

seeking His Forgiveness, and whose sides would never touch a bed since they were remembering their Lord at night while sitting and standing, and they would bring about victory with their supplication. This is how the righteous leaders were. They would surround themselves with their consultants, their scholars, their chosen companions, the best of them who they would live with just as the student would live with his teacher. They would forget that they were rulers or leaders. They held in their hands the most significant of matters.

So, it was as Ibn al-Qayyim said: “If the kings were rulers over the people, the scholars were rulers over the kings.”<sup>29</sup> They were the kings of the kings, their teachers, their commanders. Even if this man or leader would lead thousands, he himself had a leader: the scholar who would keep him in check, prevent his evil from reaching the people and his oppression from reaching the oppressed. He would hold their hands back from them, and he would direct them as desired by the Lord of the Earth and heavens.

My brothers, I will mention here the blessings and ease that Allāh has surrounded us with in the midst of this constant storm of problems that afflict this small group that seeks nothing but to serve the Afghan *Jihād*. I mention these examples, and I feel the blessings descending due to their presence among us, their supplication for us, their truthfulness and sincerity, and their use of the scales of the Lord of the worlds. I think of Abā ‘Āsim,<sup>30</sup> and I think of Sa’ūd al-Bahrī, and I think of ‘Abd al-Wahhāb al-Ghāmīdī,<sup>31</sup> and I think of Yahyā Sinyūr,<sup>32</sup> and I feel mercy descending upon us, and blessings filling our actions, and ease and success towards our destination – all due to the presence of these *sālihīn* who were chosen and taken by Allāh, and we hope from Allāh that they are martyrs with Him just as we testify for them in this world that they are martyrs.

I remember Sa’ūd the day I was sitting with him – he was much, much younger than me – and I felt like nothing in front of this lofty mountain of sincerity, dedication, firmness, and forgetfulness of the entire *dunyā*. He would seek death wherever he could find it: **“...taking hold of the reins of his horse whenever he hears the sound of alarm and commotion, seeking death wherever he can find it.”**<sup>33</sup>

Because of this, it is not strange that you see the light that had filled his heart begin to emanate from his grave towards the sky and returning, as witnessed by someone who is with you, and to which an Afghan testified to as well...

It is not strange that we see the corpse of Sa’d ar-Rashūd eighteen hours after his martyrdom trembling at the sound of the Qur’ān...

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<sup>29</sup> Also mentioned by al-Ghazzālī in *‘Ihyā’ ‘Ulūm ad-Dīn’* (1/47)

<sup>30</sup> His biography is in ‘Abdullāh ‘Azzām’s *‘Ushāq al-Hūr’* (p. 31-34), and see Appendix I of this document

<sup>31</sup> *‘Ushāq al-Hūr’* (p. 14-17)

<sup>32</sup> *‘Ushāq al-Hūr’* (p. 6-9)

<sup>33</sup> Part of a longer narration declared authentic by al-Albānī in *‘Ṣaḥīḥ Ibn Mājah’* (3227)

It is not strange that we smell the scent of Yahyā from a distance of over five hundred meters, and that the hospital that handled his pure corpse smelled of musk for an entire week afterwards...

It is not strange that we still hear the sound of *takbīr* coming from the grave of ‘Abdullāh al-Ghāmīdī, as witnessed by Nadhar Muhammad – the commander of his region – and others who were fighting in the same region as he. I asked for further details, and they said to me: “If you wish to hear this *takbīr*, come stay with us in our region...”

It is not strange that you smell the clothes of ‘Abd ar-Rahmān al-Bannā – Hamdī al-Bannā – and they are still with us in this library four months after his martyrdom, and his hat and personal items emanate a sweet scent that the Afghans smell, saying: “This is the scent of a martyr...”<sup>34</sup>

These miracles are not just empty claims or chatter. Rather, they were seen by the eye and smelled by the nose of many of those present. There is a youth who is sitting and listening amongst us right now who had Kalashnikov bullets shot at him. The bullets pierced his shoes, but he was uninjured. These shoes are here somewhere in the pile of your shoes, and their owner sits among you.

It is not strange that five mortar rounds are shot over a single trench containing three brothers: the Arab survives, the Afghan falls as a martyr into the arms of the Arab, and Allāh is a witness that after his martyrdom, his corpse would emanate a smoke that smelled like the musk of *‘ūd*. It spread musk into the air, and this brother who held him is sitting with us now! He hears my words that I am speaking right now! Smoke!!

It is not strange that you know exactly when the soul leaves one’s body due to the emergence of a sweet smell of musk filling the car in which the wounded are transported, as occurred with ‘Abd as-Samad (may Allāh have Mercy upon him).<sup>35</sup> They said: “We did not know that his soul had left his body except after a sweet smell began emanating from his body...his pure body, which we ask Allāh to make the Angels greet it by saying: ‘Come out, O sweet soul in a sweet body which you used to beautify it in the worldly life. Come out to sweet gardens and a Lord Who is not angry with you...’

The examples that are raised in such conditions are what Allāh uses to protect societies from destruction. Societies feel safe because of them, victory comes down like rain because of them, people are provided for because of them, and punishments that descend from the sky are repelled because of them.

My brothers, do not think that an abundance of weapons is what brings about swift victory, and do not think that an abundance of wealth is what brings about swift victory. Rather, what brings about victory is the supplication of the righteous. During the conquest of the lands of the Turks and beyond – part of the land which is now considered part of the Soviet

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<sup>34</sup> “*Ushāq al-Hūr*” (p. 20-24), and see Appendix II of this document

<sup>35</sup> “*Ushāq al-Hūr*” (p. 18-19), and see Appendix III of this document