dead who are killed in the way of Allaah...” [5]

Imaam Ahmad recorded that Ibn ‘Abbaas said that the Messenger of Allaah (sallallaahu ‘alayhi wasallam) said, The martyrs convene at the shore of a river close to the door of Paradise, in a green tent, where their provisions are brought to them from Paradise day and night.

Ahmad [6] and Ibn Jareer [7] collected this Hadeeth, which has a good chain of narration. It appears that the martyrs are of different types, some of them wander in Paradise, and some remain close to this river by the door of Paradise. It is also possible that the river is where all the souls of the martyrs convene and where they are provided with their provision day and night, and Allaah knows best.

Imaam Ahmad narrated a Hadeeth that contains good news for every believer that his soul will be wandering in Paradise, as well as, eating from its fruits, enjoying its delights and happiness and tasting the honor that Allaah has prepared in it for him. This Hadeeth has a unique, authentic chain of narration that includes three of the four Imaams. Imaam Ahmad narrated this Hadeeth from Muhammad bin Idrees Ash-Shaafi’ee who narrated it from Maalik bin Anas Al-Asbuhi, from Az-Zuhri, from ‘Abdur-Rahmaan bin Ka’b bin Maalik that his father said that the Messenger of Allaah (sallallaahu ‘alayhi wasallam)

said, The soul of the believer becomes a bird that feeds on the trees of Paradise, until Allaah sends him back to his body when He resurrects him. [8]

This Hadeeth states that the souls of the believers are in the shape of a bird in Paradise. As for the souls of martyrs, they are inside green birds, like the stars to the rest of the believing souls. We ask Allaah the Most Generous that He makes us firm on the faith.

Allaah's statement, They rejoice in what Allaah has bestowed upon them indicates that the martyrs who were killed in Allaah's cause are alive with Allaah, delighted because of the bounty and happiness they are enjoying. They are also awaiting their brethren, who will die in Allaah's cause after them, for they will be meeting them soon. These martyrs do not have fear about the future or sorrow for what they left behind. We ask Allaah to grant us Paradise. The Two Saheehs record from Anas, the story of the seventy Ansaar Companions who were murdered at Bir Ma'oonah in one night. In this Hadeeth, Anas reported that the Prophet (sallallahu 'alayhi wasallam) used to supplicate to Allaah in Qunoot in prayer against those who killed them. Anas said, "A part of the Qur'aan was revealed about them, but was later abrogated, 'Convey to our people that we met Allaah and He was pleased with us and made us pleased.'" [9]

Allaah said next, They rejoice in a grace and a bounty from Allaah, and that Allaah will not waste the reward of the believers.

Muhammad bin Ishaq commented, "They were delighted and pleased because of Allaah's promise that was fulfilled for them, and for the tremendous rewards they earned." 'Abdur-Rahmaan bin Zayd bin Aslam said, "This Aayah encompasses all the believers, martyrs and otherwise. Rarely does Allaah mention a bounty and a reward that He granted to the Prophets, without following that with what He has granted the believers after them."

Footnotes:

[1] Muslim (3/1502)

[2] Ahmad (3/126), Muslim (1877)

[3] Ahmad (1/265)

[4] At-Tabari (7/389-390)

[5] Dalaa'il An-Nubuwwah by Al-Bayhaqi (3/299)

[6] Ahmad (1/266)

[7] At-Tabari (7/387)

[8] Ahmad (3/455)

[9] Fath Al-Baari (7/455), Muslim (1/468)

Source: ClearGuidance

MARTYRS 1



Shaykh Dr. 'Abdullâh Azzam(RH)

*"Do you consider the providing of drinking water to the pilgrims
and the maintenance of al-Masjid al-Harâm (at Makkah) as*

equal to the worth of those who believe in Allâh and the Last Day, and strive hard and fight in the Cause of Allâh? They are not equal before Allâh. And Allâh guides not those people who are the Zâlimûn (polytheists and wrongdoers). Those who believed and emigrated and strove hard and fought in Allâh's Cause with their wealth and their lives are far higher in degree with Allâh. They are the successful."
(Sûrah at-Tawbah :19-20)

Dr Sheikh Abdullah Azzam, assassinated in Pakistan in 1989



Dr. Sheikh Abdullah Yusuf Azzam. Palestinian. Assassinated on 24 November 1989 in Peshawar, Pakistan, Aged 48. 1st Hand Accounts.

Time Magazine wrote about him that ' he was the reviver of Jihad in the 20th Century'. Abdullah Yusuf Azzam was born in the village of Ass-ba'ah Al-Hartiyeh, province of Jineen in the occupied sacred land of Palestine in 1941 CE. He was brought up in a humble house where he was taught Islam, and was fed with the love of Allah subhana wa ta'ala, His Messenger (sallallaahu `alayhi wa sallam), those striving in the Way of Allah subhana wa ta'ala, the righteous people and the desire for the Hereafter.

Abdullah Azzam was a distinguished kid who started propagating Islam at an early age. His peers knew him as a pious child. He showed signs of excellence at an early age. His teachers recognized this while he was still at elementary school. Sheikh Abdullah Azzam was known for his perseverance and serious nature ever since he was a small boy. He received his early elementary and secondary education in his village, and continued his education at the agricultural Khadorri College where he obtained a Diploma. Although he was the youngest of his colleagues, he was the cleverest and the smartest. After he graduated from Khadorri College, he worked as a teacher in a village called Adder in South Jordan. Later he joined Sharia College in Damascus University

where he obtained a B.A. Degree in Shariah (Islamic Law) in 1966. After the Jews captured the West Bank in 1967, Sheikh Abdullah Azzam decided to migrate to Jordan, because he could not live under the Jews' occupation of Palestine. The sin of the Israeli tanks rolling into the West Bank without any resistance made him even more determined to migrate in order to learn the skills necessary to fight.

In the late 1960's he joined the Jihad against the Israeli occupation of Palestine from Jordan. Soon after that, he went to Egypt and graduated with a Masters Degree in Shariah from the University of Al-Azhar. In 1970 and after Jihad came to a halt by forcing PLO forces out of Jordan, he assumed the position of teaching in the Jordanian University in Amman. In 1971 he was awarded a scholarship to Al-Azhar University in Cairo from which he obtained a Ph.D Degree in Principles of Islamic Jurisprudence (Usool-ul-Fiqh) in 1973. During his stay in Egypt he came to know the family of Shaheed Sayyed Qutb. Sheikh Abdullah Azzam spent a long time participating in the Jihad in Palestine.

However, matters there were not to his liking, for the people involved in the Jihad were far removed from Islam. He told of how these people used to spend the night's playing cards and listening to music, under the illusion that they were performing Jihad to liberate Palestine. Sheikh Abdullah Azzam mentioned that, out of the thousands in the camp he was in, the number of people who offered their Salah in congregation were so few that they could be counted on one hand. He tried to steer them towards Islam, but they resisted his attempts. One day he rhetorically asked one of the 'Mujahideen' what the religion behind the Palestinian revolution was, to which the man replied, quite clearly and bluntly,

"This revolution has no religion behind it."

This was the last straw. Sheikh Abdullah Azzam left Palestine, and went to Saudi Arabia to teach in the universities there.

When Sheikh Azzam realised that only by means of an organised force would the Ummah ever be able to gain victory, then Jihad and the Gun became his pre-occupation and recreation. "Jihad and the rifle alone: no negotiations, no conferences and no dialogues," he would say. By practicing what he was preaching, Sheikh Abdullah Azzam was one of the first Arabs to join the Afghan Jihad against the communist USSR. In 1979, when he learned about the Afghan Jihad, he left his teaching position at King Abdul-Aziz University in Jeddah, Saudi Arabia and went to Islamabad, Pakistan, in order to be able to participate in the Jihad. He moved to Pakistan to be close to the Afghan Jihad, and there he got to know the leaders of the Jihad. During the early time of his stay in Pakistan, he was appointed a lecturer in the International Islamic University in Islamabad. After a while he had to quit the University to devote his full time and energy to the Jihad in Afghanistan.

In the early 1980's, Sheikh Abdullah Azzam came to experience the Jihad in Afghanistan. In this Jihad he found satisfaction of his longing and untold love to fight in the Path of Allah, just as Allah's Messenger (sallallaahu `alayhi wa sallam) once said, "One hour spent fighting in the Path of Allah is worth more than seventy years spent in praying at home." [Authentic, At-Tirmithi and Al-Hakem].

Inspired by this Hadith, Sheikh Abdullah Azzam immigrated with his family to Pakistan in order to be closer to the field of Jihad. Soon after, he then moved from Islamabad to Peshawar to be even closer to the field of Jihad and Martyrdom.

In Peshawar, Sheikh Abdullah Azzam founded the Bait-ul-Ansar (Mujahideen Services Bureau) with the aim of offering all possible assistance to the Afghani Jihad and the Mujahideen through establishing and managing projects that supported the cause. The Bureau also received and trained volunteers pouring into Pakistan to participate in Jihad and allocating them to the front lines.

Unsurprisingly, this was not enough to satisfy Sheikh Azzam's burning desire for Jihad. That desire drove him finally to go to the front-line. On the battlefield, the Sheikh gracefully played his destined role in that generous epic of heroism.

In Afghanistan he hardly ever settled in one place. He travelled throughout the country, visiting most of its provinces and states such as Lujer, Qandahar, Hindukush Heights, the Valley of Binjistr, Kabul and Jalalabad. These travels allowed Sheikh Abdullah Azzam to witness first hand the heroic deeds of these ordinary people, who had sacrificed all that they possessed -including their own lives - for the Supremacy of the Deen of Islam.

In Peshawar, upon his return from these travels, Sheikh Azzam spoke about Jihad constantly. He prayed to restore the Unity among the divided Mujahideen commanders; called upon those who had not yet joined the fighting to take up arms and to follow him to the front before it would be too late.

Abdullah Azzam was greatly influenced by the Jihad in Afghanistan and the Jihad was greatly influenced by him since he devoted his full time to its cause. He became the most prominent figure in the Afghani Jihad aside from the Afghan leaders. He spared no effort to promote the Afghan cause to the whole world, especially through the Muslim Ummah. He travelled all over the world, calling on Muslims to rally to the defence of their religion and lands. He wrote a number of books on Jihad, such as *Join the Caravan* and *Defence of Muslim Lands*. Moreover, he himself participated bodily in the Afghan Jihad, despite the fact that he was in his forties. He traversed Afghanistan, from north to south, east to west, in snow, through the mountains, in heat and in cold, riding donkeys and on foot. Young men with him used to tire from such exertions, but not Sheikh Abdullah Azzam.

He changed the minds of Muslims about the Jihad in Afghanistan and presented the Jihad as an Islamic cause which concerned all Muslims around the world. Due to his efforts, the Afghani Jihad became universal in which Muslims from every part of the world participated. Soon, volunteer Islamic fighters began to travel to Afghanistan from the four corners of the Earth, to fulfil their obligation of Jihad and in defence of their oppressed Muslim brothers and sisters.

The Sheikh's life revolved around a single goal, namely the establishment of Allah's Rule on earth, this being the clear responsibility of each and every Muslim. So in order to accomplish his life's noble mission of restoring the Khilafah, the Sheikh focused on Jihad (the armed struggle to establish Islam). He believed Jihad must be carried out until the Khilafah (Islamic Rule) is established so the light of Islam may shine on the whole world. Sheikh Abdullah Azzam made Jihad in every possible way, responding to the call of Allah:

"Go forth, light and heavy, and strive with your selves and your wealth in the path of Allah. That is better for you, if only you knew." [Quran, 9:41]

He reared his family also, in the same spirit, so that his wife, for example, engaged in orphan care and other humanitarian work in Afghanistan. He refused teaching positions at a number of universities, declaring that he would not quit Jihad until he was either

martyred or assassinated. He used to reiterate that his ultimate goal was still to liberate Palestine. He was once quoted as saying,

" Never shall I leave the Land of Jihad, except in three circumstances. Either I shall be killed in Afghanistan. Either I shall be killed in Peshawar. Or either I shall be handcuffed and expelled from Pakistan."

Jihad in Afghanistan had made Abdullah Azzam the main pillar of the Jihad movement in the modern times. Through taking part in this Jihad, and through promoting and clarifying the obstacles which have been erected in the path of Jihad, he played a significant role in changing the minds of Muslims about Jihad and the need for it. He was a role model for the young generation that responded to the call of Jihad. He had a great appreciation for Jihad and the need for it. Once he said,

" I feel that I am nine years old: seven-and-a-half years in the Afghan Jihad, one-and-a-half years in the Jihad in Palestine, and the rest of the years have no value."

From his pulpit Sheikh Azzam was always reiterating his conviction that:

"Jihad must not be abandoned until Allah subhana wa ta'ala Alone is worshipped. Jihad continues until Allah's Word is raised high. Jihad until all the oppressed peoples are freed. Jihad to protect our dignity and restore our occupied lands. Jihad is the way of everlasting glory."

History, as well as anyone who knew Sheikh Abdullah Azzam closely, all testify to his courage in speaking the truth, regardless of the consequences. He always bore in mind the command of Allah to: "Proclaim openly that which you were commanded, and turn away from the polytheists (Mushrikeen)." [Quran, 15:94].

On every occasion Sheikh Abdullah Azzam reminded all Muslims that,

"Muslims cannot be defeated by others. We Muslims are not defeated by our enemies, but instead, we are defeated by our own selves."

He was a fine example of Islamic manners, in his piety, his devotion to Allah subhana wa ta'ala and his modesty in all things. He would never adulate in his relations with others. Sheikh Azzam always listened to the youth, he was dignified and did not allow fear to have access to his brave heart. He practised continual fasting especially the alternate daily fasting routine of Prophet Dawud (alayhi salam). He strongly counselled others to practice fasting on Mondays and Thursdays. The Sheikh was a man of uprightness, honesty and virtue, and was never heard to slander others or to talk unpleasantly about an individual Muslim.

As the Jihad in Afghanistan went on, he was succeeding in uniting together all the various fighting groups in the Afghani Jihad. Naturally, such a pride to Islam caused great distress to the enemies of this religion, and they plotted to eliminate him. In 1989 CE, a lethal amount of TNT explosive was placed beneath the pulpit from which he delivered the sermon every Friday. It was such a formidable quantity that if it had exploded, it would have destroyed the mosque, together with everything and everybody in it. Hundreds of Muslims would have been killed, but Allah provided protection and the bomb did not explode.

The enemies, determined to accomplish their ugly task, tried another plot in Peshawar, shortly after this in the same year When Allah willed that Sheikh Abdullah Azzam should leave this world to be in His closest company (we hope that it is so), the Sheikh departed in a glorious manner. The day was Friday, 24 November 1989.

The enemies of Allah subhana wa ta'ala planted three bombs on a road so narrow only a single car could travel on it. It was the road Sheikh Abdullah Azzam would use to drive to the Friday Prayer. That Friday, the Sheikh, together with two of his own sons, Ibrahim and Muhammad, and with one of the sons of the late Sheikh Tameem Adnani (another hero of the Afghan Jihad), drove along the road. The car stopped at the position of the first bomb, and the Sheikh alighted to walk the remainder of the way. The enemies, lying in wait, then exploded the bomb. A loud explosion and a great thundering were heard all over the city.

People emerged from the mosque, and beheld a terrible scene. Only a small fragment of the car remained. The young son Ibrahim flew 100 metres into the air; the other two youths were thrown a similar distance away, and their remains were scattered among the trees and power lines. As for Sheikh Abdullah Azzam himself, his body was found resting against a wall, totally intact and not at all disfigured, except that some blood was seen issuing from his mouth.

That fateful blast indeed ended the worldly journey of Sheikh Abdullah Azzam which had been spent well in struggling, striving and fighting in the Path of Allah subhana wa ta'ala. It also secured his more real and eternal life in the gardens of Paradise - we ask Allah subhana wa ta'ala that it is so ; that he will enjoy along with the illustrious company of "those on whom is the Grace of Allah, the Prophets, the Sincere ones, the Martyrs and the Righteous. The Best of company are they." [Quran, 4:69].

It was in this way that this great hero and reformer of Islam departed from the arena of Jihad and from this world, never to return. He was buried in the Pabi Graveyard of the Shuhadaa' in Peshawar, where he joined hundreds of other Shuhadaa'. May Allah accept him as a martyr, and grant him the highest station in Paradise. The struggle which he stood for continues, despite the enemies of Islam. There is not a Land of Jihad today in the world, nor a Mujahid fighting in Allah's Way, who is not inspired by the life, teachings and works of Sheikh Abdullah Azzam (May Allah have Mercy on him).

We ask Allah subhana wa ta'ala to accept the deeds of Sheikh Abdullah Azzam and bring him to the Highest Part of Paradise. We ask Allah subhana wa ta'ala to raise up for this Ummah more Sheikhs of this calibre, who take their knowledge to the battlefield rather than confining it in books.

With this article, we record the events of Islamic history which took place in the ten years from 1979 to 1989, and continue to happen. As Sheikh Abdullah Azzam himself once said,

" Indeed Islamic history is not written except with the blood of the Shuhadaa', except with the stories of the Shuhadaa' and except with the examples of the Shuhadaa'. "

"They seek to extinguish the light of Allah by their mouths. But Allah refuses save to perfect His light, even if the disbelievers are averse. It is He who has sent His messenger with the guidance and the true religion, in order that He may make it prevail over all religions, even if the pagans are averse." [Quran, 9:32-33].

by Azzam Publications

YAHYA SENYOR AL-JEDDAWI

1985

Yahya Senyor from Jeddah, Arabian Peninsula. First shaheed from the Arabian Peninsula in the land of Afghanistan. Killed during an ambush by the Communist Forces near Jaji, Afghanistan, in 1985. Written by Shaheed Sheikh Abdullah Azzam



(Yahya Senyor Al-Jeddawi, killed in Afghanistan in 1985)

"Abu Muadh and I smelled the blood of Yahya the Martyr from a distance of 500 metres, while he was in the car which took him to his final dwelling; to the earth which rejoiced at the addition of his chaste body, and which we hope will be a garden from the Gardens of Paradise..."

"Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision." [Quran 3:169]

These were the last words by which you bade farewell to the world, in a letter which was found in your pocket by the companion of your journey. It was he upon whom you pronounced your last breaths while your head rested on his chest.

Muhammad Ameen, our spokesman, said to me, "Yahya wrote this letter on the last night he lived on this earth."

Everything in your soul used to speak that you were the next to be a Martyr. There were your brothers who partook with you in the pains of the path of sacrifice, sweat and blood, under the shower of bullets and the thunder of cannons, to awaken an Ummah whose depths was filled by weakness and would only slumber at the foothold of every tyrannical oppressor. If it awoke, then with the strides of subservience it submitted to his regulations. How long did I swear to these people, O Yahya, that you would be a Martyr? They would say to you, "O Yahya, don't try and purify yourself too much," to which you would reply, "God forbid I purify myself (Allah is the One who will purify me)." They said that to you, but I sensed in my depths that you would be a Shaheed.

It was the Night of Arafat, and the Russians had pounced on you from above and from below. Hearts had reached to the throats; you rose with your brothers for Suhoor to fast the Day of Arafat in the land of the battle, for if the fasting of Arafat expiates two years' sins, how great is fasting Arafat under lava sprinkled from the sky as if it was a shower of rain! This, no doubt, has a reward which is much greater, and in an authentic hadith, it is stated that whoever fasted a day for the sake of Allah, Allah will make the distance between him and the Fire the length of seventy trenches.

So your brothers said to you, "O Yahya, let us eat Suhoor."

You replied, "I am going to perform ablution." Then you clarified yourself, saying, "By Allah, I am not in a state of Janaba (ritual impurity), rather I am bathing to meet the Hoor which I saw in my dream. I have never seen a woman in my dream, but tonight she came to me with her clothes, her flirtatiousness, her beauty, her purity, and the blackness of her eyes - she is the Hoor!"

The battle of Jaji ended, but you were not lucky, O Yahya, in attaining Martyrdom. Thus, your brothers began to joke with you, saying, "Where did the Hoor go, the one that you insisted would arrive?!"

One of the Arab brothers told me, "Yahya stood at the graves of the three Arab Martyrs which lay at the peak of Jaji, and he started to address them saying, 'Soon I will be joining you, with the permission of Allah!'"

The 7th of Muharram 1405 (23 September 1985) arrived and on that day you had an appointment with Martyrdom, the Martyrdom which you had not refrained from asking for, day and night. It was at the hands of a group of Communist agents, who opened fire on you at the gates of Jaji, that you attained it and you sealed the sale (of your soul) - insha-Allah.



O Yahya! Your fragrant blood began to flow and not a single person remained that touched your body or perfumed themselves with drops of your blood without the smell of musk filling their noses, and even everyone who attended your funeral (more than 100 people) began to wonder to themselves: 'Why have we never witnessed, nor smelled a scent in the whole of our lives, better or more fragrant than this one?'

Abul Hassan Al-Maqdisi said to me, "Abu Muadh and I smelled the blood of Yahya the Martyr from a distance of 500 metres, while he was in the car which took him to his final dwelling; to the earth which rejoiced at the addition of his chaste body, and which we hope will be a garden from the Gardens of Paradise."

Dr Ahmad said to me, "I met many of the martyrs, but I did not smell a better or more fragrant smell than this one."



A drop of blood flowing from the body of Shaheed Yahya Senyor 24 hours after his martyrdom

And Dr. Abu Muhammad said to me, "I entered the room in which Yahya's body was shrouded in the hospital three days after he was killed. The smell of musk diffused from all its corners!"

And Abu Hamza said to me, "My wife approached me after my return from the funeral saying, 'Which perfume is this that I smell?'"

You attained a solace, such that time could not strike its magnanimity, nor could it split its bond, or decrease its strength. You did not relent for a moment. You refused to let the Muslims' honour be violated, their support reduced or their victory be trampled on. You did not sit by patiently while the Muslims were being humiliated, nor did you stand by it, rather you advanced to Allah, composed, steadfast, relentless and unyielding.

You used to favour Wardak (a province in Afghanistan) because you had toured it completely. There was not a camp where the Mujahideen resided, nor a gathering of theirs, that you did not enter and familiarize yourself with. You tried to fulfill their needs and desires, trying to remove from them the deficiencies of their lives, due to which you used to call yourself Abdur Rahman Abdul Kabeer Al-Wardaki [the one from Wardak]. And thus, with the twinkling of an eye, Yahya passed to his Lord, and we pray that Allah delights him with a Faithful Seat beside the Throne of the Powerful Sovereign.

Your days among us were not many, O twenty-year old! And your soul passed to its Lord, leaving behind deep-rooted glory, and an honourable mention. We ask Allah to increase you in happiness upon your entry into the World of the Angels.

And we ask Allah - the Mighty and Majestic - to resurrect us amongst the blessed ones, and to grant us death as Martyrs, and to gather us in the presence of the Prophets, may Allah's Peace and Blessings be upon them. And we ask Allah - the Mighty and Majestic - to make us a substitute for you in goodness, and to enable your mother and your father and your brothers to understand that you are with your Creator, and we invoke Him to make you an intercessor for them on the Day of Judgement.

In closing, we will repeat the verse from the Holy Qur'an:

"Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allah has bestowed upon them of His bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve." [Quran 3:169-170]

And Glory and Praise be to You. I bear witness that there is no God worthy of worship but You, I ask Your forgiveness, and I turn to You in repentance.

Your brother Abu Muhammad:

The Last Letter from Shaheed Yahya Senyor:

The Muslim Mujahid knows his aim very well, and for that reason you will see him moving with an insight about his manner, and with firm strides, which know not retreat...he pays no attention to trials and punishments, rather he finds in them the object of his repose because they are in the Way of Allah: - and whoever treads the path of the Prophets does not ask himself whether he is walking on thorns or blades.

The last letter which Shaheed Yahya wrote to his family is a bigger indication of the truth of what we have spoken about him; so listen to him when he says:

'I am here...despite the airplanes, the tanks, and the shelling which continues day and night, and despite the intense cold and the hunger, I am in the peak of happiness and have peace of mind, because I feel that I am doing the most beloved of acts to Allah, and Allah does not waste the rewards of those who act. This Jihad is the only way that man can present to Allah acts which please Him and to return to this Ummah its full honour.'

by Azzam Publications

ABU ABDULLAH AL-MA'RIBI

Abu Abdullah Al-Ma'ribi (Saalim Umar Saalim Al-Haddad), from Yemen. Killed during battles against the Communist Forces in Jalalabad, Afghanistan, in 1989. Written by Shaheed Sheikh Abdullah Azzam.



Abu Abdullah Al-Ma'ribi, killed in Afghanistan in 1989

"I will carry my soul in my hand
And I will throw it into the depths of death.
Either it will be Life, which pleases the friend,
Or Death, which angers the enemy."

In one of the districts of Mar'ib in North Yemen, Saalim was born in a house of knowledge, religion and manners. His father was one of the distinguished Islamic Preachers in his area, but the hand of death seized him leaving behind 15 people in a family looking for someone to support them and give them a mouthful of food. They could only find Saalim, so he had to support them, take matters firmly into his own hands, and take the concerns of his brothers and his family on his shoulders.

Saalim began, with his brother Abu Saalim, to work hard in raising these lives, whatever the stamp of hardship or the manner of severity. Saalim and his brother heard about the Jihad, so Abu Saalim came to Afghanistan. I became acquainted with him in Sada, and Allah decreed for him to take part in the Lion's Den Operation of Ramadan in the year

1987 (1407 AH). And Allah killed the leader of the militia in the area through the hands of Abu Saalim - so the Mujahideen thought when they saw his body.

As for Saalim, Allah honoured him in the Jihad for the first time in the year 1987, then he returned to Yemen. However, after his return his soul remained dependent on this healing balm which it had tasted. He and his brothers used to take turns in going for the Jihad, and this family had gained the despatch of four of its lions to this cause.

In Sha'baan of the year 1989 (1409 AH), Saalim returned to the Jihad, where the spinning mill of the war in Jalalabad was grinding the nerves and the spirits of the brothers, where the superior spears would ensnare the swords. Abu Saalim came and threw himself between the jaws of death, and he used to say:

"I will carry my soul in my hand

And I will throw it into the depths of death.

Either it will be Life, which pleases the friend,

Or Death, which angers the enemy."

He participated in the conquests of Farkand, the State of Zay, Qarnoosar and Sheenjar. Saalim sat in Qarnoosar behind the trigger of the DShK Heavy Machinegun, overlooking the 81st Division, which defended Jalalabad. The sky was ablaze with the heads of the nation, while the tankards of the enemy, and the bombs of their mortars, fired precipitatingly at the Arab brothers, showering on them a rain of missiles. All the while the Arabs repeated:

"As though the skulls of heroes are in them,

Their heads fall like pebbles in a place where pebbles are plenty,

We rip upon the heads of the enemy,

And we scythe their necks like blades of wet grass."

The Dream

Abu Salih Muthanna Al-Mar'ibi reported: On 22nd Shawwal, Saalim awoke from his sleep in laughter and with joy on apparent on his face. Then he seized me by the collar and said: "Rejoice, for I will be a martyr insha-Allah." I replied:

"Insha-Allah, in Palestine." He said:

"No, here in Afghanistan." I saw my father wrestling me in jest, and he was happy for me.

The bomb arrived which allowed the Angel of Death to take with it the souls of Saalim and Abu Qutayba As-Sooree (the apprentice carpenter). So Saalim departed to Allah - All Praise be to Him and how Exalted be He - after leaving a deep sorrow in the hearts of his brothers, because he had been granted martyrdom - according to what they believed - before them. Everyone had prayed that he would pass away in this manner, and we hope that Allah will gather us with him in the highest Paradise.

by Azzam Publications

ABU TAYYIB AL-MAGHRIBI

Abu Tayyib Al-Maghribi, from Morocco. Killed during a Communist Offensive against Shokhdara, Afghanistan, in 1989. Written by Shaheed Sheikh Abdullah Azzam.



The Emigrant Caller to Islam (Abu Tayyib Al-Maghribi, killed in Afghanistan in 1989)

From the splendour of the World he fled,
From the temptations of America he came,
With the bloom of youth, he was broken,
And with its moistness this branch was squeezed.
I met him at a conference in America in December 1988, and he began to follow me from place to place. Under the pretence of journalism, he was allowed to remain alone with me in the hotel, frequenting my room now and again. Thus, all Praise be to Allah, he clinged

to me, not permitting my separation from him. When the end of the conference came within sight, he began to tempt me by offering me visits to his city of residence. He came to me with a group of youth from Arlington, who said to me: "Abu Tariq, the pilot, is in our city, and it is buzzing for Jihad like a beehive, and it is in our duty to visit it. It is close to Oklahoma, and you can travel there by car." So I rode in the car of brother Mustafa Rajab, and I travelled with them to their city. The hours in which I met Abu Tariq after a long separation from him were passionate and emotional. He had participated in laying the foundations of the Service Bureau, and had taken the lead in the charitable journey, which the service bureau had embarked upon.

Abu Tayyib decided to divorce the land of America thrice, never to return. I returned to Peshawar, and after a while Abu Tayyib followed me. I took him to Sada, and at this point the sound of Islamic Callers at work was still a thought in people's minds, but I advised him to make it a reality, and he was thus the first to be engaged in this activity. He wanted dearly to serve this religion, and Allah (SWT) bestowed upon him knowledge of Islamic education and culture. The radiance was noticeable on his face, the radiance of the spirit which penetrated his limbs, and the purity of his soul which shone through his forehead. And what is more beautiful radiance than that of awakening determination?

Whenever the spirits of hawks awake,

And move within the heart and souls,

The youth see a resisting place for their determination in the orbits and the luminous horizon.

You are the hawk, so build your nest and live,

On the peaks of heights and on the mountain tops.

In Ramadan

In Ramadan, Dr. Hamzah returned from Kabul and told us of his need for Mujahid doctors, saying that he personally would be responsible for their schooling, and that they would be a group saved from the Hellfire. I spoke in the mosque about this precious need, and I hit a nerve in Abu Tayyib. Consequently, Dr. Hamzah was able to persuade him and send him to Kabul.

On Eid-ul-Fitr, Abul-Hasan Al-Madani returned from Kabul and informed me of the arrival of some Arab brothers. He said that he noticed from amongst them a particular youth, who appeared sincere, and had some traits of leadership. So he trained him to be the Commander of one group, without ever having known him prior to his arrival in Kabul

To Shokhdara

He landed in Shokhdara with Abu Ali Al-Maaliki, and decided to remain there. The battlefield grew more intense, and the quiet lull became into the vehement roar of the Mujahideen and the enemy aeroplanes, whose roar resounded night and day close to Kabul. The Mujahideen withdrew from At-Tiba where Abu Ali resided, after which nobody remained there except Abu Ali and five of his Arab brothers, such that if they also left, Kryzmyr would fall into the hands of Allah's enemies. So they promised themselves not to leave the place, until their bodies were ripped open. The situation here

also pleased Abu Tayyib, and he found his soul in the flames of love, and it was here that he saw, on the extent of his hope, a peaceful resting-place.

His sense is apparent in many forms,

Among men, sometimes like water, or a mirage.

And his envier may call him a mad man,

If the swords were to meet, but some minds are lame.

The Account of Muhammad Al-Mushtaq, the best friend of Abu Tayyib

After the Isha prayer on the evening of 29 June 1989, his friend and life-long companion,

Muhammad Al-Mushtaq Al-Maghribi, came to me and asked me in wonder: "Did Abu

Tayyib pass away?" I answered perplexed, "Who sent you here?" He replied, "An

Algerian brother coming from Peshawar heard Taqi-ud-Din Al-Jazai'ree, who was

returning from Shokhdara, talking about it." So I said to him, "Ask Abul-Hasan al-

Madani, he is in the control room." He went to the control room and there was

Muhammad Al-Mushtaq, in the dark of the night, unable to find an expression of grief

other than tears which smothered his face. Through the tears he called to the soul of his

brother, Abu Tayyib, who had accompanied him on the journey from Morocco to

America to Sada. May Allah (SWT) have Mercy on his soul and may he unite us with

him amongst the pious.

And thus Abu Tayyib came to pass, and his peaceful death came only after he had proved

himself as a falcon, an impassioned lion. With a flash he was gone, and we missed him

being amongst us, after we achieved with his fighting what others didn't achieve with

their cries, shouting and speech.

Muhammad Al-Mushtaq, his beloved brother and life-long friend wrote about him:

Hasan Walafee - Abu Tayyib - was born in the city of Fez on 3 March 1964. He was a

youth who was brought up from a very young age on the love and servitude of the

Religion. He used to fast on Mondays and Thursdays, and he would stand between

Allah's (SWT) two Hands during the last third of the night. The Witr prayer would never

bypass him, and Allah's Book would never leave his side, whether or not he was

travelling. He would always receive his daily guidance from the Quran, whatever the

circumstance, and he was, may Allah have Mercy on him, constant in the recitation of the

morning and evening remembrances. He would never sleep, except in a state of

purification, nor would he sleep except after reading Surah Al-Mulk (Surah 67), however

tired he was. Sometimes sleep would conquer him, so he would take a nap before

completing the recitation, but he would always defeat his sleep by waking up and

finishing the Surah.

He was a valiant youth who had no fear for the enemy. Islam and its Call were his life;

they would never tire him or bore him.

We were together in high school, where he would always deliver lectures on Islam and

answer the scepticism of the Communists and the apostates, be they students or teachers.

After he went to University, he refused to enter into the discipline of Islamic Studies

because he saw that most of the students were Muslim. Instead, he entered the disciplines

of philosophy and psychology, because most of the students, if not less than 99% of

them, were atheists. He was able to give them the message of Islam, and he became a

thorn in their throats. He played an effective role in the department, from which some of

his teachers began to harbour feelings of hatred towards him, and fail him in his exams.

He used to lie in ambush for the Communists and atheists, so when he heard talk of one of their lectures, he followed them and stopped them delivering it.

He was, may Allah have Mercy on him, a possessor of extensive knowledge on Islamic and modern literary culture, and he was particularly fond of the books of Muhammad and Syed Qutb, especially "In the Shade of the Quran." He also used to like the books of Fathi Yakan Al-Harakeeya, and loved the books of the pious predecessors, such as Ibn Taymiyyah and Ibn-ul Qayyim.

He was, may Allah have Mercy upon him, an active member of the Islamic Movement, and it was unusual to find him in a situation other than service to the group, whether it was calling people to Islam or educating people's hearts before their minds. He occupied a place in everybody's hearts wherever he travelled or resided; everyone who met him loved him at first sight. He had early connections with the Moroccan "Al-Islah" magazine. He also wrote a long treatise on Afghanistan - past and present.

He wrote a moving, emotional letter to his mother revealing how close he was to Allah - Glory be to Him and how Exalted is He! We regard him thus and do not praise anyone above Allah. This applies to his high command of expression and his links with Islamic Culture - the revolutionary books. So we hope that Allah will shelter him with His Mercy and will make him an intercessor for us and for his mother and for his family on the Day of Judgement. He is the All-Hearing, All-Near and all-Responding

by Azzam Publications

Abul-Mundhir Ash-Shareef

Abul-Mundhir Ash-Shareef (Mansoor Al-Barakaati), from the Ahlul-Bait (Direct Descendants of the Prophet (SAWS)'s family), Makkah, Arabian Peninsula. Killed during a Communist mortar attack on Kandahar, South Afghanistan, Summer 1990. 1st Hand Account.

"I love Allah! I love Allah! I love Allah!"

"Never in my life have I seen one man love another man as much as I saw Abu Muhammad love Abul-Mundhir..." [Sheikh Abu Sulaiman]

Born into a family who were direct descendants of the Prophet (SAWS), Abul-Mundhir grew up in Makkah with his five younger brothers and sisters. Unfortunately, he found bad company even in Makkah itself and began to drink alcohol within the Sacred City of Makkah. By the time he reached his late teens, both of his parents had passed away and he was left with the responsibility to bring up his five younger brothers and sisters, being the eldest of them all.

In 1987, at the peak of the Afghan Jihad, one of his younger brothers left the house without Abul-Mundhir's permission and he travelled to Afghanistan to join his brothers in the Jihad there. When Abul-Mundhir found out, he was furious. He tried for several months in vain to get his brother to return, but it was no use. Having exhausted all other means, Abul-Mundhir was left with no choice but to travel to Afghanistan himself in order to bring his brother back personally. Full of anger, he travelled to Afghanistan in summer of 1987 with the intention of bringing his younger brother back home. However, Allah had willed another purpose for his visit to Afghanistan.

The moment he crossed the Pak-Afghan border and entered Afghanistan, he felt his 'heart shake' as he himself later described. He experienced feelings of all types as he entered

into Afghanistan, feelings that he was entering a divine and blessed place. Instead of searching for his brother, Abul-Mundhir decided that he may as well as get some military training whilst he was there and see for himself what all the uproar of Jihad was about. He thus travelled to Jalalabad and entered one of Usama bin Ladin's Jihad training camps. He stayed there for approximately two months.

By the end of his training, his mind and heart and turned around 180 degrees. He was no longer interested in returning home himself, let alone search for his brother in order to send him home. As he left the training camp, he said to brothers with whom he had developed a close friendship:

"From Afghanistan, lights will shine all over the World."

After spending some time on the Front in Jalalabad, he travelled to the Southern city of Kandahar, where some of the most vicious fighting in the whole of Afghanistan was taking place, due to the vast open, barren areas around Kandahar, hardly containing any natural cover. He stayed in Kandahar, fighting the Russian Forces and displayed unbelievable feats of bravery and heroism.

During one reconnaissance patrol, he ventured alone to the positions of the Russians in order to obtain intelligence about them. As he was approaching their positions, he came across a Russian post manned by six Russian soldiers and one Afghan Communist. Undeterred, Abul-Mundhir removed the safety catch from his assault rifle and quietly crept up to the post, without the enemy noticing. Once he was within five or six metres of them, he opened fire on them. With the Help of Allah and his advantage of surprise, Abul-Mundhir was able to kill all seven of the enemy soldiers without receiving a single scratch. He gathered their weapons and walked back to the Mujahideen camp.

It was similar feats to this, together with his lovable personality and incredible popularity amongst the Afghan Mujahideen, who would normally keep to themselves and not mix too much with the Arabs, that he was chosen to sit on the Mujahideen Command Council for the entire Kandahar region. It was only a matter of time before the Council, together with all the other Afghan and Foreign Mujahideen in Kandahar, decided who they wanted to be their leader. After all, who else could they choose for their leader, other than the direct descendant of the Prophet (SAWS), who was, at the same time, brave, wise, intelligent, lovable and an excellent leader? In late 1988, Abul-Mundhir was made Ameer of the entire Foreign Mujahideen forces in the Kandahar region.

At that time in Kandahar, there was not a single man loved by as many people than Abul-Mundhir. Both the Afghan and the Foreign Mujahideen used to jokingly say to him:

"You are the Mahdi! You are our Ameer and you are the Ameer-ul-Mumineen (Leader of the Believers) since you are from the Quraish Tribe and a direct descendant of the Prophet (SAWS)!"

Abul-Mundhir would become angry at the brothers for saying that to him and he would seek forgiveness from Allah for them attributing something to him which he felt he was not worthy of. The Mujahideen also made many poems and songs about him to this effect and they would tease him with them. Whenever a successful operation would be carried out against the enemy, the Mujahideen would jokingly say to each other that Allah gave the Mujahideen success in the battle because of the presence of the Mahdi (i.e. Abul-Mundhir) in their ranks. Abul-Mundhir would become very angry at such suggestions and would leave their company to sit by himself and seek forgiveness from Allah for what they were saying.

And so, month after month passed and the Mujahideen witnessed victory after victory until the Soviet Red Army withdrew from Afghanistan in February 1989, defeated and humiliated. The Jihad continued against the Communists and was not much lighter than the Jihad against the Soviets, since the Communists were still being helped by Soviet weapons, officers and logistics. Abul-Mundhir remained with his brothers, patient under fierce aerial bombing attacks and harsh conditions.

His Martyrdom

Thus came the summer of 1990, by which time Abul-Mundhir had spent over two full years in Afghanistan of which one year was spent as the Ameer of the Mujahideen in Kandahar. Abu Muhammad, the beloved companion and best friend of Abul-Mundhir, describes what happened on that midsummer evening, just before Maghrib (sunset) time.

"I was on a motorbike and had just returned to the Mujahideen base from the village nearby. I glanced in the distance and about 30m away I saw Abul-Mundhir sitting alone on a chair on the roof of a small stone house. The sun was about to set and the sky was filled with the reddish glow of Maghrib time. Abul-Mundhir was alone on the roof of the house and he was looking at the sky, making the remembrance of Allah. I looked at him and shouted to him, 'Abul-Mundhir!'.

No sooner had I said that, that a 120mm mortar shell landed on the house and exploded. The force of the explosion knocked me off my motorbike and I fell to the floor. Once the dust and daze of the explosion had gone, I stopped worrying about myself, but immediately thought about Abul-Mundhir. I looked to the house and could only see rubble. All the brothers rushed to the house to see if Abul-Mundhir was OK. One of the brothers helped me to go there.

We reached the house, and there, in the midst of the rubble, Abul-Mundhir was lying, loudly shouting 'Allahu-Akbar' and 'La ilaha illallah'. Large chunks of shrapnel had sheared open the side of his stomach and his inner body parts had spilt out. He was bleeding heavily. Immediately, the brothers rushed him to the Mujahideen ambulance and began the journey to Quetta, across the Pakistan border, where he could receive expert medical attention."

One driver and two brothers accompanied Abul-Mundhir in the ambulance. One of these brothers was Julaybeeb, from Makkah, and the other one was Sheikh Abu Sulaiman, also from Makkah. Sheikh Abu Sulaiman describes the journey:

"Night had fallen and the sky was dark by the time we joined the main road to the Pakistan border. The driver was driving without lights, since the enemy would almost certainly have bombed us had they seen us. Abul-Mundhir had lost a lot of blood. He was still conscious, but in a daze. He was saying to me:

'O Abu Sulaiman! I love Allah! I love Allah! I love Allah! O Abu Sulaiman! I am fed up from this Worldly life! I want to go to Allah and rest once and for all, away from this World! O Abu Sulaiman! I really love Allah! I really love Allah!'

I replied to him,

'O Abul-Mundhir! What are you saying?! You are the Ameer of the Mujahideen! You have only received a slight injury. Soon we will be in Quetta, have your injury attended to and then you'll come back!'

However, he kept on saying to me:

'No, O Abu Sulaiman! I have had enough of this World and want to rest! Abu Sulaiman, I really love Allah! I really love Allah!'

Saying this, he fell asleep. The journey was long and we had now been travelling for several hours into the night. A little distance before we reached the Afghan border town of Spin Boldak, I fell asleep but Julaybeeb remained awake."

Julaybeeb describes what happened next:

"Sheikh Abu Sulaiman was very tired and had dozed off to sleep. Abul-Mundhir was also asleep. A little while later, Abul-Mundhir suddenly opened his eyes. He stared into the distance, raised his right index finger and began to say 'La ilaha illallah Muhammadur-Rasoolullah', 'La ilaha illallah Muhammadur-Rasoolullah', 'La ilaha illallah Muhammadur-Rasoolullah'. After saying that three times, he closed his eyes and his pure, innocent soul (we hope from Allah but do not sanctify anyone above him) left his body to join the One he was impatient to meet.

As that happened, I witnessed two things for which Allah is also Witness. The entire ambulance filled with a beautiful scent the likes of which I have never ever experienced before in my life. Secondly, I heard a sound inside the ambulance, similar to the sound of the humming of bees and the chirping of birds, even though we were in an ambulance in the middle of the Afghan desert, in the middle of the night."

Sheikh Abu Sulaiman later commented that this sound was probably the remembrance being made by the Special Angels of Mercy who descend and personally witness the great ceremony of the Shaheed's soul leaving his body to join its Creator.

The ambulance continued to the town of Spin Boldak, near the Pakistani border, where Abul-Mundhir was buried. Sheikh Abu Sulaiman himself placed Abul-Mundhir's body into his grave, where it remains to this day to be raised up in front of Allah on the Day of Judgement, from a blessed land; the land on which there fell the blood of caravans upon caravans of martyrs in order to bring life to the Muslim Ummah.

Sheikh Abu Sulaiman and Julaybeeb returned to Kandahar with the sad news. This news hit the Mujahideen like a thunderbolt that devastated them. The Mujahideen began to weep at the loss of their dear friend, brother, leader, fighter, warrior, example, and direct descendant of the Prophet (SAWS). That day was not the day that only the Foreign Mujahideen wept, but it was also the day when hundreds of the Afghan Mujahideen, who rarely weep even when their parents die, wept at the departure of Abul-Mundhir from this World on his journey to the Eternal Paradise in the Company of His Beloved.

by Azzam Publications

DR. NASIR AL-JAZAIRI

Dr. Nasir Al-Jazairi (Halwaji Ammar), from Algeria. Killed defending against a Communist Offensive against Shokhdara, Afghanistan, in 1989. Written by Shaheed Sheikh Abdullah Azzam.



Dr. Nasir Al-Jazairi, killed in Afghanistan in 1989

The Doctor of Hearts and Bodies, The Preacher of the Valley

"I think that the doctors will receive a heavy punishment on the Day of Judgement because of their absence from treating the wounded on the battlefield."

His life long friend, Taqiudeen, was with him during his last moments in which he bid farewell to the world. They lived together in the Valley of Jihad (the Valley of Soofa in

Afghanistan), and in the forest of lions. He graduated from high school and studied to be a laboratory technician. He then graduated from the Institute with his brother Abu Bashir Al-Jazairi. He worked in the Valley's hospital, and became brilliant in his field of specialisation.

This seedling, which led a comfortable life in a sheltered environment, lived in the garden of Islamic dawah. It sprouted with the permission of its Lord, and ripened into the beautiful fruit with which Allah inspired the Islamic thinkers of this age. It touched the hands of youth and it guided them. And Sayyid Qutb - may Allah have Mercy on him - has a role in this which Allah prepared for him. His God-given talent flowed through his pen, fluently and eloquently. Allah granted Sayyid's expressions beauty and magnificence, and his words encouraged this seedling throughout its life. Allah decreed for Sayyid to die in a tall, dignified manner, which blew life and soul into his words, and which penetrated the hearts of the children of the nation. This was also the case regarding the later Islamic writers who followed in his footsteps.

Nasir was raised on the tables of these thinkers, and in the corner of his house there was a small library filled with their books. In the depths was a special place for the books on Seerah (Biography of the Prophet SAWS), and thus the Seerah was the subject of the lectures which he delivered in the mosque's study circles. He would comment on the events in the Seerah, and his explanation of them was such that his friends, such as Taqiudeen, would be full of admiration for him. Some brothers would display their admiration, to which Nasir would reply: "I seek Allah's Forgiveness."

To the Land of Jihad

Nasir left the Valley in 1985 and headed for the Land of Jihad, leaving behind him a big hollow. But who would be a more beautiful and suitable man to fill this hollow than his brother Ali? Upon Nasir's arrival at the Land of Jihad, he worked as an assistant in his field of specialisation by the side of Dr. Salih Al-Libi. Then Nasir returned to Algeria and began frequenting the house of Dr. Salih's family there, out of love and loyalty towards him.

Nasir returned to the Jihad for a second time, and he headed towards the Afghani valley of Soofa. There he began to devote himself to his work as a doctor, as there was a lack of doctors in Afghanistan at that time. After six months, Abul-Hassan Al-Madani assigned him to work in one of the hospitals, which pleased Nasir immensely. His joy increased upon the arrival of Taqiudeen and Jamaludeen, his beloved brothers. Jamaludeen was one of the youth whom Allah had guided through the efforts of Nasir. Nasir would say: "I don't know at which I should be more delighted: working in the hospital of the Mujahideen, or the arrival of Taqiudeen and Jamaludeen."

It was only for three days. The souls had not been quenched of thirst, nor did the reunion relieve their yearning to meet again:

" You returned to us, but our souls were not satisfied
Yearning for you. Nor did our eyes become dry."

It was only for three days in which the teacher met his student, before the spinning mill of death seized the soul of Jamaludeen. This was in the same week in which Waseel - the Commander of the unit in Shokhdara - was martyred, leaving a deep sorrow in everyone's

souls. Nasir's tongue would constantly remember him, not knowing that they would meet again after only a day or two, if Allah granted them both admission to Paradise, and their souls flew in the hearts of green birds.

The Promised Day came

The government troops headed for Shokhdara, and on the fourth day, the brothers prayed the dawn Fajr Prayer. As was their habit, they read the morning supplications followed by a portion of the Quran. Then, at 08:30 hrs, they received news of the troops' arrival, so the Mujahideen rushed to the mountain peaks. As for Nasir, he headed for the Wudu (Ablution) area. Taqiudeen tried to hurry him, but Nasir insisted on completing his Wudu before climbing to the shelter of the mountains.

The mountains resounded with the cries of 'Allahu Akbar!' and 'La illaha illallah!', while the lions of Allah ensured that the enemy tasted the flames of the fire of this world before the flames of the Hellfire. The enemy began to retreat, defeated, taking with it its casualties of war. The shells of the Mujahideen had run out, so Nasir rushed with Taqiudeen to fetch some more. On the way to the ammunition store, while Taqiudeen was telling Nasir to move faster, a shell fell into the 1.5metre gap between the two of them. Taqiudeen turned his face away from the explosion and held his nose against the dust. After the dust settled, Taqiudeen turned back to look for Nasir. The shrapnel had penetrated his body, seriously wounding him. So Taqiudeen carried him to a cave and began to read Surah Yasin (Quran, Surah 36) over Nasir, while his veins gushed forth with pure, sinless blood.

Before Taqiudeen was able to finish reciting the Surah for the third time, Nasir's soul ascended to its creator. It was witnessed and protested in favour of he who remained behind, who was searching the field but could find in it neither a preacher or a doctor, so he said - "With what will the scholars, preachers and doctors answer their Lord on the Day of Judgement concerning their absence from the Jihad in the way of Allah?"

Nasir had sent me a message, asking me to send them a doctor or even some medicine, as he said: "A Christian woman came to attend to the wounded Mujahideen, but where are the Muslims?"

Indeed, I heard the words of Abul-Junaid after returning from Faryab, where he saw the urgent need of doctors on the battlefield. He showed us a video of the legs of the wounded being cut by a wood-saw, and said: "This sawing is happening while the Mujahid is awake and conscious. You can perceive 10-20 people who died of pain while the doctor tried to saw their legs or hands."

Abul-Junaid gave a message to the doctors about Jihad, while living through the crisis of their absence: "I think that the doctors will receive a heavy punishment on the Day of Judgement because of their absence from treating the wounded on the battlefield."

Are the calls of the wounded heard by the tens of thousands of doctors in the Islamic world? You will find that some of these men in the government hospitals will not even work in their own countries without getting paid for every minute.

"It is only those who listen (to the Message of the Prophet Muhammad(SAWS), will respond (benefit from it), but as for the dead (disbelievers), Allah will raise them up, then to Him will they be returned (for their recompense)." [Quran 6:36]

And we hope that Allah - Glory be to Him and most Exalted is He - will accept the martyrdom of our brother Nasir and will gather us with him in the highest Paradise.

by Azzam Publications

DR SALIH AL-LEEBEE

Dr Salih Muhammad Al-Leebee, from Libya. Killed during battles against the Communist Forces in Jalalabad, Afghanistan, in 1989. Written by Shaheed Sheikh Abdullah Azzam.



Dr Salih Muhammad Al-Libee, killed in Afghanistan in 1989

"...The treatment is prayer, then food, then medicine."

I only met a few people who had such nobility and honour. He arrived from Britain, prompted by his vast hope for attaining martyrdom by which to enter Paradise whose width is that of the heavens and earth. He was studying paediatrics (children's medicine), but the longing for Paradise pulled him to the land of Glory and Jihad. He could no longer bear to see the traffic of the busy London streets nor the smoke of its factories. His ears could no longer bear to hear the surge of the Thames, or the ticking of Big Ben. He found a new love, that of Afghanistan, which seized his heart, so he tried to join it.

He was born in 1951 in Benghazi, Libya. He attained a MBBS degree from the University of Qaaryounis in Benghazi.

In Ghaznee

He reached the land of Jihad and searched its field but did not find a single Arab doctor on the frontline. So he carried his gun in one hand, and his knife and first-aid kit in another. After enquiring further, Allah guided him to travel with the Mujahideen to Ghaznee, where he stayed for eight months, eating, drinking and sleeping with the Mujahideen, not thinking of wages nor searching for luxuries of the worldly life in London compared to the life of a Mujahid, where a meal consisted of bread and tea. As for dinner, it was Afghani broth, which had a thick layer of fat and none of the non-Afghans were safe from the possibility of severe diahorrea, which could sometimes be fatal.

The Arriving Arabs

The arrival of the first group of Arab Mujahideen to North Afghanistan - Abdullah Anas, Abu Asad and Muhammad Ameen - was a blessing amongst blessings. It took them 46 days to reach Balakh (Mazaar Shareef) after which Muhammad Ameen was on the brink of death, and the youth of Abdullah Anas had fallen. And Balakh was filled with the people wanting to see the Arabs they used to read about in books. How many old people whose hair had turned white, walked on snow for days, leaning on his walking stick with his right hand, while taking, by his left hand, his young or grandson, for this child to get the blessings of an Arab hand on his head.

The Return from Ghaznee

I met Dr. Saalih on his return from Ghaznee. Abdullah Anas had already returned from Mazar Shareef after he was appalled at the presence of French westerners in a hospital equipped with modern instruments. Abdullah Anas flew into a rage with the leader of the area, Muhammad Alam, and the judge of the area, Abdullah. Their answer was: "Until now, we have not seen an Arab before you, and those French people had arrived a few years ago. Why don't you bring an Arab Muslim doctor, or a non-Arab, so we can dispense with these people?"

Abdullah Anas persisted in search for an Arab doctor, so Allah ordained to lead him to Dr. Saalih, another Egyptian doctor, so they headed for Balakh - the city of knowledge and scholars, famous in its history.

The Arrival of Dr. Saalih

Dr. Saalih arrived in Balakh and the French had reached into the depths of people's hearts. Not only did they treat them for their illnesses, but they also took presents and sweets to the patients, visited them at home, and gave them money.

Upon the arrival of Dr. Saalih in Balakh, the French were alienated from the land. After the hearts used to open to allow these foreign doctors to enter into their depths, suddenly

they were immediately discarded following a ruling by the judge Abdullah, which stated: "Treatment by the French is forbidden, as is mixing with them and sitting with them." Thus, in space of one day, Balakh had become hostile towards them. treatment by them was previously a necessity, and necessity are considered as such by their need, but there was no longer a need. The French felt this hostility and isolation, so they said to the leader of the province, "It appears you have no need for us." The reply was "Yes," so the French asked to take their instruments, to which the Mujahideen did not object, and said to the French: "Whatever you want to take, take it and leave the area." The French did so.

The Miracle of Dr. Saalih

A short time before Dr. Saalih's arrival, one of the Mujahideen had been affected with the shrapnel in his spine, which reached his spinal cord and paralysed him. He was shown to the French who said, "It is impossible for any doctor to cure this." But they uttered the word of disbelief, they said "Allah is unable to cure him." Glorified be He from the (great falsehood) that they say!

Then this Mujahid was shown to Dr. Saalih, who said to me, "I found him to be broken, physically and emotionally. He became unable to leave the bed. He would urinate and empty his bowels on himself. So I said to him, 'It is simple, it is simple, if Allah wills. Our Lord will cure you.'" Dr. Saalih said, "I told him to uplift his broken spirit."

Dr. Saalih began to treat him with medicine and prayer. It was only a short period of time before the Mujahid was restored to health, and rushed to the front line to continue his struggle on the path of goodness facing the enemies of Allah.

The people of Balakh began to repeat:

"A righteous (Saalih) friend has arrived. His name is Dr. Saalih."

Two Years in Balakh

Dr. Saalih has spent two years in Balakh. He was a very good father and educator to the Arab brothers. Sometimes, he could be found teaching them Quran, other times you would find him sheltering them around him like the hen does to its chicks. Thus the Arabs became very attached to the hospital and were unable to part from it. Their military work became focused on the area surrounding the hospital. It was there, on a hill top, that Marwaan Hadeed, the Syrian that we love, the Mujahid, passed away.

His Arab brothers called him 'Abu Haatim' because of his generosity. He never saved any of his wages, he spent his money either buying things for his Arab brothers or things for the hospital. due to the shortage of medicine, he was forced to send us to Peshawar to ask for an advance on his salary for the next six months, so he could buy medicine for the hospital.

Abbaas said: "I lived with him for six months and used to advise him to decrease some of his spending. To this he would reply, 'It is my trade between myself and my Lord.'"

A Marriage Proposal

It is known that Afghans are strict in letting their daughters marry non-Afghans, but with Dr. Saalih, it was they who offered their daughters to him in hope, for what they thought of his goodness and loyalty.

The Return from Mazaar Shareef

Dr. Saalih returned to Peshawar and stayed there for a while. The Battle of the Lion's Den took place in Ramadan 1407AH (1987), he participated in it and was wounded. You never hoped to see him in a place which was blazing with fire, but you always saw him there. The doctor's wounds were not serious. He was on the frontline of fire where the earth erupts with volcanoes and the sky showers the earth with burning lava.

Neither the stallion, roaring on the day of the attack,

Nor the angry tiger, nor the lion, nor the leopard,

Are keener than him when he rushes to a battle which breeds heroes or kills them.

How many did his hands kill?

If death was delayed from its appointed time,

He would love it, and would not be late for it.

The Caravan of Takhaar

We then chose him to accompany the caravan of Abu Ibraaheem to Takhaar. The caravan was the biggest one to have entered Afghanistan, and carried with it whatever one could imagine of appliances, medicine, and boots. It also contained twenty-one Arabs whom Abu Ibrahim had selected from various camps. The caravan also had another two doctors, Dr. Abu-Dardaa' Al-Misri and Dr. Muhammad Umar Al-Iraqi. Upon their arrival to Takhaar, they had a medical course for a group of Afghans and trained them as nurses. He only used to treat patients after taking from them their packet of cigarettes and made it a condition of his care.

Dr. Saalih stayed in the hospital for 16 months, but he was searching for the fighting. He wanted death wherever he could find it.

The Song of Dr. Saalih

He always used to repeat the lines:

"What do you want?

I want a single people on the Qur'an,

Who do not fear threats or promises,

Who take the example of Usaama bin Zaid and Khalid bin Al-Waleed.

It's only hope is to die as a martyr in the Way of Allah."

The Return from Takhaar

Dr. Saalih returned from Takhaar in Ramadhan 1409 Hijri, but did not rest or settle. The Battle of Jalalabad was fierce, and at its most intense period. He entered into it, both exercising his skill and satisfying his appetite, his love for fighting.

"The noise of weapons pleases my ears,

And the shedding of blood excites my soul,

So how can I be patient against the plot of the envier,

And how can I bear the plot of the enemy?"

He stayed in Jalalabad amongst his brothers who had been swallowed by the land one after the other, till the number of martyrs equalled ninety, including many of the best

soldiers in the Land of Tanjarhaar. Indeed, they were the cream of the nation, the best of its children - we consider them thus and we do not elevate anyone above Allah.

Dr. Saalih's treatment

He used to tell the patients that the treatment is prayer, then medicine, then food

Martyrdom on 20 October 1989 (20 Safar 1410AH)

Thus came the bomb which Allah decreed to mark the end of the journey. So it seized him along with another honourable brother, Ahmad Al-Mubarak As-Somali, and the life journey of the Arab Muslim doctor ended; the doctor who led the race to Afghanistan, since he was the first doctor to enter Afghanistan. The body which was dyed with blood reached Peshawar and the funeral walked in a dignified procession to Pabi where the graveyard of the martyrs lay. There, Dr. Saalih was buried between his martyred brothers, both Arab and Afghani.

I mourn for you, not lying, the pain does not go,
O' you, at whose meeting the eternal Hoor smile,
If all of the wounds of my heart were healed,
The wound caused by you, O Doctor, would not heal,
When you were torn open, we crushed all of the victory,
If only my people knew what we had crushed

by Azzam Publications

JAMALUDEEN AL-JAZAIRI

Jamaludeen Al-Jazairi (Rashid Al-Ghowli), from Algeria. Killed defending against a Communist Offensive against Shokhdara, Afghanistan, in 1989. Written by Shaheed Sheikh Abdullah Azzam.



Jamaludeen Al-Jazairi, killed in Afghanistan in 1989

"I saw Rasheed in a dream eating out of the hands of the Hoor Al-Ain (Paradise Maidens)"

From the Valley of Jihad in Soofa, came our martyr, Rasheed, and within this Valley he flourished. He rose and marched forth with his contemporaries in the Islamic Movement. If the Jihad was not its first and foremost agenda, there would be no justification for the existence and Call of this movement. And what would the mighty preachers talk about other than swords, arrows and spears?

But where was Rasheed to get the plane ticket? He was convinced of the obligation of Jihad through the feats of the fighters in Afghanistan which he had heard, and through the stories of the Salaf's (Pious Muslim Predecessors) amazing bravery and character.

The only option open to Rasheed, whether he liked it or not, was to leave his education and work, so that he could save the fruits of his honest labour and the sweat on his brow to buy a ticket. The fulfilment of his duty would only be complete with the ticket, so obtaining the ticket, in effect, became a duty itself. And if the Jihad would only be complete with his advancement to Afghanistan, the struggle to buy a ticket was now a Fard (obligation).

He travelled from Algeria to Turkey to try again to attain a visa for Pakistan, but his request was rejected, so he lost hope in Turkey as a means of obtaining his visa. From Turkey, he travelled to Syria, and after much ado Allah ordained for him to obtain the visa there. Upon reaching Pakistan, he headed for the camp of Khalid bin Waleed, where he received military training, after which he travelled to Khost, then to Nangarhar and Jalalabad. There he was responsible for firing the heavy artillery. The Afghans loved him dearly, and the Afghani Commander entrusted him with tracking down fugitives. Thus, his repute spread like wildfire among Allah's enemies until there resided a fear of him in all their hearts

One day, the roar of the cannons reached Rasheed's room, causing two of its walls to cave on top of him. He was afflicted with light wounds, so he went to have them treated in Shokhdara, accompanied by Taqiudeen. There, Jamaludeen had a passionate reunion with his teacher, Dr. Nasir Al-Jazairi, after a long absence from one another. They spent three days together, which passed like the blink of an eye. On the third day, the enemy tankards came to storm the locality in which the Arab brothers resided. Jamaludeen drew his weapon, and aimed a rocket grenade in the direction of an approaching armoured vehicle, and the 'Allahu Akbar!' chanted by the Arabs echoed throughout the clouds in the sky. The disbelievers were defeated, and the victory chants could be heard from all directions. As the disbelievers began to retreat, leaving behind their wounded, Taqiudeen went to collect some more shells. Upon his return, in the beautiful fragrance of victory, Taqiudeen asked about Jamaludeen and Uthman Al-Yemeni. The Afghans replied that they had ascended to the refuge of the mountain peaks, so Taqiudeen followed, that he may see them. All of a sudden, he heard the yell of an Afghani brother: "Shaheed! Shaheed!"

Taqiudeen asked for an explanation of this strange cry, so the brother replied: "Two of the Arabs have been martyred." Taqiudeen proceeded to the location of the martyrdom, and there lay Jamaludeen, enshrouded. He had reached his Lord, and there he rested, leaving behind him sorrow in the depths of the hearts of those who loved him. The martyrs were carried to the Graveyard of the Martyrs, and Rasheed was buried by the side of Ahmad Al-Jazairi and the Commander, Waseel. These graves remain as permanent witness to the battle of Afghanistan being a Battle of Faith, and to the Arabs being a part of the history of modern Islamic Afghanistan. That the Arab brothers are righteous bricks who reserved their place in the castle of the Islamic Empire, which will be built in Kabul insha-Allah.

Glad tidings from the tongue of Abu Muhammad al-Jazairi

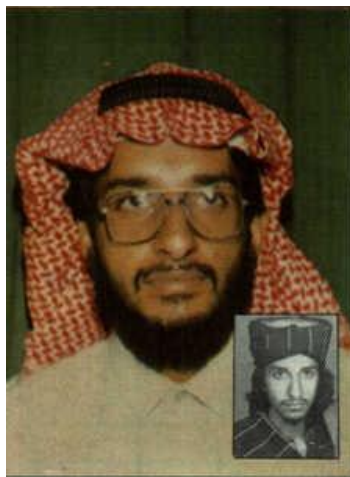
Abu Muhammad was injured with Rasheed by the same shell. He received shrapnel injuries to his head, and was thus moved to the hospital in Peshawar. He lost

consciousness temporarily, due to the severity of his pains. After regaining consciousness he said: "I saw Rasheed in a dream eating out of the hands of the Hoor Al-Ain (Paradise Maidens)."

by Azzam Publications

Shafeeq Ibrahim Al-Madani, killed in Afghanistan in 1989

Shafeeq Al-Madani from Madinah Al-Munawwarah, Arabian Peninsula. Killed defending against a Communist offensive near Jalalabad, Afghanistan, on 5 July 1989. Aged in his early twenties. Written by Shaheed Sheikh Abdullah Azzam



"...I would have left you to be gathered by Allah from the stomachs of beasts and the throats of birds"

"Woe be to his mother, he would start a war if he had the men"

Thus the heroes of the battlefield were killed, one after another and the lands of Jalalabad swallowed one lion after another. The pain crushed Abu Abdullah Usama bin Ladin's

heart. Whenever he bade farewell to another of his children, a new bomb fell on his heart, tearing another piece of it, and leaving him to writhe in agony. Before being able to tend his wounded heart, a new arrow would inflict more wounds, so he would scrape off the scabs of the previous wounds which had barely healed. With every traveller to Allah, his silent demeanour would seem to say,

"Are all the afflictions with me, every one of them?"

Then how did you arrive from the crowd?

I was wounded deeply, so there does not remain

A place for the wounds of arrows or swords."

Abu Zhahab was killed, so Abu Abdullah Usama said to me: "I never mourned a soul as I mourned the soul of Abu Zhahab." Khalid followed Abu Zhahab, at which Abu Abdullah Usama said: "Nobody was as precious to me as Khalid, then Abdul-Mannan and Abdur-Rahman Al-Misri."

As for Jalalabad, there the hands of fate seized the body of Abu Tariq Al-Ma'ribi, then they seized the body of Abu Qutaybah, which provoked plentiful tears. Death then drew upon Shafeeq, and thus the separation of love was a test of the soul's patience. As for Shafeeq, say of him what you please - of courage, fearlessness, patience, and endurance - for he was one of the youngest men to come to the Jihad in Afghanistan.

His Arrival into Afghanistan

He came, the sixth of six students of a known scholar in Madinah Al-Munawarrah.

Among these students were the Shuhadaa' (Martyrs) Abu Qutaybah and Khalid Al-Kurdi. They walked the thorny path of wearing shoes of insufferable thorns, and drinking the agonies of sorrow. I accompanied them on their journey for the first few days, and I would worry about them greatly, with the tenderness of their skin and the slenderness of their bodies. The matter at hand was above their captivity, and was a burden weighing heavily on their shoulders. All Praise be to Allah, the last thing one would imagine would be these men continuing their journey down this painful, bloody path, but they remained steadfast, and Allah granted them strength to persevere. These pillars of the towering building of Islam were lowered after a time, and we missed them dearly.

Everyone has their excuses for abandoning the Jihad, but will they stand as justifications in front of Allah Ar-Rahman on the Day of Judgement? This is somewhat doubtful.

At the Usama bin Zayd Training Camp

Asadullah, the commander of Usama bin Zayd Training Camp, was an eminent personality to many of the Arab brothers who came to the Jihad, both for his courage, and the running of his camp. Shafeeq went to him, along with some of his Arab brothers. A Communist invasion of the camp took place during their stay there, and the enemy entered into the very room which Shafeeq was in. It was a sheer miracle that saved Shafeeq and Abu Hanifah from the enemy: Allah ordained for them to live. The following day, the Mujahideen wanted to reclaim the camp from the hands of Kufri. Shafeeq was one of these lions who attacked the enemy, along with Jal-ar-Rahman. The camp was reclaimed and Jal-ar-Rahman was martyred. Shafeeq travelled between the Jadoodiyah camps in Pakhtia and Kunar, then his father came to Afghanistan to take him back to Madinah, which he succeeded in doing.

I visited to Madinah, and there I saw Shafeeq, working in the Haram (Holy Mosque) of Madinah. He took me on a tour of the Haram, but he didn't stay long; he seemed restless. He would inevitably return to Afghanistan, by any means possible, and he did so after a little while. After a while, Abu Abdullah Usama finally went to the Jihad and began constructing his Lion's Den: a task which initially faced many problems and obstacles. He collaborated with two people, Shafeeq and one other. The Lion's Den began to grow, day by day, but the bitter cold of the winter frost was too much for the brothers who bore it during their first year in Afghanistan, so I would worry about them greatly.

The Battle of the Lion's Den, Jaji, 1987

Ramadhan 1987 CE (1407 AH), Allah decreed for this small Arab camp to face a vicious attack by both the Russians and Communists. Allah also decreed a victory for the Muslims, in which the Arab brothers played a major part - after that of Allahu (SWT). It is on the shoulders of these men that nations are built. Abul-Shaheed Al-Arhabi said: "I was in the battle. Everyone wanted to rest for a few moments because of the immense afflictions surrounding us, which were weighing down our souls. During this critical time, I saw Shafeeq with his slender body, carrying the mortars on his back to pitch in the direction of the enemy, so I said to myself: 'It is on the shoulders of these men that the Jihad is built,' after which I immediately corrected myself and said, 'Indeed, it is on the shoulders of these men that nations are built.'"

Shafeeq Continues the Journey

The journey continued, and the influx of Arab brothers increased, immediately after the Battle of the Lion's Den. Shafeeq continued to move from place to place, an anonymous soldier. Nobody spoke of him, and nobody knew him, except those who lived under the protection of Abu Abdullah. He worked in Khost, but when the volcanoes of Jalalabad erupted, he came to Jalalabad, and would only be seen in the foremost positions on which the hottest lines of fire fell. The men gradually began to fall, proudly, in this field of bravery, while Shafeeq continued his journey, awaiting his death. I did not find the verses of Abu Talib more befitting to an Arab martyr than Shafeeq:

"Less distressed in calamities than an arrow,
And quicker to advance than a dart
The most honourable of the world's children, a lion you appear.
Like a sword, slicing through disaster,
Upholding the fighting all around,
Every sword, handled like a member of the family."

I had written lines for another Arab brother Shaheed, but when word reached me of Shafeeq's martyrdom, I thought: "Shafeeq is more worthy of these verses."

The truth is that fear held no place in the lives of these youth who came to the Jihad as youngsters, grew up in the fire of hardship, and matured on the flames of its furnace. During his patrols, Shafeeq used to reach the positions close to the battlefield or a distance of 20m from Jalalabad so that he could listen to the speech of the soldiers. If poetry were spoken by one of their tongues, he would say:

"Glory be to He who created me, what delight

In what others regard as utmost pain
Time is surprised at how I carry her tribulations,
And at my body's patience with her shattering events."

The Martyrdom: 3rd Dhul-Hijjah 1409 (5 July 1989)

The Communists wanted to approach the centre of the Arab brothers, so they seized the opportunity of Eid, when the Afghani brothers departed from the camp to spend Eid with their families. The disbelievers took advantage of this and sent three armoured tanks on the main highway toward Khush Kanbad and Kryzkabar. The Mujahideen prepared their anti-tank rockets to attack the Russians, but were puzzled at the appearance of the Russian tanks in the hills. One of the brothers thus went forth with a 82mm gun, but it failed to fire, so Shafeeq took a 75mm rocket launcher and fired a round of missiles at the tanks, destroying some of them. The Russian vehicles were many in number, however, and were swiftly approaching. Shafeeq thus ushered to the other brothers to retreat whilst he held them off together with one other brother. Therefore, only these two remained fighting the tanks by themselves. A few moments later, one tank fired a round that landed on Shafeeq and scattered his limbs throughout the air. The Arab brothers retreated and Abu Ubaidah raided the magazines to attack the Russians once more. One other brother was injured. The Arabs tried to carry him to shelter, but the tanks by this time were very close, so the injured brother asked the others to leave him and try to save themselves. They retreated once more, and the enemy entered their station. However, during their stay, the Mujahideen did not allow them to sleep for three months - unable to rest, nor be settled.

Thus Shafeeq was torn, for Allah to gather him from the throats of birds and the stomachs of beasts. As the Prophet (SAWS) said upon the death of Hamzah bin Abdul-Mutallib: "If it weren't for Saffiyah's sadness, I would have left you to be gathered by Allah from the stomachs of beasts and the throats of birds."

by Azzam Publications

SHAMSUDEEN AL-AFGHANI

Shamsudeen Al-Afghani, from Afghanistan. Killed defending against a Communist offensive near Jalalabad, Afghanistan, on 5 July 1989. Aged 19. Written by Shaheed Sheikh Abdullah Azzam.



The Martyred Engineer Shamsudeen Al-Afghani, killed in Afghanistan in 1989

I write about him here, even though I haven't written about the Afghan martyrs (due to the sheer number of them, and because my time does not allow for it). I wanted to write about the Afghani commanders because their history is a glimmer of hope for the Islamic

nation, and because there is an example to be followed by all who want to break the chains of slavery and discard the shackles of humiliation.

When writing about the martyrs, I was hoping to include the stories of only the Arab brothers, but I wrote about Safiullah Afdali because of my close relationship to him. I also wrote about Abdul-Fath, and now I find myself pushed to write about this martyr, as I heard plentiful praise and commendation of him from the mouths of the other brothers.

Our martyr Shamsudeen was born in Darzab. His main concern was that of searching for an active frontline on which to fight, to end his life, and to meet his Lord. He left his family five years earlier, and he travelled around the various states in Afghanistan. He fell in love with the city of Shoolkar, the city in which resided the founder of the Jihad of Balath, Dhabeeh-ullah. There he became a shooter of heavy weaponry. He then left Shoolkar, searching for death once more. He arrived at Badakhshan, then headed for Takhar, ending up finally in Peshawar.

In Peshawar, he was met by the group of Hamza bin Abdul-Muttalib, under the leadership of Abul-Junaid. He knew that Shamsudeen was a weapons engineer, and that he was able to fix the majority of weapons, so Abul-Junaid held on to this precious Mujahid. He asked Shamsudeen if he would like to accompany him to Faryab, where there existed an Islamic Institute (for military and Islamic education), so he joined the caravan. (He taught a complete class in Almar on military sciences and Islamic education.)

He spoke the truth, whatever the circumstance, and he finally settled down into the Institute of Meymaneh, the most active front in Faryab, with Sayyid 'Alaudeen. He had known of 'Alaudeen's bravery and boldness, and his prejudice towards the enemies of Allah, and people sang of his gallantry and honour often. Thus, when Shamsudeen saw him, he fell in love with his character, and their souls met one another, as the Prophet (SAWS) said: "Souls are like armed soldiers; those that know one another, love one each other, and those who do not know one another will differ." The love only increased between these two brothers. 'Alaudeen wanted to secure his brother Meymanah, so he offered him the chance of marriage, and he pestered him (with the help of another leader, Sayyid Nooran Akbar) continuously about it. Allah finally decreed the marriage of Shamsudeen to a local woman. Allah instilled in him a profound love of Jihad, which gripped his heart and soul. He loved the times when he would sit to his nightly companion (his weaponry), and mend it, or clean it, or try it out. He was an expert in mending all weapons.

An Arab brother once said to him: "You have married the Jihad." Shams-ud-Deen replied: "They married me to a woman to spite me."

The Farewell Journey

They met the enemy in the Battle of Karwan Bashi. War broke out and the fighting was fierce, and the lurking lions emerged from their lair. It pleased the poet that he should sing their praises, saying:-

If he became distressed, he placed his determination in front of his eyes.

And put aside the mention of any results.

He only consulted himself in his matter

And he only accepted his sword for a companion.

I will wash myself of shame, with the sword

Winning only what Allah has decreed for me to win.

My possessions look humble to me.

If my right hand bends back while achieving my request.

The people of Almunyah began to insert their fingernails and withdraw the souls of Shamsudeen and Ridwan (the Saudi) in this battle, and they passed on their way to Allah. We hope that He makes us, and them, attain the positions of those who preceded us.

Shams-ud-Deen ascended to Allah when he was 19 years old.

by Azzam Publications

The Signs of ar-Rahmaan in the Jihad of the Afghan

Sheikh Abdullah Yusuf 'Azzam (Raheemullah)

These incidents [which are going to be narrated] are, in reality, more extraordinary than one can possibly imagine, and appear to resemble fairytales. I have personally heard them with my own ears; and have written them with my own hands from those Mujahideen who themselves were present. I have heard these miracles from such men who are trustworthy and reliable, and who have been constantly on the battlefield. The miracles are many, so much so that they more or less reach the degree of Tawaatur [i.e. such a large number that does not entertain the possibility of fabrication]. I have heard numerous such miraculous episodes, but brevity does not allow me to enumerate all of them.

Allah Ta'ala has not made it except as a glad tiding, so that your hearts may achieve tranquility by it.

Most of the Bodies of the Shuhadaa do not Change or Rot

This fact has reached the degree of Tawaatur. It is recorded in the Shafee Kitaab, Nihaayatul Muhtaj:

If a person lent out land so that a deceased may be buried in that land, he may only claim the land back once the body has been completely annihilated. In the case where the deceased is a Nabi or a Shaheed, the land can never be claimed since the bodies of these two never decay.

The Hanafee Jurist, Ibn Aabideen rahmatullah 'alayhi writes in his commentary of Kitaabul-Jihaad:

It is Haraam for the earth to consume the body of a Shaheed.

However I could not find a hadith in this regard. Nevertheless, the incident of the body of Hamzah [ra] has just passed [which will suffice as proof].

The Martyrs of Afghanistan

Umar Hanif, who was my commander in the Zarmah district, has narrated to me in the house of Nasrullah Mansoor [the leader of the Islamic Revolutionary Front] that:

- 1) I have never seen a single Shaheed whose body has changed or gave off a bad odour.
- 2) I have never seen dogs touching a single Shaheed even though they devoured the bodies of the communists.
- 3) I myself opened 12 graves [of the Shuhadaa], three or four years after their burial, and I did not find one whose odour had changed.
- 4) I have seen many a Shaheed more than a year after their burial. Their wounds were fresh, the blood still flowing.

An Imaam narrated to me:

I saw Shaheed Abdul Majeed Muhammad three months after his Shahaadat. he was just as he had been [i.e. unchanged]; and his body exuded the fragrance of musk.

Birds with the Mujaahideen

1. Moulana Arsalaan narrated to me:

At times, even before the arrival of the attacking Russian aircraft, we were apprised of the imminent attack. Birds would come and hover above our troops before the jets arrived. Wherever we would see them hovering, we would prepare for the attack of the jets.

2. Moulana Abdul Jaleel Haqqani was the most famous Mujaahid of Afghanistan without exception. He told me:

On numerous occasions I had seen birds flying below the aircrafts, protecting the Mujaahideen from the shells of the bombers.

3. Abdul Jabbar Niyaaazi narrated to me:

I saw birds flying below the planes on two occasions.

4. Moulana Arsalaan reported to me:

I saw the birds many times protecting them [the Mujaahideen].

5. Qurbaan Muhammad narrated to me that:

He once saw about 300 birds that were struck by jets, but not a single one was injured.

6. Al-Haaj Muhammad Jal, who was a Mujaahid at Kanr, reported to me:

On more than ten occasions I saw the birds flying ahead of the jets, whose speed was one and a half times the speed of sound.

The Horses

Arsalaan also narrated to me:

We attacked the communists at a place called Arjoon and we killed 500 and captured 83. We said to them:

"Why is it that you people were defeated, whereas you people killed only one Shaheed?"

The prisoner said:

"You people were riding on horses, and when we shot at them they ran away and we could not hit them [with bullets]."

It is established from the Quraan that the Malaa'ikah [Angels] descended on the occasion of Badr:

When your Rabb commanded the Malaa'ikah, I am with you all, so strengthen those who have brought Imaan. I will soon instill terror into the hearts of those who commit Kufr. Strike [the enemy] above their necks and on all [their] fingertips.

The tafseer of the following aayah:

Most certainly, if you adopt Sabr and Taqwa, and they suddenly attack you, your Rabb will assist you with five thousand Malaa'ikah, marked. (By "marked" is meant that they had a distinctive sign. According to some Mufasssireen, the Malaa'ikah were 'marked' by their unique turbans. According to others it refers to a particular sign on the horses of the Malaa'ikah.)

was given by Imam Qurtubi [ra] as:

Every army which adopts sabr, and hopes for reward, the Malaa'ikah will come upon them, fighting alongside them, since Allah Ta'aala has appointed these Malaa'ikah as Mujaahideen till the Day of Qiyaamah.

Hasan [ra] said: these five thousand are a support for the Mu'mineen till the Day of Qiyaamah.

Imam Muslim [ra] narrates from ibn Abbas [ra]:

On the Day [of Badr] when a Muslim was chasing one of the mushrikeen, all of a sudden he heard the cracking of a whip above him, and the sound of a horseman saying:

"Proceed, O Hayzoom!"

He looked at the mushrik in front of him, laying flat. His nose was smashed, and his face split open, as if he was struck by a whip. It had become completely blackened. An Ansaari reported this to Rasulallah [saws] who responded:

"You have spoken the truth. That was from the Helpers of the Third Heaven."

Muhammad Yaasir reported to me:

When the communists entered a town with their tanks, they enquired where the 'stables for the horses of the Muslim brothers' were. The people were surprised since they did not ride horses. They then realized that these were the horses of the Malaa'ikah.

Provisions that do not Deplete

Jalaaluddin Haqqaani narrated to me:

I issued a Mujaahid with some ammunition, and he went into the battlefield. He fired many shots, but the ammunition did not decrease, and he returned with all of it.

A Tank Rides Over Him, but He Remains Alive

1.) Abdul Jabbaar narrated to me:

While I was looking on, a tank rolled over a Mujaahid named Ghulaam Muhayyuddeen, and he remained alive.

2.) Al Haaj Muhammad Yusuf, the deputy ameer of the Laukar district, narrated to me: A tank passed over the body of the Mujaahid Badr Muhammad Jal, and he did not die nor was he injured.

Scorpions with the Mujaahideen

And none knows the army of your Rabb besides Him

Abdus Samad and Mahbubullah both narrated to me: The communists set up camp in the plains of Qundoos [a city]. The scorpions attacked them and bit them. Six of them died and the remainder fled.

Children on the Battlefield

Abdul Manaan narrated to me:

The Mujaahid Ameer Jaan was martyred. A while thereafter the [Russian] tanks rolled into his hometown. His son, who was only three years old, came out with a match to burn the tanks.

The Russian commander asked: "What does he want?"

They replied: "He wants to burn the tanks."

Umar Haneef narrated to me:

The tanks once besieged the Mujaahideen in a Masjid. A young lady, who was to get married two days thereafter, came out and made du'a as follows:

"O Allah, if they intend any harm to the Mujaahideen, make me a ransom for them."

The young lady attained Shahaadah and the Mujaahideen survived.

Muazzin informed me:

When Anjeer Jal was martyred, his mother came out beaming with happiness. People began firing [in the air] out of delight at his Shahaadah.

Shells do not Explode

1. Jalaaluddeen Haqqaani narrated to me:

We were 30 Mujaahideen upon whom the planes began bombing. All the shells that landed around us exploded, but a shell that fell amongst us did not explode. It was about 45 kg in weight. If it had exploded, it would have killed most of us.

2. Abdul Mannaan narrated to me:

We were 3000 Mujaahideen at our camp when the jets released 300 napalm bombs over us. Not a single one exploded, and we transported all of them to Kuta [a town in Pakistan where the Mujaahideen were stationed].

Bullets do not Pierce Their Bodies

1. Jalaaluddeen narrated to me:

I had seen many Mujaahideen with me who would come from the battlefield, their clothes pierced by bullets, but not a bullet had entered their bodies.

Light Ascends from the Body of a Shaheed

1. The Mujaahid Abdul Mannaan, who was the leader at Helmaan, western Qindaar, reported to me:

We were 600 men and the kuffar were 6000, all of them from Russia. They were equipped with 600 tanks and 45 planes. They attacked us and the battle raged for 18 days. The result: 33 Mujaahideen attained Shahaadah.

The enemy losses: 450 dead and 36 captured.

We destroyed 30 tanks and dropped two planes.

It was summer. This entire period [of 18 days] passed, and not a single body of any Shaheed changed or gave off an odour. One of the Shuhadaa was Abdul Ghafoor, son of Deen Muhammad. Every night a light would extend from him till the sky, and would remain for about 3 minutes, then descend. All of the Mujaahideen present saw this light.

2. Umar Haneef related to me:

In February 1982, every night after Esha a light used to descend from the sky onto the courtyard of our [the Mujahideen's] home. It would encircle the courtyard for a while, then disappear.

Slumber

Allah Ta'ala says in the Qur'aan:

When He encompassed you all with slumber as a source of Peace from Him.

In Tafseer 'Mukhtasar ibn Katheer' the following is narrated:

Abu Talha [ra] says: "I was one of those whom slumber overcame on the day of Uhud. The sword fell from my hand a number of times. It would fall and I would pick it up. Again it would fall and I would pick it up. I looked towards them [the Muslims] and saw them swaying back and forth [dozing] while their shields were above them."

It is reported from Ali [ra]:

"On the day of Badr. we had only one horseman, Miqdaad [ra]. I had witnessed the scene where all of us were asleep, except Rasulallah [saws] who was under a tree, crying, till dawn broke."

Abdullah bin Mas'ud says:

"Slumber during fighting is a source of peace from Allah Ta'ala, and slumber during Salaah is from shaitaan."

Slumber Overcomes Arsalaan

1. Moulwy Arsalaan reported to me:

He slept during the battle in Shahi Kau for ten minutes, while shells were being hurled against them from all directions.

2. Abdur Rahmaan informed me:

During the battle of Rayjee [Baki], about 150 to 200 tanks attacked us. Due to [the ear-splitting sound of] the large number of shells, the Mujaahideen could not hear for two to three days. Then sleep overcame us during the battle. We woke up, contented and serene. One of the Mujaahideen struck a tank, which caught alight. One of the flaming fragments [of the tank] fell upon a provision vehicle. Seven vehicles blew up and we captured another five.

3. Abdullah - Hikmatyaar's bodyguard narrated to me:

Sleep overpowered me a number of times during the battles. I considered this a source of serenity from Allah Ta'ala, and a bounty.

4. Abdur Rasheed Abdul Qadir of Ghamaam, informed me:

I witnessed on three occasions slumber overcoming the Mujaahideen at the moment the Russians attacked. They would sleep for two to three minutes, then awake with a new determination. They would then triumph over the Russians.

YASEEN AL-JAZAIRI

Yaseen Al-Jazairi (Abdur-Rab-un-Noor Hameed), from Algeria. Killed in a battle against Communist Forces in Shokhdara, Afghanistan, in 1989. Written by Shaheed Sheikh Abdullah Azzam.



Yaseen Al-Jazairi, killed in Afghanistan in 1989

The one who fled from marriage in this Life, to marriage in the Next

He came from the Valley of Soofa, and what a beautiful valley it was, throwing out of its jaws many of its children to be lions in the Jihad. He remained in the Jihad for a longer time than any of the other Algerian brothers. The martyr, Fawzi bin Ali, alone would suffice us from the Valley.

An Islamic Family

He was raised with his eyes opened to the blossoms of the Islamic Revival, whose fragrance spread to all sides of the world, and whose light comprised all the Islamic countries. He graduated from high school, and then worked in administration. His parents got him engaged to a girl, because they desired to gratify their eyes with the sight of a grandchild. The engagement took place and the preparations for the wedding began. A short while before the wedding Yaseen was flicking through a magazine on Jihad in the Land of Courage and Sacrifice - what could there be after this? The scholars rule that the fulfilment of a Fard Ain (Islamic Obligation upon every Muslim) does not require the permission of one's parents, so O soul! What excuse do you have in front of Allah after knowing this? Does marriage count as an excuse to abstain from the Jihad? Did not the Companions of the Messenger of Allah (SAWS) marry, or desire to marry? Did this prevent them from presenting their souls to support this Religion? These questions were continuous and recurring; Yaseen's mind could not discard or abandon them. He became occupied with these thoughts, and could not forsake discovering the answer to these questions.

He finally decided absolutely that he must buy a ticket to take him to the Jihad with the money he had saved for his wedding. As for marriage, perhaps it might be in Paradise with the Wide-Eyed Paradise Maidens. Did not Allah (SWT) say:

"Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight, are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are Al-Fasiqoon (the rebellious, disobedient) to Allah."
[Quran 9:24]

The Pakistani Visa

Yaseen left Algeria, and began to search for a means of attaining an entry visa for Pakistan, so he travelled to Turkey. But he found that there were many difficulties in being granted a Pakistani Visa, due to world pressures - directed by the Jews - on Pakistan. The world would tremble with the fear of only defenceless Muslims. How would they feel if these people bore weapons, if Mujahideen launched an attack to destroy the enemies of Allah in their sleep. Then, the disbelievers would never sleep. Yaseen moved from Turkey to an Arab state. After a lot of effort, and when the hearts had reached to the throats, Allah facilitated the attainment of the visa for Yaseen. So Yaseen travelled to Pakistan and received his share of military training, but where to now? To the Afghan Valley of Soofa (the Valley of Shokhdara). Allah facilitated their stay there through one of the residents of the valley, Abu Ali Al-Maliki, and the brothers found a friendly atmosphere there. Abu Ali became a trustee for all of the leaders. It was as though the Afghans were guests and Abu Ali was the landlord.

In Shokhdara

Yaseen received a tank from the booty of one battle. He had previous knowledge of Russian tanks, and he began driving it and using it as a means of transport in the area. He

would rush into battles, driving this tank and carrying a video camera to record the bomb blasts, other moving tanks and blazing buildings. After one full year in the Valley of Shokhdara, Yaseen found peace and joy in this valley, and now had relatives and friends there.

In Kryzmyeer

The number of Mujahideen in Kryzmeer (a province of Shokhdara) decreased due to the severity of killing. This was followed by thunder in the sky and the rumble of cannons, and the Russian minds were working overtime in devising ways to destroy and annihilate the Muslims.

The Arab brothers refused to call the local residents to face their inevitable fate - surrender to the state- in case they struggled along and preferred death on the second line of defence for Kabul. Their slaughter intensified. The State knew the location of the Arabs, and that the distance between them could be measured in metres. Thus, the shells rarely missed their targets or strayed from their path.

Taqiudeen said: "Yaseen and I witnessed the last battle. He filmed its flames and returned to the house to leave the camera there. As soon as he reached the house, a shell landed on it and claimed his leg. Abdul-Haq Al-Jaza'iri came and dressed the wounds from which blood was gushing forth. We brought the horse on which we wished to transport Yaseen to Jarieez, a journey which would last two nights. An hour after leaving Shokhdara, Yaseen's soul ascended to its Creator."

Yaseen thus passed to the Lord of the Worlds. We hope that Allah - Glory be to Him and Most Exalted be He - will accept Yaseen among the righteous, and will marry him to the Wide-Eyed Paradise Maidens. And thus you left, O' Yaseen, after you had taught us a lot. You taught us that:

"If you plunge into desired glory,
Don't be content with what is this side of the stars,
For the taste of death in a matter little,
Is like the table of death in a matter large."

by Azzam Publications

Abu Saa'id Al-Jeddawi

Abu Saa'id Al-Jeddawi (Ridwaan Khalifah), from Jeddah, Arabian Peninsula. Killed during an operation in North Afghanistan, 1989. Written by Shaheed Sheikh Abdullah Azzam.

"From the Fields of Football to the Building of Nations"

Allah thus decreed that the name of this martyr be the same as that of the Guardian of Paradise. Perhaps his soul had met Ridwaan in the gleaming of a river at the gate of Paradise, under the Green Dome from which their provision emerges from Paradise, every morning and evening. And what about you, O Ridwaan! You divorced the life of this world and turned your back on it. Why did you deprive your fans and your crowds of seeing you on the football field? And what about you, O Ridwaan! You shied away from football club tours to Europe and the West, so your worries would desert you.

What kind of choice is this, that you sacrifice the nourishment and education of Europe, with its comforts and modern luxuries, for stale bread and bitter tea?

O Ridwaan! Did you not need to think to wed any of the beautiful young ladies, to have as your life companion? Who will marry you, now that you forsook the football club? Now that you fled from this world and its people to search for death on the mountain peaks?

Hopes and concerns have been lifted, and the soul has been cured and has fluttered in the search of the Hoor-ul-Ain, after being infatuated with the gazelles of mud, and women of this world.

"If the ambitions of souls were high, the bodies would tire of their desires."

Ridwaan was satiated with the delights of this world and the water of its seas, so he increased in nothing but thirst. It was as though he lived the last days of his life on the verses of Abu Nawaas:

"I seized the same opportunities as sinners,
And I chased freedom and pleasure wherever they were chased,
And I reached what a man reaches in his youth,
And the juice of all that is sins."

He fled to Allah, and believed that there was no sanctuary from Allah except with Allah. He began taking an interest in Hadeeth, so much so that the brothers would call him 'the small Al-Albani'. He fled from evil and everything associated with it, and he detested slander and backbiting. He fasted a lot, and this was witnessed by the members of the Unit of Hamzah bin Abdul-Muttalib. This unit headed towards Faaryaab, and won its soul by being anointed with the blood of Ridwaan.

He had come to the Land of Jihad a year earlier, and he was trained upon his arrival. He then proceeded to Logar where Allah decreed for him to be a soldier, under the authority of Abul-Junaid, the Commander of the Unit of Hamzah bin Abdul-Muttalib. Ridwaan was despatched to Faaryaab (which is, on average, the furthest city from Peshawar in Afghanistan), but on the way he fell into the captivity of the Shiite tribe of Bamian, but Allah - Glory be to Him and how Exalted is He - ordained their eyes to be blinded to Ridwaan, not noticing that he was in fact a Saudi Arab. If this had not happened, they would have indeed bitten into him with their molars, and demanded a ransom in the sum of millions, as they had previously done to three Arab doctors in Wardak. They had taken them prisoner a year earlier, demanding millions in exchange for their release, despite the many similar promises of release in the past.

Ridwaan was released and united with his beloved Abul-Junaid, after which he headed for the province of Qaysar. There he participated in an operation against the Russians, followed by Operation Fort Yalbeekee. Then he went to Andkhvoy, on the borders of Turkmenistan. This place had collapsed under Russian Imperialism, yet its fragrance still suggests the mood of the cities which were, once upon a time, filled with the sights and sounds of life.

Khurasan:

Turkmenistan was once a large province of Khurasan. Yaaqoon Al-Hamawee said of it,

"As for the distinguishing marks of Khurasan, they are its knights, its chiefs and its notables."

This country leaves an impression on the depths of saddened souls, because its civilisation mourns its past days:

Turkmenistan joins Surkhush (the land of Al-Surkhushi, who authored 'Al-Mabsoot') with Bayhaq (the land of Al-Bayhaqi, the collector of hadith who authored 'Al-Sinan al-Kubraa'). There is Marw, the metropolis of Khurasan (the land of Abdullah bin al-Mubaarak and Ahmad bin Hanbal). And there is Amd (the land of Al-Amdi who authored 'Kittab al-Ahkam fi Usool al-Ahkam fi Ussol al-Fiqh'). And there is Abyord (the land of Abyordi, the writer of 'Muhammad bin Ahmad' in 507 AH). And there is Nisa (the land of Al-Nisaa'i, the collector of hadith who authored 'Al-Sinan'). And there is Jarjaan (the land of Al-Jarjaani, the writer of grammar). And there is Zamakhshar (the land of Al-Zamakhshari who authored 'Al-Kishaaf fit-Tafseer'). And from which land on earth has come more scholars than this land? This land, in which the traces of Islam has vanished and the purchase of the Quran has become forbidden, in as much as the presence of a Quran in a household is deemed a crime, subjecting the owner to a four-year prison sentence.

Northern Afghanistan was also one of the provinces of Khurasan, but political tendencies tore it to pieces and the Bolshevik military dictatorship divided it into three sections:

- 1) One section remained in Afghanistan and Hindu Kush and north of it, and joined Herat with all the provinces which are situated north of Kabul. Its most important cities are Herat, Balkh, Meymaneh, Taaloqaan, Faizabad, Baghlaan and Boolakhamri. The area of this site is 200 000 km².
- 2) The second section is lands of the Caucasus and the Turkmen (under the rule of Soviet Imperialism.) Its area is 450 000 km².
- 3) The third section is the province of Khurasan in Iran, and its area is 100 000 km².

Its population is 12 million:-

- i) 4.25 million are of Turkish origin, and they are the Turkmen, the Kryzmyrs, the Uzbeks and the Caucasians
- ii) 3.75 million are of Persian origin and they are the Tajiks in Afghanistan, and the inhabitants of the district of Mazendran in Iran.
- iii) 3.5 million are of mixed Turkish and Persian origin. They are the Pushtun in North Afghanistan.
- iv) 0.5 million are of Russian origin and they are the arbitrating Imperialists

A Realised Hope

The Arab brothers were eager to set foot on this Islamic land which had vanished behind the Red Iron railing since the beginning of this century. Allah thus ordained for them the fulfilment of this aspiration, so they entered into this land and returned rejoicing at the realisation of this desire they had.

Allah ordained for Ridwaan to fall in the most honourable manner in this Land of Martyrs. Ridwaan was keen to participate in every battle, hoping that he may be one of the lucky martyrs. The day finally came in which the brothers engaged in a battle against Karwaan Bashi in Meymanah, the capital of Faaryaab. The combat intensified, and revolved around Allah's enemies. Allah's soldiers were victorious, and Ridwaan was shot in the chest - his own hope was finally realised. He passed onto Allah, after he transferred from playing with balls in the air, to throwing balls of fire on the enemy. And after his energy shifted from the field of football to the field of building and leading nations. Many of the brothers anticipated his martyrdom on the basis of his manners and deeds, which paved the way for this great honour.

Glad Tidings

I read a hadeeth which applied to Ridwaan and the likes of him, who return to Allah after a period of Jaahiliyah (pre-Islamic ignorance), who were afraid of the outcome of their sins, then escaped to Allah as fugitives from their sins and covetous of martyrdom.

In this hadeeth, the Prophet - Peace and Blessings of Allah be upon him - said:

" Those killed in battle are three: 1) A believing man who strives with his soul and his wealth in the Path of Allah, such that if when he met the enemy, he fought them until he was killed. He is the tested martyr, in the tent of Allah under his Throne. The Prophets are not preferred over him, except by the virtue of their Prophethood. 2) The second is a man who feared himself from his sins and wrongdoings, so he strove with his self and his wealth in the Path of Allah, such that if he met the enemy, he fought them until he was killed. This is the purifier which removed his sins and wrongdoings. The sword erases sins. He was entered into Paradise by any of eight doors he so wished. 3) The third is the hypocrite who strove with his self and his wealth in the Path of Allah, such that when he met the enemy, he fought them until he was killed. This man is in the Hell Fire, as the sword does not erase hypocrisy."

[Related by Ahmad, with a good chain. Authenticated by Ibn Hibban]

by Azzam Publications

The noor on his forehead

Abu Asim Al-Iraqi came to Pakistan filled with the desire for *Jihad*.

After becoming a *hafidh* he went straight to Afghanistan.

A commander took him in his group.

When he would recite the *Qur'aan* the listeners would be overwhelmed by the beautiful recitation.

The commander constituted a group of students to learn the knowledge of the *Qur'aan* from Abu Asim in his spare time.

One year as the month of *Ramadhan* approached Abu Asim seemed saddened: "O, ALLAH! the month of *Ramadhan* and a blessing like *shahadaa* in it..."

Days wore on until the fourteenth of *Ramadhan* arrived and with it the operations in the province of Baghlan intensified. Abu Asim enlisted his name with the commander in charge of the battle operations.

the commander looked at Abu Asim once and then with a smile wrote the words '*shaheed*' next to his name.

A companion joked: "can you not tolerate him here, wishing to dispatch him from the world?..."

Commander Saifullah said: "I swear by *ALLAH*, he will never return from this operation".

The *mujahid* asked: "Do you have the knowledge of the unseen?".

“I do not know the unseen. But look at his forehead. I swear by my Lord! I can see the noor of *Shahadaa* shine on it” replied the commander. He repeated this sentence about four times.

Then Abu Asim set out with the *mujahideen*. Abu Asim along with another *mujahid*, Qalandar did not partake of the *iftar*.

Just at the time when the *mujahideen* surrounded the Russian fortress Abu Asim and Qalandar raced like lions into the hail of gunfire.

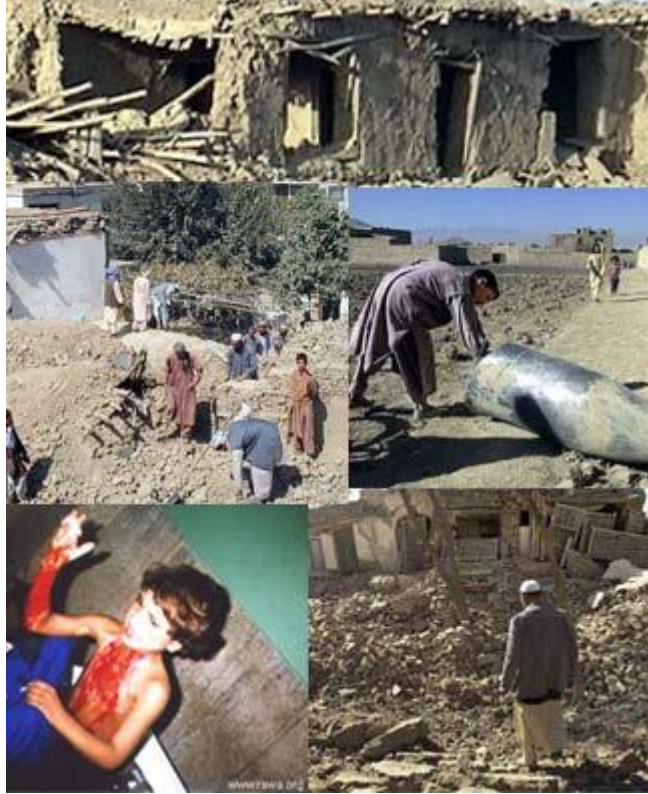
They set explosives under the fortress wall and blew it apart with a single explosion. The two continued to race forward ahead of the other *mujahideen*. The fortress fell four or five hours later to the *mujahideen*.

During the entire operation only two fell *shaheed*. One was Qalandar and the other was the prince of Iraq.

The *mujahideen* wept that day and would weep again when Abu Asim was not there to lead the prayers...

(Translated from Khamsa Rasael Fil Jihad)

THE COALITION LAUNCHES WAR



"**W**hat causes the documented high level of civilian casualties -- 3,000 - 3,400 [October 7, 2001 thru March 2002] civilian deaths -- in the U.S. air war upon Afghanistan? The explanation is the apparent willingness of U.S. military strategists to fire missiles into and drop bombs upon, heavily populated areas of Afghanistan."

The seven single bombing attacks -- "seven days of ignominy" -- causing the greatest civilian deaths occurred on October 11, 18, 21, 23 and November 10 and 18th and December 1st .The U.S. strikes hit four small farming villages, a city, a hospital and a mosque, and the central marketplace in the Taliban stronghold, Kandahar.

Seven Days of Ignominy

- October 11th - the farming village of 450 persons of Karam, west of Jalalabad in Nangarhar province is repeatedly bombed, 45 of the 60 mud houses destroyed, killing at least 160 civilians. Ms. Tur Bakai, who survived the attack, but all of whose children died in the attack, said, her voice barely audible, "I was asleep. I heard the prayers and suddenly it started. I didn't know what it was. I was so scared.
- October 18th - the central market place, Sarai Shamali in the Madad district of Kandahar is bombed, killing 47 civilians.
- October 21st - a cluster bomb falls on the military hospital and mosque in Herat, killing possibly 100 though I have recorded only 11.
- October 23rd - in the early a.m. hours, low-flying AC-130 gunships repeatedly strafe the farming villages of Bori Chokar and Chowkar-Karez [Chakoor Kariz], 25 miles north of Kandahar, killing 93 civilians.
- November 10th the villages of Shah Aqa and a neighboring sidling, in the poppy-growing Khakrez district, 70 kilometers northwest of Kandahar are bombed, resulting in possibly over 300 civilian casualties [though I have only recorded 125]
- November 18th - carpet-bombing by B-52's of frontline village near Khanabad, province of Kunduz, kills at least 100 civilians.

A reporter for The Telegraph visited Gluco, noting:

"their wooden homes looked like piles of charred matchsticks. Injured mules lay braying in the road along the mountain pass that stank of sulphur and dead animals...."

"It's nightmarish to see that the U.S. is slowly desensitizing the public to the level of destruction taking place in Afghanistan. They have progressed from medium-sized missiles to Tomahawk and cruise missiles, to bunker-busting 2,000 lb bombs, then to [B-52] carpet-bombing using cluster bombs, and now the devastating daisy cutter bombs that annihilate everything in a 600-meter radius."

("The Evils of Bombing," The Guardian [November 8, 2001].)

(From "A Dossier on Civilian Victims of United States' Aerial Bombing of Afghanistan: A Comprehensive Accounting" by Professor Marc W. Herold)

The US airforce is using Tora Bora as proving ground for its newest types of ordinance, particularly so-called bunker-busting bombs designed to attack heavily fortified positions. A new cruise missile—the AGM-86D—is designed to sense its surroundings and detonate at a pre-determined depth, doubling the penetrating ability of earlier weapons.

The US military is also utilising the Israeli-made AGM 142, which is guided by remote control into the mouths of caves.

Up until December 12, the US airforce had dropped an estimated 1.8 million kg of explosives on the Tora Bora area—three times the amount used to bomb the German city of Dresden in 1945. Since then the bombing has intensified using B-52s, B-1s and carrier-based jets. Several massive fuel bombs—7.5 tonne Daisy Cutters—have also been dropped. AC-130 gunships have been deployed to strafe troops caught out in the open. Rumsfeld, who has been touring Central Asia—making a brief stopover in Afghanistan—bragged to accompanying journalists that 400 bombs had been dropped on Tora Bora in just two days. “It’s been very heavy, and it’s obviously working,” he enthused. Having penned in the pro-Taliban troops and vetoed a surrender, Rumsfeld and the military top brass are carrying out a one-sided massacre, not a military campaign.

(From "Afghanistan: US rules out surrender and turns Tora Bora into a killing field" By Peter Symonds
17 December 2001)

There is nothing heroic or brave about the US-led onslaught. The most sophisticated and horrific means of mass destruction are being thrown against a small band of fighters wielding only the most rudimentary weapons. The unequal contest is a sickening spectacle, a shameful chapter in American history. The “battle” in the Paktia mountains east of Gardez is an exercise in mass carnage.

Washington Post noted, “US commanders have used the most devastating conventional weapons in the US air arsenal to kill enemy troops, including a 2,000-pound ‘thermobaric’ bomb designed to blast the caves where Al Qaeda and Taliban fighters are believed to be hiding. Two were used for the first time in a battle near Gardez.”

Air Force B-52 and F-15E bombers and Navy carrier-based strike aircraft, along with AC-130 gunships, were used in military strikes this week. Hundreds of bombs have been dropped on Taliban positions to “soften up” the enemy. Army AH-64 Apache attack helicopters have also been used. Officials reported on Wednesday that the US military has added more than a dozen Apache and AH-1 Cobra attack helicopters since the fighting began.

Hundreds more men, women and children will be killed over the next several days by US bombs and guns and the guns and bombs of their local agents and allies. Thousands have already died in the pursuit of American geopolitical interests in the region.

Rumsfeld commented that the civilians were there “of their own free will, knowing who they’re with and who they’re supporting and who they’re encouraging and who they’re assisting.”

(From "US massacre in eastern Afghanistan" By the Editorial Board 7 March 2002)

Kama Ado, Afghanistan
12/03/01



Residents of Kama Ado survey the damage to a house Monday, Dec. 3, 2001. Provincial officials brought reporters to see what they said was the destruction done by U.S. bombs at Kama Ado. One resident said 155 of the 300 residents were killed. (AP Photo/Yola Monakhov)



The U.S. Bombing of Kapisia Villages
Photo: Agence France Presse, October 28, 2001



Writings on a missile ready to be fired on Afghanistan on a American Enterprise ship in Arabian Sea.



An explosion in one of the Afghan cities because of night raids by American and British Forces.



An Address from the Sheikhs

An Address from the Sheikhs: Hammoud bin Uqla Ash-Shuaibi, Ali Al-Khudayr and Sulaiman Al-Alwaan to the Commander of the Believers (Ameer-ul-Mumineen): Muhammad Umar and those Mujahideen with him, may Allah grant them victory.

In the name of Allaah, the Beneficent the Merciful

To the Commander of the Believers (Ameer-ul-Mumineen) Mulla Muhammad Umar Al-Mujahid (the Mujahid), may Allaah preserve him and protect him and conceal his errors with the truth:

As-Salaamu Alaikum wa Rahmatullahi wa Barakatuhu. We ask Allaah, the Most High, that this letter reaches you while you are in full health and wellbeing.

Commander of the believers (Ameer-ul-Mumineen): We - the collective scholars- are honoured to have the likes of you attributed to our nation (Ummah), because you have affirmed, in reality, the supremacy and honour of the believers.

You were not satisfied with declaring that you are the dominant, rather you confirmed this great meaning through your noble deeds, as the dominance in the land is not merely the material dominance, rather its most important and its greatest, is the dominance of religion and moral values.

As He, the Most High, said: "So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers. [Quran 3:139]

This verse descended upon the Messenger of Allaah (SAWS) and his Companions, may Allah be pleased with them, on the day they were defeated at Uhud.

So the real supremacy is the supremacy of moral values and religion.

Ibn Abbas, may Allah be pleased with him, said, "Islaam is dominant and is not dominated over." Bukhari narrated this in his Sahih as a dangling narration (Mu'aliq), and At-Tahawi narrated it with an authentic chain. So Islam and the people of Islam are dominant, even if they are defeated in battle. And Allah, the Most High, said: ...But honour, power and glory belong to Allâh, His Messenger and to the believers. [Quran 63:8]

So the supremacy is directly connected to Allah and His Messenger and to every believer who truly adheres to his religion. So he is supreme with the supremacy (bestowed) by Allaah and with his faith (Iman). So whoever adheres to the morals of truth, then he is supreme according to the Quran and the Sunnah.

Ameer-ul-Mumineen: Verily, the ignorance of many of the Muslims, concerning your right, does not decrease anything from your power, as you have become a symbol from the symbols of this nation (Ummah) and we will write with our hands, the history of this era and affirm for the future generations, that you were the masters of this worldly life. Even if you are killed prior to that, then your biographies will be preserved in gold plating and we will all bear witness for you, before Allah, the Most High, that you are from the most sincere and truthful slaves to this nation (Ummah).

We assume this about you and do not approve anyone except with Allah's (approval).

And we will bear witness that you alone were the ones who raised your heads to America; the country of disbelief (Kufr) and the Cross, when the Muslims were not honored by a single man who would say, "No!" and again, "No!" to what America sought from him, in this time.

Only you did so. So congratulations to the Muslims because of you.

Ameer-ul-Mumineen: In your actions, the meanings of justice, equity, supremacy, nobility, victory, security, allegiance and disavowal have become apparent through your deeds.

You have given the nation (Ummah) a lesson, though actions, in these meanings when you began your blessed journey to Afghanistan and you gave to the nation (Ummah), the fruits of Jihad against the Soviets.

Then, at the time when Afghanistan was on the verge of crumbling into the hands of the secularists and the Communist and the Rafidhah (i.e. Shia) - and just when our hope for the fruits of Jihad was about to cease, you revived the hope in the Ummah, with Afghanistan and it has become, today, the focus of the eyes of all the Muslims and they all seek the supremacy and the victory for your land. And then you took control of Afghanistan and implemented the Shariah, Allah be praised.

Allah has given victory to the Jihad through you on the day that you built upon a destroyed and mutilated country, an Islamic state, through statements and actions. So justice and correct religion became the leadership and you waged war against Shirk and venerated graves and you divided (the wealth) according to equality and were just, in matters, to the point where, if someone were to say that the wolf in being herded by the sheep under your leadership, this would not be inconceivable.

Next, you astounded the entire world by destroying the statues (Bamiyan Buddhas), while acting upon the Shariah of Muhammad (SAWS), who was sent for this purpose.

So we said, "Allaah has provided to the Ummah, someone to revive, in its midst, the legacy of Ibrahim (AS); the destroyer of statues and the rejecter of idolatry!" And we were pleased with your actions when you revived the meanings of Tawheed, which were absent from the Ummah for centuries, as statues in all their various sizes and shapes fill the countries of the Muslims.

However, Ameer-ul-Mumineen was not satisfied to live in a country, in which gods, who were worshipped besides Allah the Most High, surrounded him.

Then you destroyed those objects of worship and humbled its worshippers and our hearts leapt into flight from happiness due to the revival of Tawheed, in this matter. Then you enforced upon the people of Dhimmah [i.e. those disbelievers who live in Islamic states, who pay the Jizyah (tax) to the Muslim authority], subjugation and humiliation, acting upon the Book of Allaah, the Glorious, Most High, and with the Sunnah of His Messenger (SAWS), just as they were in the origins of Islaam, humiliated; paying the Jizyah from their hands, while feeling themselves subdued.

So we said, "The Umar of his time is in Afghanistan, enforcing humiliation and subjugation upon the disbelievers (Kuffar), in his land!"

Then the hostility came, which confirmed your true, pure steel, when the countries of the world turned to reach the Emigrants (Muhajireen) to your land, without any sin that they had committed except that they said, "Our Lord is Allaah."

So the East and the West called out from all of the religions of disbelief (Kufr).

And from them the Christian, the Jew, the idolater, the Communist, the Nationalist, the apostate and the hypocrite, in an effort to form an alliance, including all of the countries of the world, against your supremacy and superiority. Yet you remained firm with the solidarity of a mountain.

This preparation did not frighten you and you were not horrified from the weapons of mass destruction.

You were patient and approved the onslaught for supremacy on the day when the rest had betrayed you and the beliefs emerged and the nullifications of Islam emerged from many of those who attribute themselves to it.

And even then, you remained as a symbol with the solidarity of the mountains. Every Muslim feels supreme because of you (and your presence) in his Ummah.

The countries turned against you and the alliances came to you from every uphill slope and every direction with their numbers and their (military) equipment in a way, which has never been witnessed in history, as history has never recorded an alliance like this one, against a believing, truthful group.

So you sacrificed your possessions and selves and money and this was all due to the virtues (bestowed upon you by) of Allah the Most High, and your faith (Iman) and truthfulness.

We assume this about you and do not approve anyone except with Allah's (approval).

Your faith and your reliance upon Allah, the Strong, the Supreme, was greater than their alliance and what it gathered.

Ameer-ul-Mumineen: The war has not laid down its burdens and we give you glad tidings of the (actual) victory of the (physical) senses, which is coming by the permission of Allah, the Most High, because you have reached this impasse.

And we give glad tidings to you, as well, of a true victory, which you have already established, because your moral values and your words have attained this victory over the moral values of your enemies.

And your enemies lie in every gathering, by claiming that they are the people of "justice" and "human rights" and the people of "freedom and equality".

But in this battle, all of their convincing arguments have fallen from their faces, and it is seen by the individuals as well as the common masses, the reality of the hateful Crusader / Jewish face. And it became truly apparent who kills the innocent and who did not remit to any single living thing, any rights at all! And we witnessed how the "freedom" and "superiority" of the laws, which they have legislated for themselves, would be.

And we understand the meaning of living in "civilisation" and the "unification of religions", which they call to. They desire the "civilisation" of the American jungle and the "unification" of the Crusader believers, only!

So glad tidings to you regarding this victory, as you have separated the world into two trenches and you have demonstrated the realities to every heedless one, on the day that you brought down - through your solidarity and faith and reliance upon Allah - all of their false meanings and the outright treachery of the Crusaders.

Ameer-ul-Mumineen: Just as your solidarity disgraced the disbelievers in their claims, it also clarified to the Muslims, important meanings that were absent or were about to be erased from their understandings.

Your solidarity taught us the balance of the power for the Muslims. Your solidarity renewed allegiance and disavowal (Al-Walaa' wa'l-Baraa'). Your solidarity renewed the understanding of Jihad and the understanding of victory and defeat. Your solidarity taught us the meaning of sacrificing and attainment (for and) from Allah the Most High. It has reached us that you were offered a great deal of wealth to step down from the defence of the Muslims and that the hypocrites approached you with a promise of good at times and with the threat of evil, at others, in order to lure you to step down from your moral values.

And we became convinced with certainty, that if you desired this worldly life more than the Hereafter, then this would certainly been easy for you by stepping down from some of your moral values. And at that time, you would have become the richest people of the Earth. However, the hearts, which are penetrated with Iman, decline that with the firmest of refusals.

Consider the day when the Arabs took pride in Samu'al bin 'Adiyah; the Jew who preserved the trust and was the victim of trials and whose son was murdered in front of his two eyes, upon the hands of Al-Harith bin Jablah Al- Ghusani, the King of Sham (Levant), who approached him seeking money - yet he refused to hand over the money except to the guardians of the order of Al- Qays, who left the (money in his) trust. Therefore, his solidarity became an example for the Arabs. So if we were to take pride in your solidarity, which surpassed the solidarity of Samu'al by thousands of times, it would be more befitting. And it is a duty upon every Muslim today, if he wishes to give an example of solidarity, that he mentions your solidarity!

Be like Samu'al, when Al-Hammam approached him With a large army, like the black of night, Sizeable (he was) a neighbor to whoever received his protection, He (Al-Hammam) approached and cautioned this neighbor of Ibn Ammar, While glimpsing this one (i.e. Ibn Ammar) from Taymaa', His home a guarded fortress and a faithful neighbor, Because he was poisoned from my plot, and he said to him, "No matter what you say, I will abide by my neighbor, " So he said, "Betray (him), or you will lose your son! You are between these (choices). " "So choose, as there is nothing for them; not even a selected portion, " So he hesitated momentarily, and said to him, "Slaughter your sacrifice, I will protect my neighbor!"

Ameer-ul-Mumineen: Verily, our astonishment at your deeds and our support for them will never cease and will not end, by the permission of Allah the Most High, as long as you do not change or surrender or turn back.

We ask Allah for steadfastness for ourselves and for you, until death.

And we reassure you that we, and a great number of the scholars (ulama) and the propagators and the students of knowledge, are with you.

We support you and declare to you, that you should not be made to feel depressed and nothing is removed from your strength or your endurance, due to the statements of some of the betrayers and people of doubt who harshly criticize your solidarity and who criticize your actions.

And they claim that you've killed yourselves and your people and destroyed your country through your deeds.

Verily, these - your deeds - are the eye of correctness and they are what have been indicated by the Shariah-based evidences and that, which Allah the Most High and His Messenger, have commanded! And everything that happens to you or your people; it is from the decree (Qadr) of Allah the Most High, and it is He who commands you to rely upon Him and follow His orders and to have allegiance to the believers and disavowal towards the disbelievers and to perform Jihaad against them through every method. And if the opposite happens to you (i.e. death), then it is the "great success", which Allaah described the Companions of the Trench (Ashab Al-'Ukhdu) with in His statement: Verily, those who believe and do righteous good deeds, for them will be Gardens under which rivers flow (Paradise). That is the great success. [Quran 85: 11]

And with what did the Companions of the Trench achieve and acquire this success? They achieved it due to their reliance upon Allah and their solidarity upon their religion and by not compromising their moral values. So they achieved this honour (i.e. this description), which was not bestowed to anyone else in the Quran, despite the fact that every one of them was killed.

Ameer-ul-Mumineen: We ask you and the leaders of the Islamic Emirate, from the likes of your deputies, Muhammad Hasan and the likes of Mulla Jalaludeen Haqqani, Mulla Abdu-Hannan, Mulla Baradir, Mulla Dadullah, Mulla Reese Abdullah and Mulla Khasqar, the leader of the "Tank Battalion", and many others, from them of the leaders of the Islamic Emirate - just as we ask the supporting Mujahideen and their leaders to continue their Jihad and their solidarity, because the eyes of the monotheists (Muslims) have been soothed by you, and you have pleased the soldiers of the Most-Merciful (Ar-Rahman).

So we are behind you and we support you with everything that we are able to and we incite the believers to fight alongside you.

So do not change and do not fear and do not become lenient: "...and you will be the highest..." and remain firm upon your moral values and upon your noble deeds.

Raise the head of the nation (Ummah) with your Jihad, and, verily our happiness will be forthcoming with the return of the Islamic Emirate; overcoming, established and victorious, by the permission of Allah the Most High; He who commanded you with these deeds and took the responsibility of victory.

And in conclusion, we advise all the Muslims in every land, to support the Islamic Emirate in this Jihad against all the ideologies of disbelief (Kufr) and to stand beneath the banner of Ameer-ul-Mumineen.

And we advise the Mujahideen - at their head being Ameer-ul-Mumineen - to establish the conditions for victory and establishment, which Allah mentioned in His Book and the Messenger mentioned in his Sunnah.

And here is some of what was mentioned in the Book of Allah, from the conditions of establishment, such as His, the Most High's, statement: Allâh has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Fâsiqûn (rebellious, disobedient to Allâh). [Quran 24:55]

So believing and righteous good deeds and being free from Shirk are from the conditions of victory and establishment. And His statement: Mûsa (Moses) said to his people: "Seek help in Allâh and be patient. Verily, the earth is Allâh's. He gives it as a heritage to whom He will of His slaves, and the (blessed) end is for the Muttaqûn." [Quran 7:128]

So seeking help from Allah and patience with His decree (Qadr) and His laws and fearing Him, both privately and publicly, are from the conditions of victory and establishment. And His statement: And Mûsa (Moses) said: "O my people! If you have believed in Allâh, then put your trust in Him if you are Muslims (those who submit to Allâh's Will)." [Quran 10:84]

So reliance upon Allaah, with true reliance, is from the conditions of victory and establishment. And His statement: And indeed We have written in Zabûr (Psalms) [i.e. all the revealed Holy Books the Taurât (Torah), the Injeel (Gospel), the Qur'ân] after (We have already written in) Al-Lauh Al-Mahfûz (the Book, that is in the heaven with Allâh), that My righteous slaves shall inherit the land (i.e. the land of Paradise). [Quran 21:105]

So the righteousness, which may be apparent or hidden, and establishing the meaning of worship, are from the conditions of victory and establishment. And His statement: Verily, those who say: "Our Lord is Allâh (Alone)," and then they Istaqâmû, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise, which you have been promised! "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask for. [Quran 41:30- 31]

So accepting the Lordship of Allah and His Devoted Worship , while remaining steadfast to His Shariah, are from the conditions of establishment. And the verses, in which Allah mentioned the conditions for victory and establishment far exceeds these, by many. And from the encompassing legacies of the Prophet; in it too, are the conditions of victory and establishment, in what was narrated by At-Tirmidhi and Ahmad, and this is his (i.e. Ahmad's) phrasing:

From Ibn Abbas, may Allah be pleased with him, who said, "I was behind the Prophet and he said, 'O boy...' or he said, 'O young boy, shall I not teach you words, with which Allah will benefit you?' So I said, 'Of course.' He said, 'Be mindful of Allah; and He will be mindful of you. Be mindful of Allah and you will find him before you. Seek Him during ease and He will be present for you during difficult times. And if you ask (for anything), then ask Allah. And if you seek assistance, then seek assistance from Allah. The Pen was dried from that which will occur. So if the entire creation were to gather seeking to benefit you by means of something, which Allah did not write for you, then they would not be able to do so. And if they sought to bring some harm to you, by means of something that Allah did not write for you, they would not be able to do so. And know that in patience, with what you are displeased with, there is a great goodness (for you). And (know) that the victory is with patience and know that the relief is with the trials and that with difficult times, come easy times."

And in the phrasing of At-Tirmidhi, "...be mindful of Allah; you will find Him in front of you..."

And know that if you put forth all your efforts in establishing the conditions of victory and establishment, then verily, Allah will grant you victory and defeat your enemy; a promise from Him, which shall never be broken. He the Most High, said: Verily, We will indeed make victorious our Messengers and those who believe (in the Oneness of Allâh) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection). [Quran 40:51]

And He said: Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allâh, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell. [Quran 8:36]

And He said, in describing the Muslims, on the Day of Badr: There has already been a sign for you (O Jews) in the two armies that met (in combat i.e. the battle of Badr): One was fighting in the Cause of Allâh, and as for the other (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allâh supports with His Victory whom He pleases. Verily, in this is a lesson for those who understand. [Quran 3:13]

And the Prophet gave glad tidings of victory and triumph for the religion and its dominance as he said, "This matter will reach wherever the night and day reach. And Allah will not leave a single home built either from hides or fur, except Allah causes this religion to enter it, from the supremacy of the supreme of the humiliation of the humiliated; a supremacy by which Allah makes Islaam supreme with, or a humiliation by which Allah humiliates disbelief (Kufr) with." - narrated by Ahmad from the Hadeeth of Tameem Ad- Dari, with an authentic chain.

And the poet did well by saying: Be like Samu'al, when Al-Hammam approached him With a large army, like the black of night, Sizeable (he was) a neighbor to whoever received his protection, He (Al-Hammam) approached and cautioned this neighbor of Ibn Ammar, While glimpsing this one (i.e. Ibn Ammar) from Taymaa', His home a guarded fortress and a faithful neighbor, Because he was poisoned from my plot, and he said to him, "No matter what you say, I will abide by my neighbor, " So he said, "Betray (him), or you will lose your son! You are between these (choices). " "So choose, as there is nothing for them; not even a selected portion, " So he hesitated momentarily, and said to him, "Slaughter your sacrifice, I will protect my neighbor!"

And our final call is to say: Praise be to Allah Lord of the Worlds and there is no transgression except toward the oppressors.

Your brothers:

Hammoud bin Uqla Ash-Shuaibi,

Ali bin Khudayr Al-Khudayr,

Sulaiman bin Nasir Al-Alwan

03 January 2002 CE/ 16 Shawwal 1422AH

source: geocities.com/jihadfiles

The Virtues of Martyrdom in the Path of Allah

by Imām ‘Abdullāh ‘Azzām

Source: as-Sahwah.com

Bismillaahir Rahmaanir Raheem

Virtues of Martyrdom in the Path of Allah

Adopted from the works of ash-Shaykh ash-Shaheed 'Abdullah Azzam

“The life of the Ummah is connected to the ink of the scholars and the blood of the martyrs. What is more beautiful than to write the history of the Ummah with both the ink of the scholar and his blood, such that the map of Islamic history becomes coloured with two lines: one of them black, and that is what the scholar writes with the ink of his pen; and the second red, and that is what the martyr writes with his blood. And more beautiful than this is when the blood is one and the pen is one, so that the hand of the scholar, which expends the ink and moves the pen, is the same hand that expends his blood and moves the nations. The extent to which the number of martyred scholars increases, is the extent to which nations are delivered from their slumber, rescued from their decline and awoken from their sleep.

So history does not write its lines except with blood. Glory does not build its lofty edifice except with skulls. Honour and respect cannot be established except on a foundation of cripples and corpses. Empires, noble persons, states and societies, cannot be established except with examples”

ash-Sheikh ash-Shaheed ‘Abdullah Yoosuf ‘Azzam – May Allah have mercy upon you Ya Sheikhana! For your blood was not shed in vain after your assassination in 1989.

Glossary:

Shaheed: Lit. A witness, a martyr

Shuhadaa` : Plural of Shaheed - martyrs

Shahaadah: Lit. Testimony, martyrdom

1 – The blood of the Shaheed smells of musk:

“By the One in Whose Hand is my soul, no one is injured in the Path of Allah – and Allah knows best who is truly wounded in His Path – except that he comes (with his wound) on the Day of Resurrection, its colour the colour of blood, and its scent that of musk.” [Muslim and Ahmad]

2 – The Most Beloved of the drops to Allah:

“There is nothing more beloved to Allah than two drops or two marks. The teardrop that falls from the fear of Allah, and the drop of blood shed in the Path of Allah. And as for the marks, then a mark in the Path of Allah, and a mark in an obligation from the obligations unto Allah”. (Hasan, reported by at-Tirmidhi)

"al-Jihad" is the intended meaning of the phrase “in the Path of Allah” as explained by Ibn Hajar al-'Asqalaani in Fath al-Bari.

About the meaning of "Jihad" Ibn Rushd said: “The word Jihad when it is uttered means to fight the disbelievers with the sword, until they accept Islam, or pay the Jizya (tax) by hand in a state of humiliation”

3 – The Shaheed Wishes to Return to this World:

“Any slave [of Allah] who dies and has been bestowed good from Allah, does not wish to return to the World, even if he is given the World and what it contains; except a Shaheed, due to what he sees from the virtues of Shahaadah [Martyrdom]. So he wishes to return to the World in order to be killed again” – and in another wording – “So that he may be killed ten times due to what he receives from the honour” [al-Bukhari and Muslim]

Scholars differed with regards to the reasons behind naming a martyr “Shaheed” (lit. a witness). Al-Azhari says, “This is because Allah and His Messenger bear witness that he is in Paradise” an-Nadhr says, “ash-Shaheed (a witness), is alive, so they were named that because they are alive with their Lord”.

It is also said, “Because the angels of mercy bear witness and take his soul”, and “he is from those who will be a witness unto nations”, and “He is witnessed to have Iman and a good end in his outward appearance”, and “because his blood bears witness for him on the Day of Judgment”.

Sheikh 'Abdullah Azzam says: "They are Shuhadaa` [witnesses] to the fact that this Deen is greater than life, and that values are more important than blood, and that principles are more precious than souls"

4 – Haarithah in the Highest Firdaws:

The Prophet – May the Salaah and Salaam of Allah be upon him – said to Umm Haarithah bint an-Nu'maan – after her son was killed in the battle of Badr – after she asked: “Where is he (i.e. is he in Paradise or the Fire)?” – he replied, “Indeed, he is in the highest Firdaws” [al-Bukhaari]

In another Hadeeth reported by al-Bukhaari:

“Indeed, in Paradise are a hundred levels which Allah has prepared for the Mujahideen in His Path. The distance between each level is that of between the heavens and the earth. So when you ask of Allah, then ask Him for Firdaws, for it is the center of Paradise, and the highest part of Paradise, and above it is the throne of The Most Merciful, from whence, the highest Firdaws, the rivers of Paradise spring forth”

5 – The Souls of the Shuhadaa` in the Hearts of Green Birds:

“Indeed the souls of the martyrs are in the hearts of green birds, and they have lanterns hanging underneath the 'arsh (the throne of Allaah). They roam around in Paradise wherever they wish, then they return to their lanterns. So, their Lord enquires: “Do you desire anything?” They say, “What can we desire for, when we roam around in Paradise wherever we wish?” And He asks them this three times. When they realize that they will not cease to be questioned, they say, “O Lord! We wish that you return our souls to our bodies, in order that we be killed in Your Path again” When it is realized that they have no need, they will be left alone.” [Muslim]

6 – Special Favours for the Shaheed:

“The Shaheed is granted seven special favours from Allah. He is forgiven (his sins) at the first drop of his blood. He sees his place in Paradise. He is dressed in the clothes of Iman. He is married to the Hoor al-‘Ain (beautiful women of Paradise). He is saved from the punishment of the grave. He will be protected from the great fear of the Day of Judgement. A crown of honour will be placed on his head, one jewel of which is better than the whole world and what it contains. He is married to seventy-two of the Hoor al-‘Ain (beautiful women of Paradise), and he will be able to intercede for seventy members of his family.” [Saheeh – Related by Ahmad, at-Tirmidhi and Ibn Hibbaan]

7 – The Shuhadaa` of Uhud:

“When your brothers were killed at Uhud, Allah placed their souls in the hearts of green birds. They frequent the rivers of Paradise, and eat from its fruits, then return to the lanterns under the Throne. When they enjoy the good in their food and drink, and their excellent speech, they say, “We wish that our brothers knew what Allah has prepared for

us, so that they will never abstain from Jihad, nor will they refrain from war” So Allah said, “I will inform them of you” So Allah revealed these verses to His Messenger:

“Think not of those killed in the Path of Allah is dead...” (3:169) [Ahmad, Abu Dawud, al-Hakim classified it Saheeh and adh-Dhahabi agreed]

8 – The Shuhadaa` beside the Baariq river:

“The Shuhadaa` are in a green dome beside the river of Baariq, near the gate of Paradise, from which provision comes to them morning and evening” [Saheeh al-Jami 3/235 # 3636]

9 – ash-Shahaadah is better than cities and villages:

“To be killed in the Path of Allah is more beloved to me than that people of cities and villages belong to me” [Ahmad – narrators are trustworthy, and the chain is strong]

10 – The Shaheed does not feel the pain of death:

“The Shaheed does not feel [any pain] from killing, except as one of you feels the prick of a needle” [Ahmad, at-Tirmidhi and an-Nasaa`I and the Sanad is Hasan]

11 – Levels of Shuhadaa`:

“The best of the Shuhadaa` are those who fight in the frontlines, and do not turn away their faces until they are killed. They will be thrown into the highest rooms of Paradise, and Allah will laugh at them. And when your Lord laughs at a slave in a certain instance, then there is no account for him” [Ahmad with Saheeh chain (Saheeh al-Jami 1118)]

12 – There are three types of those killed:

“There are three types of those killed. A Mu`min man (a firm believer), who makes Jihad with his wealth and his self in the Path of Allah until he meets the enemy and fights them until he is killed. Then that is the Shaheed who has been tested[to be] in the camp of Allah under His Throne. The Prophets are not better than him, except by the level of Prophethood.

And a man who oppresses his soul with sins and errors, who makes Jihad with his self and his wealth in the Path of Allah, until he meets the enemy and fights until he is killed. Then that is Mummasatun (a purifier) that expiates his sins and errors. Indeed, the sword wipes away errors. And he enters [Paradise] from any of the gates of Paradise he wishes. For indeed [the Paradise] has eight gates, and the Hell has seven gates, and some [of the gates] are better than others.

And a hypocrite man, who makes Jihad with his self and his wealth, until he meets the enemy and fights in the Path of Allah until he is killed, then indeed he is in the Hellfire. Verily, the sword does not wipe off an-Nifaaq (hypocrisy)” [Ahmad with Hasan chain, and Ibn Hibbaan classified it Saheeh]

13 – Which killed person is the best?

The Prophet – may the Salaah and the Salaam of Allah be upon him – was asked: “Which killed person is the best?” He replied, “The one whose blood flows and whose limbs are cut [with the sword] in the Path of Allah”. [Ahmad, Abu Dawud and the narrators are trustworthy]

14 – Master of the Shuhadaa`:

“The master of the Shuhadaa` is Hamzah Ibn ‘Abdul-Muttalib, and a man who stands up to a tyrannical ruler, and orders him [with good] and forbids him [from wrong], due to which [the ruler] kills him” [Hasan, reported by al-Haakim and adh-Dhiyaa`]

15 – The Soul of the Martyr Eats from the Fruits of Paradise:

“Verily, the souls of the Shuhadaa` are in the hearts of green birds, that eat from the fruits of the Paradise” [Saheeh, reported by at-Tirmidhi from Ka`b Ibn Malik, and it is also in Saheeh al-Jami #1555]

16 – “Bury the killed in the places where they fought” [Saheeh, reported by the four from Jaabir, and it is also in Saheeh al-Jami # 247]

17 – “There are five (deaths) due to which a person is a Shaheed: The one killed in the Path of Allah is Shaheed, the one who drowns in the Path of Allah is a Shaheed, the one who dies due to stomach illness in the Path of Allah is a Shaheed, the one who dies of plague in the Path of Allah is a Shaheed, and the woman who died in childbirth is a Shaheedah” [Saheeh, reported by an-Nisaa`i from ‘Uqbah Ibn Naafi’. Also found in Saheeh al-Jami #3249]

18 – “Whoever sincerely asks Allah for Shahaadah, Allah raises him to the levels of the Shuhadaa`, even if he dies on his bed” [Saheeh, reported by Muslim and the four from Sahl bin Haneef. Also in Saheeh al-Jami’ #6152]

Seeking martyrdom with sincerity means making preparation for it as Allah said: “If they really intended to go out [in Jihad] they would have made some preparation” (9:46)

19 – “One who falls down from his beast then he is a Shaheed” [Saheeh, at-Tabarani from Uqbah bin Nafi’. Also in Saheeh al-Jami #6212]

Also, in the Hadeeth of Umm Haraam bint Milhaan, “she went out [for Jihad] with her husband, ‘Ubaadah bin as-Saamit, on the first naval expedition by the Muslims lead by Mu’awiyah. When they turned back from their expedition, returning home, and anchored at ash-Shaam, her beast was brought near to her so that she may mount, but she fell and died.” [al-Bukhari]

This Hadeeth is also a proof for the fact that the ruling of the one returning from Jihad is the ruling of the one going to Jihad.

20 – “One who is killed defending his wealth is a Shaheed, one who is killed defending his blood is a Shaheed, one who is killed defending his religion is a Shaheed, and one who is killed defending his family is a Shaheed” [Saheeh, reported by Abu Dawud, at-Tirmidhi, an-Nisaa`i and Ahmad from Sa’eed bin Zaid. Also in Saheeh al-Jami’ #6321]

This is known in Fiqh as “Repulsing the Aggressor”. An “Aggressor” is the one who assaults the honour, lives and wealth.

The scholars from the four schools of Fiqh have agreed upon the obligation of repelling the aggressor who assaults the honour. As for the aggressor assaulting life and property, then it is obligatory – according to the majority – to repel him, which agrees with the correctly chosen opinion of the Maliki and Shafi’i Math-hab, even if it results in killing of a Muslim aggressor.

Al-Jassas said, “We do not know if any difference, in a case where if a man raises his sword against a person to kill him without right, that the Muslims are obliged to repel him” Ibn Taymiya says, “As for the aggressive enemy, who assaults the religion and the worldly life, nothing becomes an obligation after Iman, than repelling him”

21 – “One who is killed repelling oppression is a Shaheed” [Reported by an-Nisaa`i and adh-Dhiyaa` from Suwaid bin Muqrin. Also in al-Jami’ #6323]

This is also explained in a Hadeeth narrated by Abu Hurairah and reported by Muslim: that a person came to the Prophet – may the Salaah and the Salaam of Allah be upon him – and said, “O Messenger of Allah, What if a person comes who wants to take my property?” He replied, “Then don’t give him your property” The man said, “What if he

“fights me?” He replied, “Fight him back” The man said, “What if he kills me?” He replied, “Then you are a Shaheed” The man said, “What if I kill him?” He replied, “He is in the Hellfire”.

22 – Desiring Shahaadah:

“By Him in whose Hand is my soul, were it not for some men amongst the believers, who disliked to be left behind me, and for whom I cannot provide any means of conveyance, I would certainly never remain behind any unit setting out for a military expedition in the Path of Allah. By Him in whose Hand is my soul, I would love to be killed in the Path of Allah, then be brought back to life again, then killed, then be brought back to life then killed, and then be brought back to life then killed” [al-Bukhari from Abu Hurairah] Likewise, it is authentically reported about the Shaheed that he “would desire to return to this world, and be killed 10 times due to what he sees from honour”.

23 – “A Military expedition in the sea is better than ten military expeditions on land. And the one who traverses is as if he has traversed all the valleys. A seasick person is like the one covered with his blood” [Saheeh, related by al-Hakim from Ibn ‘Amr]

24 – “Every sin of a Shaheed is forgiven except debt” [Related by Muslim from Ibn ‘Amr]

As al-Qurtubi stated about the Shaheed who is barred from entering Paradise, that his soul is beside the river at the gate of Paradise, called “Baariq”, in a green dome from which provision comes to them morning and evening – and Allah knows best.

There comes an important question: Which of the two obligations overrule the other? Should he go in the Path of Allah? Or should he work until he pays off his debts and then go?

Here we say – may Allah give us ability: When a hand span of Muslim land is attacked, Jihad becomes an individual obligation, whereby a debtor may leave without the permission of his creditor, just as a boy may leave without the permission of his father, and this is a matter of agreement amongst the Salaf and the Khalaf of this Ummah. Similarly, the debtor should evaluate the situation. If he is not able to pay off the debt, then he should leave and not wait to pay off the debt. And if the debtor is able to pay off the debt, then he should further evaluate the situation, and if he thinks that after paying off the debt, the creditor will use the payment for Jihad in the Path of Allah, then it is obligatory to pay off the debt, in order to achieve two benefits: paying off the debt, as well as aiding Jihad. This is how Ibn Taymiya has issued fatwa in al-Fatawa al-Kubra 4/183.

Ibn Taymiya also says: “It is obligatory upon the women to make Jihad with their wealth if they have this bounty, and similarly with the wealth of children. For if the enemy attacks, then to repel their harm upon the religion, lives and honour is obligatory by consensus”

25 – The Shaheed who did not bow down to Allah once:

“On the authority of Abu Hurairah: Amr ibn Uqaysh had given usurious loans in pre-Islamic period; so he disliked to embrace Islam until he took them. He came on the day of Uhud and asked: Where are my cousins? They (the people) replied: At Uhud. He asked: Where is so-and-so? They said: At Uhud. He asked: Where is so-and-so? They said: At Uhud. He then put on his coat of mail and rode his horse; he then proceeded towards them. When the Muslims saw him, they said: Keep away, Amr. He said: I have become a believer. He fought until he was wounded. He was then taken to his family wounded.

Sa'd ibn Mu'adh came to his sister: Ask him (whether he fought) out of partisanship, out of anger for them, or out of anger for Allah. He said: Out of anger of Allah and His Apostle. He then died and entered Paradise. He did not offer any prayer to Allah.” [al-Haafidh said in al-Isaabah – its chain is strong, narrated by the group from Ibn Ishaq] 26 – A Shaheed killed by his own weapon:

On the authority of Salamah bin al-Akwa' who said: On the Day of Khaibar, my brother fought very fiercely, but he was hit by his own sword and killed. So the companions of the Messenger of Allah – may the Salaah and the Salaam of Allah be upon him – said after having doubts about him [Salamah's brother], “The man died due to his own weapon” So the Prophet – may the Salaah and the Salaam of Allah be upon him – said, “He died while making Jihad, as a Mujahid” Ibn Shahaab said: I then asked Salamah Ibn al-Akwa's son, so he narrated to me from his father the like of it, except that he also said: The Messenger of Allah – may the Salaah and the Salaam of Allah be upon him – said, “They have lied! He died while making Jihad, as a Mujahid, so he will be rewarded twice”

[Extracted by Bukhari and Muslim and it is also found in the summarised Sunan Abi Dawud #2427]

On the authority of Abu Salaam – the Ethiopian – narrates about a man from the companions of the Prophet – may the Salaah and the Salaam of Allah be upon him – so he says: We attacked a area from the Juhayna [tribe], so a man from the Muslims sought after a man from the tribe [to fight him], and he struck him but erred and injured himself with the sword. So the Messenger of Allah – may the Salaah and the Salaam of Allah be upon him – said, “Your brother! O Muslims! [i.e. save him!]”, so the people rushed to him but found him dead. So the Messenger of Allah – may the Salaah and the Salaam of Allah be upon him – wrapped him with his garment and his blood, prayed over him and then buried him. So the people said: O Messenger of Allah, is he Shaheed? He replied, “Yes! And I am a Shaheed for him [i.e. I bear witness to his martyrdom].”

[Abu Dawud and al-Mundhiri remained silent, thus it is Hasan. Also found in al-Mukhtasar #2428]

27 – Chapter: It should not be said that so and on is a Shaheed:

This is how Imaam al-Bukhari titled the chapter for the Hadeeth: Amongst the companions of the Messenger of Allah – may the Salaah and the Salaam of Allah be upon him – was a man who would not leave any isolated or detached person except that he would chase him and strike him with his sword. So they said: No one performed better than us today the way such person surpassed us. So he said – may the Salaah and the Salaam of Allah be upon him – “As for him then verily he is in fire”.

At the end of the Hadeeth, the person commits suicide.

As for the statement of al-Bukhaari: "It is not said that such and such is Shaheed", then Ibn Hajr said commenting on his words, “Meaning, in absolute sense”

The meaning of the words of al-Bukhaari and Ibn Hajr is that we do not rule about the one killed on the battlefield that he is Shaheed and that he will enter Paradise. This is because entry into Paradise is a matter that rests on the intention of the one killed, and that is only in the knowledge of Allah. It is also a principle of Ahlus-Sunnah wal-Jama'ah that we do not rule a person to be either in Paradise nor Hellfire.

As for calling the one killed in the battlefield a “Shaheed” in order to apply the legal rulings of a Shaheed, based on a strong speculation, hence, not wrapping him in a shroud,

nor washing him, nor praying over him, then this case has been supported by the vast majority of the Salaf and the Khalaf.

Thus, Ibn Hajar states, “Due to this reason, the Salaf practiced calling martyrs of Badr and Uhud and others “Shuhadaa’”, intending by it, the apparent ruling based on a strong speculation – and Allah knows best” [Fath al-Bari 6/90]

In fact, some of the Muhadditheen, such as Ibn Katheer would use the phrase “Istush-hida” (meaning “became Shaheed”) for someone who did not even die in a battle. So he says about al-Fadhli-ubn-ul-‘Abbas in al-Bidaayati wan-Nihaayah [4/96]: “Istush-hida (He became Shaheed) due to a plague epidemic”. Likewise, he says about al-Haarith bin Hishaam [4/95] “Istush-hida bish-Shaam” (meaning, ‘he became Shaheed in Shaam’) Ibn Kathir also says about an-Nu’maan bin Muqrin al-Muzani [4/123]: “[‘Umar] al-Farooq sent him is a leader over the forces to Nahaawand. So Allah bestowed by his hands a great conquest, and Allah established him in that land, and established him as an authority over those servants, and through him Allah established the Muslims there until the Yawm at-Tunaad (lit. the Day of Calling – meaning the Day of Resurrection), and He granted him victory in this world, and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection). And He granted him, after seeing how he loved the magnificent Shahaadah, which is the desired objective. So he became from those, about whom Allah, the Most High said in His clear Book, which is the straight path, “Indeed, Allah has purchased from the believers, their lives and their properties, and in return for them is Paradise” [at-Tawbah]

MARTYRS TWO



***Then fight in Allah's Cause - Thou art held responsible only for thyself - and rouse the believers. It may be that Allah will restrain the fury of the Unbelievers; for Allah is the strongest in might and in punishment.
(Sûrah An-Nisáa : 84)***

THE LITTLE MARTYRS



An Afghan man lifts the head of a child who along with 11 other civilians died during US air raids in Kabul on October 28, 2001, witnesses said a man and his seven children were killed when a bomb crashed through their home. (AP photo)



A man tries to identify his relatives among the bodies of children who were allegedly killed in a U.S. bombardment in Kabul Sunday Oct. 21 2001. (AP Photo/Amir Shah)



Kabul
27 October 2001 Al-Jazeera



Kabul
27 October 2001 Al-Jazeera

Azzam.Com Correspondent Suraqah Al-Andalusi

"O Allah! Do not let me leave these mountains before you have granted me my martyrdom here!"

Azzam.com correspondent Suraqah Al-Andalusi was martyred by an American cluster bomb in the Battle for Tora Bora, Eastern Afghanistan, on the night of Friday 29 Ramadan 1422AH (corresponding to 14 December 2001). He was 28 years old and left behind him a wife and two young children: a boy and a girl.

Words of Remembrance
From His Brother
From the Friend and Companion of Shaheed Suraqah

The Last Will and Final Testament of Shaheed Suraqah Al-Andalusi Farewell

Words of Remembrance

Inspiration

Your life did change since you had heard,
The tape, “In the Hearts of Green Birds”
You sought then to invite others,
“Jihad is the way my brothers!”
Rise up and free Islamic land,
From the kafir oppressive hand.
You lived the words of Sheikh Azzam,
The scholar, mujahid, great man.
Your work not limited to your lips,
Translating, writing, making trips,
Your family you left behind,
For dunya had not made you blind.
This was not easy as you did,
Love them – but for Allah your bid!
You fasted on the hottest day,
Hoping Allah would guide your way.

Love and Compassion

Compassion that was in your heart,
Took you to the midst of the mart.
Naught for yourself was what you sought,
All for others was what you bought,
For the old and poor man a bike,
For your little one the clothes he'd like,
But for your wife you found nothing,
That was worthy of her liking.
So then you sent her all your love,
And made instead, for her above,
What no man of this world could give,
Even if very long he'd live,
A lovely house in Paradise,
With gifts and flowers very nice.
So dear sister, be patient,
And turn to Allah repentant,
And hold on tight to your Iman,
And beware of evil Shaitan,
And then be happy and rejoice,

Thank and praise Allah for His Choice!

Action

You loved action, and act you did,
No illness, trouble, could forbid,
You from your mission, even if,
Come mountain, rock, or dangerous cliff.
While bombs and bullets came your way,
You still were firm and did not sway.
You ran uphill and then downhill,
To treat the injured, sick, and ill.
A doctor? No, but better than,
The doctors – are they even men?
Who know the pain and hear the sigh,
Of a brother hurt or a martyr high,
Yet come not they to lend a hand,
Like insects, clinging to the land.

Dua in the Heat of Battle

With shelling, bombing day and night,
Explosions mighty left and right,
No lull, no break, not a respite,
The U.S. showing all its might.
But all this did not lead to fright.
Our brothers continued to fight,
For Paradise was 'neath their sight.
That surely was a blessed night,
When you alone stood on the rock,
Your rifle set, bullets in stock.
Your hands you raised up to the sky,
And to Allah let out a cry:
“O Allah let me leave not here,
Until I get what I hold dear,
That is to be killed in Your way,
My life for You, Allah, I lay.”

Acceptance

Allah took you, in His Mercy,
In the blessed “Night of Destiny”.
The night better than every night,

You were raised up the highest height,
Of which we can only but dream!
You are that shining light, that beam,
That is shining up to this day,
Lighting our path, showing our way,
Along the road that goes uphill,
Which we do hope to climb until,
We raise our level very high,
And in the Path of Allah die.
We hope then with the likes of you,
In Paradise we will live too!

By Sister AM

From His Brother

As a child, Suraqah was a normal child. He went to a comprehensive school and achieved very high grades in his secondary education. His upbringing was nothing out of the ordinary; his parents attempted to protect his family from the corruption of society and taught their children the fundamentals of Islam.

He grew up in an area where there were few Muslims, and none whatsoever at school. When he went to university, his thinking became broader. He met many Muslims who were engaged in Islamic work. This gave a new dimension to his life and he began to attend many study circles and partake in the Islamic work with the Islamic Union at his University. Whilst at university, he met numerous disparate groups and as time passed, he began to realise many of the flaws of each group. He could not find a single one that had the correct balance and gave everything its complete understanding. He felt many were very eloquent, but they lacked the actions which their words necessitated.

One day, he came across an audio cassette called In The Hearts Of Green Birds. After hearing this cassette, he realised that this was the path that he had been searching for, for so long. This was shortly followed by various videos showing the Mujahideen from Bosnia. To him, it was as if he had found a long lost friend, from whom he could not depart. In the Hearts of Green Birds deeply moved him as it narrated the true stories of men who personified the message that they carried, men who were prepared to give up their most precious possession (life) in order to give victory to this Message.

Then he came into contact with the works of the Mujadid (Reviver) Sheikh Abdullah Azzam. This was a scholar he deeply respected, as he was not a textbook scholar, but one who truly followed in the footsteps of the Prophets. His preaching was their preaching. He had an excellent character, always ready to sacrifice much and was tribulated by the people of falsehood.

At University, Suraqah would give much dawah to his brothers on his own course and those around him. He would stay up sometimes late at night giving dawah. The brothers in his year - by the grace of Allah - began to practise and they would do many activities together, solidifying and building up a strong brotherhood between themselves.

His was a good character and was very resolute when trying to accomplish anything. The Islamic scene had indeed been an eye opener for him and he was very grateful for the benefits he had gained from it, but many key issues still had not been answered. The issues which vex many a youth today constantly troubled him:

How will true change occur to the Ummah?

What is the way forward?

Who are the true inheritors of the Prophets?

What is the ruling upon the regimes that rule the Muslim lands?

The more he researched , the more he saw clear contradictions in the thinking of many peoples and patent double standards in the methodology of many of the callers to Islam. A statement he always clung onto was that of the great Companion of the Prophet (SAWS), Abdullah bin Masood (RA): "The jama'ah (body of Muslims) is what agrees with the Truth, even if you are alone."

Many of those who claimed scholarship were silent in front of unmistakable evil ; their silence justified by contortion of Islamic text. Suraqah adhered to his opinions, even if it cost him friends - as the words of Ibn Masood would reverberate in his head. He felt that the worldview of many of the Muslims had lost its true and comprehensive meanings.

For instance, the meaning of the Shahadah - people would speak about this issue with respect to Tauheed, neglecting the first pillar of the Shahadah , which is to reject false deities. Suraqah felt that the main false deities of today are the man-made systems in the Muslim World (primarily democracy), that the pharaohs of today are their apostate regimes and that whoever preached this statement (La ilaha ilalallah) would surely descend upon himself the enmity of these false deities. Suraqah oft repeated the statement of Waraqah bin Nawfal to the Prophet (SAWS): "No one came with that which you came with except enmity was shown against them."

The crux of his philosophy was based upon the statement of Imam Abu Bakr bin Ayyash:

"Ahl-us-Sunnah die and memories of them are given life to, and Ahl-ul-Bidah die and memories of them die with them; because Ahl-us-Sunnah revive what the Prophet (SAWS) came with and so they have a portion of Allah's saying: 'And have We not raised high your fame.' [Quran 94:4] Ahl-ul-Bidah made it hard to revive what the Prophet (SAWS) came with so they had a portion of His saying: 'For he who hates you (O Muhammad) he will be cut off (from posterity and everything good in this world and the Hereafter)' [Quran 108:3]"

Imam Ahmad famously stated at the time of his imprisonment, explaining his stance: "If a scholar practices tuqiyyah (concealing the truth that he believes) and the people are ignorant of the truth, when will the truth ever be manifest to them?"

The more Suraqah read and heard about the Prophets and their struggle for La ilaha ilalallah; how the early generations and scholars like Imam Abu Hanifah, Imam Malik , Ahmad bin Hanbal and Ibn Taymiyyah strived in this path, the more he came convinced that the path to be taken was the path of knowledge and Jihad hand in hand.

Contemporary scholars and callers who had significant impact on his thinking included Syed Qutb, Sheikh Abdullah Azzam, Fizazee and Sheikh Abu Muhamad Al-Maqdisi. Everyone Suraqah would meet, from his relatives to his friends, he would call them to this great path, trying to the best of his abilities to convince the people of the truth of his call. Many a time what he was saying would be rejected; people would ridicule him saying things such as "What are you going to do, change the world? What has the path of Jihad changed and what have they achieved?"

The debates and discussions he had would not be for personal victory, but borne out of his love for the Mujahideen. On one occasion, when he had a lengthy discussion with a close companion , his eyes filled with tears at how people simply brushed his ideas aside.

Despite all this, he did not despair and he continued upon this path. He finally came to understand that to adhere to this path means that you are to be a stranger in this world. He read a book by Sheikh Abu Muhammad Al-Maqdisi and was amazed by one of the Sheikh's arguments: "Two worlds exist: the apparent world and the world of the unseen. Actions done in the apparent world are rewarded in the world of the unseen despite sometimes no change being brought about in the apparent world." This statement quelled any of the remaining doubts in his heart about his chosen path.

After completing university, he got married and Allah granted him two children - a boy and a girl. He also started a study circle in his community where he would teach young brothers the fundamentals of Islam and the various milestones on the path.

His wife said that he would up get up for Tahajjud (voluntary night prayers) and recite Surah At-Taubah, reflecting upon its verses, which continued to increase his determination and solidify his resolve. His children delighted him and whenever he saw them or played with them, he would always quote the statement of Allah "wa'lamu anna amwaalakum wa awlaadakum fitnah" (your Wealth and your Children are a trial for you)* His character could best be described as saying that he was very patient and organised. If a job needed to be done, he would do it regardless of what sacrifices were required. Suraqah was very close to his parents; he would look after them and supplicate much for them.

The year before his martyrdom, Suraqah decided to make Hajj, and up to this point, this was the trip that had the most impact on him. Suraqah used to say: "If anyone wonders why the Ummah is in this bad state, then Hajj will give you the answers." There he saw

the ignorance of the Muslims: a people whose tongues were filled with expletives as if they were remembrance duas, and their failure to understand sharing and generosity when dealing with one another. He saw their innovations and Shirk when performing the Hajj. He saw outside the Sacred Mosque of Makkah, the interest-based banks in the very same land which 1400 years ago was purified from shirk by the first group of Muslims led by the Prophet (SAWS). His blood boiled at how this sacrifice, purchased for the Ummah by the sweat and blood of the Companions - had been affronted by the establishment of interest-based institutions everywhere. This consolidated his commitment to this path .

His Contribution to the Work of Azzam.com

Suraqah was part of the team that translated and typeset the script for the video The Martyrs of Bosnia. He was also part of the team that conducted interviews, translated and researched the material for the Jihad Lands section of Azzam.com, namely the lands of Afghanistan, Uzbekistan, East Turkestan (China) and Central Asia. He translated an entire book on the Jihad in Central Asia by himself, written by a Mujahid in Afghanistan, even though Arabic was not his mother-tongue.

From the Friend and Companion of Shaheed Suraqah:

My dear brother, friend and companion, may Allah have mercy on him and accept his martyrdom, his life and departure from this world, reminds me of the words of Allah (SWT):

"O you who believe what is the matter with you that when you are asked to march forward in the cause of Allah you cling heavily to the earth. Are you pleased with the life of this world rather than the Hereafter? Little is the enjoyment of the life of this world as compared with the Hereafter, if only you knew." [Quran 9:38] and:

"Do you really think that you will enter Paradise before Allah knows which of you who fought (in His Cause) and which of you are patient?" [Quran 3:142]

The Journey into Afghanistan

The first time I met Suraqah was when we were about to embark on our journey to enter Afghanistan. I can still recall the smile on his face as I approached him and greeted him with salams. He was a thin man, of medium height, fair complexion with bright, shining eyes that emanated sincerity. The noor (radiant shine) of his face and smile that day was something my heart will never forget. He was patient throughout the journey, remaining alert to any dangers and always looking out for the well-being of his brothers. At our first stop, I can remember asking him jokingly why he hadn't eating anything, to which he told me how bad his diarrhoea had been and that he didn't want to risk anything!

He had been very patient despite not having any food for many hours, something that is very difficult on a long journey, but he didn't want to inconvenience anyone, so he bore his hunger in silence. I smiled because he was a new brother and I told him that his

stomach problems were only going to get worse when we were inside! He smiled and gave me a determined look, almost as if he knew exactly what he was here for and that no sacrifice was to be too small for his Lord.

En-route we stopped to pray Fajr. We had a short break and then set off again. After a while, we reached one of our pre-planned stops and all of us were to rest here before we were to be taken into Afghanistan. We had some food, of which he did eat a little and that made me smile. We had only rested an hour or so, before we were told that we could go in now, and as we were all keen, we agreed to this and set off once again. This was to be the more dangerous part of the journey and we all began to make remembrance of Allah and pray that we would reach our destination safely.

I remember when we had finally crossed the border and I saw him with a big grin on his face. We had entered the one land where every Muslim and Mujahid felt safe, may Allah return that safety to the Muslims in Afghanistan. As our journey into Afghanistan continued, I can remember seeing that he had become a little more relaxed and even light hearted at times. All of us were happy that we had got through safely and I noticed how he was just continuously looking out of the window, admiring the scenery and perhaps thinking about the future this land would hold for him, his family and his religion.

The First Stages of Struggle

How wonderful the lands of Jihad are, in that those who have travelled, lived and been patient together with sincerity, whilst having left their families and materialistic life behind, become of the closest of companions and friends in this world.

We had some preliminary work to do before Suraqah could go and get his training. There was a lot of research, meetings and translations that needed to be done and Allah had blessed him with many skills, all of which were vital to our task. This was the time that I would get to know him properly. During this time, one of our brothers fell very ill and had to return; the rest of the brothers went to those places they had come here for, which left him and I alone to do the work and this is how Allah had destined that we were to spend time together.

Initially, we had been living in a place on the outskirts of the city, where we had a lot of work to do. However, progress was slow and I can remember how much of a testing time this was, since both of us wanted to be in the 'action', but we always exhorted each other to patience. Our typical day during this time was usually uneventful and we would sometimes remind each other of our times back in the West and all the things we used to get up to!

One time we were speaking about families and I was telling him how difficult it always is to say goodbye to a tearful mother, not knowing whether you will meet her again in this life. He was silent for a while and then said, "No, brother, the bond between the wife and husband is a bond that is different than that of the mother and her son. It is something much stronger." I could sense that he felt a little sad when he said that, for he had told me

that he had left his young wife and two young children behind, but I saw from the expression on his face that this was the sacrifice he was willing to give for the honour of this Deen (Islam).

He would tell me how hard he had to work for the past year so that his family would have enough money when he left. He told me how he hated living in the West and how happy he was to be in this land of Islam. I would always see him reciting and memorising Quran. Once we were speaking about the Muslims in the West and he said: "What have we to do with the countries of the disbelievers? By Allah, it's like living haram (forbidden things) every day, from the morning you wake up until the night that you sleep in. I had so little time for my prayers, for reading the Book of Allah, for learning this Deen and now I am free to worship Him as he deserves to be worshipped."

Throughout the times when we had nothing to do but be patient, I would see him reciting Quran or praying to his Lord. I saw in him a man who was determined to do something for this Ummah, a man with ambition for this Deen and true concern for the honour of this Ummah.

He would tell me how much he longed to seriously learn this Deen and that he wanted to sit with a certain Sheikh in Afghanistan, and to become a serious student of knowledge. I would talk to him about all the plans we could have for the future and after meeting many important people, he told me how he wanted to migrate here with his family. He loved to see Islam being established in its entirety like he saw in Afghanistan and whenever he heard something of justice or good that had happened, his face would light up in happiness. I was amazed at how quickly he became attached to this place and the people, almost as if Allah had rewarded him for all his efforts of Dawah (Islamic propagation) and preparation when he was at home and that He had answered his supplications. Indeed Allah had chosen this as his final destination and brought his precious soul here to honour it with martyrdom in His Way.

The Character of a Shaheed

As the weeks went by, we had started to make some progress, but there was still a lot to do. There came a time where I became lazy in completing the tasks and I would take long breaks of rest due to illness. However, he would always continue from where I had left off and I remember waking up in the middle of the night and saw him typing away at the work. It was because of him that we met our deadlines and Allah Willing, the work he did will continue to inspire many in the future.

There was an Afghani man who would come and give us food and he would spend a lot of time with him, since I wasn't always in the place we were staying in. This man was very poor and he would walk for hours on end just to get to the place where we were staying. Suraqah came to me one day and suggested that we should buy him a bicycle, so that he could be self sufficient in doing more work and feeding his family. It's as if he was genuinely concerned about this man, and this is from the many things that made Suraqah so special.

I can remember how much of a task it was to get that bike back to the place we were staying! I remember how much he laughed when we both tried to sit on the bicycle, only to end up puncturing one of the wheels and we got so fed up and tired in the end that we stuffed it in a taxi! Suraqah kept saying that 'this is to help a good man' and I kept quiet and smiled.

When we used to walk in the streets, we would have many poor children and old women coming to us and asking for money. I had become used to this, but it affected Suraqah in a big way. He couldn't help but give 10 rupees to every child he saw, and this happened on a number of occasions. I asked him as to why he didn't just ignore them, because it only fed their habit. He replied, "Every time I see these children, it reminds me of my own kids and I can't bear to see their faces so sad." It was almost as if he relived the memory of his own family through being generous to the people, may Allah have mercy on him.

After meeting many of the Foreign Mujahideen, he had made the intention that he would bring his family here and live a life of a Mujahid. I remember how sometimes he regretted not bringing his family with him. He would always tell me about what he would say to his mother and father especially in trying to convince them to come here and help the Muslims through their skills. As soon as he had intended this, he spent a lot of his free time in writing letters to his wife and his brother. I can remember him smiling as he would write, perhaps this was his way of feeling there was still a physical connection between him and his family - such is the life of a Mujahid.

I can remember that he wanted to get into the 'action' as soon as possible and go to the front-line, but I kept stressing how important this work was and that he should be patient. He was a little frustrated one day and said to me: "I'm not made for sitting around, I want to go where the action is, this is what my nature is...." I said to him: "Be patient my brother, your time will come... ." He smiled and continued with his work in silence. I could feel how much he wanted to be free and be training and fighting with his brothers for the Sake of Allah. It was almost as if he had been waiting for this all his life and now that he was here, he didn't want to be delayed any longer.

Our Final Moments

We had to move to another city, for we had many people to meet and liaise with. Suraqah was happy that we were on the move again and that his chance for being in the action was drawing near. I can remember the journey being a very difficult one and a brother with us had become very weak, dehydrated and couldn't stomach anything. Suraqah had studied basic first aid and medicine before, so he would very patiently make some re-hydration preparations for his brothers. Not once did I hear him complain throughout the journeys we had and I would always see him in deep thought and reflection. We would always try and pass the time by being light hearted and if provoked, he could always bring me to tears of laughter! May Allah bless me to join you dear friend so that we may laugh together in the highest of Paradise as we used to laugh in this life.

After we arrived at the city, then, as my time was drawing to an end, it seemed as if Suraqah became more detached from talking and speaking like he used to. He had become very inspired by meeting all the people he had only ever heard about and I saw that he had become much more serious than before.

Throughout the few weeks that we were in this new place, Suraqah started to become regular in Tahajjud (voluntary night prayers). I remember waking up in thirst one night and I saw him standing in prayer. He excelled in his memorisation of the Quran and I always found him attached to his personal copy of the Quran. I never saw him leave the remembrance supplications of the morning and the evening and he would be regular in reciting the Quran after the Fajr prayer. He had fasted a few days when we were in the previous city but it was here that he became more regular. The days here are very long and Suraqah wasn't used to fasting in these environments. I knew he had stomach problems, but still he continued to fast. There was one day where we were both fasting and it had been a very hot day. In the last hour before sunset, we were just lying on the floor, utterly exhausted, when he said to me, "Don't you know that the Salaf would cry on their deathbeds in that they wished they had fasted on those days that were long and difficult?" I can never forget the way he said that to me, may Allah accept all of his deeds.

On another occasion, we had a small journey to undertake and I suggested that he didn't fast so that he wouldn't tire himself out so much. Suraqah looked at me and said, "It is through these extra deeds that Allah will rise our status and give us the victory, just like the Sahabah...I will not stop fasting." I thought a lot about what he had said and realised then that this was no ordinary man. It was statements and actions like this that I believe made him so special in front of Allah, for Allah only takes the best of believers as martyrs.

The Dream

One hot summer's night in August 2001, he woke me up in the middle of the night and said, "I had a strange dream tonight." I asked him about what he saw and he said, "I saw a tall structure that looked like the Eiffel Tower and it had been destroyed and there was a news broadcast saying how thousands of people had been killed." We joked about it and I told him to go back to sleep, but maybe he had seen what was to happen in the future, Allah knows best, for Allah bestows good dreams to those whom He loves.

Two Companions Part

The time had come for me to leave and Suraqah was to join his brothers in the action. I remember sitting with him a lot and he advised me to come back and give help and victory to the Muslims in this blessed land. We went to the market one day and he was looking for a gift for his wife and children. I remember him joking about how he wouldn't buy just any old clothes for his wife and that nothing was here that she would have liked! He smiled a lot that day. We walked by a shop and he saw some clothes for his son and

he asked for the best quality and chose the best colour. He bought it and handed it to me and said, "I want you to get this to my kids, so that my wife and they know that I haven't forgotten them." I was taken aback by the way he said that and I can still remember the sad look on his face. I cheered him up and started joking about how we got ripped off in the market and how terrible his bargaining skills were!

He asked me to get his letters to his brother, who he always spoke very highly of. I could see that they were close and I can remember him saying how much he wanted him to get married and come here to join him. He always spoke with such enthusiasm for he had many ambitions for his Deen and his family - may Allah rejoin them in the highest of Paradise.

A few days went by and it was time for Suraqah to leave for the action. We sat and talked that morning and I advised him on things to do when he got there and what to do in certain situations. He was so happy that day, for he was finally about to go where he had been longing for all his life. I felt happy for him but sad that we were to part company and that maybe I would never see him again.

His transport came that morning and I embraced him. Since there was nothing more for me to say, I just smiled and asked him not to forget me in his prayers. He smiled back at me and sat in the jeep. I just stood there looking at him and I can remember feeling very sad and thinking as to whether I would see him again. I remember this moment as if it was yesterday and when I found out that Allah had taken him as a martyr, a day hasn't gone by that I haven't thought about my friend.

He was from the sons of this Ummah, who fled from the deception of this materialistic life to the honour and light of Jihad. A patient warrior who lived his ambition for the victory of this Deen is how this Ummah will remember you, my dear friend. May Allah inspire many from the story of your sacrifice and may He join your family, loved ones and Companions with you in the highest of Paradise.

The Battle for Tora Bora

Thus began the latest Crusade against Islam and its people in October 2001. When the Taliban decided to leave the cities and withdraw to the mountains, Suraqah was amongst the brothers who withdrew to the lofty mountain range of Tora Bora, in Eastern Afghanistan. In November 2001, the American Crusaders attacked the positions of the Mujahideen in Tora Bora and there commenced some of the fiercest battles of the war to that date.

The Tora Bora mountain range comprises of low foothills and high mountains. It was expected for the Americans to land at the lower foothills first. Therefore, the Commander of the Mujahideen gave the order for new and relatively inexperienced brothers to go to the higher mountains, leaving the experienced fighters at the bottom. Suraqah tried to persuade his Section Commander to allow him to stay at the bottom since he wanted to face the Americans when they arrived. However, he was denied permission and reluctantly made his way up to the higher mountains, in obedience of his leader.

Throughout November 2001 in the month of Ramadan, 1422AH, the battle raged, with the Americans dropping bombs indiscriminately on the mountains such that there was no difference between the night and the day: there was fire on the ground and fire in the sky. Suraqah had with him a personal first-aid kit that he had brought with him. He was not a Doctor, but his contribution to the battle was more than what the Doctors of the Muslim Ummah contributed. Whenever he would hear on the radio that a brother Mujahid had been injured, Suraqah would take his first-aid kit and make the perilous journey to the site of the injured brother, dodging aerial bombs, bullets and mortars. No sooner had he tended to one injured brother that he would hear on the radio that another brother had been injured 2000ft lower. He would rush to tend to the new injury. Thus it was that he spent his battle going up and down the steep mountains of Tora Bora. At times when he would face the enemy, he would bravely face them and not shy away from a fight.

The Dua of a Mujahid

The Prophet (SAWS) said: "The Mujahid in the Path of Allah and the one who performs Hajj and the one who performs Umra, all are the guests of Allah! He called them and they answered. And they asked Him, and He shall grant them (what they ask for)!" [Saheeh, narrated by Ibn Majah and Ibn Hibban].

Suraqah had been there for a few weeks now and the blessed last ten days of Ramadan had arrived. Whilst on the mountain during one night of the battle, a fellow Mujahid saw Suraqah alone, standing on the mountainside. He was in his camouflage clothes wearing his chest rig of magazines and his AK-47 rifle in his hands. Despite the sub-zero temperature and howling icy-cold winds, he was sweating as is normal during intense physical activity. All of a sudden he raised both of his hands straight up in the air and shouted at the top of his voice, "O Allah! Do not let me leave these mountains before you have granted me my martyrdom here!"

The Martyrdom

The night was the night of Friday, the 29th of Ramadan 1422AH and many of the Mujahideen there testified to the Lailatul-Qadr (Night of Power) that year having fallen on the 29th of Ramadan. The time was approximately 9pm and Suraqah was with a group of 20 Mujahideen who were making their way to another position, on the steep Tora Bora mountainside. Suddenly, the roar of an American fighter-bomber was heard above their heads, followed by the whines of the falling bombs: huge, solid, metal masses of falsehood. As the cluster bomb exploded into many small bomblets, the sound of explosions similar to that of fireworks was heard. One of these bomblets had the name of Suraqah on it and it was in this glorious manner that this lion and hero surrendered his innocent soul to his Lord, thereby irrigating with his pure blood the land of heroism, bravery, valour and Jihad. May Allah accept him amongst the ranks of the martyrs.

Dreams Following His Martyrdom

After Suraqah was martyred, his family and friends had numerous dreams. His wife saw a dream of a bird on a remote island. The bird's feathers were badly burnt and it was lying prone and immobile. Suddenly, in the distance, another bird flew towards the first bird, and eventually sat next to it. The first bird, which was burnt, then removed its external feathers and from it arose a bird with the most beautiful coloured feathers that she had ever seen. Both birds then rose up and flew away.

His brother had a dream where he came up to someone and asked with great anxiety, "Where is my brother (Suraqah)?" The people then pointed to a distant mountain. He asked again, "Where is my brother?" and they gave the same response. Then he approached as close as he could get to the mountain and asked again. The people then pointed to a white mountain.

His sister had a dream in which he visited her family. There was an immense amount of light shining from him and his size was so large that the people around him had to crane their necks in order to take a look at him.

The Last Will and Final Testament of Suraqah Al-Andalusi

Excerpts from Personal Message to Family:

May Allah bear witness to my love for you, but Islam came to give the limits to this love. Allah says:

"Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ... are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are Al-Fasiqun (the rebellious, disobedient to Allah)." [Quran 9:24]

Message to the Muslim Ummah:

So we can see that our love of our family and other matters of the worldly life cannot be such that it is greater than our love for Allah and His Messenger and Jihad in His Path. If our excuse on the Day of Judgement for not answering the call of Jihad is family and loved ones, then we must see what Allah (SWT) warns us of in Surah Abasa:

"Then, when there comes As-Saakhkhah (the Day of Resurrection's second blowing of Trumpet),
That Day shall a man flee from his brother,
And from his mother and his father,
And from his wife and his children.
Everyman, that Day, will have enough to make him careless of others."
[Quran 80:33-37]

So here is a grave warning to those who reject Allah's call, in favour of their loved ones and the other temptations of the worldly life (wealth, house, etc) All of these things will be of no avail on the Day of Recompense in serving as an excuse for leaving Allah's commandments.

If we look around us at the reality of the Muslims we see a regretful state of total humiliation, with very few instances of dignity for the Muslims. The Muslims have generally, as an Ummah, abandoned the teachings of this Deen and Allah (SWT) has left us at the mercy of the forces of disbelief from the Crusaders, the cowardly Jews, arrogant atheists and evil apostates.

Nothing embodies this more than the state of affairs in Palestine today. Allah (SWT) has placed this small nation of cowardly Jews over the necks of the Muslims. Allah (SWT) is most angry with these people "Al-magh doobee alayhim (those upon whom is Allah's anger)" [Quran 1:7] and He (SWT) says about them in Surah Al-Baqarah "And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who - ascribe partners to Allah (and do not believe in Resurrection - Magians, pagans, and idolaters, etc.). Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And Allah is All-Seer of what they do." [Quran 2:96]

Yet these cowards have become lords of the Middle East and this is truly a sign of how far the Muslims have strayed off the Straight Path. We are currently observing the massacre and oppression of a Muslim people in the holy land of Palestine and the Ummah does nothing. The Ummah by its inaction seems to be saying to them: "Bury your children and your elders and all your dead, and here are a few dollars (to relieve our guilt) and be patient."

Subhanallah! This is what has happened to the Ummah of Muhammad (SAWS) whom Allah (SWT) describes in the Holy Quran in Surah Ale Imran: "Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful." [Quran 3:104]

The Caliphs in the past used to send out whole armies to avenge the honour of a single Muslim woman, but today the honour of the Muslim women is violated time and time again, and the Muslims are slaughtered and massacred in a most horrible manner, yet the Ummah does not move collectively. The reason is clear from the Islamic text. The Prophet (SAWS) said in an authentic hadith:

"If you practised Tabaiya al Ainiya (i.e. selling goods to a person for a certain price and then buying them back from him for a far lesser price), followed the tails of cows, satisfied yourselves with agriculture, and abandoned Jihad, Allah will cover you with humiliation and will not remove it until you return to your religion." [Reported by Abu Dawud. Saheeh. Silsilah Al-Ahadith As-Saheehah No. 11]

The Ummah has abandoned the principles of its religion, leaving the most beloved action to Allah (SWT): Jihad Fee Sabeelillah and therefore Allah (SWT) placed us at the mercy of the people of the Hell Fire.

O Ummah of Muhammad awaken and fear your Lord, as He ought to be feared!

What is even worse is that the small body of courageous Muslims who join the path of Jihad are labelled as extremists, rebels, bandits and terrorists by their own Muslim brethren. It is true grave mistakes have been committed in the path of Jihad by some people of Islam but this is true for many of the acts of worship of al-Islam. People commit Shirk whilst praying and performing Hajj (this Shirk being the most grave transgression in the eyes of Allah) yet our response to this is not to stop praying or performing Hajj, but to engage in these acts of worship which are the pillars of the religion and purify them from innovation and Shirk and invite the people to perform these acts of worship in the best way: the way of the Prophet (SAWS) and his blessed Companions.

And likewise, with Jihad, which is the peak of the matter, how could we abandon Jihad when it was the way of the Prophet (SAWS) and his Companions? If we are to be true followers of the Prophet (SAWS) then we must also follow him in his Jihad. My Muslim brothers and sisters, do not have pessimism and despair and do not approach this path in the capitalist mindset. We too frequently hear Muslims (both scholars and ignorant) saying that this path has achieved nothing.

Allah (SWT) says in Surah Ale Imran:

"Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allah has bestowed upon them of His Bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve." [Quran 3:169-170]

It is clear from this verse, that the losers are not those who die in the Path of Allah but those who stay clear alive and criticise, because the martyr is "indeed alive finding sustenance with His Lord" these are the words of Allah (SWT) for the people of contemplation.

Truly it is the people of desires who ignore these clear words. The victory will come from Allah (SWT) but upon us is to obey the commandments and join the path of Jihad and be patient upon this path. Patience, as some believe, is not to sit at home and do nothing in the face of clear transgression and Kufr Bawah (clear and manifest disbelief). This, in fact, is nothing more than cowardice and humiliation. Patience is to fight in the path of Allah, accepting martyrdom or victory.

Unlike the previous nations whereby Allah (SWT) would destroy the transgressors by a storm of thunder and lightning (Thamud) or a furious wind (Aad) or other signs of the

previous powers, the Muslims must fight the disbelievers, atheists, polytheists and apostates and Allah will punish them by our hands as Allah (SWT) says very clearly in Surah At-Taubah "Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people." [Quran 9:14]

Those who doubt this path are well advised to read the speech of Allah to see how much emphasis is placed on this issue and how many times it is mentioned in the Quran. A study of the Biography of the Prophet (SAWS) reveals battle after battle to raise high the flag of Islam. The four rightly guided Caliphs and the later generations of the Salaf (Pious Predecessors) continued this understanding.

So let us see my sincere Muslim brothers and sisters what Allah (SWT) has prescribed for us if we are truly His slaves.

Allah (Swt) says in Surah Al-Baqarah:

"Jihad (fighting in Allah's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know." [Quran 2:216]

So here it is crystal clear - fighting is hated by Man but it has been prescribed for him i.e. obligated upon him by Allah (SWT.) It is interesting to note that the verb ordering the command to fight is the same used to order the believers to fast "Ku Te Ba" in verse 2:183 of the same Surah "O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun." [Quran 2:183], yet we see a great discrepancy between the implementation of these two rulings, and Allah is the source of all Help.

Allah (SWT) says:

"Will you not fight a people who have violated their oaths (pagans of Makkah) and intended to expel the Messenger, while they did attack you first? Do you fear them? Allah has more right that you should fear Him, if you are believers." [Quran 9:13]

"Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people." [Quran 9:14]

"Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued." [Quran 9:29]

"Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ... are dearer to you than Allah and His Messenger, and striving hard and

fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are Al-Fasiqun (the rebellious, disobedient to Allah)." [Quran 9:24]

"O you who believe (in Allah's Oneness and in His Messenger (Muhammad SAW)! Verily, the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah, and in the Message of Muhammad SAW) are Najasun (impure). So let them not come near Al-Masjid-al-Haram (at Makkah) after this year, and if you fear poverty, Allah will enrich you if He will, out of His Bounty. Surely, Allah is All-Knowing, All-Wise" [Quran 9:28]

"Those who believe in Allah and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives, and Allah is the All-Knower of Al-Muttaqun" [Quran 9:44]

"It is only those who believe not in Allah and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from Jihad). So in their doubts they waver." [Quran 9:45]

"And if they had intended to march out, certainly, they would have made some preparation for it, but Allah was averse to their being sent forth, so He made them lag behind, and it was said (to them), "Sit you among those who sit (at home)." [Quran 9:46]

This is a clear warning to those who claim to have made the intention for this lonely, yet most beloved path in the sight of Allah (SWT):

"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 with the Hereafter." [Quran 9:38]

"If you march not forth, He will punish you with a painful torment and will replace you by another people, and you cannot harm Him at all, and Allah is Able to do all things." [Quran 9:39]

"March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the Cause of Allah. This is better for you, if you but knew." [Quran 9:41]

Finally I incite you with the magnificent verse from Surah At-Taubah:

"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 Quran. 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].

The next verse goes on to describe more of the traits of this blessed group:

"(The believers whose lives Allah has purchased are) those who repent to Allah (from polytheism and hypocrisy, etc.), who worship Him, who praise Him, who fast (or go out in Allah's Cause), who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (people) for Al-Ma'ruf (i.e. Islamic Monotheism and all what Islam has ordained) and forbid (people) from Al-Munkar (i.e. disbelief, polytheism of all kinds and all that Islam has forbidden), and who observe the limits set by Allah (do all that Allah has ordained and abstain from all kinds of sins and evil deeds which Allah has forbidden). And give glad tidings to the believers." [Quran 9:112]

Allah is striking a deal with the believers. It is a deal that does not exclude the poor because all mankind is in possession of a soul. Allah (SWT) wishes to purchase the lives of the believers and whatever wealth they can afford and He will give them the Paradise in return, on the condition that they fight in the way of Allah and they kill and are killed.

O businessmen of the Ummah! Pay heed and do not lose out on the deal of your lifetimes. The Prophet (SAWS) said in an authentic hadith: "Whoever dies neither having fought (in Jihad), nor encouraging himself to do so, dies on a branch of hypocrisy." [Muslim and Abu Dawood]

The Prophet (SAWS) said: "The souls of martyrs reside in the bodies of green birds that perch on chandeliers suspended from the Throne and fly about in Paradise wherever they please." [Ahmad and At-Tirmidhi]

The Prophet (SAWS) said "Never will there combine in the nostril of a servant, the dust of the battle in the Way of Allah and the smoke of the Hell Fire." [Ahmad]

The Prophet (SAWS) "He who gets his feet covered in dust (fighting) in the Way of Allah, the Hell Fire will be forbidden from touching those feet." [Bukhari]

How then, after hearing all this honour and this great status could the Ummah turn its back on the path designed to protect Islam, the honour of the Muslims and to unfurl and raise high the banner of Islam over disbelief, polytheism and apostasy?

O believers and pious ones! Fear your Lord as He ought to be feared and if you are sincere to your Lord then evaluate your lives and intentions in the light of these glorious verses from our Creator and the guidance of our beloved Muhammad (SAWS).

Let us listen to the eloquent words of Imam Abdullah bin Al-Mubarak, the famous hadith scholar of Khurasaan who wrote to his devout ascetic friend Al-Fudayl bin Ayyadh (who was known as Abid Al-Haramain - the Worshipper of the Two Holy Mosques, because of the time he would spend in staying and worshipping there). The verse of poetry expressed Ibn Al-Mubarak's disapproval of Fudayl settling in the vicinity of Makkah and neglecting Jihad:

"O Worshipper of the Two Holy Mosques!
Had you witnessed us in the battlefield
You would have known that, compared to our Jihad,
Your worship is child's play.
For every tear you have shed upon your cheek,
We have shed in its place, blood upon our chests.
You are playing with your worship,
While worshippers offer your worship
Mujahideen offer their blood and person (life)."

So, from the words of a pious member of the Salaf (Pious Predecessors) we move to the words of a contemporary scholar, who truly followed in the footsteps of Abdullah bin Al-Mubarak in being a scholar of action rather than just words. This Sheikh is Abdullah Azzam (may Allah have mercy on him) who said: "Islamic history is not written except with two lines: the black line which is the ink of the scholar and the red line which is the blood of the martyr."

The words and statements of this scholar are further encouragement to today's Muslims, supplementing what has been quoted from the Quran and Sunnah and sayings of the Salaf. The pious Sheikh famously said:

"When Allah chooses one of the brothers for martyrdom or takes the life of one of our beloved children, who have participated with us in this path, I cry for myself because these people have preceded us and this is a sign that we are not yet worthy for martyrdom. It is a clear proof that we are not yet suitable for this high rank. Allah (SWT) chose these people and I observed that these people shared common traits: good feelings towards the Muslims and awareness of what they say to their Muslim brothers and sisters. You would not find them wasting their time because their deeds occupied them; their faults busied them from the faults of the people, so congratulations for him who busied himself with his faults rather than the faults of other people."

The Sheikh contributed enormously to the Jihad yet had great humbleness and modesty when assessing his own position. Later, Allah (SWT) blessed him with martyrdom he sought. Sheikh Abdullah Azzam also said regarding the martyrs

"These people, O Lord, are your servants. They came out in your path seeking Your Pleasure and to give victory to the Deen and to raise Your banner and to honour Your Shariah and to give victory and assistance to Your beloved ones, so please O Lord do not disappoint them and please accept them and forgive them. They are emigrants. They left their homes and their wealth not because of poverty or because of need, but only to seek Your Pleasure."

Sheikh Abdullah Azzam said: "It is with the likes of all these martyrs that nations are established, convictions are brought to life and ideologies are made victorious."

Sheikh Abdullah Azzam also said: "Do men think that they will be left alone on saying we believe and they will not be tested?" [Quran 29:2]. A small group: they are the ones who carry convictions for this religion. An even smaller group from this group, are the ones who flee from this worldly life in order to act upon these convictions. And an even smaller group from this elite group, are the ones who sacrifice their souls and their blood in order to bring victory to these convictions and ambitions. So they are the cream of the cream of the cream."

Sheikh Abdullah Azzam further said "It is not possible to reach glory except by traversing this Path. It is not possible for the structures of this Deen to be established, nor for its banner to be raised, nor for its vessel to be launched, except by traversing this Path. This Path is one: the Blessed Path of Jihad."

Sheikh Abdullah Azzam also said: "Indeed, the manuscripts of history are not scribed except with the blood of these martyrs, except with the stories of these martyrs, except with the examples of these martyrs."

These are the words which lit the burning fire in my heart, making me join the path of Jihad and to seek the honour of martyrdom (by the Will of Allah).

And finally I warn the Muslim brothers and sisters to expel the Jews and Christians, atheists and their puppet apostates from our three occupied Holy sites.

The Jews have taken Masjid Al-Aqsa from the Muslims and the impure Americans and their accomplices from the traitorous Ale Saud (Saudi Royal Family) walk the Holy Land. Allah (Swt) says in Surah At-Taubah:

"O you who believe (in Allah's Oneness and in His Messenger (Muhammad SAW)! Verily, the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah, and in the Message of Muhammad SAW) are Najasun (impure). So let them not come near Al-Masjid-al-Haram (at Makkah) after this year, and if you fear poverty, Allah will enrich you if He will, out of His Bounty. Surely, Allah is All-knowing, All-Wise." [Quran 9:28]

So it us upon us to liberate our Holy sites from the terrorist, occupying American forces and to purify Masjid Al-Aqsa from the filth of the Jews.

O Muslim Ummah! Rise and answer the Call of your Lord, because Islam is dignity and honour. The Muslims have abandoned Jihad and therefore they have no dignity and honour.

Disbelieve in the Taghoot (false deities other than Allah in its comprehensive meaning) as Allah (SWT) says in Surah Al-Baqarah:

"There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taghoot and believes in Allah, then he has grasped

the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower." [Quran 2:256]

I advise you to show enmity to the apostate rulers and their allies in the Muslim lands who have replaced the Shariah with evil man made laws, spreading corruption and glorifying oppression.

Disbelieve in democracy for it is the way of the Shaytaan (Satan) and know that revival will come through the methodology of Knowledge, Military Preparation and Jihad. They are not stages but may all occur at the same time. And I warn you to be aware of the scholars at the gates of the apostate rulers - who bend over backwards to accommodate the disbelief and sin of our leaders. These scholars have strayed by going to the gates of the leaders thereby opposing the Salaf and have gone astray themselves and sent the people astray. Listen to the scholars who do not fear the blame of the blamers nor the sword of the oppressor.

I ask my family and anyone who knew me to forgive me if I wronged them in anyway. I ask you to pray that Allah accepts my actions and removes pride from our actions and deeds.

Finally I leave you with the words of the martyr Abdul-Wahab Al-Ghamidi who was killed in Afghanistan in the 1980's:

"Most people choose the path of life as a way to death, but I have chosen death (martyrdom) as a path to life (in Paradise)."

O Allah! Accept our actions and forgive our loved ones and us and enter us into the Paradise Most High.

O Allah! Give victory to the Mujahideen and give them victory over their ownelves and aid them in abiding by your boundaries.

O Allah! Liberate our Holy Lands and rid the invading occupiers from the apostate ruling regimes.

O Allah! Grant us martyrdom.

O Allah! We ask you for the Paradise.

Farewell

Thus we bid you farewell, O beloved brother and friend, with the words of the scholar whom you revered and whom we hope that you are together with, in the hearts of green birds that live in lanterns hanging from the Throne of the Most Merciful:

Taken from the Words of Sheikh Abdullah Azzam:

'And it might seem to the short-sighted eye and narrow mind, and to the individual besieged within the bounds of era and location, that it is a story that happened and

finished. The mouth of death opened its mouth, swallowed these martyrs and passed them with its wheel that saves neither old nor young.

However, the clear-sighted eye and the enlightened heart knows that these sacrifices are the provisions of future generations for distant civilisations to come. These stories, these sacrifices and these examples will remain as supercilious signposts upon the entire journey of this Deen, for he who wishes to make this journey from those wayfarers, or follow in the footsteps of this righteous elite.

"All these are the ones whom Allah has guided, so follow their guidance..." [Quran 6:90]

Indeed these exemplary individuals from the martyrs broke free from the shackles and fetters of this materialistic life to reach opulence and bliss, and they came to the land of Afghanistan, living in the mountains of Afghanistan, until Allah (SWT) honoured them with martyrdom.

We ask Allah (SWT) to join us with them in the Highest Part of Paradise, with the Prophets, the Truthful, the Martyrs and the Righteous, and that he blesses us with martyrdom in His Way, and that he seals us with the Seal of Happiness, O Noble One.'

Footnotes:

(*) Initially, "almaalu wal-banunu fitnah" was there, and the correct ayah would insha'Allah be what it has been replaced by ClearGuidance.

by Azzam Publications

AFTER AMERICAN BOMBING THE ARAB MUJAHID SAID OVER THE SATELLITE PHONE WITH JOY: "CONGRATULATIONS, HISHAM HAS ENTERED PARADISE INSHA-ALLAH"

KANDAHAR (Islam News): The desire for martyrdom is so deep in the Arab Mujahideen that they compete with one another for it. This can be judged from an event that took place upon the martyrdom of an Arab Mujahid due to American bombing a few days ago. His companion was overwhelmed with joy and an eyewitness told Islam News that using a satellite telephone, he informed the martyr's sister in the following way:

"MUBROOK MUBROOK HASHAM DAKHAL-AL- JANNA INSHA-ALLAH!"

(Congratulations! Congratulations! Hisham has entered Paradise insha-Allah) The sister asked this companion to give this same news to her mother and he spoke to her mother and informed her with same joy. The martyr's mother, after listening to this news, said many times: *"ALHAMDULILLAH! ALHAMDULILLAH!" (Praise be to Allah! Praise be to Allah)* These Arab Mujahideen told Islam News that martyrdom in the

month of Ramadan and also against the greatest enemy of Islam in the whole world like America is one of the greatest achievements that has no substitute in this world.

(AZZAM PUBLICATIONS)

Mazar-i-Sharif Prisoners Fulfill Vow to the Death

27 November 2001 : *From amongst the believers are men who have been true to the oath they made with Allah. From them are those who have fulfilled this oath (been martyred in Allah's Way) and from them are those who are still waiting, but they have never changed in their determination in the least.* [Quran 33:23] Three days after the Mujahideen prisoner revolt began in Mazar-i-Sharif, the last Mujahideen fighters were killed, fighting, as they vowed, to the last drop of blood. Hundreds of these Mujahideen, in a pre-planned martyrdom operation, managed to kill over 500 Alliance troops and dozens of US and British Special Forces soldiers, before they were martyred. These Mujahideen had earlier taken an oath to fight to the death whilst in Kunduz, and they were true to their oath. US soldiers are said to have been pretty shocked and shaken-up by the intensity of the firefight and the determination of the fighters. May Allah reward each and every single one of them, accept their martyrdom, enter them into the Highest Paradise and enable other Muslims to follow in their footsteps and fulfil the oaths they have made to Allah. This is not the first time in Islamic history that Muslim heroes have

vowed to fight to the death and, insha-Allah, it will not be the last. At the time of the Prophet (SAWS), hundreds of companions gave the Prophet (SAWS) their oath to fight to the death if the suspicion that Uthman, their companion, had been killed by the Quraish, came true. So pleased was Allah with this oath of theirs that it became known as the Pledge of Ridhwan (Allah's Pleasure) and Allah revealed a verse in the Quran to this effect: ***"Allah was well- pleased with the believers when they pledged their oath to you (Muhammad SAWS) under the tree. Allah knew what was in their hearts so he sent tranquility over them and rewarded them with a speedy victory."***[Quran 48:18]

Likewise, in the Battle of Yarmuk against the Romans, the greatest battle between Islam and Christianity in the 7th Century of the Christian Era, when the tides of the battle turned against the Muslims, Ikrimah bin Abi Jahl took the oath to fight to the death and with him 400 other Muslims took the oath. They fought ferociously against all odds until the tide of battle changed in the favour of the Muslims and the Christian army was routed. Each and every single one of these Muslims was martyred or seriously injured, amongst them Ikrimah bin Abi Jahl, who was martyred in the lap of Khalid bin Al-Waleed, the Sword of Allah. US Marines are engaged in skirmishes with Taliban and Foreign Mujahideen troops. There have been casualties on both sides, but it is not possible at the moment to determine numbers killed and injured at the moment. The Mujahideen are preparing to defend Kandahar to the last drop of blood. Likewise, guerilla units of Mujahideen are patrolling the areas around Kandahar to engage US units. Soon the World will come to realise whether the war really is about to finish or not, when the US Government is no longer able to conceal US combat casualties. The Muslims are urged to increase in their supplications for the US troops to be defeated and smashed, for Allah to send His Angels against them and for their plans to fall into disarray. They are further urged not to be impatient with their supplications, but to continue them, for Allah's Help comes when one has seemed to lose all hope. By signalling the start of the guerilla campaign, the Taliban have entered a new phase of a war which will, with Allah's permissions, last several years, ending in the defeat of America like its predecessor twelve years earlier. The US economy cannot take a protracted conflict lasting several years. The American public cannot take casualties, as was demonstrated in 1993, when the bodies of American soldiers were dragged through the streets of Moghadishu, Somalia. US troops withdrew from Somalia less than 24 hours after this humiliating defeat because the American public was unable to accept any more casualties. Meanwhile, talks have started in Bonn, Germany to try and create a 'broad-based' government in Afghanistan, which the disbelievers have not been able to establish for 20 years. The Pakistani Government is now beginning to realise its betrayal by the US Government, as both Russia and the US land in Afghanistan, occupy its territory, in order to control the gas and oil resources of Central Asia. Unfortunately for the Pakistani Government, it is too late and now they must pay the price for trusting disbelievers over and against their fellow Muslims. The words of Sheikh Abdullah Azzam should suffice as to the reaction of the Mujahideen to these 'talks': *By Allah, if the heavens were to meet the earth, we will never accept the traitor state. Indeed those who paid the price of the state with the blood of their martyrs, they are more worthy to rule the country. As for all those sitting in the West, who have not spent a drop of their blood for this Deen, nor has a drop of sweat trickled down their face for this Deen, what right do they have to come and rule in Afghanistan"*

Across the border

PAKISTANI TROOPS DISHONOUR ARAB MARTYRS' BODIES BY THROWING THEM INTO DITCHES.

MIRAN SHAH (Islam News): Fierce fighting continues between Arab Mujahideen and Pakistani Army troops, before which nine Arab Mujahideen escaped. From them, five Mujahideen remain at large, whilst four were martyred by the Pakistan Army. Three of these bodies were dishonoured by the Pakistani troops and they were thrown into a ditch with their legs facing the Qiblah. Local religious scholars tried hard to bury these martyrs in the proper way in the same way they had buried three more a few days ago, but the Pakistani Police and Army did not allow the scholars to do so. Therefore, the scholars turned away silently but the local young men became annoyed. When negotiations failed the young men raised a slogan and moved to take out the martyrs' bodies from the ditch. The Pakistani policemen began firing at them for 20 minutes or so but the brave Muslim young men took out the bodies calmly, carried out the funeral rites on them and buried

them with honour. The local residents told Daily Islam that the martyrs' bodies were fresh and scent was emitting from their blood similar to the incident reported a few days ago. This incident proves that the apparent harm inflicted on the Taliban and Foreign Mujahideen in Afghanistan is primarily due to the policies of the Pakistan Government, which is itself engaged in fighting the Mujahideen under orders from its American masters. The Pakistani people and military who refuse to do something about this should fear Allah's Anger and His Punishment, for He is on the side of the Mujahideen. It seems like this punishment may be coming already with India preparing to attack Pakistan. On the authority of Yusuf bin Yaqub from his scholars who said: The Messenger of Allah (SAWS) said: *"Beware of causing harm to the Mujahideen for indeed Allah displays anger on behalf of the Mujahideen as he displays anger on behalf of the Prophets and Messengers; and He answers their supplications as He answers the supplications of the Prophets and Messengers. The sun has neither risen nor set on anyone more noble in front of Allah than the Mujahid."* [Related by Ibn Asakir, Mashir-ul-Ashwaq by Ibn Nuhaas, Vol. 1, P. 157]

(AZZAM PUBLICATIONS)

"O ALLAH! BLESS ME WITH MARTYRDOM" PRAYS ABU KHULOOD AL-YEMENI KANDAHAR (Special Report):

Abu-Khulood Al-Yemani's joins the ranks of the martyrs in a way that would be the envy of every Muslim. Last Wednesday, 5 December 2001, two elite units of Arab Mujahideen advanced towards the outskirts of Takhta Pul to lay an ambush for the forces of American agent, Gul Agha. Abu-Khulood from Yemen was commanding the first unit comprising of 15 Arab Mujahideen and Abu Haani was commanding the other unit of 15 Mujahideen. On the way to the rendezvous, Abu-Khulood told his companions that he would be martyred in this battle. His companions passed his remark with a smile. Into the battlefield, the Mujahideen launched a fierce attack on the enemies of Allah (SWT) and reports confirm that 17 of Gul Agha's troops were killed on the spot with a number severely injured. As the firing subsided, Abu-Khulood, who had been commanding the operation, fell on his knees, raised his hands towards the sky and made dua to Allaah (SWT): " O Allah! I have been fighting in your way for such a long time and still you have not chosen me amongst the Shuhadaa (Martyrs). O Allah! bless me with

martyrdom!!!" As soon as Abu-Khulood finished this dua, he was hit by a bullet and Allah (SWT) gave him what he so profusely cherished. Abu-Khulood had spent most of his life waging Jihad in the way of Allah (SWT). He had fought the enemies of Allah in many lands of Jihad including Bosnia and Afghanistan. The Mujahideen forces suffered no other loss in this operation.

(AZZAM PUBLICATIONS)

The Martyred sister

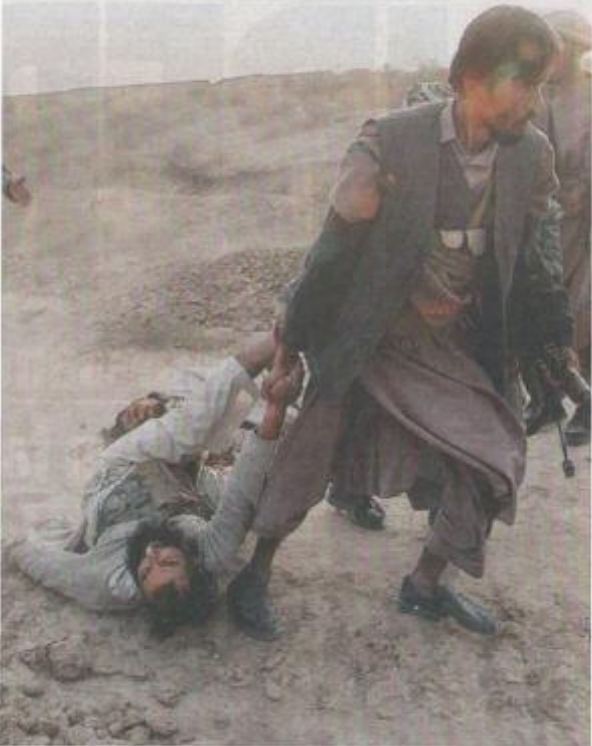
AFGHANISTAN: The following information has been provided by Mujahid Sheikh Abu Khalid Abdullah Al-Waleed as a challenge for the Pentagon to refute it. He said that the Mujahideen possess all the necessary proof and evidence for the information given here, which will be publicised if Allah makes it possible. It is one of the series of authentic news reports from Afghanistan that have been related over the Internet to heal the hearts of the Muslims and boost their morale. On Monday 26 November 2001 (10 Ramadan 1422), Sheikh Abu Khalid Abdullah Al- Waleed conducted an interview with the husband of the martyred sister, after the Isha Prayer. There was a convoy that was getting ready to depart areas surrounding Kunduz, so the brother of the martyred sister suggested that they wait until the Americans arrived. The brother and sister had in their possessions passports whose names suggested that they were Jews of British nationality. They planned to inform the enemy troops that were not Mujahideen, in order to save

themselves from being killed or captured. When they initially arrived in Mazar-i-Sharif, they were able to successfully protect themselves by using this cover story. However, they were advised not to leave without weapons with which they could defend themselves if the situation demanded it. However, the husband suggested to his brother-in-law that instead of carrying weapons, he should give some explosives to his wife which she can detonate if they are captured, thus killing the enemy soldiers along with them. Thus they did as they had planned and the sister strapped a belt of explosives around her waist. The brother and sister thus went to the positions of the Shiite Hizbi-Wahdah faction and General Dostum's forces. Since they were on foot, the enemy fired upon them and they then jumped to the floor and did not return fire. When the enemy saw that they were not acting in a hostile manner, one enemy soldier approached them and they addressed him in English. The soldier thus shouted out to those behind him: *"Hold your fire, these are Americans."* They then picked up the brother and sister and took them in their jeep into Mazar- i-Sharif where they found an American soldier. The American soldier asked them what they were doing in an area between Kunduz and Mazar-i-Sharif where they had captured many prisoners. The brother replied that they were aid workers for Oxfam. He praised Allah when the American soldier believed them, not knowing that Oxfam had ceased operations in Afghanistan a long time ago! However, he informed them that he would have to verify their credentials by taking them to his headquarters in Kabul, where hopefully everything could be quickly sorted out. He thus arranged a special car with guards to take them to Kabul. As the brother managed to get a few quiet moments with his sister, he rehearsed the plan with her. He told her that there were no chance that they could return to either the Mujahideen or the Taliban positions; and nor could they wait until they arrived at Kabul since they would be exposed there. They sat in a truck filled with Russians and accompanied by four armed Shiite Hizbi-Wahdah fighters. In the cabin were two Americans. The brother brought his face closer to the noble face of his sister and she whispered to him, *"I am ready.* He then told her to repeat *"La ilaha illallah..."* behind him, which she did in a faint whisper, faint in volume but high in certainty and Iman. He then told her to say, *"There is no god but Allah and Muhammad is the Messenger of Allah. Upon this we live, upon this we die, upon this we wage Jihad and upon it we hope to be raised up."* She repeated this and then put her hand on the detonator button and pressed it. A roaring tremor shook the truck, which was travelling at 25mph, and it overturned. The brother of the martyred sister managed to jump out of the truck as it left the road, having been injured by the explosion. From his other eye, however, he caught sight of a bright, concentrated, beam of light shining from the truck into the sky whilst the truck was otherwise in flames, in a ditch by the side of the road. Whilst part of the truck was burning, the brother made his way to the cabin to confirm that the two Crusaders did not survive. He saw that the two had perished due to the accident (not the fire) and the bodies of the Shiite fighters were strewn across the road far from the truck. As for the martyred sister, he saw her noble, pure body largely in tact despite the explosion, and he was satisfied that perhaps that beam of light he saw earlier must have taken care of her body. As it was very late into the night, no-one came on the road. Four hours later, the brother prayed the Fajr Prayer, then he prayed for his martyred sister, the Mujahideen and finally, himself. By that time, the flames around the cabin had died down and the brother returned to it and saw the bodies of the two Americans, covered in blood. He took their sidearms: a 9mm Beretta pistol from one and a German

pistol from the other. He then searched their pockets and found their personal identification cards, which read: NAME: Ronald Stephen Leigh CITY: Houston, Texas
NAME: Michael Simon Watkins CITY: Los Angeles, California Abu Khalid urged the Pentagon to refute these claims and stop hiding information from the American public and the families of the above two Americans regarding US casualties in this war so far. He repeated that the Mujahideen possess the proof of their identification, which will be distributed if Allah makes it easy. "Jihad will continue against America at all costs, whether Kandahar remains in our hands or not."

(AZZAM PUBLICATIONS)

A TALIBAN IS BRUTALLY MURDERED







VINDHIA, Albania
troops of a Taliban
fighter outside Kabul

Afghan Massacre—Convoy of Death

The Taliban prisoners, mostly foreign volunteers from Pakistan, died of asphyxiation and injuries inside the airtight shipping containers during a two or three day journey to a prison in the town of Sheberghan, according to a report in Tuesday's New York Times. These horrific deaths occurred around the same time as hundreds of other Taliban POWs from Kunduz were being massacred by US and Northern Alliance forces at the prison fortress near Mazar-i-Sharif, and have been followed by reports of widespread killings of surrendering soldiers in the Kandahar area and elsewhere. Nothing more clearly exposes the barbaric and colonial character of the war in Afghanistan than the fact that the US and its proxy forces are openly and knowingly violating the Geneva Convention by carrying out the deliberate torture and extermination of non-Afghan Taliban prisoners.

One witness, a local driver who declined to be interviewed but spoke to Afghan acquaintances, said he had seen soldiers unloading many dead bodies from a container by the road not far from Sheberghan. Three containers were lined up by the road in Dasht-i-Laili, and soldiers were unloading one container that was full of bodies, throwing them onto the ground, he said.

(From "More evidence of US war crimes in Afghanistan: Taliban POWs suffocated inside cargo containers" By Jerry White 13 December 2001)

Newsweek spoke to a man they refer to as Mohammed, who was contacted at a container depot on the outskirts of Mazar-i-Sharif about this same time by soldiers from Dostum's militia. They told him his container truck was needed to ship captive Taliban fighters to the Sheberghan prison. He arrived at the Qala Zeini fort that evening, and several other container trucks were already waiting inside. He estimates that about 150 Northern Alliance soldiers were on hand.

Mohammed describes how prisoners—including Afghans, Pakistanis, Arabs and Chechens—arrived at the fort in pickups and trucks and were herded into the containers. He says that most of them were bound by their upper arms and blindfolded, and some were hogtied. Taliban prisoners continued to arrive by the truckload over the next three days, with 150 to 300 packed into each container. As the doors locked behind them, they realized they would not be returning home, as promised, but were being left to die.

Prisoners in Mohammed's container cried out, "We're dying. Give us water! We are human, not animals." While Mohammed and some other drivers banged holes in their containers, allowing some of the men to survive, most of the prisoners were not so lucky. Mohammed estimates that by the time the convoy set off from Qala Zeini there were 13 containers full of prisoners. Each driver had soldiers in the cab beside him. Another driver, referred to as Ghassan, told Newsweek that some prisoners in his container were alive, and beating on the sides. He was told by the Northern Alliance soldiers: "They just want water ... keep driving."

Newsweek writes: "By the time the trucks arrived at Sheberghan prison, many were ominously quiet. Mohammed was the driver of the second truck in line, but he got down from his cab and walked into the prison courtyard as the doors of the lead truck were

opened. Of the 200 or so who had been loaded into the sealed container not quite 24 hours before, none had survived. “They opened the doors and the dead bodies spilled out like fish,” he recounted. The following day, November 30, seven more container trucks of prisoners arrived; and on December 1, another seven. The drivers report that most of these contained dead bodies.

Truckloads of prisoners’ corpses were brought to Dasht-e-Leili, where the ground was dug up, the bodies buried and the earth bulldozed over. Local residents report that Dostum’s soldiers blocked any traffic by the site, in an effort to hide their activities. “No cars, no donkey carts, not even pedestrians were allowed to go down the road,” one villager told Newsweek.

(From “Newsweek exposé of war crimes in Afghanistan whitewashes US role” By Kate Randall 4 September 2002)

Doran’s film (Afghan Massacre—Convoy of Death) provides irrefutable evidence that US forces in Afghanistan carried out a massive war crime. Working as a reporter for Japanese television, Doran covered the US-led siege of the Qala-i-Janghi fortress, where hundreds of captured Taliban prisoners were killed. Footage from the fortress included in the film presents the images sanitized out of US coverage of the event: the broken corpses of young Afghans killed by US air strikes and automatic weapons fire littering the grounds of the fortress—many of them with their arms still tied behind their backs. Some 3,000 of them were crammed into private container trucks commandeered by Dostum’s forces. During a 20-hour drive to the Sheberghan prison, most of these prisoners died from suffocation in the airless containers. Witnesses interviewed in the film described how soldiers fired into the containers when the prisoners screamed for air and water. Others reported seeing blood dripping from the trucks.

Several witnesses recounted that US soldiers were present as the prisoners were loaded into the trucks and also when the container doors were opened at Sheberghan and hundreds of dead bodies spilled out. One soldier said that US troops in charge of the operation told their Afghan allies to “get rid of them [the bodies] before satellite pictures could be taken.”

The final stage of this grisly operation was the transport of the dead and wounded prisoners to a barren stretch of desert 10 minutes up the road, called Dasht-i-Leili, where the bodies were unloaded and several hundred prisoners who were still alive were shot to death. Again, witnesses said US Special Forces troops were present during these executions and when bulldozers pushed the corpses into a mass grave.

The film begins and ends with the hideous scenes of this burial site, as well as a second one nearby, where the ground is littered with human bones, bits of clothing and shell casings. Doran has repeatedly demanded a speedy investigation into the massacre and action by the United Nations to protect the gravesites against an attempt to destroy the evidence.

(From “Film exposing Pentagon war crimes premieres in US” By Bill Vann 12 February 2003)

From the approximately 8,000 fighters who surrendered in Konduz only 500 to 800 were taken to Qala-i-Janghi. Soon information emerged that other Taliban had been murdered. According to these witnesses, between 200 and 300 of the prisoners from Konduz were packed into each of the containers, which were ostensibly being used to take them to the prison at Sheberghan. En route, approximately half of the captives suffocated or were killed by shots fired by soldiers into the airtight containers. Others were executed as the containers were unloaded into a mass grave in the desert. According to the witnesses, American soldiers were present during this massacre.

In the latest edition of Der Zeit, they write: "It is not difficult to find people in Sheberghan who can relate what took place in the desert of Dascht-i-Laili. Without exhibiting any degree of excitement they tell of executions and Taliban suffocated in containers."

The reporters quote the inhabitant of a nearby village, who said: "I counted at least 13 containers. They were transported on lorries. It was daytime when they arrived." Asked how these men died, the villager responded: "We were told that they had suffocated in the containers, but some of the containers were splattered with blood."

(From "Further evidence of a massacre of Taliban prisoners" By Peter Schwarz 29 June 2002)

(see 'Fortress of war' on page for the real battlefield account)

American troops cut out the tongues of Taliban prisoners and poured acid over their heads before ordering their deaths, a TV documentary claims.

The film Massacre At Mazar claims that the soldiers orchestrated the mass slaughter of al-Qaeda fighters during an uprising at the prison following the bloodiest battle of the Afghan war, at Mazar-e-Sharif.

One Northern Alliance soldier says in the film: "The Americans did whatever they wanted. We had no power to stop them.

"I was a witness when an American soldier broke one prisoner's neck and poured acid-like substances on others."

Another witness claims four prisoners were beaten unconscious by US soldiers, then disappeared.

He says: "They cut their hair and poured acid or something on to them. They were screaming and jumping up and down. They had a black stick and beat them."

The US and Northern Alliance have always denied claims of a massacre at the Qala-i-Janghi fortress in Mazar-e-Sharif.

The evidence of new atrocities comes after the Sunday Mirror published pictures of the horrific treatment of Taliban fighters held at another camp, Shibarghan - dubbed the Afghan Auschwitz.

The film, made by British producer Jamie Doran, and shown to the German parliament last week, also tells how 8,000 Taliban prisoners were rounded up and transported in metal containers to Shirbaghan.

A driver of one of the trucks says many prisoners died of thirst in the stifling containers. Another witness admits to accidental fatalities when he shot holes in the side of containers to allow prisoners to breathe.

He says: "They were crying for air. I hit the side with bullets to create air - and some were killed."

And two men claim they were forced to drive hundreds of Taliban into the desert where they were shot while up to 40 US soldiers looked on.

The film is based on testimonies from six witnesses, including a senior army officer. All have agreed to give evidence at any future war crimes tribunal.

Last night human rights lawyer Andrew McEntee, former chairman of Amnesty International UK, called for the allegations to be investigated.

He said: "These alleged crimes would carry a life imprisonment in many countries."

A US Army spokesman said later: "We have been asked about allegations that Taliban prisoners were executed while US special forces soldiers stood by and watched. We checked and didn't have anything to substantiate those allegations."

(www.markazdawa.org)

In January(2003), in his state of the union address, President George Bush announced that "3,000 suspected terrorists have been arrested in many countries" and "many others have met a different fate" and "are no longer a problem to the United States".

The story of Habibullah

Amidst the world's outrage over the recently uncovered U.S. scandals involving the abuse and torture of detainees in Guantanamo and Iraq's Abu Ghraib jails- As pressure mounts on Washington to shut down its detention center in Cuba, reports reveal that the U.S. military has expanded another prison in Afghanistan, where some 500 suspects are kept in more primitive conditions, indefinitely and without charges, Aljazeera reported. The prison was never photographed, even from a distance.

And, according to the accounts of former detainees, military officials and soldiers who served there, prisoners are held by the dozen in large wire cages, they sleep on the floor on foam mats and, and until last year, they used plastic buckets for toilets.

(From "Walls of secrecy surround a worse than Guantanamo camp" Agencies)

In sworn statements to Army investigators, soldiers describe one female interrogator with a taste for humiliation stepping on the neck of one prostrate detainee and kicking another in the genitals. They tell of a shackled prisoner being forced to roll back and forth on the floor of a cell, kissing the boots of his two interrogators as he went. Yet another prisoner is made to pick plastic bottle caps out of a drum mixed with excrement and water as part of a strategy to soften him up for questioning.

(From "In US Report, Brutal Details of 2 Afghan Inmates' Deaths" By Tim Golden The New York Times)

From amidst the many cases of extreme torture and deaths reported in the press here is the story of Shaheed Habibullah:

The Defiant Detainee

The detainee known as Person Under Control No. 412 was a portly, well-groomed Afghan named Habibullah. Some American officials identified him as "Mullah" Habibullah, a brother of a former Taliban commander from the southern Afghan province of Oruzgan.

He stood out from the scraggly guerrillas and villagers whom the Bagram interrogators typically saw. "He had a piercing gaze and was very confident," the provost marshal in charge of the M.P.'s, Maj. Bobby R. Atwell, recalled.

Documents from the investigation suggest that Mr. Habibullah was captured by an Afghan warlord on Nov. 28, 2002, and delivered to Bagram by C.I.A. operatives two days later. The doctor who examined him on arrival at Bagram reported him in good health.

Mr. Habibullah was identified at Bagram as an important prisoner and an unusually sharp-tongued and insubordinate one.

One of the 377th's Third Platoon sergeants, Alan J. Driver Jr., told investigators that Mr. Habibullah rose up after a rectal examination and kned him in the groin. The guard said he grabbed the prisoner by the head and yelled in his face. Mr. Habibullah then "became combative," Sergeant Driver said, and had to be subdued by three guards and led away in an armlock.

He was then confined in one of the 9-foot by 7-foot isolation cells, which the M.P. commander, Capt. Christopher M. Beiring, later described as a standard procedure. "There was a policy that detainees were hooded, shackled and isolated for at least the first 24 hours, sometimes 72 hours of captivity," he told investigators.

While the guards kept some prisoners awake by yelling or poking at them or banging on their cell doors, Mr. Habibullah was shackled by the wrists to the wire ceiling over his cell, soldiers said.

On his second day, Dec. 1, the prisoner was "uncooperative" again, this time with Specialist Willie V. Brand. The guard told investigators he had delivered three peroneal strikes in response. The next day, Specialist Brand said, he had to knee the prisoner again. Other blows followed.

The communication between Mr. Habibullah and his jailers appears to have been almost exclusively physical. When the detainees were beaten or kicked for "noncompliance," one of the interpreters, Ali M. Baryalai said, it was often "because they have no idea what the M.P. is saying."

By the morning of Dec. 2, witnesses told the investigators; Mr. Habibullah was coughing and complaining of chest pains. He limped into the interrogation room in shackles, his right leg stiff and his right foot swollen. The lead interrogator, Sergeant Leahy, let him sit on the floor because he could not bend his knees and sit in a chair.

The interpreter, who was on hand, Ebrahim Baerde, said the interrogators had kept their distance that day "because he was spitting up a lot of phlegm."

"They were laughing and making fun of him, saying it was 'gross' or 'nasty,'" Mr. Baerde said.

Though battered, Mr. Habibullah was unbowed.

"Once they asked him if he wanted to spend the rest of his life in handcuffs," Mr. Baerde said. "His response was, 'Yes, don't they look good on me?'"

By Dec. 3, Mr. Habibullah's reputation for defiance seemed to make him an open target. One M.P. said he had given him five peroneal strikes for being "noncompliant and combative." Another gave him three or four more for being "combative and noncompliant."

When Sgt. James P. Boland saw Mr. Habibullah on Dec. 3, he was in one of the isolation cells, tethered to the ceiling by two sets of handcuffs and a chain around his waist. His body was slumped forward, held up by the chains.

Sergeant Boland told the investigators he had entered the cell with two other guards, Specialists Anthony M. Morden and Brian E. Cammack. One of them pulled off the prisoner's black hood. His head was slumped to one side, his tongue sticking out.

Specialist Cammack said he had put some bread on Mr. Habibullah's tongue. Another soldier put an apple in the prisoner's hand; it fell to the floor.

When Specialist Cammack turned back toward the prisoner, he said in one statement, Mr. Habibullah's spit hit his chest. Later, Specialist Cammack acknowledged, "I'm not sure if he spit at me." But at the time, he exploded, yelling, "Don't ever spit on me again!" and kneeling the prisoner sharply in the thigh, "maybe a couple" of times. Mr. Habibullah's limp body swayed back and forth in the chains.

When Sergeant Boland returned to the cell some 20 minutes later, he said, Mr. Habibullah was not moving and had no pulse. Finally, the prisoner was unchained and laid out on the floor of his cell.

An M.P. was sent to wake one of the medics.

"What are you getting me for?" the medic, Specialist Robert S. Melone, responded, telling him to call an ambulance instead.

When another medic finally arrived, he found Mr. Habibullah on the floor, his arms outstretched, his eyes and mouth open.

"It looked like he had been dead for a while, and it looked like nobody cared," the medic, Staff Sgt. Rodney D. Glass, recalled.

Major Atwell said the death "did not cause an enormous amount of concern 'cause it appeared natural."

In fact, Mr. Habibullah's autopsy, completed on Dec. 8, showed bruises or abrasions on his chest, arms and head. There were deep contusions on his calves, knees and thighs. His left calf was marked by what appeared to have been the sole of a boot.

His death was attributed to a blood clot, probably caused by the severe injuries to his legs, which traveled to his heart and blocked the blood flow to his lungs.

(From "In US Report, Brutal Details of 2 Afghan Inmates' Deaths" By Tim Golden The New York Times)

TALIBAN BODIES BURNT

2005



KANDAHAR, Nov 26: The US military admitted on Saturday that its soldiers in Afghanistan had burned the bodies of two dead Taliban fighters and taunted the guerillas about it.

Source:<http://www.indybay.org/>

AND WHAT OF THE WIDOWS.....

The Heart-rending story of a Mujhaida, who was prey for the FBI

9/11 occurred and as a result, candlelit vigils took place in all the lands of kufr. Conferences were arranged, where condolences were given. Tears were shed in memory of the dead. Messages of condolence continued to arrive for the families of the dead. President Bush, holding his wife's hand, pledged to destroy those responsible for the destruction of the Twin Towers and stated he would not rest until this mission was fulfilled. However, after this incident, acts of terrorism were spread across muslim lands. Afghanistan was made a Hell on Earth and bullets rained down on Iraq. The executioners of Palestine and Kashmir.....Israel and India.....were granted permission to transgress all limits in the killing of muslims. Despite all this, the leader of the crusaders, Bush, and his allies remained unsatisfied, and their thirst for Muslim blood continues.

I read in the paper that the children of the victims of 9/11 were presented with flowers and gifts, and my heart became restless. I remembered one of the countless stories which were borne from Jewish and American terrorism. These are the stories which the sons, daughters and young children of Rasul Allah (SAAW) have written, and are continuing to write, on the pages of this century. They enter the jaws of death in the Hell that the Mongols of today have created. The passing of centuries will not allow us to forget these people. They will be the shining and guiding light for the coming generations.

I come to the point of this conversation. Recently, I attended a Halaqah on the Qur'aan and a sister greeted me. She introduced herself in Urdu, but had an Arabic accent and commented that she had come to the Halaqah to meet me.

Me: May I ask who you are?

Sister: My name is Umme Usmaan. These days I live in Karachi.

Me: With whom?

Umme Usmaan: With my son and daughter, Khadija.

She pointed towards her children, who were sitting on the floor conversing with each other in Arabic, and another sister who was sitting with them. Usmaan must have been about 4 years old and Khadija about 2 ½. I desired a more detailed introduction with Umme Usmaan and so we, along with her children and the other sister, went into a separate room.

As Umme Usmaan began to speak, I got goosebumps on my body. I felt very hurt and pained. I could not take my eyes off her, even for a second. She was telling me that a few months earlier, in the area of Defence, two Arab Mujhaideen had been arrested for having links with Al Qaeda. Their house was raided in the hours of the early morning and shots were fired at their home, as a result of which, one of the brothers was severely injured. Both were arrested and both were blood brothers. The police also arrested a 'female terrorist' who was due to give birth any day. This news was printed in all the national papers. "At this time I was in Saudi Arabia visiting my parents. This incident was regarding my husband, his older brother and his older brother's wife. The owner of the house informed me of the event on the phone and told me not to come to Pakistan. However, I booked my own and my childrens' tickets at once and arrived in Pakistan the following day. Our house had been turned upside down. The doors and windows had bullet holes in them and my husband's blood was splattered all over the floor. Every single thing in the house had been searched. I have no idea as to what those people were searching for. Everyone I spoke to told me not to stay at the house, but I decided I was going to stay in my home. However, a close friend of ours took me to their home. They had a small portion in the loft where they let me stay.

I used every means possible to try and determine the whereabouts of my family. I discovered that the likely fate of the men was that they had been handed over to America and as for the case of my sister-in-law, she was still in the country and I was able to arrange a meeting with her. With the help of an army officer, I was taken to the jail, in a car with black windows. On arrival, I was made to stand in front of the window of a narrow, dark room in the female prison. There I saw my sister-in-law sitting on the floor in a state of semi-madness. I began to cry uncontrollably when I saw her. She jumped up and came towards the window. She said, 'Fatima, Where is my veil? Fatima, bring me my veil.' She then began to scream loudly and then fell silent again and returned to where she had been sitting. It was as if she had been stunned. For some time, I remained there, trying to pull myself together, and then returned home silently. On my return, I explained the scenario to my previous landlord. He told me that when my sister-in-law had been arrested and placed in the awaiting car, she had not been allowed to wear her large veil (chador). She had also been barefoot. Along with the police officers, there had also been American soldiers present and the neighbours were watching the scene from their doors, windows and balconies, fearfully. What time had befallen the honourable mothers and daughters of Islam and what destructive and humiliating sights were occurring on this pure and honourable land?

I ran around trying to get bail for my sister-in-law. Some, who felt my pain and others on the Path of truth, helped me in my quest. As a result, it became easier for me to visit my sister-in-law. Before my sister-in-law was granted bail, she went into labour. One of the staff from the jail informed me and I immediately made my way to the prison. When I arrived there I found my sister-in-law in excruciating pain. A harsh female constable tied a piece of cloth tightly over her eyes and then she was taken into hospital. Here my sister-in-law gave birth to a beautiful, round, baby boy. This newborn child was welcomed by prison walls and in the eyes of those around him, he was a criminal. His crime was being a muslim! The success of Bush's terrorist offensive had placed him in this situation. The Imam of the jail recited the Adhaan in his ear and charged 20 Rupees for this 'job'! So this is our Islam! To recite the Adhaan in the ear of a muslim child and introduce him to

his Deen, in order to carry out this great task, your wage is 20 Rupees!! This is just ritual Islam which we observed in Pakistan and we can see how the Adhaan and Islam is treated in this country....who better to speak about this treatment than us?

My sister-in-law was oblivious to all forms of happiness and sadness and would sometimes repeat this sentence, 'Bring me my veil. Fatima, where is my veil?' After a few hours we were discharged from the hospital and my sister-in-law was once again blindfolded and taken back to the narrow and dark cell she was in before. However, I was given permission to stay with her. We stayed in the prison for a few days and then my sister-in-law was granted bail. We returned home. Slowly, slowly, she began to recover. Her condition improved somewhat, due to her son, and she became normal again."

I asked, Umme Usmaan, 'When did you come to Pakistan, and how?' She replied, "Sister, I came here during the Iraq-Kuwait war, with my parents. At that time, I was very young. I studied here, first at school, then at the Madrassa. Then, with the help of my brother, I got married to a Mujahid, Abu Usmaan. At that time he was in Afghanistan, participating in the Jihad against the Russians. My brother also took me to Afghanistan. My family was extremely happy that we had allied ourselves with a Mujahid.'

Me: Were you also happy?

Umme Usmaan: Yes. Why not? I was also very happy.

Me: Did you ever ask Abu Usmaan to leave the jihad?

Umme Usmaan: No. He would stay away from home for months on end. We would not even know of his whereabouts. On a few occasions we also heard false reports of his martyrdom. He, himself would sometimes lose confidence. He would say that he would ask permission from the Ameer to grant him leave for a while, until the children were older. I would cover his mouth and say, 'Abu Usmaan, if you leave the Jihad I will leave you. I have married you because you are a Mujahid. I am proud of you and myself. Don't think this way. We have set out on the path towards Jannah. Can any Mu'min think of turning back from such a journey?' Abu Usmaan would then become happy and he would feel stronger and more confident. He would seat both his children in his lap and say, 'Umme Usmaan, the journey of a Mujahid can be very brief or very lengthy. I have left you in the care of Allah. Allah will look after you all.' It was during this time that the Taliban came to power in Afghanistan. Russian communism disintegrated and we made our way to Pakistan. Abu Usmaan joined the Jihad in Kashmir. After spending a few years in the Kashmiri Jihad, he returned to Afghanistan to join the resistance against the Americans. During the struggle, he returned to Pakistan.....the place which we called our second home....and was captured by the Americans. Not only was Abu Usmaan captured but so was his brother who did not even participate in the Jihad. He ran his own business, yet he was punished - for uncommitted crimes.

Umme Usmaan's eyes filled with tears. I averted my gaze and called Usmaan, who was sitting on a chair eating a biscuit. I asked him, 'Usmaan, where is your father?' He replied, spontaneously, 'Fil Jannah!' (In Jannah!). 'Insha'Allah', added little Khadija. Umme Usmaan smiled and said, "When they ask about their father, I tell them he is Jannah because I cannot say for sure where he is. I don't even know if he is alive. It is possible that he is Shaheed because he was injured severely during the raid.

Me: Umme Usmaan, how do you manage financially?

Umme Usmaan: I teach in a school. My parents also send me some money from Saudia. Alhamdulillah, we manage quite well.

Me: Now, what plan do you have for Usmaan? What is he going to do?

Umme Usmaan: He will do that which all muslims have been sent here to do. In this world, he will do Jihad. Insha'Allah.

Me: The only son, a single mother and one sister. If he participates in the Jihad, then what will you do?

Umme Usmaan sighed and said, "We, mother and daughter will carry out Fidayee missions. We will sacrifice ourselves for Islam. We will take revenge from the Kuffar."

Umme Usmaan's eyes filled with a spiritual and mysterious sparkle. Her shining face filled with pleasure. Some days earlier, in a newspaper report, I had read that women in Palestine and Iraq were often sacrificing their lives in Fidayee missions. The Jews and others had labelled them 'Black Widows'. These widows, who are erasing the dark nights from their lives, by lighting lamps with their blood, are creating rows of mourning in the palaces of the Kuffar. In front of my very eyes was seated a 'black widow'. A Fidayee widow, a Fidayee orphan daughter and a Fidayee son. Usmaan, Khadija, Fatima; my blood started to boil. Fatima took out a small Qur'an and lovingly presented me with it, saying, "Please accept this gift and visit me often. Don't forget me."

I remained silent. A voice from inside me said, "Fatima, can one forget such people? Never! Such people remain on the pages of history for centuries, as if they are shining stars. Jewish, Christian and other Satanic nations gather to destroy them; They use daisy cutters and the mothers of all bombs to swallow them up, they burn them to ashes, create so many graves that they become as high as mountains.....yet these droplets of light will remain radiant. The face of Islam does not need decorative tears, candlelit vigils and condolences. The followers of Islam just want the Pleasure of their Lord, to be obedient to their Messenger (SAAW) and the glad tidings of Paradise. They know and believe that their blood provides the light for Truth and clears the Path for this Deen. They are the epitome of the Words of Allah;

'That you believe in Allah and His Messenger (Muhammad SAAW) 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!' (Surah 61: V11)

and:

'And also (He will give you) another (blessing) which you love, ---- help from Allah (against your enemies) and a near victory. And give glad tidings (O Muhammad SAAW) to the believers.' (Surah 61: V13)

AZZAM PUBLICATIONS

STORIES FROM THE BATTLEFIELD

THE LION OF KUNDUZ



Juma Namangani

The Fortress of War

by Azzam Publications

A first-hand account of the massacre of over 300 prisoners in the Qila-e- Janghi prison in Mazar-i-Sharif, November 2001. This account was provided in Arabic, in person, to an Azzam.com correspondent. It is the first English account of the Qila-e-Janghi incident

"By the heaven holding the big stars!

And by the Promised Day (the Day of Resurrection).

And by the witnessing day (Friday) and the witnessed day (Day of Arafah, 9th Zhul-Hijjah).

Cursed were the People of the Ditch (the story of the Boy, the King, the Monk and the Magician as told in hadith).

Fire supplied abundantly with fuel.

When they sat by it (the fire).

And they witnessed what they were doing against the believers (burning them)

They had nothing against them, except that they believed in Allah the Almighty, Worthy of All Praise.

Who, to Whom belongs the dominion of the Heavens and the Earth! And Allah is Witness over everything.

Verily, those who put to trial the believing men and the believing women (by burning them and torturing them), and then do not turn in repentance (to Allah), will have the torment of Hell and they will have the punishment of the burning Fire.

Verily those who believe and do righteous deeds, for them will be Gardens under which rivers flow (Paradise). That is the great success."

[Surah Al-Burooj (85), Verses 1-11]

This is the story of about a group of extraordinary people where words do not exist in order to describe what these heroes did in refusing the humiliation and disgrace that they would have had to face if they remained alive. They were not like a flock of human beings, driven by the enemies of Allah with sticks, by force. And they were not from those who preferred to live a life of humiliation enjoying the pleasures of this Life.

I was their leader, but for some reasons known to Allah, I was not with them when this situation arose. This was not the first time that I had faced being absent from a group of brothers who were later martyred, for the martyrs are specially selected by Allah. Many months have passed since I decided to participate in the battles in Northern Afghanistan. I selected the first group, which consisted of a number of Mujahideen who had spent a long time North of Kabul: all in all they were an excellent group. In this group, there were:

Abdul-Aziz Noman, one with good manners and patience

Usama Al-Adeni and his twin Hamza Al-Adeni (these two were martyred in Mazar- I Sharif before the Qila massacre, when they were travelling in a convoy before the Mazar-i-Sharif fell)

Then there were Anjasha and Hassan Al-Shair, who was at the front-line for more than three years.

Then there was Abu Turab An-Najdi who had visited every land of Jihad from Afghanistan (first war), Bosnia, Chechnya and Somalia (against the Americans in 1992- he was believed to have shot down an American Black Hawk helicopter with an RPG-7 Rocket Propelled Grenade rocket). Abu Turab was martyred in the bombing of a building occupied by Mujahideen at Khoja Ghar.

Rahil, who had spent some time away from the land of Jihad due to a previous injury, but returned even though he had not fully recovered. He was martyred before the withdrawal from Kabul.

Ghareeb As-Sana'ani, the modest stranger with excellent manners.

Qa'qaa who had not left the front-lines for more than three years and was extremely beloved to the Afghans. He was like a fierce lion, even though he was very young and was suffering from a knee problem that remained with him until he was martyred.

Asim As-Sana'ani, whom I called the 'Lion-Cub of Jihad' because he was very young and from a well-known family of Mujahideen.

Afterwards, a number of brothers joined them, amongst them:

Abu Ayman Al-Qaseer who hated being away from the land of Jihad. He returned from Yemen and when the Jihad ended against the Soviets and Communists, he joined the Taliban and remained with them from 1998 to 2001, when he was martyred.

There are many other brothers whom I have not forgotten and can never forget, but if I start mentioning all of their names, I will require a huge register to list them.

There was Abdus-Salam Al-Hadhrami, their leader. With a small but strong body, he was an individual of impeccable manners, high morale and the courage of a lion. I had been with him since 1997 during which we were never apart and away from each other except on one occasion for a few months. That was when he returned to Yemen in order to try and find a way to get to Chechnya.

However, when he was certain that he would not be able to go there, he returned to Afghanistan leaving everything behind him and escaping from his family who were trying to get him married. When he returned to his brothers in Afghanistan, he would sing anasheed (Islamic songs) to them during rest breaks but when it came to the battlefield, especially when the battle was at its most intense, he would be seen at the front. I really miss him for he was very beloved to me and a friend of everyone who knew him. He was always at the forefront of doing good deeds. What more can I say except that may Allah accept him in His Paradise and I ask Allah to take me to where he is now. He was martyred during the American bombing of Qunduz along with the Commander- in-Chief of the Foreign Mujahideen Forces in Afghanistan and Central Asia, Jumaboy Namangani Al-Uzbeki.

We do not differentiate between all of these martyrs but we hope that they are all near Allah insha-Allah.

The Crusade against Islam and its people began after the events of 11 September 2001 in which the Mujahideen broke the arrogance of the United States, their occupation and control of the Islamic sacred places and their support to Israel. American bombing gradually increased and it was particularly strong over Mazar-i-Sharif in order to clear

the way for Dostum's forces to take control of both the airport and city. The aim behind this was to enable the Americans to use Mazar-i-Sharif as their base inside Afghanistan and then attack the Taliban, for at that time, the Taliban were holding their positions very firmly. The Americans had almost failed in their efforts, their plans were unsuccessful and their morale was very low.

However, due to the sudden events in the war and what happened afterwards, that surprised everyone, especially the Taliban, things changed. Ameer-ul- Mumineen Mulla Umar's statements and orders were clear: "Be strong and use your full power to defend until the very last man. Bush does not have power over our lives, when he is threatening to take our lives if we encounter him and his forces."

The bombardment increased tremendously and the morale of the Taliban began to slowly decrease. Aerial bombing took place all over Mazar-i-Sharif, the regions surrounding Kandahar and on villages neighbouring it. The Americans were indiscriminately bombing civilians, claiming that Usama Bin Laden and Mulla Umar were hiding there. Civilian casualties were growing exponentially whereas Mujahideen casualties were very low in comparison to the intensity of the attacks. Finally, there came the 7.5 tonne 'Daisy Cutter' bombs with the power of small thermonuclear devices and these really weakened the Taliban and lowered their morale once they saw the effect of these bombs. Therefore, the Taliban then began to withdraw in an unordered manner and that was when we received orders to withdraw from Takhar Province, where the Foreign Mujahideen were. That was where the story began.

More than 1200 of the best Foreign Mujahideen, organised by Ameer-ul-Mumineen Mulla Umar himself, took their positions around the banks of the River Jijoon at the capital of Khoja Ghar. The front-line extended from there to the Takhar, which was in Taliban hands at the time. According to the planning of Mulla Fadhal, the Taliban Commander of Northern Afghanistan, he ordered his troops to move from the frontline in Takhar towards Qunduz (70km away from Taloqan, the capital of Takhar Province). He did this in order to reduce further casualties and losses amongst his troops and to reorganise them especially since the North had become isolated and cut off from the main force concentration in the South once Mazar-i-Sharif, Samanjan, Bool Khamri and Bamiyan had fallen to the Northern Alliance. There was a sense of panic and disorder amongst the Taliban even though Mulla Umar was repeating orders to return to positions and not to become disheartened, with his famous statement: "We will either live with dignity or become martyred but we will never accept a life of disgrace."

At the beginning, the Foreign Mujahideen refused to withdraw from their positions because their morale was very high and they had just defended very well in their last encounter with the enemy, a few days earlier, which lasted for 12 continuous hours, by the end of which the enemy was unable to advance even a single inch despite having full

artillery and air support from the Americans. Eventually, the Taliban commanders were able to convince the Foreign Mujahideen to withdraw a day after the rest of the Taliban troops had withdrawn. A group of 25 Arab Mujahideen remained even after their main group had withdrawn: they were surrounded by the enemy but they did not allow the enemy to penetrate their positions. This group of 25 eventually followed the rest two days later.

The Mujahideen's line of withdrawal was from Khoja Ghar to Dasht Arji and then onto Qunduz. The whole journey was full of difficult hilly terrain with no trees or cover from the enemy. However, due to the Grace of Allah, there was not a single loss in the entire journey despite heavy air and land bombardment on their positions. They finally reached Qunduz and strengthened their positions therein. Qunduz at the time was surrounded by the Northern Alliance on one side, the forces of Qaleem Jama (Dostum and Hazara Shia troops) who had arrived from Mazar-i-Sharif on another side and the forces of Shura Nizar, whose leader, Masood, had been recently kidnapped, from the other direction. They were competing amongst themselves as to who should enter the city first and capture all the money and booty in it. Dostum's forces were supported by the Americans. Shura Nizar's forces were supported by Russia and Iran. Both parties were supported by the American aerial support.

General Dostum, the former Communist officer, did his best to get a dialogue going so that his forces could enter the city peacefully. He offered the Taliban surrender terms in which he would pardon them and not hand them over to the Americans, so that everyone could go home in peace and safety.

Therefore, the Taliban commanders were put in a testing and difficult position and were confused as to what they should do next. A number of the Taliban leaders were in favour of the peace deal and a small group of them disappeared, only to appear soon after that, in Kandahar. The other, larger group of Taliban leaders were very confused and some of them showed their courage in holding their positions and defending, even though they had the option to disappear and run away: an example of one of these heroes was Mulla Abdur-Raof Khadim.

During this time, the bombardment from the air and from the land was still continuing. Furthermore, the Taliban were being pressurized by the local civilians to either surrender or leave Qunduz because they were suffering heavy losses from the American bombing which was not differentiating between Mujahideen and civilians. They were also under pressure from Dostum who was offering them a peaceful solution and lots of guarantees. Dostum did not want Shura Nizar's forces to take Qunduz and add it to their territory, thereby getting appreciation and favours from the Americans.

We really do not know what actually happened in these negotiations but suddenly the Foreign Mujahideen were ordered to leave the city and to go to Mazar-i-Sharif, for their

own protection and safety. When they would arrive in Mazar-i-Sharif, the Taliban would be handed over to Dostum's forces. Thus the vehicles carrying the Mujahideen began travelling towards Mazar-i-Sharif. On board the five trucks there were 350 Foreign Mujahideen consisting of 154 Arabs, 100 Uzbeks/Tajiks and the remainder Pakistanis and a few Taliban. There were also four cars belonging to Dostum's forces and some troops belonging to Commander Nasir Khardi Al-Bashtooni who were acting as guides for the journey. During the vast part of the journey, nobody touched them. As they approached Mazar-i-Sharif at dawn, the guide gradually slowed down his car until he stopped. He said that their destination is Balkh to which there were two routes. The first route was short but dangerous with the fear of interception by Hazara Shia forces who would not listen to Dostum's men. The second route was longer and dangerous because the guides wanted to trick Dostum and take the Mujahideen to Balkh without Dostum's knowledge. However, if Dostum's men realised the plan, they might cause problems. Therefore the guide informed the Mujahideen that he was sending a car ahead first to see what the roads were like and when it returned, the trucks would start moving again. Thus the first car left.

After an hour, when the first car failed to return, the second car went. Soon after that, at sunrise, the third car left and then the fourth one. The Mujahideen sensed that something was wrong. They scanned their immediate vicinity and found that they were on a plain not surrounded by any hills. Suddenly, they heard and saw tanks and artillery pieces moving towards them. They realised that it was a trap because the vehicles were not moving directly towards them, but to their sides. The commanders of the Mujahideen then got together and quickly devised a defensive plan. The Arabs were put at the front, the Uzbeks and Tajiks to the sides and the Pakistanis and Taliban fighters at the back. Since they still had their weapons, they distributed them amongst themselves and everyone took his position.

Just then, one of the four cars returned and began to approach the Mujahideen trucks. The Mujahideen let the car approach and then the official inside it quickly began to walk towards the Mujahideen commanders, with his face full of fear that there might be a bloodbath. He began shouting in his language that everything is OK and there is nothing to worry about. He was busy trying to calm down the brothers and said that everything is OK with the exception of one problem: General Dostum had discovered the trick and was insisting that he would only grant protection to the brothers on condition that they go to his headquarters and lay down their weapons. When the brothers heard this, they became furious. Until now, the hypocrites were not even able to come near their weapons, let alone ask them to surrender them. When the Afghan official saw that the brothers were angry, he told them to call Mullah Fadhal in Qunduz to advise them and take orders from him. The brothers were already in contact with their headquarters in Kabul, so they made one final contact with Kabul, which is where I was stationed.

I had arrived in Kabul from Takhar many days earlier in order to complete some important and urgent tasks once the American campaign had begun. At that time, everything was normal in both Takhar and Kabul. When I left Takhar, I promised the brothers that I would return the following day. However, when I was on the way to them from Kabul, I received news en route that Bamiyan had fallen to the hypocrites and the road to Takhar had now been cut; therefore I returned to Kabul. Two days later, Kabul fell to the hypocrites. Anyway, once the brothers had communicated with us, they contacted Mullah Fadhal who told them to listen to Dostum and do whatever he wanted them to do and to put their weapons down. He told them that they had still not surrendered in Qunduz or laid down their weapons, but that if the brothers did something stupid then the enemy forces would attack Qunduz (they had already started entering the city). Mulla Fadhal said that his aim was to save as many lives as possible, on the orders of Ameer-ul-Mumineen Mulla Umar. After hearing this from Mulla Fadhal, the brothers were still confused. Therefore, Mulla Fadhal called Mulla Zakir on the radio in order to speak to the brothers (Mulla Zakir was the Commander of our area of operations in Khoja Ghar and Dasht Arji). It was only then that the brothers agreed to surrender and lay down their weapons. However, they decided only to give up their large weapons, but held onto pistols, knives and grenades in case of an emergency.

As they began putting their weapons on the ground, most of the Mujahideen were still not satisfied, but amazed on what they were doing. Once they had finished laying down their weapons, the guide asked some of the enemy troops to gather the weapons. He asked the brothers if they had any more weapons to hand over; they replied that they did not have any more weapons to hand over. The guide then told the Mujahideen to board the trucks to prepare for the journey to Mazar-i-Sharif. In front of the trucks, there was a car for the injured, who consisted of four brothers that had been wounded earlier in the

war due to American bombing. Amongst these four were Abu Nasir Al-Abini and Usamah Al-Hadhrami. Thus this car raced away towards Mazar-i-Sharif before the trucks departed. When this car arrived in Mazar-i-Sharif, some troops belonging to the Shia Hezbi-Wahdat faction stopped them and started asking the brothers questions. When they discovered that Arab Mujahideen were in the car, they ordered the guide to leave the car and the troops began beating the wounded brothers. The guide told the troops that he was one of Dostum's men and that these Mujahideen had surrendered, but they did not listen to him and they started to beat him as well. They then took the brothers to a prison for further investigation. Amongst the wounded brothers was an Afghan student who informed us that when they took the brothers inside the prison, they beat and tortured them even more. This student told the Shia troops that he was not one of the Arabs and only got into their car because he was wounded. The troops said that they did not care and that if this student wanted to be released, he had to pay them a ransom. The student quickly remembered that the Mujahideen had a pistol so he told them about the pistol and gave it to them. The troops said that it was not enough and they wanted more: they wanted dollars. Thus, the student told them where the money of the Mujahideen was and they took it and released the student. As he walked away from the place, he could hear the Mujahideen shouting from pain as the Shia troops began beating them again. After

this, they took the Mujahideen to a hospital where they handed them over to the Americans to be sent to Cuba. As for the trucks and the Mujahideen on board, they were taken to Qila-e- Janghi (Fortress/Castle of War), which is a huge 200-year old Fort located on the outskirts of Mazar-i-Sharif. It is situated on top of a hill, surrounded by high, solid walls. Behind the Fort, there is a water canal. The Fort consists of a number floors: in the basement, there are stores and rooms. Since this is a military Fort, it was fully stocked with weapons and plenty of ammunition.

Initially, leaders and commanders of the Shia Hezbi-Wahdat faction arrived at the Fort, followed by officials from Dostum's forces, Americans and other Western troops and officials, including British MI6 officers. The Mujahideen were divided into groups and put into different rooms within the Fort so that they could be interrogated room by room. American CIA officers and officials from Dostum's and Hazara Shia forces were taking part in the interrogations, registering the names and other details of the prisoners. The Americans were insulting the Mujahideen, swearing at them and making fun of Islam. When the brothers saw what was happening, they exchanged some secret code words amongst themselves before the investigators had even finished with the first room. When the first Mujahid was summoned in order to be searched, he put his hands in his pockets. The CIA officer immediately shouted at him to take his hand out of his pockets, so he took his hands out of his pockets carrying two hand grenades. He pulled the pins on the grenades and the two ensuing explosions martyred the Mujahid and killed the CIA officer, the Intelligence Chief of Mazar-i-Sharif, a top commander of the Shia Hezbi-Wahdat faction and some top officials from Dostum's forces.

The enemies then panicked and began running all over the place to get cover. During this confusion, some of the brothers started gathering the weapons of the enemies who had just been killed, whilst others closed the doors of the rooms so that the other Americans and the hypocrites could not run away.

Another group went to the locked rooms and opened them in order to release the rest of the Mujahideen. There was then a period of calm in which nothing appeared to be happening; however, it was only a pause after which doors to Hell opened for the enemy. The enemies were shocked as they had never seen anything like this before. Usually, when prisoners are humiliated by someone more powerful than them, they do not do anything but accept the disgrace given to them. Therefore, the enemies were not expecting any resistance from the Mujahideen but they what they did not realise was that they were dealing with liberated Muslim Mujahideen who never accept humiliation. These Mujahideen had only surrendered to the enemy forces at the outset because their Commander ordered them to, but they never expected the enemies to treat them nicely and justly. A gunfight then broke out inside the Fort between the Mujahideen and the enemies, who had now become cowards like frightened rats running away from death. The enemies, especially the Americans and British, did not know where to go and where to hide. Some of them began jumping from the high walls of the Fort, but none of them

had the courage to face the Mujahideen for the cowardly enemies did not come to Afghanistan to die: they only came for money and whatever their leaders promised them. Within a short space of time, the Mujahideen finished all the hypocrites and Americans

inside the Fort and then organized themselves into military groups and set their tactics and strategies. Some of the Mujahideen went to the weapons stores to get more weapons such as heavy machine guns, whilst others went to the ammunition vaults to get ammunition. Then they all took their positions inside the Fort again and the battle recommenced. By the end of this first battle, the result was amazing due to the Grace of Allah: 15 Americans and 200 Afghan hypocrites had been killed, but there were no casualties amongst the Mujahideen except for the Mujahid who was martyred at the beginning after throwing the two hand grenades.

The Americans, British and hypocrites retreated and called in tanks and artillery to surround the Fort. Then the brothers decided to face the enemy with all their courage and might, from inside the Fort. American planes began flying all over the area to carry out aerial reconnaissance. The Mujahideen allocated tasks amongst themselves in order to defend themselves from an anticipated attack, imminent from all the heavy weapons that were pointed at them. However, they were surprised to hear voices through loud speakers calling them to surrender, but how could lions surrender to rats? Throughout the next 24 hours, not a single enemy soldier had the courage to even approach the Fort. However, at sunrise the following day, American bombers began bombing the Fort and the ground attack began.

During the aerial bombardment, the Mujahideen could not do anything about it except for taking their wounded to the basement and decreasing the numbers of soldiers at the walls. The bombardment carried on for the whole day but it stopped at night, only to resume with even more intensity the next morning. Tanks began approaching the Fort but the Mujahideen did not allow them to get near the Fort. With the intensified bombardment, smoke was now rising from the upper floors as ordnance inside the Fort began to explode. The fire even reached the basement and by the end of the third day and after uninterrupted bombing by one tonne bombs, most of the Mujahideen were buried beneath rocks and rubble whilst the survivors were badly injured. Those who could still walk entered the deep tunnels inside the Fort and it was only then that the enemies entered the Fort for the first time in three days and they began searching it. When they discovered that some of the injured Mujahideen were inside the tunnels under the Fort, two American Special Forces soldiers entered the tunnels in order to get them out, but one of the Mujahideen shot them both dead with his pistol.

The Mujahideen remained inside the tunnels, refusing to come out. Then the Americans turned on the water pipes in order to drown the Mujahideen or force them to come out. The Mujahideen still refused to come out. After another two days or so, the enemies poured diesel fuel down the tunnels and lit it, igniting the insides of the tunnels. The fires

continued to burn in the tunnels for hours and hours, burning many of the Mujahideen who were already injured and cold, having stood in freezing water for over 48 hours. It was only then that the Mujahideen were forced to leave the underground shelters and surrender. At the end of the incident, 84 of the Mujahideen survived: most of them were Pakistanis and amongst the wounded brothers was an American Mujahid (Sulaiman John Walker Lindh) whose presence alone embarrassed Bush when Bush claimed that there were no Americans with the Mujahideen. The survivors were taken to Guantanamo Bay in Cuba, where they remain caged up like animals. Sulaiman Walker Lindh is currently imprisoned in the USA, awaiting trial for the crime of defending the oppressed against the oppressor. May Allah release them.

With this a great battle came to an end in which the Mujahideen refused to live a life of humiliation and disgrace, preferring instead a better life of honour and dignity in the Gardens of Allah near the Prophet (SAWS) - we ask Allah that it is so. These are the events that we lived through and saw and Allah willing, we will never forget them for they are deep inside our hearts. Our brothers have raced towards what we promised each other: the Gardens of Allah - we ask Allah that it is so. We remain on the same path, we will follow them, we will never surrender at any cost and we will not tire. Allah made an agreement with us: Allah purchased our lives and our wealth in return for Paradise and happiness if we fulfil the condition of fighting the enemies of Allah, killing them and being killed. We ask Allah to accept from us, to guide and wake up our Ummah and the youth to return to the path that Allah has chosen for us: the path of sacrifice, honour and Jihad.

"From amongst the believers are men who have fulfilled the oath that they made with Allah. From them are those that completed this oath (i.e. were martyred in Allah's Way) and from them are those that are still waiting, but they have never changed in their determination in the least..." [Quran 33:23]

Assalamualaikum warahmatullahi wa barakaatuhu.

Arab Field Commander

Afghanistan, 2002

Operation Anaconda or Operation Giant Mongoose?

by Sheikh 'Abdul-'Adheem (may Allaah protect him)

Translated by Azzam Publications

The Battle of Shahi Koht of March 2002 - described and analysed by one of the participants

The original form of this report was published in Arabic on the Taliban web-site. It has been translated by Azzam Publications and some factual notes including casualty figures and archived news reports have been added after an interview carried out by an Azzam.com correspondent with one of the Mujahideen.

- The events of Shahi Koht described and analysed by one of the participants.
- The full story depicting all the events, beginning to end.
- Hundreds of American soldiers killed.
- Cowardice and flight: two perpetual traits of the American soldiers.
- Distortion of facts and media suppression: one of the main American weapons used in battle.
- The tenacity and steadfastness of the Mujahideen in the battlefield: a crown of pride that sparkles on history's head.
- In the company of the martyrs till their last breaths.

All praise is for Allah as He has commanded it. Peace and blessings upon the best of Mankind, Muhammad (SAWS).

O Allah! Nothing is easy except that which You make easy. And You make difficulties easy as you wish, O Lord! O Allah, make our matters easy upon us, and accept our limbs, our blood, and our wounds as sacrifice for a lasting Khilafah. Make our deeds pure for Your Exalted Countenance, such that we meet You with them O Lord, on the Day of Judgment .. Ameen... Ameen... Ameen.

This is my testimony of the events which occurred during our encounter with the Americans, for which Allah had gathered us together.

I say, asking Allah's Help, hoping for His Pleasure, and so that these words reach the Muslims, and grant happiness to a nation that has long awaited to hear them. I pray that Allah expands the breast of the Muslims by these words, and gives peace and pleasure to their eyes, and contentment to their hearts, and He angers the other nations by them - those who have made a habit of altering and hiding the facts, and who lie to their people shamelessly - and that He makes our words an honour for Islam, and a suppression and a censure for the disbelievers. Verily, He is the All-Hearing, the All-Responding.

"We were in Shahi-Koht during the first Afghan Jihad. There were six Mujahideen in total and we were surrounded by ten tanks. Over five air attacks were staged on us in a single day and there were about one hundred Soviet soldiers who attacked us from the land. But all Praise belongs to Allah alone - they were not able to set foot on a single hand-span of the village, and we remained in this same state for about one week." These were the words by which Maulawi Saif-ur-Rahman Nasrullah Mansoor responded, when I asked him about the possibility of increasing the reinforcements for the village, to prepare for the anticipated American attack. At that time, we were discussing our military formations, along with Maulawi Jawad and Qari Muhammad Tahir Jan, the Ameer of the Islamic Movement of Uzbekistan. [Note: The Ameer of the Islamic Movement of Uzbekistan, Qari Muhammad Tahir Jan, is alive and well by the Grace of Allah. Its military commander, Jumaboy Namangani Al-Uzbeki, who was also the Commander-in-Chief of Foreign Mujahideen forces in Afghanistan and Central Asia as appointed by Ameer-ul-Mumineen Mulla Muhammad Umar, was martyred in the American bombing of Qunduz, North Afghanistan, in November 2001. See 'The Fortress of War' article on the Qila-Janghi prison uprising event, distributed by Azzam Publications on Thursday 15 August 2002]

The fact was, that the village of Shahi Koht - despite having expanses of land on all sides - was completely surrounded by a group of high mountains, which brought the element of coldness to the area, and so was very rarely bare of snow.

Our early presence in it gave us sufficient experience and much knowledge of it inside and out, its dangerous parts and the ways out of them, and allowed us to master their use - by the bounty of Allah The Most High - for our operations with the Americans when Allah caused us to encounter them in that area. Maulawi Jawad was Saif-ur-Rahman Mansoor's military commander for the duration of the previous phase of battles. He had been involved in preparing the bases and occupied with arranging and fixing ambushes. We planted landmines accurately in the main roads which led to the village and we set up heavy artillery on the surrounding mountain peaks. We had some rear bases which had been established to protect the village, and which were reached via a long valley surrounded by the lofty mountains. These bases are the ones which we used when we encircled the American airdrops from behind, such that the enemy fell in the clutches of those who surrounded them on one hand, and those who were stationed in the village on

the other. By the Grace of Allah alone, we were able to inflict great losses on the enemy ranks through these tactics.

In the early days, we spent all our time preparing the area. Our numbers totalled 200 Mujahideen in all, comprising 50 Afghan Mujahideen from Saif-ur-Rahman Mansoor's group, 120 Mujahideen from the Islamic Movement of Uzbekistan under the command of Qari Muhammad Tahir Jan (this was the largest group), and about 30 Arab Mujahideen, the majority of whom had previous military knowledge and training. [Note: The Mujahideen of Uzbekistan, the land of Imam Al-Bukhari, are renowned for their courage, solid faith and being unflinching in battle, not being afraid of incoming fire. The four fighters who were betrayed by a Pakistani agent and ambushed by 600-700 Pakistani troops in Kohat, NWFP Province, Pakistan, in June 2002 were all Uzbeks: they were all martyred after killing about 20 of the Pakistani troops and the perfume coming from their bodies caused an uproar amongst local tribesmen, who have turned the place of their martyrdom into a 'sacred' place. The Uzbek Mujahideen are also fighting with the Mujahideen in Chechnya where they have gained a reputation of being tougher and braver fighters than even the Chechens. An account of the bravery of the Uzbeks can be found in the 'Diary of a Norwegian Mujahid in Chechnya', Tuesday 04 July 2000 published by Azzam Publications Chechnya web-site Qoqaz.net in the Year 2000. Copies of this article can be found on the Internet by searching for the above.] They were originally in the area to engage in guerilla warfare against the Americans and their agents. Naturally, this required proper preparation and continuous training whether it be in the preparation of bases, or in choosing men to whom such tasks would be assigned. This is actually what the Mujahideen did before the battles erupted.

A few days before the Eid-ul-Adha festival, the number of airplanes circling overhead increased to an unusually high number, so the Mujahideen scattered in the area and took their positions. However, these airplanes were merely supporting the nine trucks of Afghan Northern Alliance soldiers who were planning to storm our village. Maulawi Jawad then organised the brothers so that they ambushed the Afghan soldiers, capturing all of them alive and confiscating their weapons. They then began to cry and repent that if we let them free, they would not fight us anymore. After ordering the brothers to preach to them, so that perhaps they may learn from them and to tell them the ruling of their deeds which they committed, so that perhaps they may refrain from them in the future, Maulawi Saif-ur-Rahman Mansoor ordered them to be released. No sooner had we set them free, and they saw that their life had once again been returned to them, than they fled the area, leaving the planes to patrol over the village. However, they realised a few hours later that those they left behind could not benefit them at all, and that Allah had decreed for them what would harm them, to meet the Mujahideen again with nowhere to run.

The snowfall upon the area intensified until it was entirely covered, which delayed the time of battle we had scheduled. We took advantage of the fact that it was Eid and we spent the day in renewing our resolves, preaching to one another, and praying for victory or martyrdom. The Uzbek Mujahideen also held a big party which was attended by most of the Mujahideen in the area. Many motivational and inspirational speeches were given,

which came from the heart - hearts longing for Paradise, and longing for the house of Allah's Pleasure, yet fiery and sad at the state of the Ummah. One speech that continues to resound in my ears and move every part of my existence effectively - every time I remember it, it takes a hold of my entire self - was that delivered by Qari Muhammad Tahir Jan while he was reminding the Mujahideen of the revenge which must be taken for our brothers who were killed in Qunduz and Tora Bora. Upon hearing his words, the Mujahideen wept loudly, and vowed to remain steadfast.

Among us was Sheikh Abul-Miqdad Al-Uzbeki, who was 72 years old, and whose second wife had imposed a condition on him marrying her that he would not leave the land of Jihad. I still remember him, crying like one bereaved of a child, just so that his commander would allow him to participate in battle. Imagine the effect his crying would have on your own soul - to see a old man of his age, with his tears flowing, for the sole reason that he desired to plunge into the heat of battle, and to experience its hardships. This old man cried more than the entire group that day.

At midnight on Saturday, the airplane activity upon the village increased, which caused some brothers to anticipate a near attack. No sooner did the clock strike four in the morning, than the air attacks began on the area, especially the peaks surrounding the village. I asked the brothers to head for their assigned areas, behind the village, and I myself remained with the group to take care of some necessary matters and then followed them when the situation permitted me to do so. During this time, the bombardment had increased greatly and was repeated in more than one area, and no sooner had I prayed the morning Fajr prayer with the brothers who remained with me, than we began to see helicopters hovering above us. There were many of them - more than twenty aircraft in total, including the fighter planes.

After about an hour of continuous circling over the village and its surroundings, the American troops were dropped by parachute from the planes on three locations. The first drop was on the primary area which fell on the peaks of the overlooking mountains at the entrance of the valley which lead to the rear bases, where they were faced by the brothers who had left us. They were about ten Arab brothers under the command of Brother Ghazi, who affiliated with two groups which were centralised on one of the peaks which was opposite that of the airdrop. The two groups were composed of Uzbek and Afghan brothers. By the Bounty and Will of Allah- all Praise is for Him alone - those Americans who were not killed by the bullets of the Mujahideen, were killed by the bombing of their own fighter planes. Their aerial attack wiped out all 50 of the American soldiers.

As for the second drop, it was under a peak nicknamed Abdul-Malik, where there were Uzbek brothers stationed with DShk 12.7mm Heavy Machine Guns. When the Americans descended from the plane, they turned towards the lowlands, for they had planned to besiege the village and take it over. They battled with three Arab Mujahideen brothers, who had two Kalashnikovs (AK-47 assault rifles), one PK Light Machine Gun with a magazine that held 250 rounds, and an RPG-7 (Rocket Propelled Grenade launcher) with only two rockets. There were about 100 American soldiers in this drop.

In this battle, the three brothers dispersed in a horizontal line, far away from the enemy but facing them directly. This was to increase their density of fire on the Americans. As soon as the firefight began, the Uzbek brothers who were stationed on the peak of Abdul-Malik joined in, using their DShk Machine Gun. The American soldiers thus fell into the trap laid by the Mujahideen and a large number of them were killed.

As for the third airdrop, the soldiers descended between where Maulawi Jawad, the military commander, was positioned, and the peak where Field Commander Abu Ali Talha Al-Uzbeki was stationed. The brothers who took part in this battle told me that they were able to shoot and kill the Americans with expertise.

The battles continued until early nightfall. We could hear the screams of the American soldiers and their wailing, which contrasted the shouts of Allahu Akbar which came from the Mujahideen, and their cheers and praise of Allah. Brother Abu Ali Talha Al-Uzbeki even contacted me over the wireless to make me firm, strengthen me, and console me, and he swore that victory was ours. While I was deep in thought over his call, little did I know that these words were his last words, as he bade farewell to the Mujahideen to join the martyrs, after sustaining heavy injuries from the aerial bombardment.

With the first signs of night, C-130 planes arrived which carried machine-guns similar in calibre to the DShk (12.7mm), although they were also able to fire missiles, and had night-vision, which would allow vision for a distance of up to 6km away. We could do nothing but raise our hands and pray to Allah. Our brothers had dispersed, and were motionlessly positioned in trenches, for the enemy's weapons could detect any movement. Since the brothers had been engaged in battle until night, the planes found us to be easy night-targets and on that night, about 20 Mujahideen were killed by their planes. Seven of them were Arabs, these being: Abul-Baraa Al-Maghribi (Morocco), Abul-Baraa Ash-Shami (Syria), Abu Bakr Al-Maghribi (Morocco), Abul-Hasan As-Somali (Somalia), Khalid Al-Islambooli Al-Ghamidi (Arabian Peninsula), Abu Bakr Azzam Al-Urduni (Jordan), and Abdus-Salam Ghazi Al-Misri (Egypt).

We spent our night alert and on guard, to deter any more airdrops throughout the night, as was expected. Before performing the morning Fajr prayer, we divided the brothers into three groups: the first joined the group of Maulawi Saif-ur-Rahman Mansoor, for he needed more people; the second took position where the Shillika ZSU-23 anti-aircraft cannon was situated, at the entrance to the valley; which left myself along with three other brothers as support for any of the groups which needed more men. To begin with, we headed towards the location of the Shillika and took our positions in the rear, to help curb the aerial bombardment which had increased significantly. During the entire period, the enemy did not cease to spray the mountain peaks and valleys with the lava of bombs and missiles, while machine-guns sprayed their bullets in every direction. Just then, I received news on the wireless from the Uzbek brothers stationed at Mount Abdul-Malik that they had brought down an American helicopter on the peak opposite to them, but that a large number of their soldiers were still alive. [Note: The helicopter in question was a 'Chinook' CH-47 and the Uzbek Mujahideen shot it down with the ZSU-23 anti-aircraft

cannon.] Therefore, they asked us to hurry to Mount Abdul-Malik, because there were only seven brothers stationed there, out of whom three had already been killed.

When we reached the rear side of Mount Abdul-Malik, I saw using my binoculars that there were approximately 40 American soldiers still alive, some of whom were injured, and they were trying to hide behind large rocks to save themselves from the Mujahideen bullets. Some of them were trying to escape from the sides of the mountain, so I informed the brothers, who engaged them. Eventually, due to Allah's Grace and our advantage of being on high ground, the seven of us were able to kill all 40 of them. The American soldiers did not fire a single shot at us due to their cowardice and fear. The truth is, that due to our insight and experience in fighting the American Army, we now have an idea of the psychological state of the US soldier as he enters into battle - a deep-rooted fear in their hearts and a complete desire to live. They would do all they can to avoid a face-to-face confrontation with the Mujahideen. Due to this, all they did when the Mujahideen fire intensified was to ask for airplane backup to save them from the fire.

When our bombardment intensified and the air attacks became more concentrated, and after two of our Uzbek brothers were killed, I asked all our brothers to retreat, except the ones manning the PK machinegun and RPG-7 rocket launcher. Brother Abu Talib As-Saudi insisted upon staying and said to me, "I feel ashamed in front of Allah to retreat from the Americans." Due to the heavy bombardment, he later was injured in his head, which caused him memory loss for a long time. He recently informed me that his condition had improved greatly and that he had recovered, and All Praise belongs to Allah Alone, Lord of the Worlds.

When the Mujahideen increased their PK and RPG fire on the American soldiers, they were able to hit many of them, which forced the rest of them to flee to the other side of the mountain, where they were ambushed by the Mujahideen under the command of Maulawi Jawad. As the Mujahideen opened their concentrated fire at the soldiers, we began to see dead Americans rolling down from the peak until their bodies reached below our feet. They were all wiped out in this ambush, but Maulawi Jawad was also martyred by aerial bombing, for the soldiers were far too cowardly to respond to fire with fire - they could not even blink out of fear during the battle, and their hearts were in a state of utter panic.

We remained in this state for five days. Wherever we heard of an airdrop of soldiers, we rushed towards it to kill those whom Allah had decreed to be killed. All we saw was soldiers who were unwilling to compromise their lives, holding on to their threads as if they did not know that they were entering into battle. This was not an emotion specific to them, but it reigns the hearts of everyone who is faced with death, except the Mujahideen in the Path of Allah. In this regard, I remember an incident concerning one of the battles which took place between us and them, which I would like to narrate:

This incident took place when our brothers inside the village asked us for reinforcements from the rear to combat the siege which was taking place. We set off upon this mission, taking with us appropriate weapons and missiles and climbed atop one of the small peaks. After setting up our missiles and choosing a good location on which to mount the RPG, I

informed our brothers that we were ready. We all began firing at the same time in order to surprise the enemy. They immediately asked for airplane reinforcements. It was only a short time before the planes arrived and started their bombing which was both intense and random, due to which many American soldiers were also hit by their own planes. The sheer intensity of fire compelled us to withdraw quickly and hastily. After I was about 100-150 meters away from the location, I remembered that I forgot an important personal belonging there, so I decided to return even though the brothers with me urged against it, due to the danger. After some discussion on this, I regarded it as necessary to return. I forbade all the brothers to go with me, particularly as the belonging was personal. After applying the safety catch to my Kalakov (AK-74) rifle, I put it round my neck and behind my back. I then returned to the location of the ambush. As soon as I reached that location, I encountered three Americans, the distance between us being about 70 metres. My eyes were fixed upon them and my limbs froze as I anticipated being hit by their bullets, particularly as my weapon was difficult to use, being behind my back and far from my hands. It was only a few seconds, but they too had frozen in their tracks, due to the sheer fright which had enveloped them. I quickly grabbed my rifle from my neck, unapplied the safety catch and opened fire, killing all three of them - All Praise belongs to Allah Alone. Not a single one of them fired even a single bullet at me, even though we were face to face. Glorified is He who deafened their ears, disabled their limbs, and placed fear and awe in their hearts. What was strange was that when the brothers joined me, the groups of soldiers who had been hiding behind rocks suddenly rushed out and fled, with no consideration of anything blocking their way, despite the fact that their weapons were more than ours, their preparation better than ours and their numbers exceeded ours: "How often a small group overcame a mighty group by Allah's leave? And Allah is with the patient." [Quran 2:249] All Praise is for Allah Alone.

The events which betray the cowardice of the Western Coalition Forces are many and varied. It so happened that once, the Mujahideen were heading to set up an ambush. This was a few days after the Battle of Shahi Koht, at around 7 am. The Mujahideen were surprised to come across six cars belonging to the Coalition Forces in the area. The Afghan brothers said afterwards that they were British Special Forces (SAS) soldiers, who were near the Pakistan-Afghanistan border to set up traps and ambushes for the Mujahideen, and to capture some of their bases. They seemed to be asleep inside the cars, so the brothers slipped away to a nearby location which was fortified by the surrounding mountains. They then discussed whether or not they should fight those present in the cars, bearing in mind that the Mujahideen were few in respect of the numbers the task required. Therefore, the Mujahideen asked for help from their rear bases. After about an hour, the reinforcements arrived and the brothers launched a general, crushing attack on all of the cars. As the brothers could not remember facing any resistance at all, some of them began to doubt as to whether or not there were any soldiers in those cars to begin with, but the cars were definitely not empty. They managed to kill all of the soldiers (counting 20 bodies) in the cars and destroy the vehicles, Praise be to Allah.

This is what we witnessed and lived through throughout the duration of our fighting and clash with the Americans. Never was there any support or power that they were able to

rely upon during their battles with us, other than their airplanes, especially as they had now broken the veil of the night with their night-vision technology, and thus put us in a state of total alertness during the night, guarding against their intense, concentrated aerial attacks. We did not possess advanced defensive weapons that were able to fight the aircraft. But, by the Grace of Allah the Almighty, we discovered that some of our weapons, despite their simplicity and oldness, were very effective at handling the aircraft. Perhaps their true influence will occur in future battles, with the Permission of Allah the Almighty.

I sat with Maulari Saif-ur-Rahman Mansoor and Qari Muhammad Tahir Jan to discuss the situation a week after the fighting first broke out, because the situation had become severe again. The brothers decided that the Mujahideen should retreat from the village to the base lines, and begin to move the injured outside the area. They asked me to make sure the rear American bases, the 'Dervish Base' and the one we nicknamed the 'Abu Hurayrah Base' were surrounded. I began to prepare the brothers for this work and gather whatever materials were required, and then we moved from the base lines. After almost an entire day had passed, we reached the peaks that surrounded the 'Dervish Base'. When I saw that there were only a few Americans in the base, I asked the brothers to hide and wait for the American forces to return to the base, so we could pounce on a valuable prey. By the time I had explained this to the translator, so that he could inform the rest of the group, we suddenly heard cries of "Allahu Akbar!"; some of the Afghan Mujahideen had hastened to attack, and had advanced to storm the base. There was nothing we could other than go and help them. Two American soldiers passed by us and we killed them both. The base was full of rooms, but we could only find belongings and equipment, until we came to one large room, in which were about 18 soldiers. I asked the brothers to guard them so that we could take them as prisoners and then complete searching the remaining area. However, the sound of a helicopter hurried us, and forced us to spray the room which held the prisoners with bullets, killing everyone, before quickly withdrawing. [Note: this was the incident mentioned in the Pakistani and other media sources about 18 American soldiers being taken prisoner, including two women and two officers. However, the reality is that all 18 of these soldiers were killed the same day a few hours later. Despite knowing that the 18 prisoners were executed the same day, some Taliban leaders announced their capture as a means of bargaining with the US Army in order to exchange some of the prisoners in Guantanamo Bay, and as a publicity stunt. However, it is well-known that the US Army does not care about its soldiers and would never have negotiated for their release in a prisoner exchange of some sort: for this reason, the Mujahideen killed the soldiers (see 'The Islamic Ruling on the Permissibility of Executing Prisoners of War' by Azzam Publications, also available on other web-sites by searching for the phrase above or <http://www.intellnet.org/documents/300/080/381.htm>). [Note: Their execution in the room was also captured in its entirety on digital video camera, but due to an incident some days later, the tape was damaged on its way out from Afghanistan and this footage was lost.] Soon after this incident, four brothers were killed after the planes had spotted them.

By the end of this, the brothers decided on a general complete withdrawal and deployment to different, safe locations, as they were unable to continue fighting the air-

war that began in Shahi Koht due to an absence of effective anti-aircraft weapons. The brothers all dispersed in different directions. I travelled with ten Arab brothers. Due to the increased number of Coalition Forces blocking the area as well as the aerial channels the enemy had, we were forced to travel for three days and nights in conditions which were extremely harsh. We had nothing to eat with us, except a case of green tea and a pot in which to boil snow. After this long journey, enduring the cold and the snow, and travelling over mountain peaks and through valleys, we finally reached a village where we received a great welcome, such that it made us forget all that we had suffered and endured, and All Praise belongs to Allah Alone.

At present, we think that we are in an altogether stronger state, and that we have entered a new phase in the battle of nerves and attrition. We know the Americans and they know us. We have seen them and they have seen us. And to our brothers, particularly the Mujahideen we know and who were with us - receive glad tidings, as the future holds nothing but good. O Alliance Forces and their agents! Prepare for many battles like that of Shahi Koht! Prepare, for there can only be two outcomes: victory and establishment or martyrdom and Paradise. And if the outcome is imprisonment - and we seek refuge with Allah from that- then many respected and noble ones have preceded us on the same path.

Mujahideen Losses at Shahi-Koht

Total number of Mujahideen: 200 (30 Arabs, 50 Afghans and 120 Uzbeks)

Number of martyrs: 88 (mostly Uzbeks but including 8 Arabs)

Number of injured: Approximately 50

US and Western Coalition Losses at Shahi-Koht

Total number of US and Western Coalition Troops: 1200 assisted by 500 Afghan-US allies

Number killed: 200 American including 18 executed prisoners, 20 British SAS in six-vehicle ambush operation, over 300 Afghan-US allies and small numbers of Australian and Canadian troops

Number injured: Over 300 Americans + unknown number of Afghan-US allies

Helicopters shot down: 6 including two CH-47 'Chinook' helicopters carrying 20 troops each and four AH-64D 'Apache' gunship helicopters carrying two troops each.

Other relevant information on Coalition losses at Shahi-Koht

The US Government covered up the killing of the Canadian soldiers by staging a 'friendly-fire' incident in Kandahar, in which it was claimed that several Canadian soldiers were killed by an American F-16 bomb that 'went astray'. Russian news agency, Strana.ru, reported that over 100 Americans were killed in the Shahi-Kot Battle and over 200 injured, in addition to four 'Apache' AH-64D gunship helicopters being shot down. Both the Chinooks were shot down by the Uzbek Mujahideen using ZSU-23 anti-aircraft

cannons: the Apaches were shot down by a combination of ZSU-23 cannon and RPG-7 rockets. General Fahim, Afghan Defence Minister of Karzai's Government, was informed by his sources that the number of American soldiers killed in Shahi-Kot was 800, but the figure of 200 is more realistic and corroborates with the other figures given above.

Battle reports from the Azzam archive

29 November 2001 :

Full Details on the Kunduz Withdrawal and the Prison Revolt The Muslims are reminded yet again not to believe the lies spread by the international media about events in Afghanistan, that the war is going in the favour of the Crusaders and that they are killing and destroying the Mujahideen. This is because war today is three quarters propaganda and one quarter fighting. The reasoning behind this is to dishearten the Muslims and decrease their sympathy with their Mujahideen brothers in addition to putting a sense of despair into the souls of the Muslims. The Jihad that was ordained by Allah to His Messenger (SAWS) will continue until the Day of Resurrection; it will not finish or cease before that Day. At the same time, the media is attempting to put fear into the hearts of Muslim youths and their families who are thinking of supporting the Jihad against this international Crusade. Invented reports and false news regarding the situation in Kunduz province continue, with the objective behind these being to portray a state of affairs completely opposite to reality. It is made out that all the military encounters are going entirely in the favour of the oppressive enemy who spoils the religion and the worldly affairs. The most recent of these reports about the fall of Kunduz state that the enemy has entered it after the surrender of all the Mujahideen in it, both Afghan and foreigners, to the enemy forces. In the coming days, Allah willing, these false reports will be refuted. The reality is that the Mujahideen of Kunduz have managed to withdraw safely and are making their way to the south of the country. Disclosing any information on their movements or whereabouts may expose them or cause them harm. Therefore, nothing more will be disclosed about these Mujahideen until they arrive safely at their bases in the South of the country, with Allah's Permission. The enemies are trying to taunt the Mujahideen with their propaganda and inventing lies about their situation so that they surface to refute these reports. For this reason, the Mujahideen of Kunduz have maintained silence on their movements until Allah wills. The Muslims are therefore reassured that the Kunduz Mujahideen have safely evacuated Kunduz, by Allah's Grace, in a withdrawal that began six days ago. They divided into two groups: the first group providing protection to the ones withdrawing, vowing to remain and die with the sick and wounded amongst them if the situation demands it. The second group comprises all the remaining Mujahideen who were defending Kunduz. The first group was 600 strong and it consisted of 210 Pakistanis, 90 Uzbeks and 13 Arabs, the remaining being Afghan. The majority of this group volunteered to provide cover for the withdrawal and defence for the wounded and sick. They withdrew in the direction of Khanabad and occupied the enemy in battles lasting two days until the other groups were able to withdraw. They continued to fight until their ammunition ran out. It was then that they negotiated with the enemy because of the armament situation, but before doing so, they all swore an oath to fight to the death at the first opportunity available to them. They were transferred to Janghi Castle in Mazar-i-Sharif, where they managed to seize the arsenal of weapons in the fortress and attack the enemy. They managed to kill more than 140 of the Alliance soldiers, including five generals. They also killed more than 35 US and British soldiers, as was reported earlier. This enraged the Crusaders such that they began to rain

destruction upon the fortress from their warplanes, even killing 30 of Dostum's forces in the indiscriminate bombing of the fortress. Eventually the entire fortress was destroyed above the heads of the Mujahideen and most of them were martyred by Allah's Permission. This was the fulfilment of the vow they have made amongst themselves earlier. All of them longed for martyrdom in Allah's way so congratulations to them for this end in the Way of Allah. As and was all he hopes for the murder in the god sake then delicious to them that end in the god sake. As for those who remained, 60 of them continued to fight on. More information about them will be given later if Allah wills. As for the second group, they consisted of 1640 Mujahideen, of which 400 are foreigners (Pakistani, Uzbek and Arab), the Pakistanis comprising three quarters of them. They followed a different route to leave Kunduz because the enemy is not completely surrounding it as is claimed, but rather they are only controlling the principal highway into and out of the city. The Mujahideen thus followed pre-rehearsed mountain routes to leave the city. Skirmishes with enemy units and land mines caused the martyrdom of only six of them, may Allah accept them. They continued for three days until Allah made the way easy for them, under the leadership of the Taliban Commander, Mullah Dadullah. He is the one who divided all the 2240 Mujahideen who were in Kunduz, comprising 713 Pakistani, Uzbek and Arab Mujahideen, as explained above. This accounts for the vast majority of the original 2600 Mujahideen who entered Kunduz after withdrawing from Mazar-i-Sharif. 86 of them will killed because of the fierce bombardment and the others (Afghans) managed to secretly escape to join their families in nearby towns and villages. If Allah wills, they will soon re-join the Mujahideen and fight the enemies wherever they are. If there were only 2600 Mujahideen, who were all the 10-15,000 fighters in Kunduz that the World's media was reporting? They were not Allah's angels by any chance were they? We will shortly be posting exact details of American and British casualties in the war so far. The Mujahideen have also filmed a video containing footage of bodies of the Crusader forces and their prisoners, together with pictures and their names. By Allah's Permission, soon this footage will be disseminated amongst the Muslims.

12 December 2001 :

Uzbekistan Eyewitnesses See Dozens of US Casualties

The London-based Institute for War and Peace Reporting has reported from Khanabad, Uzbekistan, that the US air base in this city is receiving daily flights carrying dead and injured US soldiers. Uzbek sources at Khanabad suggest that the real figures of US casualties are far higher than the Pentagon's official totals. Uzbek army personnel working at the air base said scores of US casualties have been arriving there. From November 25 to December 2, an Uzbek orderly working with American medical staff said he had witnessed the arrival of four to five US helicopters - carrying between them 10-15 American casualties - each day. The orderly said the US staff he was helping confirmed the casualties coming off the aircraft were Americans. A reporter who managed to enter the air base with a group of visiting Uzbek parents said that one whole floor of a building and four large canvas tents were full of injured US soldiers, who have suffered shrapnel and bullet wounds to the arms, leg and head. The airport sources could

not confirm how many incoming casualties had died. One Uzbek soldier said that since October 15 he had helped US servicemen load 20 body bags onto American transport planes. But he could not confirm whether they were dead US soldiers. But there is other evidence of American fatalities. One Uzbek officer said US soldiers had told him that four of their comrades had died of their wounds on December 1 while being airlifted to Khanabad. An Uzbek pilot spoke of the death last week of an American soldier who he had become friendly with while he was on the base. The US serviceman, he said, had died in the attempt to end the prison riot on the outskirts of Mazar-e-Sharif two weeks ago. "A lot of American troops died there - it was a real battle," the pilot said. Uzbek army personnel say the atmosphere on the base has changed distinctly in the last week or so. They say that in October when the Americans began deploying at the airport, they were gung-ho, telling their Uzbek counterparts that it would take no more than a month and a half to defeat the Taleban and al-Qaeda. While the Taleban appear to be on their last legs, al-Qaeda fighters continue to resist in mountain redoubts, with some US servicemen at Khanabad now resigned to a long haul. Uzbek military staff say frustration at this is noticeable. They say they have witnessed growing tensions among American troops, often overhearing arguments and shouting matches. The link to the entire report can be found in the Associated Links section below.

**Arab Mujahideen witnessed aerial support from Alah(SWT),
Tora Bora (Special Report):**

On Saturday afternoon after Asr Prayers, the Eastern Shura launched a concentrated offensive against Mujahideen positions in the Tora Bora mountains. According to news reports from the area, it was the most intense attack launched against them so far. Haji Qadeer's forces had close air and armour support. The US Air Force bombed the Mujahideen positions savagely and heavy armour was also pitted against them. The fighting was so intense that the Mujahideen initiated a tactical retreat to the mountains with light weapons. They had earlier resolved to die fighting instead of being taken prisoner. It was when they had moved back and the forces of the Eastern Shura, supported by a heavy detachment of US ground troops had moved forward, that bombs began to fall on the Coalition forces from the sky, killing 300 of the enemy comprising Americans and Haji Qadeer's militia. This was without doubt a miracle from Allah (SWT) who had blinded the American pilots so that they bombed their own people. The Mujahideen counter-attacked after this incident and killed another 300 US troops/Alliance militia, capturing 100 prisoners. It has been reported that a joint force of 900 troops including US soldiers and Eastern Shura militia attacked the Mujahideen who numbered around 500 troops. This was a highly organised offensive against the Mujahideen, which was coordinated by high-ranking US military commanders, whose mutilated bodies littered the battlefield at the end of the battle. It has been reported that after this major victory for the Mujahideen, Haji Qadeer asked the Americans to deploy more ground troops as American air support has proved to be impotent against the Mujahideen and lethal instead to the Americans and their agents. The Mujahideen sources claimed that it was doubtlessly help from Allah (SWT).

Tora Bora attacked by 15,000lb heavy bombs; American agents unable to advance ,Jalalabad(Islam News):

The Americans have started using 15,000lb heavy 'Daisy Cutter' bombs on Tora Bora. According to news reports, the Americans have carried out the most intense bombing on Arab Mujahideen present in Tora Bora, which is 25 km away from Jalalabad. They have used cruise missiles, cluster bombs, Napalm bombs, B-52 bomber carpet-bombs, Oxygen-sucking bombs and after the failure of all these armaments, they have now resorted to the most dangerous Daisy Cutter bombs. According to the information received from Tora Bora the American warplanes have dropped several 15,000lb bombs similar to what they dropped in civilians in Kandahar, but despite this, the Northern Alliance forces have still been unable to make any advances on the Mujahideen positions. Although the Northern Alliance Commanders, Hazrat Ali and Haji Zahir are claiming for many days that their 3000 fighters have started attacks, eye witnesses from Jalalabad have said that there are only 450 equipped criminals of these commanders in Tora Bora, including 200 troops under Hazrat Ali and 250 under Zahir Shah. The eyewitnesses said that in order to collect US dollars from the Americans, these troops continue to make different claims every day, but until now they have only advanced 1.5 km from their initial positions. It is not within their reach to take control of the whole region. These dangerous regions are spread over 35 km in length and in this whole region there are numerous large and small caves. It must be clarified that this region starts from the South of Jalalabad and meets the Parachinar region after 35 km. The American and Coalition forces began bombing Afghanistan on 7th October 2001 and Tora Bora is the only place where bombing has been going on continuously and without any break since that date. However, so far the Americans have still been unable to achieve significant results from this bombing. The Americans are in complete disarray as regards this situation and whether Usama Bin Ladin is here or not.

14 December 2001

Tora Bora: Arab Mujahideen free 30 Northern Alliance prisoners, Jalalabad (Islam News):

In Tora Bora, the Arab Mujahideen freed 30 Northern Alliance prisoners. Islam News's correspondent said on his return from the region that these fighters were arrested by Arab Mujahideen a few days ago and after taking an oath from them that they would never indulge in actions against Arab Mujahideen again, they released them. The prisoners said that the Arab Mujahideen also gave them a handsome amount of money. They said that the Arab Mujahideen were reciting the Noble Quran all the time in their bunkers. The prisoners said that we have now vowed that we will never again fight against such pious people. They also added that these Arab Mujahideen will never put down their weapons or surrender. It is been widely reported that a few days ago, when Arab Mujahideen retreated from a Tora Bora position, they left three cars in different areas. As Haji Zaman's fighters started the cars, they exploded, resulting in the deaths of dozens of them. Residents saw the dead bodies of Haji Zaman's fighters being taken away towards

Jalalabad. The Tora Bora villagers said that Haji Zaman and Hazrat Ali's fighters were disturbed because of the bombing of US planes on the mountains. Later on, one of these fighters personally said that the Arab Mujahideen have captured four of their cars and destroyed one tank. It should be mentioned here that all Western reports about Tora Bora are coming from Jalalabad, several miles away, since Western reporters and journalists have been strictly banned from going anywhere near Tora Bora, for fear that they might see for themselves the lies being put out by the Eastern Alliance, about their gains and losses. The bunkers in which the Eastern Alliance found Mujahideen belongings had been vacated by them a month ago, at the start of Ramadan (mid-November). The Mujahideen did not flee them in a panic when the Eastern Alliance attacked them.

**The Holy Prophet Muhammad (SAWS) prays for Taliban in a dream,
Kandahar (Special Report):**

According to information received from Kandahar, three days before evacuating Kandahar, Ameer-ul-Mumineen Mulla Muhammad Umar asked his Taliban troops on the wireless radios if anyone had seen a good dream. Upon this, one Taliban fighter said that he had seen a dream in which he saw a respected figure standing some distance from Mulla Umar. The people were saying that this figure was the Prophet Muhammad (SAWS). With great respect, Mulla Umar complained to the Prophet Muhammad (SAWS) about the American bombing then the Prophet Muhammad (SAWS) raised his hand and prayed. According to the Taliban fighter, he clearly saw the seal of the Prophethood on the back of this man. [N.B. The occurrence of such a dream does not mean that the living Taliban seek the help of dead people to pray for them. The above all happened in a dream. Asking dead people to pray for one whilst alive and conscious is a detested form of Shirk (polytheism) in Islam.]

**US missionaries engaged in activities to throw Afghanistan into the hell
of vulgarity and so called modern fashion,
Kabul (Special Report):**

At numerous places in Kabul city, mini cinema houses have been set up where people are charged only 10000 Afghani Rupees to be shown vulgar and indecent films. Western agents are heavily engaged in activities to spread vulgarity. At different places in Kabul city, sex brothels have now opened up with financial assistance provided by the Western agents in their quest to 'liberate' Afghani women from Islam, the Shariah and the Taliban. Perhaps this is the modern, progressive, 21st Century Islam that 'modern' Muslims in Britain and America have been hoping for? American, Israelis and other disbelievers are actively participating in such activities in order to convert Afghanistan into a vulgar state for which they have launched this so-called 'War Against Terror', which is in fact 'War against the only Islamic Shariah State'

20 December 2002

Dozens of Mujahideen Escape from Pakistani guards: over 15 killed,
Peshawar (Daily Jang):

Fifteen people, including eight Pakistani guards and seven Arab al-Qaeda prisoners and were killed in a gun-battle on Wednesday official sources disclosed. The clash took place in the town of Sadda in Pakistan tribal Kurram Agency, 120 kilometers from Peshawar, when Taliban/Al-Qaeda prisoners, who were being moved from the town near the Afghan border, snatched weapons from their guards and opened fire. The Pakistani paramilitary troops guarding the prisoners retaliated, however, they sustained eight fatal casualties, including one regular army soldier and six members of the paramilitary levis and one Khasadar. Seven of the prisoners were also killed. Officials fear the death toll could rise. This incident gives more weight to the fact that the Pakistani Government is openly at war with Islam and the Muslims, that the Pakistan Armed Forces and Government have nothing to do with Islam and the Muslims and that their weapons, training, ammunition and equipment is reserved for war not against Allah's enemies but against Allah's soldiers. May Allah destroy the apostates within the Pakistan Government and Armed Forces and raise them up with the disbelievers on the Day when no-one will be able to intercede for another.

05 March 2002 :

Two US Helicopters Downed; Over 60 US Troops Killed as Mujahideen Repulse Major American Ground Offensive

GARDEZ (AZZAM) : Two American CH-47 'Chinook' helicopters each carrying 20 fully armed troops have been shot down by Mujahideen during fierce fighting in Gardez. On Friday night, US forces backed by their Afghan allies launched a combined air and ground assault against Taliban and Al- Qaida Mujahideen positions in the mountains in the Zarmand Region of Gardez Province. According to reliable sources on the ground, Taliban Guerilla Commander Mulla Saif-ur-Rahman Mansoor is leading the Mujahideen in this battle. Mulla Saif-ur-Rahman is a young religious scholar, who is the son of

another religious scholar, Mulla Mansoor. During the Taliban rule, he was also the Commander of the Kurha Baagh region 50km North of Kabul.

On Saturday, US and Afghan troops launched a ground attack against Mujahideen positions supported by an array of helicopter and aircraft gunships. However, characteristic of the guerilla type of warfare in Afghanistan, Mulla Saif-ur-Rahman's troops were lying in wait in the mountain passes and they launched a series of deadly ambushes against the enemy convoys. At least seventeen US troops and 40 of their Afghan allies were confirmed killed during these ambushes: these figures were given as the US forces were unable to recover all of their dead from the scene of the ambush. Over 200 of the combined US-Afghan forces were injured and ambulances and helicopters were witnessed carrying the wounded to hospitals in Northern Alliance and Pakistani territory.

On Sunday night, one fully laden, US CH-47 troop carrying helicopter bringing reinforcements to the frontline, was downed by Mujahideen surface-to-air weapons, killing all 20 troops on board. On Monday, another identical helicopter, carrying 15-20 troops was also shot down by Mujahideen anti-aircraft fire, bringing to total 40 US troops who were killed in both crashes. The Pentagon and international media agencies acknowledged the shoot down of the second helicopter on Monday, but said that only six soldiers were killed. Such a statement is laughable, given that to use a huge troop carrying helicopter with a capacity of 20 troops, just to carry one soldier (plus five crew) in combat, is an inefficient use of fuel, energy, resources and manpower. Elsewhere, significant numbers of US troops have been killed in fierce fighting. According to eyewitnesses, the number of casualties are in such huge numbers that it is difficult to estimate the correct number at this moment in time, thus the figure of 60 dead (20 x 2 helicopters + 17 in ambushes), which is set to rise, has been given. Khost Hospital is full to capacity with injured. After these heavy losses the US has lost its hold and thousands of its purchased locals have run away.

After retreating, the US has started aerial bombardment using their new 2000lb thermobaric bombs, which have been dropped without aim, using B-52 bombers. These bombs are designed to penetrate 6m into the ground before detonating. However, due to the heavy snow present at the scene of the battle, these bombs have not thus far been effective in this fighting. Reliable eyewitness sources have also said that the US has used chemical weapons in this attack, due to the type of multi-coloured disfiguration found on the bodies of the martyred and injured Mujahideen who have been brought into medical centres in friendly areas.

After this cowardly retreat, it is not expected that the US will sustain ground operations against Mulla Saif-ur-Rahman's positions, preferring instead the warfare of the weak, by bombing from several miles high. The Pakistani Government and Army will also be in mourning as it had sealed its borders and was expecting the US troops to defeat the Mujahideen.

The Muslims should be grateful to Allah for these victories and should be rest assured that wars last several years; they are not won by the rise or fall of paper-based governments. A day for them and a day for us, such is the nature of war, of alternate successes. Allah will never allow the disbelievers to dominate over the believers. Allah is Great and the Honour is to Islam.

06 March 2002 : US Body Count Rises As Mujahideen Fight Back

ISLAMABAD(AZZAM): The United States has accepted that two of its helicopters were shot down killing 9 of its soldiers and injuring 40 others in recent guerrilla raids by Taliban and Al Qaida in Gardez, Afghanistan. It should be noted that yesterday we reported from our authentic sources, that four US helicopters were actually shot down by the Mujahideen in Gardez and its neighbouring areas. These ferocious and effective guerilla strikes have in total left 66 US soldiers dead so far.

In an obvious effort to hide these embarrassing numbers, the US and its coalition partners are attempting to keep the whole world and the US nation in darkness about these recent losses. Clever manipulation of the media allows the US to hide their humiliating losses from the american public and the world in general.

Let the world know that the US and her coalition partners are facing mounting casualties at the hands of the Mujahideen in Afghanistan. As the Taliban commander, Mulla Mansoor has declared, Jihad against the US troops will continue till the last breath.

08 MARCH 2002

Al Qaeda Laughed at U.S. Soldiers in Fierce Battle

By REUTERS

Filed at 11:18 a.m. ET

LANDSTUHL, Germany (Reuters) - The hills echoed with laughter as al Qaeda and Taliban fighters rained down fire on U.S. soldiers wounded in a fierce Afghan battle. Helicopters brought teams of U.S. soldiers into enemy terrain a week ago, seeking to eliminate the Islamic militants from a remote corner of Afghanistan. Determined resistance left wounded U.S. soldiers exposed on the hills and trying to stay alive as mortar and gun fire prevented the helicopters from returning until nightfall. Three

wounded U.S. soldiers at the U.S. military's medical facilities at Landstuhl, Germany, gave a graphic account Friday of their perilous March 2nd battle.

"We could hear them laugh at us," said Spc. Wayne Stanton, 20, from Rockwood, Tennessee, who was on crutches and had a cast on his leg. "They were laughing every time we shot at them. They were 2,000 feet above us. Our small arms could not reach them up there. Every time a fast mover (aircraft) or a helicopter came to attack them or engage them, they just ran into the caves."

The U.S. military said Friday al Qaeda's resistance was faltering after nearly a week of fierce fighting in freezing Afghan mountains, with coalition forces gaining the higher ground. The U.S. says eight American and seven Afghan troops have died and about 100 soldiers have been wounded in the battle, the biggest U.S.-led ground offensive of the five-month Afghan war.

Enemy Terrain

On March 2, the U.S. Army's 10th Mountain Division carried about 100 or so soldiers by helicopter into an area between two 10,000-foot-tall ridges at about 6 a.m. The al Qaeda forces and their backers responded almost immediately from positions high in the mountains and with their escape caves nearby.

"We took some gunfire as we proceeded to make our entrance off the helicopters," said Spc. Ricardo Miranda, 20, of Salinas, California. Many of the Americans quickly realized the Afghan forces had the upper hand..

"We're fighting in their backyard. We're the ones who are not used to the high altitudes of the mountains," Miranda said. "They know where every crack in that mountain is." The stubborn al Qaeda and Taliban resistance led to casualties in the U.S. forces by late morning. Sgt. Robert McCleave, 25, from El Toro, California, was hit in the thigh and elbows by shrapnel from by mortar fire. "It was probably no more than, and I kid you not, no more than 10 feet away. One of the soldiers that was with us took the bulk of that blast. The rest of us got pretty well wounded after that. When that round hit, it felt like somebody had just pressed the pause button on the VCR. I saw a fellow soldier of mine look around. He stared right at me in the eyes and he started screaming, and I was like 'Oh, OK, this is my time to yell now,' so I hit the floor."

Ordeal Under Fire

Fear spread as the blood flowed.

"After I saw the first few people get hurt, I started getting scared," said Stanton. "It really hurt a little bit more to see my guys get hit," Miranda said. "Living with these guys so long you build a kind of brotherhood, you could say. I love all my guys, I am not afraid to say it."

Then Miranda, who now rides a wheelchair with an arm and a leg in casts, was wounded. "I felt a little bit of shock at first. I looked at my hands, I looked at my body, I said, 'Wow, I got hit,'" he said.

The wounded men had to keep on the move to stay alive amid fire from above, running amid the blood and the pain. Growing reinforcement of the al Qaeda forces dashed hopes of bringing in rescue helicopters in the early afternoon.

"It would have been taking a very big chance just to fly those birds in there. The chance (was) of a helicopter going down and more casualties," McCleave said. "The area was too hot, there was too much fire taking place."

U.S. aircraft pounded the hills in support of its troops, scattering the Afghan forces only temporarily.

"As soon as you heard the jet engines ... fire would cease," McCleave said. "They would jump into bunkers, try to hide in cave complexes."

Nightfall finally brought a chance of rescue.

THE NEW WAVE



MARTYRDOM OPERATIONS

Dadullah spoke to AP via satellite phone from an undisclosed location. He said he was inside Afghanistan.

"More than 200 Taliban have registered themselves for martyrdom attacks with us which shows that a Muslim can even sacrifice his life for the well-being of his faith. Our martyrdom attackers will continue jihad (holy war) until Americans and all of their Muslim and non-Muslim allies are pulled out of the country," he said.

Dec 26, 2005

Then began a wave of martyrdom operations which sent panic and shock throughout the ranks of the occupying armies.

Just a sample of the reports appearing in the media:

Thursday 20 April 2006

Martyrdom operations in southern Afghanistan Afghan Mujahid on Thursday, carries out a martyrdom operation targeting a US Protection and Investigations vehicle. Mujahid rammed his explosives-laden Toyota station wagon into a US Protection and Investigations (USPI) vehicle on the main highway from Kandahar province to western Herat, both vehicles were destroyed and all the passengers were killed, how many kafirs were in the car could not be confirm.

(The unjustmedia)

March 3 2006

5 Canadian soldiers killed and 4 wounded as they get a taste of Afghanistan Mujahideen. Between the city of Kandahar and the border town of Spin Boldak in southern Kandahar province on Friday, A mujahid carried out a life giving operation against the enemies of Islam. Mujahid packed his car with explosives and rammed into Canadian military convoy, destroying one Canadian military jeep and one military tank, killing five

Canadian soldiers and wounded four also killing two munafiq Afghan National Army soldiers.

(The unjustmedia)

Taliban accept responsibility of Kandahar attack

21/04/2006

PESHAWAR (AIP): Taliban on Thursday accepted responsibility of attack in Kandahar and said 16 people were killed and wounded in the attack.

Taliban spokesman Qari Muhammad Yousaf told Afghan Islamic Press that a Talib suicide bomber hailing from Kandahar attack vehicles of US troops in Howz-e-Madad area of Maiwand district.

The attack left two US vehicles destroyed and 16 foreign troops were killed and wounded, he added.

Helmand suicide attack :

14/04/2006

Taliban spokesman, Qari Muhammad Yousaf, accepted responsibility of the attack and said, "The suicide attack was carried out by a Talib Abdulullah in which two vehicles of British troops and Provincial Reconstruction Team (PRT) were destroyed."

About the casualties in the attack he said, "All the soldiers in both the vehicles were killed." The suicide attack was carried at 10:30 A.M location time today in Lashkargah, capital of Helmand province.

(AIP)

Afghan governor killed by suicide bomber

9/10/2006

KABUL, Afghanistan (AP) — A suicide bombing killed the governor of Afghanistan's eastern Paktika province and two other people outside his home Sunday, police said.

Three others were wounded in the attack outside Gov. Abdul Hakim Taniwal's house in the provincial capital of Gardez, said provincial police chief Abdul Annan Raufi.

(Copyright 2006 The Associated Press)

The Holocaust of the Americans in the Land of Khorasan

Title: **The Mulawi Nur Muhammad Raid in the Khost District**

Abu Muhammad Al-San'ani: I pray to Allah that this operation will be vengeance upon the American pigs and their apostate collaborator dogs, for their assault on the home of Mulawi Nur Muhammad.

[...]

Footage shows preparation of car bomb

To my family and friends, I say: We will meet in Paradise, Allah willing. Meeting you in Paradise, which is as broad as heaven and earth, is preferable to me than remaining with you in this transient life.

[...]

Footage shows Abu Muhammad Al-San'ani in car

Dispatcher: This board... This is the board that Abu Muhammad, may Allah protect him... We will carry out the operation within a few minutes... Test it for the last time, Muhammad. Only ten minutes left until the operation. What do you feel, Abu Muhammad?

Abu Muhammad Al-San'ani: I feel a great calm.

Dispatcher: In your heart?

Abu Muhammad Al-San'ani: Yes, I pray that Allah accepts me. I've never felt so calm in my life.

Dispatcher: What is your final message to the brothers?

Abu Muhammad Al-San'ani: I have a special request from the brothers, especially the brothers on the frontline with whom we spent the Feast of Sacrifice, as well as the brothers in the rear - I pray to Allah that they will forgive me. I may have wronged one of them. Everyone makes mistakes, and Allah willing, we will meet in Paradise.

Dispatcher: Allah willing, your prayers and ours will be answered.

Can you see the American cars?

Abu Muhammad Al-San'ani: Stop it, Sheik.

Dispatcher: There are the American cars. That's a jeep.

[...]

Abu Muhammad, I can see you. Place your trust in Allah... Keep going, in the name of Allah. They are about 200 meters in front of you. To the left of the mountain, to the south.

[...]

Abu Muhammad Al-San'ani: Can you see them in front of me?

Dispatcher: Did you see the Americans in front of you? Go on a little further, and you will see them in front of you. Abu Muhammad, there are Muslims behind you. Move a little faster, they are in front of you now. Place your trust in Allah, Muhammad. Remember Paradise, my brother, remember Paradise. Avenge your brothers' blood, Muhammad. Place your trust in Allah. I pray that Allah grants us an end like yours, Abu Muhammad. Did you see them?

Footage of explosion

May Allah accept you as a martyr, Abu Muhammad. May Allah accept you as a martyr, Abu Muhammad. May Allah accept you as a martyr, Abu Muhammad. This was your brother, Abu Muhammad Al-San'ani, massacring the Americans and the apostates. I pray that Allah accepts this act of ours and his. He avenged the blood of Al-Mulawi Nur Muhammad, whom you killed. May Allah curse you. Allah willing, we will massacre you and help Taliban until we die. Glory to Allah, His Prophet, and the believers.

Excerpts from footage showing an attack by Al-Qaeda against American forces in Afghanistan, which was posted on the Internet on May 4, 2006.

(Source: <http://www.memritv.org/Transcript.asp?P1=1131>)

‘Don’t grieve for me, father’

By Ismail Khan

PESHAWAR, Aug 7: He was a quiet, lonely character, always sporting a smile. So, he laughed back when his suspecting family quizzed him about his unusually long stay in Quetta. And they probably would still have been in the dark, when in the wee hours of Saturday, at around 3am, a knock at their door awakened them to a rude shock.

On July 22, their son Aminullah had blown himself up along with another bomber while slamming their explosives-laden car into a coalition vehicle in Afghanistan’s south-western Kandahar, killing two Canadian soldiers and eight others. The late-night mysterious visitors from a banned militant outfit delivered a hand-written message to his father. The 23-year-old boy wrote: “Don’t shed your tears for me, for this had been my life-long dream to fight Jihad and embrace Shahadat (martyrdom). I am going to a suicide bombing (mission) and I am doing so on my own free will. You may not see my body, grieve not. I have chosen it to be so.”

Banners lauding Aminullah’s ‘courageous act’ now greet visitors to his house in a village about 35 km to the north of Peshawar to sympathise with his family. The news was all the more shocking for his family since the lad was never known to have picked up a fight or quarrel with anyone. “He was not the type,” his cousin Karim told Dawn. “He was a quiet, introvert sort of a person.”

Son of a retired subedar major from the Frontier Corps, Aminullah had followed into the footsteps of his father and joined the paramilitary force. His last posting was in Balakot, Mansehra, devastated by the October 8 killer earthquake. It is unclear whether he deserted his force or resigned from it, but his family said that Aminullah had told them that he had quit the Frontier Corps about six months .

His cousin said that Amin remained incommunicado for about three months until 15 days

ago when he called his family from Quetta. “His sisters and mother cried on the phone and begged him to return,” Karim recalled. “No one in the family knew what he was up to. He had never consulted anyone nor told any family member of his intentions, otherwise we would have stopped him,” Karim said.

His will delivered to his family said that he was going in the way of Allah and it had been his dream to embrace martyrdom. “I am doing so of my own free will and I have not been forced by anyone,” Aminullah wrote to his family.

“The dishonoured infidels have cast an evil eye on our religion. Had Allah given me one thousand lives, I would have sacrificed it in His way a thousand times.

“It had been my desire since childhood to take part in the Jihad.”

Amin was not a madrassah graduate but his death is likely to spark a debate on the reasons why an increasing number of young men of his age are offering themselves for such a sacrifice.

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Martyrs: The Building Blocks of Nations

by Sheikh Abdullah Azzam[1](#)

Praise be to Allah, Lord of the Universe and Peace and Blessings be upon the Leader of the Prophets and the Commander of the Mujahideen: Muhammad (SAWS) and upon His Family, His Companions and whoever pursues their method, follows their way and wages Jihad until the Day of Judgement.

Indeed nations are only brought to life by their beliefs and their concepts and they die only with their desires and their lusts. The extent to which righteous convictions and correct beliefs spread within a nation, is the extent to which it plants its roots in the depths of the Earth and sends forth orchards of trunks with their flourishing leaves so that Man can take shade by it from the troubles of life, its financial fever and from the flame of hatred, envy and competition for cheap thrills and temporary enjoyment. As for the Muslim Ummah, it does continue to exist in the course of history of humankind, except by a divine ideology and the blood which flows as a result of spreading this divine ideology and implanting it into the real World.

The life of the Muslim Ummah is solely dependent on the ink of its scholars and the blood of its martyrs. What is more beautiful than the writing of the Ummah's history with both the ink of a scholar and his blood, such that the map of Islamic history becomes coloured with two lines: one of them black, and that is what the scholar wrote with the ink of his pen; and the other one red, and that is what the martyr wrote with his blood. And something more beautiful than this is when the blood is one and the pen is one, so that the hand of the scholar which expends the ink and moves the pen, is the same as the hand which expends its blood and moves the Ummah. The extent to which the number of martyred scholars increases is the extent to which nations are delivered from their slumber, rescued from their decline and awoken from their sleep.

History does not write its lines except with blood. Glory does not build its loft edifice except with skulls, Honour and respect cannot be established except on a foundation of cripples and corpses. Empires, distinguished peoples, states and societies cannot be established except with examples. Indeed those who think that they can change reality, or change societies, without blood, sacrifices and invalids, without pure, innocent souls,

then they do not understand the essence of this Deen² and they do not know the method of the best of the Messengers (may Allah bless him and grant him peace).

As for those who build nations, they are few in number. Sometimes the Ummah can be built by a single individual who makes a stand by means of which Allah rescues this Deen, just like Abu Bakr (RA) made a stand of the Day of Apostasy³; and the day when Imam Ahmad bin Hanbal⁴ made a stand when the entire World was speechless at the innovation that the Quran had been created, so Allah saved the Ummah with him.

A small group: they are the ones who carry convictions and ambitions. And an even smaller group from this small group, are the ones who flee from the worldly life in order to spread and act upon these ambitions. And an even smaller group from this elite group, are the ones who sacrifice their souls and their blood in order to bring victory to these ambitions and principles. So, they are the cream of the cream of the cream. It is not possible to reach glory except by traversing this Path. It is not possible for the structures of this Deen to be established, nor for its banner to be raised, nor for its vessel to be launched, except by traversing this Path. This Path is one. In fact, there is no Paradise without this Path:

"Do you really think that you will enter Paradise, before Allah has decided from amongst you, those who fight in His Way and those who are patient?" [Quran 3:142]

Thus the founders of nations and the architects of glories are few. As for the one who wants to architecture glory, then he must be prepared to ascend to the price of glory upon seas of his blood and his sweat, and the blood of those around him and upon the disabilities of those under his authority, until he reaches the price of glory. And glory cannot be architected except by traversing this Path: the Path of the Blessed Jihad.

The Jihad on the land of Afghanistan set its foundations with a small group: 14 youths from the youths of the Taqwa Islamic Movement inside Kabul⁵ University. The decisive, conclusive, solidification of its foundations was the necessity of using Jihad to combat the leader of the tyrants, Daud⁶, who had resolved to wipe out the sons of the Islamic Movement. Until finally, they arrived in Peshawar⁷, about 30 youths, who decided to enter Afghanistan and start the Jihad there.

The Jihad initially began as a few drops, until Allah decided to ignite the sparks within this blessed people and explode the Jihad, blessing with it the land of Afghanistan and the rest of the Muslims until its good encompassed the whole World. Some thought that the Earth had become devastated and that this Ummah had been drained of the thirst for martyrdom. Therefore, Allah exploded the Jihad on the land of Afghanistan and groups of youths from the Islamic World marched forth to Afghanistan in search of Jihad and martyrdom.

Indeed this small band of Arabs, whose number did not exceed a few hundred individuals, changed the tide of the battle, from an Islamic battle of one country, to an Islamic World Jihad movement, in which all races participated and all colours, languages and cultures met; yet they were one, their direction was one, their ranks were one and the goal was one: that the Word of Allah is raised the highest and that this Deen is made victorious on the Earth.

Indeed the involvement of the Muslims in the battle, from a variety of races, woke up those that were asleep and enlightened those who were absent-minded. Furthermore, it shook the oppressors, for indeed the enemies of Islam were watching the arena and counting the lives. The involvement of non-Afghans in the battle was a great source of

alarm and dismay to them, because this stimulation of numerous nations and the revival of the people had reached the brink of desperation, until these desperations set root in the depths of their souls, such that they realised that they themselves were on the verge of their own destruction.

Furthermore, the enemies were also aware of the volatile risks associated with the burial of a foreign volunteer fighter in the soils of Afghanistan, as if to announce to the World: that this Deen requires millions of such sacrifices in order to change its situation, and that these sacrifices must meet with this fighter, here in his resting place, so that the bullet alone is considered to be the honour of this Deen, the resistance of the Muslims and the pride of the believers.

And some deceived modernist intellectuals thought that these sacrifices which had fallen on this Path had gone to waste and been rendered futile. However, it should be known that the blood of gutless martyrs is weighty in the Scale of the Most Gracious. It is sufficient for us to remember one hadith (and the ahadith are many), narrated by Imam Ahmad and Tirmidhi with an authentic chain of narration that the Messenger of Allah (SAWS) said:

"Indeed the martyr has seven special favours from Allah: all his sins are forgiven at the first spurt of his blood, he sees his place in Paradise as his blood is shed (before his soul leaves the body), he tastes the sweetness of Iman, he is married to 72 of the Beautiful Maidens of Paradise, he is protected from the Punishment of the Grave, he is saved from the Great Terror (on The Day of Judgement), there is placed upon his head a crown of honour a jewel of which is better than the whole world and everything in it and he is granted permission to intercede for 70 members of his household (to bring them into Paradise and save them from the Hell Fire)."

Indeed, the manuscripts of history are not scribed except with the blood of these martyrs, except with the stories of these martyrs, except with the examples of these martyrs. By the likes of these martyrs, nations are established, convictions are brought to life and ideologies are made victorious. For this reason, we have compiled a section about the lives of martyrs: Arab martyrs who fell on the land of Afghanistan, and present this very collection which is in front of you.

And it might seem to the short-sighted eye and narrow mind, and to the individual besieged within the bounds of era and location, that it is a story that happened and finished. The mouth of death opened its mouth, swallowed these martyrs and passed them with its wheel that saves neither old nor young.

However, the clear-sighted eye and the enlightened heart knows that these sacrifices are the provisions of future generations for distant civilizations to come. These stories, these sacrifices and these examples will remain as supercilious signposts upon the entire journey of this Deen, for he who wishes to make this journey from those wayfarers, or follow in the footsteps of this righteous elite.

"All these are the ones whom Allah has guided, so follow their guidance..." [Quran 6:90]

Indeed these exemplary individuals from the martyrs broke free from the shackles and fetters of this matter to reach opulence and bliss, and they came to the land of Afghanistan, living in the mountains of Afghanistan, until Allah (SWT) honoured them with martyrdom.

We ask Allah (SWT) to join us with them in the Highest Part of Paradise, with the Prophets, the Truthful, the Martyrs and the Righteous, and that he blesses us with martyrdom in His Way, and that he seals us with the Seal of Happiness, O Noble One. So, O' people of ambitions and O' carriers of dawah, do not be miserly with your blood as regards this Deen. If you really are serious and sincere, then place your blood and souls before the Lord of the Worlds who granted them to you in the first place and then purchased them from you:

"Indeed Allah has purchased from the believers their lives and their possessions in return for Paradise. They fight in the Way of Allah, they kill and are killed..." [Quran 9:111]

O' youths! O' sons of Islam! What will cleanse our sins? What will purify our mistakes? And what will clean our dirt? It will not be washed except with the blood of martyrdom, and know that there is no path except this Path. If not, then the Accountability⁸ will be difficult, the Scale⁹ awaits, the Bridge¹⁰ is ready and your time is running out, so consider it...

And Peace and Blessings be upon our master, Muhammad, and upon his family and Companions altogether.

Extracts from the lectures of Sheikh Abdullah Azzam titled: *'Will of the Shaheed'* and *'A Message from the Shaheed Sheikh to the Scholars'*.

1 Sheikh Abdullah Yusuf Azzam, assassinated in Peshawar, 1989. Time Magazine wrote about him: *"He was responsible for reviving Jihad in the 20th Century."*

2 Islam

3 When a group of Arabs apostatised after the death of the Prophet (SAWS) and refused to pay their Zakah to Abu Bakr (RA), so Abu Bakr resolved to fight them even though the other Sahabah were initially opposed to this idea.

4 Died 241AH (851CE), the founder of the Hanbali school of thought

5 The capital of Afghanistan

6 Prince Muhammad Daud Khan, President of Afghanistan from July 1973 to April 1978.

7 A city in Pakistan, the capital of the NWFP (North West Frontier Province)

8 Questioning on the Day of Judgement

9 Meezan: the Scale or Balance upon which the good and bad deeds of the people will be weighed on the Day of Judgement

10 The Bridge over the Hell Fire as mentioned in the Quran 19:71-72