

## **Message From Abu-al-Layth Al-Libi to Those Unwilling To Participate in Jihad**

Corrected version; correcting transliteration of Abu-al-Layth al-Libi

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

Terrorism : Message From Abu-al-Layth Al-Libi to Those Unwilling To Participate in Jihad On 1 November, a jihadist website a statement titled "Abu-al-Layth al-Libi: A Message of Advice and Guidance to Those Not Participating in Jihad." In the statement, Al-Libi calls for all God-fearing Muslims to join the calls of jihad, explaining that the rewards in the afterlife far outweigh the fear of death in this world. He bolsters his call with multiple references to scholars and the Koran.

A translation of the original post follows:

"In the name of God, the Merciful, the Compassionate.

"A Message of Advice and Guidance to Those Not Participating in Jihad.

"Abu-al-Layth al-Libi.

"In the name of God, the Merciful, the Compassionate, thanks be to God who said in His book: 'Those who desire the life of the present and its glitter, to them we shall pay the price of their deeds therein, without diminution yet it is they who, in the life to come, shall have nothing but the fire for in vain shall be all that they wrought in this world, and worthless all that they ever did!' (Koranic verse; Al-Hud 11:15-16). Complete prayers and most perfect peace on Muhammad Ibn-Abdullah who verily said 'God supports this religion through the uninhibited man and with immoral multitudes' (Hadith). He also said: 'Verily one of you behaves like the people of Paradise until there is but an arm's length between him and it, and that which has been written overtakes him and so he behaves like the people of Hellfire and thus he enters it' (Hadith). My brothers, may God preserve you and protect you. Peace and blessing of God be upon you. I ask God that you are all well. Thereafter, I place between my hands my words, and I do not order you by the Koran or the Hadith customary from the poor slave for the mercy of his God and Master, and with knowledge that does not compete with any suspicion -- the knowledge of God - that the work of these people of paradise who have been delivered from the torture of God is not related to a place, a country, a region, an association or organization in itself, or a specific issue or a specific community, rather it is the victory of God, his guidance and his volitions. Moreover, all of this is charged with the dangers of marvels, superiority, disguises for the uprightness of others and the scorn of people. These are the blows of afflictions. We ask God for His grace and generosity of loyalty in words and deeds.

"Oh God, treat us with Your mercy. We see with the beauty of thought that which You do. Protect us from Hades and the infatuations that result in the weakening of the strong and upright. Make us love justice and hold steadfast our hearts against deviations and hellfire, oh most perfect defender.

"My brothers, these words are but words that were united in the literature of the companions and the ancient followers in fear of harmful changes in religion and spirit. I turn to God and I say: God Almighty said 'Let not those among you who are endowed with grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause: let them forgive and overlook, do you not wish that God should forgive you? For God is Oft-Forgiving, Most Merciful.' (Koranic verse; Al-Nur 24:22).

"My brothers, in all seriousness, objectivity, brevity and clarity, I say that we have arrived at the crux of the disaster and catastrophe, and with all concession to the judgment of God Almighty

and the acceptance of His powers, His goodness and His ruthlessness. So with all of this, we turned to the analysis of our reality and the reasons behind what happened to us; and we are the ones who believe that we hold the epitome of the call of truth and its pure banner. Our leaders, our groups, and the rest of our brothers have offered their efforts with all loyalty and sacrifice. Let us ask why the result against us was such? And what is our share of the Almighty's saying: 'What! When a single disaster smites you, although ye smote your enemies with one twice as great, do ye say? "Whence is this?" Say to them "It is from yourselves."' (Koranic verse; Al-Imran 3:165). To what extent of logic and truth is that we do not bear the responsibilities of these results? Is it in our power to throw it away truthfully and with blame on the external factors while we repeat in comfort 'God willed it so and what He wanted is what happened'. To what extent are we responsible for defying conventions and for not realizing the possible reasons? This is not to criticize anyone; neither is it to gloat against the wrongdoers. No, rather it is for a positive action that defends for those that went before their respect, and for the workers their work, taking from the grace of God a lofty example such as he orders us to be righteous. Those who came after them say our God forgive us and our brothers who passed before us, in faith, and do not place envy in the hearts of those who believed, oh God, for you are compassionate and merciful.

"We have to stand up and face our faults without shame, and study them and examine our work methods far from sanctification because it is a mechanism and a method, and by doing this, they will be developed or cancelled, or selected to match the times and circumstances which has not been done before. Sometimes, there are trials and older, used methods that have been passed over by time, meaning that it was not wrong and does not remain right.

"A questioner asks if we have lost our war with our enemy in all fields, and have we failed in achieving the goals that we placed. Have we sterilized the innovation of methods, become broken in the encounters and a staggering list of losses has been heaped upon us? So is it up to us to confess to all of this? (Is it up to us) to surrender to reality? I answer in an attempt to clarify: yes, of who were in the line of battle, but the fighters among us exited on two fronts, the first being the cessation of keeping up with the curriculum and on the same level, to achieve the truth. These were scattered among the valleys. We ask God on all our behalf for forgiveness and energy and for Him to return those of us who reached this situation in a beautiful return, without insults or curses, without slander and without names.

"My brothers, permit me to bask in this sanctuary and to say that this is the situation of many of us, may God not permit me to gloat, their energies were exerted and their will was broken. They were forced to the ground and were run over by processions of American tanks and shoes of (American) soldiers. Their ears were deafened by the roar of their (the Americans) planes and their rockets and they were no longer able to hear the voice of the Almighty's truth ringing 'God is great, Make haste to do righteousness.' Do not be insulted and do not be sad for you are the superior ones, but under an important condition, and that is if you are believers. Unfortunately though, their (Mujahidin) reinforcements lost their strength and their resolve crumbled and they surrendered to the worldly aggression and to the laws of the attackers. Yes, the examples are loud and clear and there is no need to narrate further.

"No matter how much they exaggerate and get creative in their vocalizations, identifications, excuses and promises, in all honesty, they have deteriorated and no longer have any power or authority except through God the precious and wise. As for the second group, who knew that it was a battle in which the enemy attained an increase in crimes and deeper penetration in apostasy, we emerged with a greater faith in the promises of God the Almighty. We had our revenge against those who wronged us and it was our duty to bring about the victory of the

believers. This is the team that was walloped by wounds did not bow down and its will was not broken. They are butting heads with the twenty-first century and are breaking down the horned Romans to make it the century of Islam, God Almighty willing.

"Yes, this is the end of the journey, God Almighty willing. It is the sum of results in the bodies of the fighters who did not surrender their weapons, the nobleness of the ummah; its dignity and its graciousness are forerunners. The body parts and the blood will take away the scum and the froth and reveal the hypocrisy and the deceit.

"We are to support our prophets and those who believed in life on earth, and on the Day of Judgment, the martyrs will rise. This fate was written by He who wrote in His book, the Almighty God wrote 'God has decreed: 'It is I and My apostles who must prevail' For God is One full of strength, able to enforce His Will.' (Koranic verse; Al-Mujadilah 58:21) and ' And that Our forces, they surely must conquer.' (Koranic verse; Al-Saffat 37:173).

"God has promised to those among you who believe and conduct righteous deeds, that He will, of a surety, grant them in the land, inheritance of power, as He granted it to those before them; that He will establish in authority their religion -- the one which He has chosen for them; and that He will change their state, after the fear in which they lived, to one of security and peace. 'They will worship Me alone and not associate aught with Me. If any do reject Faith after this, they are rebellious and wicked.' (Koranic verse; Al-Nur 24:55). All of this for the great, venerable and blessed reason, summarized in the venerable credo 'God is great, God is great, there is no God but God.' And because God is great, and there is no God but God, may ignorance be overtaken by God who is more superior and more venerable.

"This fighting creed to which a sporadic few have aligned themselves here and there is the only thing that is able to adjust to the viciousness of the attack of the enemies on it, and subsequently, with which they whet their decayed nails on in our bodies. We strike back with the same viciousness, however, not in body but rather to rip the heart out by its root with the permission of God and God is Almighty but most people do not know.

"It is now time for battle, destruction, devastation, and massacres using all means possible. This is the judgment between the pavilion of religion and the battling Mujahidin and others who are fighting against the beliefs of atheism and apostasy and all those who are in their enclosures. "This enemy appears to everyone to have leverage and power, (but) only the fighters are the ones who were able to evaluate their value. If everyone would agree on the strength of the hit, the viciousness of the battle and the raids that we are allowed from the inside and outside using all possible means of assault and representation of the Mujahidin, their leadership and their elements, this would overstep all bounds of assault on dignities and representation of all that their hands may grab, whether fathers, mothers, women, children, religion or life. This would assault all of the Islamic sahwa (awakening) communities and those who are pious, and of course, the Islamic world in a clear strategy that aims toward the destruction of Islam and the houses of Muslims.

"I say that if everyone agreed on this painful description and attained the priority and deserving efficiency with no contest from anyone, they are the Mujahidin, the fighters. They received the banner of their prophet Muhammad, peace and prayers be upon him. The judge is the history of the past, and the future. Shaykh Abdullah A'zam, God rest his soul said 'I do not see anything excusing the responsibility of jihad whether as da'wa (call to Islam), conditioning or nurturing. I see that every Muslim on earth today is hanging on his neck the responsibility of leaving jihad and battle for the course of God, and every Muslim who carries the butt of that rifle and all that

God gave him, without fear of harm, without the rifle being in his hand, he throws God far away because he has left the battle and battle is now a religious obligation on every Muslim on earth. On the authority of Zayd Bin Aslam and his father that the prophet said, 'Jihad remains sweet and verdant. No place on earth is like heaven. There will come a time when the scholars will say that this is not a time for jihad. 'They said, 'O prophet! Does anyone say this?' He said, 'Yes, those who are cursed by God, the angels, and people.' (Hadith) In the book of Sahih by Nissa'i, it is said that a man came to the prophet, prayers and peace of God be upon him and he said 'Oh prophet of God, people have dismounted from their horses, laid down their weapons and said no more jihad. Their spears are now crooked. The prophet of God looked into his face and said 'They lied. It is now time to battle and my ummah is still an ummah that battles for truth. God will shake the hearts of nations for them and He will bless them until the end of time, so that the promise of God may be fulfilled and the horses are stationed at the corners and righteousness (will reign) until the Day of Judgment.' (Hadith)

"Yes, the victories are in the tribulations of confrontations, and battles are not much if measured against the failed tribulations, but the lessons of failure are more beneficial than the lessons of victories and their value is greater. Their benefits go with those who learn them toward impending victories. Ibn Qayim says about this: 'If they are tested in failure, breakdown and defeat, they will be humiliated and will bow down, so deem necessary the glory and the victory, for the robe of honor of victory is with the reign over humiliation and breakdown.' The Almighty said ' Allah had helped you at Badr, when ye were a contemptible little force.' (Koranic verse; Al-Imran 3:123). And He said: 'On the day of Hanin, Behold, Your great numbers elated you, but they availed you naught.' (Koranic verse; Al-Tauba 9:25). For the Almighty, if He wants to glorify his subject and make him victorious, will first break him so that his gloriousness and victory is as much as the humility and humiliation. The people of the banner of truth weep; there is no longer anyone in our land to plead for us. The monkey and the pig rule us, and our benefactors were shaken in the ring of tears. My lungs thirst for the dust of the horses of war, and the hilt of the sword weeps for our grasp. Will a horseman of God raise up his people and enliven the hearts that grew dark against the order of our salvation? will he send purity as light in her recesses and will a sage man uphold the path of our prophet?

"There is also a matter that needs to be examined and uncovered in sermon to avoid any misunderstanding. It is that the victory of the Mujahidin over the enemies and achieving results of victory and goals in judgment of what God almighty decreed is in truth a victory for the ummah and the Muslim people. It is a grace of God upon it for what it deserves. Are the circumstances of these people who are called Muslim deserving of the deliverance of God? Most of the beliefs are false. Most of the thoughts are not right and the behavior of the majority is perverse. Culture and traditions are imported from the atheists and most of the gains are from sin. Fornication, adultery, immorality, the mixing of the sexes, adornment, the taking of interest (in money lending) is now codified, the stealing of money by trickery, cheating, deceit, lowliness, and the race in the field of depravity and wickedness is normal and prevalent. Getting lost in the wilderness of pleasures, fruitlessness and haughtiness is now a way of life for the wealthy, while envy, weakness and hypocrisy is the trait of most of the poor.

"Thos who pray are now a minority and most of those who fast in Ramadan break their fasts on tables of pleasures and the gratifications of sin and atheist programs. They start their fast by leaving the fajr (dawn) prayer after filling their nights with serious offenses. Very few people undertake zakat (tithing), and even less carry out hajj (pilgrimage) and when they do undertake hajj, it is as a vacation, for pride and for trade. Where are the people called Muslims according to the true Islam? Where are they in the houses of worship of God Almighty, with His adjectives, His angels, His books and His prophets?

"What is remaining of their faith in the Day of Judgment, and the will of God, good and bad? By God, is this the way of the ummah that deserves the deliverance and support of God? No. Is the reality of their apostate, unjust, atheist and corrupt leaders deserving of deliverance and aid? By God, No. I believe that this explains what we are now facing 'nor is thy Lord ever unjust in the least to His Servants.' (Koranic verse; Fussilat 41:46)' The victory of most of the Mujahidin wherever they undertake jihad is their own personal victory. They were martyred and met their God as martyrs, happy for what they were graced with of His blessings and hopeful of those they left behind and only worried about them and they are not sad.

"God gave those who were accepted and those who were delivered the greatest victory and brought them closer to Him. He delivered them from this evil reality. The victory that is seen and witnessed by the defeat of the atheist enemies and the destruction of the apostate oppressors, the defeat of the unjust and the lecherous and the submission to the will of God for the ummah is a grace that is bestowed by God to these people for what they deserve. This is what conventions decree and what history has witnessed.

"The eye cries over what has befallen you, my country. This is our ummah without any deceit or forgery. It sickened its aggressors, savored the ensnaring of its plunderers, and had immense pleasure in the vanquishing of its henchmen, paved with sleep in its depths. Sleep, for if you do not fill up during the waking hours, sleep will not be forthcoming. Sleep on the butter of the promises that is added to the honey of words. Sleep so that the brides of dreams may visit you on the wings of darkness. Sleep until the day of awakening and a day that rising is permitted. Sleep on the death of a newborn as if it were a baby dove. Sleep on the color of blood as if it were the tastiest morsel of food. Sleep on the rape of women as if it were the purification of wholeness. Sleep on the slaughter of men as if they were sacrifices to the wicked. Sleep on the cradle of harm and use as a pillow the cheek of dust. Brush your hair with the pelting of stones and cover yourself with the shades of clouds. The sun will hurt you no more with its burning blaze, and light will not blind eyelids that have gotten used to darkness. Sleep, I give you my greetings and upon your sleep is peace.

"The occupational jihadist theory is not born in the heads of authors and thinkers or upon desks, nor from the life of easy comfort. It is not handed down to its owners as the tip of an organizational pyramid for strategies. But it is generated in the battle trenches and in the battlefields through the course of tragedy and its culmination. The theory of Jihad and its principles cost its owners much suffering and makes them pay the price of each mistake and tribulation in blood and suffering so that those following may be aware of all the coming stages of targeted steps.

"It is up to each jihadist generation to generate its own scientific theory by way of personal tribulations of their movement, and they should develop (this theory) in light of a harvest of previous tribulations. It is, in short, the right of each generation, community, and faction to choose the appropriate method for itself and for its time and circumstances. However, there is never a choice between battle and exerting the precious and valuable in the face of continuing to face the enemy on the battlefield. That is in itself the way of Muhammad Ibn-Abdullah prayers and peace be upon him and his companions.

"Sayid Qutb, may God rest his soul, says: 'With Jihad which encompasses pain and suffering, dejection and worry is banished. But it is the faraway pain that slaughters fallen worries and weak resolve, but it is the powerful energy from which weak, separated souls are divided. It is the high horizon without which small souls quarrel and foundations shake. Many are those who take lightly the rising road to the noble heights; they live on the edge of life and if they imagine

that they have reached some comfort and achieved by avoiding the high price, but a low price only purchases that which is insipid and cheap.

"Regarding these wars, whoever would be absent from their crowds to protect himself, he will fall later in regret. Say to him who would not be present, enough punishment of your absence of this if you are aware, rush forward and do not be afraid of the darkness. The face of love will be sufficient in the calm night, witnessed to the history by your horses. The horses will be covered with the most perfumed memory, so come, it is merely a dream that will deliver you from a life with which you are not satisfied.

"The shaykh of Islam, Ibn-Taymiyyah has said about the fatwa (religious decrees) that attempt to explain the Al-Nur verses: 'The assembly of hijra (pilgrimage) is a hijra against sin and the people of commit sin. It is also the hijra from the call to Islam against heresy, a hijra from profanity, those who leave and do not participate will be punished by those who are righteous and moral. Adulterers and \*\*\*\*\* (as received) who have left jihad. The heretics and alcoholics are harmful to the religion of Islam and there is no support from them, neither for righteousness nor morality. He who does not leave them behind has left a dangerous path for those who obey him who orders us (the prophet.)

"The Almighty has said to his prophet, prayers and peace be upon him: 'I have not sent you to plague or to be plagued by you, and given you a book that cannot be washed by water, (a book) to be read in your sleep and in your waking hours. God has ordered me to burn Quraish, so I said, God, if so they will scalp me. He said, extract them as they have extracted you, transfix them and We will transfix you, spend and We will spend upon you and send an army and We will send five others. Fight with those who obey your command.' Shaykh Abdullah Azzam, may God rest his soul, said 'Oh Muslims, your lives are jihad and your consolation is jihad. Your existence is fatefully tied with jihad. Oh you who call others to Islam, you are of no value under the sun if you do not heft up your weapons and exterminated the greens of the oppressors, the atheists and the unjust. Those who think that the religion of God can become victorious without jihad, battles, blood and the remains of humans are delusional and do not realize the nature of this religion.'

"The people of jihad, death, and battle who are always ready in the battlefields are the true leaders for those who come after them and those Muslims who follow. A Muslim spirit should not take a different religion than Islam, and should not follow leaders or guidance that is not the same. Sayid Qutb, may God rest his soul, says: 'Following are the apparent reasons to fix up the human population by way of its leaders at the hands of the Mujahidin whose souls are empty of all worldly matters, of all adornment of the world and who have paid the price if life in the process of wading through the darkness of death for the sake of God. There is nothing in their hearts that keeps them from God and the aspiration to please Him.'

"This was so when Umar Ibn-al-Khattab, with whom God is pleased, gathered up people to battle the Persians in Iraq. The first one selected was Abu-Ubaiddah Ibn Massud, then Sa'ad Ibn Ubaid and Salit Ibn Qais. When the ranks of the army were completed, someone said to Umar: 'Should I appoint a man (to lead them) from elders or the muhajirin or the supporters?' Umar said: 'By God, no. I will not, for God has raised you by your swords and your speed towards the enemy. If you are cowards and you hate the meeting, the first of your leaders will charge forth and will answer the call. By God, I will not appoint anyone to lead them other than those who were selected.'

"You were pointed for glory, and those who seek have attained the jihad of the soul, without which they have lost their might. They passed through glory until most of them grew bored and glory embraced him who fulfilled (his duty) and had patience. Do not consider glory as a fruit that you may eat, you will not attain glory until you learn the lesson of patience.

"The prophet, prayers and peace upon him said: 'Of those who are evil of my people are those who attack bliss, those who ask for food and colored clothing and those who rant in words.' He who looks may see, he who thinks may assume and he who seeks shall be guided. Oh how strange are those who inherit from the martyrs! How can they renounce worldly pleasures? Oh how strange are those who inherit from the imprisoned detainees. How can they not renounce worldly pleasures by lingering? Oh God, if my death is imminent, do not let me die in a coffin in green pastures. Grant that my tomb be an eagle's battling stomach within the skies of dedicated eagles. And let me die as an equal martyr and be burned as a guerilla (fighter) in a mountain pass. Grant harmony between the horsemen of the sons of Islam. Grant them God-fearing trembling encounters; if they abandon their lives, let harm abandon them and take them to the meeting time promised in the holy books.

"Sayid Qutb, may God rest his soul, says: 'God knows that apostasy is noisy and He cannot stand by and be a supporter of that. He cannot let Islam grow as long as Muslims follow peaceful and non-violent paths. The mere presence of Islam is a danger to apostasy and the mere presence of Muslims is a danger to apostates. Apostasy must be chased away and the unjust must be able to defend himself in the attempt to kill truth and its violent strangulation. This is a set-up and not an emergency situation.

"We must emphasize this in ourselves first, so that it appears in truth and reality so that armed evil is faced with armed goodness and so that the unjust rampart is faced with walls of truth. Money and souls must be spent for the sake of God, as God as of the believers and as he promised them that in return for their money and their souls, they would attain paradise. He will either grant them victory or He will grant them martyrdom but that is His business, the Almighty, and it is His decision that is accompanied by His wisdom. As for them, they will receive one of two blessings from their God. Everyone must die when their time comes. Martyrs are the only ones that attain martyrdom. Our souls thirst for victory and (to spend) eternity in the abode of eternity. Because of this my brothers, all deeds in opposition to battle and the direct aspiration (for battle) without hesitation is a deviation and digression however the path may be adorned or decorated.

"All requests that do not call for the splattering of blood will be disregarded and not considered important. Shame has stained our lives and imprinted our talks today, as the scales of compliments with the measures and moralities have overtaken the languages of flattery and vanity in a lot of the modern literature, discussions, official deliberations and personal meetings. This is a clear indication of the severity of the confrontation and sacrifice for the sake of the word of truth and its continuation in this curriculum has led, without doubt, to the emergence of the dawn of hypocrisy that has no dusk apparent on the horizon. Perhaps the most important negative results on which the situation depends is the lack of ability to know truth, or the attainment of it in spite of how clear it is to those who see it. But it has become a difficulty to others (who don't see the truth.) Train your sword toward the neck of justice and if it comes down upon a house of abasement, then leave. If the coward ends (your life) in adversity, in fear over your life from the crowds of legions disobey his order and do not take it into consideration, but go forth in the meeting first. Choose for yourself a status that will raise you up, or die a noble death under the shade of a chestnut tree. Do not spray the water of life, but fill me with a cup of colocynth (a fruit resembling an orange.)

"Observe with me the saying of the Almighty: 'Then fight in the cause of God, and know that God heareth and knoweth all things.' (Koranic verse; Al-Baqara 2:244). Do not let the love of life or the warning of death distract you from jihad for the sake of God. Battle for the cause of God, not for another cause. (Battle) under the banner of God, not under another banner, for God hears and knows.

"Battle for the cause of God. There is no forgotten deed with God. He is the giver of life and the taker of life. God has mandated a sura (chapter) for jihad which He named the Battle and Muhammad, Prophet of the Epics, prayers and peace be upon him, and another chapter which is Al-Anfal and the third which is Al-Tauba. These contain many symbols so that a man can learn his lessons and so that he can evaluate his life and spend it in noble deeds and utmost wishes so that he may join the horsemen and the caravan (of martyrs). The Almighty said: 'And if any strive with might and main, they do so for their own souls, for God is free of all needs from all creation.' (Koranic verse; Al-'Ankabut 29:6). Shaykh of Islam Jarir Al-Tabari said: 'He who conducts jihad against his enemies of the polytheists, he is but conducting jihad for himself because he does this hoping for a reward from God for his jihad, and to escape punishment. God has no need of his deed and that is because God is sufficient of all his creations. He has power, the creation and the dominion.'

"No one is cast away in the middle of the road after spending a long time conducting jihad and asking God for the reward for his jihad. God will have mercy on him and on his call for guidance and will slow down the reward as befits him. God will not grant him of his jihad anything and He is not in need of the jihad of a weak, feeble human for God is free of all needs from all creation. Rather, it is the grace of God, that whomsoever God selects in his jihad will receive a reward in the afterlife for his good deeds."