

Abu Yahya al-Libi Criticizes Those Who Avoid Jihad

June 24, 2009

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On 1 June, a forum participant posted to a jihadist website an article by Hasan Muhammad Qa'id, also known as Abu Yahya al-Libi, which had been published in 1998, entitled "Those Who Tarry Behind." In this article, Al-Libi criticizes many Muslims for their carelessness, fear, and absence from jihad. He says they "want to have a real sovereign state without paying any price." He says that jihad is a ritual that requires strength, patience, endurance, and determination. The statement was republished by the Hanin Net website.

A translation of the article follows:

"Those Who Tarry Behind

"By one of the leading Al-Qa'ida figures, describes those who abstain from jihad

"By Hasan Muhammad Qa'id

"Many Muslims today take a spectator attitude towards the great events and serious issues that are happening to the Islamic ummah from time to time. They just watch what goes on and wait for the results. Everyone of them hides behind an ideological barrier to protect themselves and to prevent themselves from breaking into the hub of those events or playing an effective role in their development. Their utmost effort and contribution was to observe the news day and night. They are afraid of seditions and ordeals. They tend toward dependence and rest, in satisfaction with what and how they are, as if whatever they see and watch does not concern them. This is because they do not have the strong will needed to climb to the summits, and they are accustomed to retreating in times of catastrophes and disasters.

"Had they kept themselves at a distance, felt guilty, confessed their negligence, and attributed grace to the graceful, it would have been easy and only a few would have blamed them. But this is not what is happening, which makes it more difficult and bitter for the honest and serious workers. In their bunkers, caves and entrances, those Muslims act as knowledgeable critics, experienced guides, and resourceful theoreticians. Their speech is only to blame others. The only pronouns they use are the second and third person pronouns. They may only say: 'what if they did this and that' or 'what if you did this and that,' but they never talk about themselves as active persons saying: 'what if we did this and that.'

"This is the type of those who tarry behind: the procrastinators or observers who want victory and want to win every battle successfully, who want to have a real sovereign state without paying any price. They live an illusion and their sleep is filled with dreams. The Almighty God says: 'There are certainly among you men who would tarry behind: If a misfortune befalls you, they say: "(Allah) did favour us in that we were not present among them. But if good fortune comes to you from Allah, they would be sure to say - as if there had never been Ties of affection between you and them - "Oh! I wish I had been with them; a fine thing should I then have made of it' (Koranic verse, Al-Nisa, 4:72-73).

"Every Muslim today must contemplate this holy verse thoroughly and think of its profound

meanings and indications, which reveal the hidden elements of alien intruders in the Islamic unity, even though they might look like Muslims in appearance and name and raise Islamic slogans. However, the innermost reality in their heart and soul is distant and far away from what they look like and wear, far from the names they carry. Their innermost reality is similar to the foam that floats and appears with the floods of calamities and disasters and which exposes their weakness, intrigues and vicious intentions.

"Those are the people whose main and sole concern and interest is to see the outcomes of events and the fruit of efforts. As for exerting effort to achieve results, shouldering the burden of the means to that achievement, and overcoming the hardships for realizing the aim, they keep themselves away. All that we get from them is blame and scold, give and take, and counting and computing.

"These are the watchful who think only of the results and wait to see how the battle fighters and border defenders who stayed at night suffered the toil of traveling, the flames of sedition, and how they tasted the bitterness of hardship throughout their lives. These fighters are those who have never retreated or slackened on their way for fear of an enemy's threat or a friend's blame, whose hearts have not experienced doubt in their faith that they shall be winners in both cases: either with victory or with martyrdom. Consequently, hardships become easy for them to deal with, doors are open for them, crises are manageable, and disasters and setbacks are trivial for them.

"Jihad and Verification

"In the ritual of jihad, the concept matches the name. It is not as some people want it to be these days in their imagination and wishful thinking, where they wish it to be nothing but a quiet journey and a happy shift that carries them to the destination without effort, toil, ordeal, sweat, or blood. This futile image can and will never exist in a ritual called 'jihad,' if we were to understand that ritual in terms of its realistic Shari'ah truth, not just the fallacy of imagination.

"Verification is an integral part of this purely 'verified' ritual. It encompasses all sorts of suffering, seditions and ordeals, which include defeats, disposition, captivity, taking of lives, loss or shortage of resources, hunger, fear, travel hardships, staying up at night, abandonment of friends and deserting homelands, and all other troubles and hardships that the word 'jihad' denotes.

"God the Almighty says: 'And We shall try you until We test those among you who strive their utmost and persevere in patience; and We shall try your reported (mettle)' (Koranic verse, Muhammad, 47:31), and He the Almighty says: 'Did ye think that ye would enter Heaven without Allah testing those of you who fought hard (In His Cause) and remained steadfast?' (Koranic verse, Al Imran, 3:142). Everyone on the path of jihad must keep this important truth always in mind and apply it physically, lest their feet slip and dreams evaporate at the first sedition or temptation.

"The Holy Koran does not neglect this truth, but expresses it in great detail and stress through the great educational lessons that followed the early Muslim conquests, especially those where the Muslims suffered a great loss and damage like that of Uhud. In forwarding these sublime and immortal lessons, the Holy Koran does not only inspire hope of victory and winning in the hearts and souls of Muslims, but it also guides them to take anticipation of defeat and calamity as something always expected, so that they might not be shocked by hardships. With this, the Koran also purifies the Islamic ranks of those who cannot tolerate those hardships, who separate

themselves from combat because they are not qualified for it, and who only share when they are certain of victory in every battle and getting war booty every time. Furthermore, the Holy Koran urges the afflicted mujahidin not to let affliction and calamity discourage or weaken them or their belief. In it, God says: 'So lose not heart, nor fall into despair: For ye must gain mastery if ye are true in Faith. If a wound hath touched you, be sure a similar wound hath touched the others. Such days (of varying fortunes) We give to men and men by turns: that Allah may know those that believe, and that He may take to Himself from your ranks Martyr-witnesses (to Truth). And Allah loveth not those that do wrong' (Koranic verse, Al Imran, 2:139.140), and He the Almighty says: 'And slacken not in following up the enemy: If ye are suffering hardships, they are suffering similar hardships; but ye have Hope from Allah, while they have none. And Allah is full of knowledge and wisdom' (Koranic verse, Al-Nisa, 4:104).

"Do we not know what happened on the day of Uhud to the best of all creation, may God's prayer and peace be upon him, and his honest companions, may God be pleased with them, when they were surprised, particularly after their decisive victory in Badr, when they had been less in numbers and munitions than their enemy. They wondered in astonishment 'Whence is this?' and the Koran gave them a clear answer, saying; 'Say (to them): "It is from yourselves"' (Partial Koranic verse, Al Imran, 3:165). Although that calamity was caused by the disobedience of the archers, it also includes a wise lesson, which gives those afflicted believers a great benefit, as stated in God's saying: 'What ye suffered on the day the two armies Met, was with the leave of Allah, in order that He might test the believers,- And the Hypocrites also. These were told:

"Come, fight in the way of Allah, or (at least) drive (The foe from your city)." They said: "Had we known how to fight, we should certainly have followed you." They were that day nearer to Unbelief than to Faith' (Koranic verse, Al Imran 3:166-167).

"As there is affliction to test those who believe and those who do not, so there is in jihad. This is to distinguish the true mujahidin from the pretending hypocrites, so that the honest and faithful ones who keep their patience and forbearance and who do not change or alter become worthy of shouldering the responsibility, keeping and maintaining it, and performing its obligations to the best of their abilities. This is because they learned its value, paid all sacrifices for it, suffered all sorts of harm, but never became weak, never surrendered, and never discouraged their brothers.

"The Temporal Scale is the Religion of Those Who Tarry Behind

"Foam has no place in the hard ritual of jihad, which the Holy Koran says is prescribed for us: 'Fighting is prescribed for you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not' (Koranic verse, Al-Baqarah, 2:216), especially during this age, in which suspicions are countless, lusts and desires are versatile, and infidelity and its people have acquired power and audacity against Muslims, conducted conferences, and made deals and agreements to eliminate Islam. Muslims, as we can see now, are scattered here and there, where the others can hunt them. Now, an honest Muslim can hardly find a home. Under these harsh circumstances, only honest and devout faithful believers can withstand the burdens of the tough ritual of jihad. They are not 'reckless' or 'rash,' as some of those who tarry behind and slacken call them.

"Those who tarry behind and the discouragers who measure winning battles according to results they format from their own perspective have only two things to which they refer and on which they rely when assessing battles, namely disaster or victory. But their criteria are abstract from a temporal perspective. They never give a thought to the criteria of the hereafter or the rewards scale. That is why the hidden thoughts and concealed stratagem that reflect their measurements

and standards appear at the first blow of a disastrous storm. They become like ashes in a strong wind on a stormy day. They are carried wherever it takes them and are discarded whenever it cools down, because they are light, humble, and imbalanced. During times of disaster, you would find one of them saying cheerfully: '(Allah) did favour us in that we were not present among them.' (Partial Koranic verse, Al Nisa, 4:72) Therefore, you see them counting their conditions, survival, and reflection as favors from God for which they have to thank Him.

"Those who tarry behind are not satisfied with just this vicious and filthy description. In addition, they still look for a comrade and a buddy to amuse them, share their suspicions and exaggerations with, discourage his aspirations, give him excuses, and search for different justifications not to join the combatants in battle. They also arm themselves with justifications in case they are accused of laziness. They wait and loiter until the end of the battle, so that when the disaster happens, according to their understanding and knowledge, they appear wise and expert in understanding events. They use such excuses as clear proof against those who were afflicted by the disaster, asking them to abide by their thoughts and follow their footsteps.

"But if the other thing happens, if jihad's balance prevails and the victory banners flutter, if triumph's signs brighten and the combatants gain lots of loot and reward, it is as if they have no friendship with them, just wallowing. They leave in anger and dismay, repenting and bemoaning their conscience with zeal. In their remorse, they struggle with sobbing and in regret cry: "'Oh! I wish I had been with them; a fine thing should I then have made of it!' (Partial Koranic verse, Al Nisa, 4:73).

"They neither deny nor appreciate the efforts that those victorious people endured, the tests and predicaments they suffered, the plights and disasters they successively went through, and the unbearable difficulties they came across until they reached the zenith of victory and the status of the elites. They did not think of taking part in this victory to add weight to their count of good deeds by helping and supporting their brothers. Instead, they are watchful and hesitant. They are hesitant because of the horrible notion of going into battle, which rings strongly in their heart, although the desire for attaining loot attracts them strongly. However, they prefer tarrying behind to going to battle. They choose places of comfort over places of war and fighting like heroes. All this because they see only with one eye and weigh with one balance, the balance of imbalanced results. By this, they know profits and losses; wisdom, recklessness, experience, and superficiality; and victory and defeat. In situations of disaster, defeat, captivity, or killing, you will find them thankful to God for being a survivor, mocking and feeling pity for other martyrs. When the loot is distributed, they blame themselves for what they did not secure, envying the mujahidin for the loot their swords and efforts reaped and for the honor and precedence they achieved. They stay behind and discourage people from making jihad by testing and opposing them, who when they suffer a disaster in joy and delight or when they are happy with their victory and triumph, they are in agony and dismay. We seek God's protection from disappointment!

"For this reason, this Koranic verse came after mentioning the state of those who discourage others and after showing the correct and indisputable balance with which the conditions of jihad should be weighed. It challenges the imbalanced scale used by those who tarry behind as a measurement, on which they rely and take shelter. God says: "'Let those fight in the cause of Allah Who sell the life of this world for the hereafter. To him who fighteth in the cause of Allah, - whether he is slain or gets victory - Soon shall We give him a reward of great (value)' (Koranic verse, Al Nisa, 4:74). It is the balance of the great reward, in which the two scales are equal: either killing or being victorious. Maybe killing is more rewardable, more honorable, more weighable, and more deserving. This is what those discouragers do not understand and what

those who stay behind do not comprehend. God says: "And if ye are slain, or die, in the way of Allah, forgiveness and mercy from Allah are far better than all they could amass' (Koranic verse, Al Imran, 3:157). He also says: "Allah hath purchased of the believers their persons and their goods; for theirs (in return) is the garden (of Paradise): they fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Law, the Gospel, and the Qur'an: and who is more faithful to his covenant than Allah. then rejoice in the bargain which ye have concluded: that is the achievement supreme' (Koranic verse, Al Tawbah, 9:111). The Prophet Muhammad, prayers and peace be upon him, said: 'God supports him who makes jihad for His cause, that nothing makes him leave his house except making jihad for His cause, and believing in His words. He promised that He will admit him into paradise or return him back to his house from which he went, along with the reward or loot he attained' (Reported by Al-Bukhari and Muslim).

"So, we have to refer to this correct and precise measure and honor it in assessing and evaluating the mujahidin, who defend the sanctity of the religion with all that they can, by their lives and riches, by not sticking to their lands, and by rejecting laziness. By using this balance, we surely will put things in order. This balance is the guardian against belittling people's actions, disregarding their efforts, or eating up their rights. It is the tool by which we know the true facts about ourselves and the extent of the soundness of our intentions. True and honest people do not abandon things during times of disaster, when death, catastrophes, hardships, and difficulties befall us. Maybe the true realities are truer than good eloquence or flowery talk. We have to appreciate the ordeals and seditions, the never-ending risks and intrigues that the people of jihad always and incessantly suffer. We have to abide by our God's ordinance: "O ye who believe! Be not like the Unbelievers, who say of their brethren, when they are travelling through the Earth or engaged in fighting: "If they had stayed with us, they would not have died, or been slain." This that Allah may make it a cause of sighs and regrets in their hearts. It is Allah that gives Life and Death, and Allah sees well all that ye do' (Koranic verse, Al Imran, 3:156). "Praise be to God, the Lord of all creatures.

"From Al-Fajr Magazine

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