

The Struggle Is An Interpretation Of The Words

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Valuable Research On {The Post-Imprisonment Phase}

By Sheikh: Abu Sa'd al-'Amili

- May Allah Protect Him -
In the Name of Allah, the Most Merciful, the Most
Compassionate.

Praise be to Allah by whose Grace good things come to pass. Our Lord trials us with evil and good to see if we will persevere or give up. The one who perseveres, perseveres for himself since that elevates him in the eyes of Allah and man, gives him more experience and enriches his soul which will enable him to continue on his path towards Allah without being overcome by lassitude, weariness or desperation.

The one that tires only deepens his afflictions and increases his distance from Allah. He fails the test and falls under divine discipline. He does not shield himself from the curse that was ordained for him. Neither does he attain the high degree of stature which would have been waiting for him from his Lord, had he been more patient and considered the reward. Our enemies are keenly intent on putting believers in difficult circumstances to divert them from the divine path of perseverance under hardship. They purposely divert righteous believers away from the truth about hardship by painting it as a sign of following the wrong path and ideology. That is why believers quickly rush and swerve away from the divine path under torture and intimidation and join the religion of Allah's enemies. They do so in the hopes of removing this hardship and seeking this polluted world. This will only yield dishonor and shame on earth and grief and lament in the hereafter.

Believers must overcome the hardship of incarceration and come out, Allah willing, stronger in faith and more reassured in their glorious and exalted Lord. They must consider the hardship they went through as insignificant compared to what awaits a believer on his path of Da'wa and Jihad and as a price that must be paid. No matter how insurmountable or great it may seem to us, it still does not come up to the level required, by which we would deserve to be on a par with those that were patient, steadfast and were praised by Allah in His word:

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We appointed from among them imams who guided in accordance with our commandments, because they steadfastly persevered and attained certainty about our revelations". [al-Sajdah: 24].

This level of leadership in religion, is attained through patience and steadfastness. We ask Allah in His grace and bounty to make us one of them. What concerns us and should occupy our minds and what we aim to achieve is steadfastness and uprightness in following what Allah has commanded. Everything else should come easy and seem insignificant in comparison with the magnitude of this great Religion and with the

sacrifices of those good people before us, who sought to render this Religion victorious and pass it on to us tender, pure and complete.

Our path is long and lined with deceit. We will encounter many enemies and few supporters along it, but it is the only path that leads to pleasing the Mighty and Glorious Allah. Let us be zealous for it, offer more sacrifices for its sake and pay a higher price materially and spiritually to reach its goal.

Arrest and confinement are among the ways that the enemy uses to dissuade us from Allah's path and prevent Believers from performing their duties. The Exalted Allah mentioned that in the Word of the Exalted One:

".. I, when those who disbelieved devised plans against you that they might confine you or slay you or drive you away; and they devised plans and Allah too had arranged a plan; and Allah is the best of planners". [al-Anfal: 30].

This is an ongoing precedent that stands until the end of time and until the struggle between Truth and Falsehood ends. Therefore, righteous people must be alert and not be affected by this policy. This is one of the standard tactics of war. We need to endure and get accustomed to it. They use the most severe and harsh torture methods on both body and soul in prison to extract information that will lead to outing more Mujahideen and uncovering their plans and their ways of operating. This is in addition to the numerous methods to entice and control the detainees as well as to attempt to recruit them into the ranks of the enemy in order make them collaborators and spies inside or outside prison.

When none of these methods work, the enemy hopes and is content to release the prisoner exhausted, broken-willed and looking for security away from the worries of Da'wa and what comes with it. He then isolates himself from people and becomes a neutral element or sometimes one who discourages. This in itself is a way of achieving victory for the enemy, whereby they succeed in deterring the preachers from their grand mission, which is Da'wa. This is intended to change the balance of power on the battlefield.

When the preaching Mujahid, especially one that has excelled in Da'wa and has had a good reputation with the young men, recoils away from his principals and chooses the life of calm and rest over a life of perseverance and Da'wa; this has a great negative impact on the rest of the believers.

True believers should be patient, steadfast and righteous despite all the threats, how much torture they endure and how many dear ones they lose. Their doctrine dictates that they persevere, continue on the path, and not surrender to these pressures and not kneel down to these threats.

Our enemies do not tire in attempting to extinguish the fire of this Religion and to turn believers away from victory. The enemies pay a steep premium to achieve that goal. Should we be less enthusiastic and steadfast? Should we be less dedicated and sacrifice less for this Religion when we know the rewards of every stage of life on earth and on Judgment Day?

We Have To Shout At Them, Saying:

If you revert to incarcerating us in order to distance us from the people and to stop our Da'wa mission; if you do that to prevent us from speaking the Truth, from promoting virtue, or from prohibiting vice; if you do that to prevent us from encouraging people to adhere to their religion and to perform their duties; then we will cling to patience and perseverance, and we will not

surrender our principals, nor bow to you nor stop our mission. We will in fact return to pursuing the Da'wa even while in prison. We will exhort people to sound out the truth and resist deceit, expose it and defeat it. Hundreds or rather thousands of the sons of this Ummah will carry on this mission. These are the ones that you don't know about, and you have not taken into account. The Exalted Allah sent them from whence you know not, and so they have become the protectors of this Religion and the preachers of the doctrine of Tawheed and Jihad: "None knows the soldiers of your Lord except He. This is a reminder for the people." [al-Mudathir: 31.]

If you revert to sending us away from our lands and from our families to sever our ties with the work and Jihad, we will continue our mission in lands far away from your tyranny. Allah will put people at our disposal and create circumstances that will assist us in continuing the journey and preparation. Allah will then open ways and means for us to stay in touch with our brothers inside our homelands. All Muslim countries are our homeland. All Monotheistic Muslims are our brothers. We do not believe in borders, and we do not recognize a nationality or a homeland, except for the nationality of the Faith and the homeland of Islam. Wherever we reside will become our home next to our

brothers. We will build the edifice of Tawheed alongside them. We will erect the structure of Jihad with them. We will give the Ummah back its lawful Glory. Together, we will destroy the edifices of deceit and oppression. We will say to our brothers everywhere: "Destroy, destroy and blood, blood! We are one of you, and you are one of us! We will make peace with those you have made peace with, and we will fight those you fight!" We do not believe in artificial borders or in impenetrable barriers or the symbols of ignorance. We have one goal, to support the Religion of the Exalted Allah. We are one nationality: "Verily, this community of yours is one community ar am your Lord, so worship Me". [al-Anbiya': 92].

And now at the heart of this article: What state should the Monotheistic brothers be in after suffering hardship? What should it be after incarceration, arrest, being under siege or being pursued and the likes? I would like to offer some advice to those brothers to help them keep the focus on the sweetness of returning and the elation of reuniting with their families or returning to their jobs and businesses; all the things they went away for initially. They need to maintain their religion and protect their sacrifices with all their might. This is how they gain the approval of Allah and his Messenger. They need to uphold Jihad for Allah's sake, as the Praiseworthy and Exalted One has ordered in His word:

"Proclaim: "If your parents, your children, your siblings, your spouses, your family, the money you have earned, a business you worry about, and the homes you cherish are more beloved to you than Allah and His messenger, and the striving in His cause, then just wait until Allah brings His judgment. Allah does not guide the wicked people". [al-Tawbah: 24].

There is a comment on these verses in al-Saadi's interpretation, which says:

"And this precious verse is the greatest proof of one's duty to cherish Allah and his Messenger and to cherish that above all other. It is also the greatest proof of the severe threat and the certainty of misery incase the above mentioned (things) were more important to him than his love for Allah, His messenger, and Jihad for Allah's sake.

As an example, if one is offered one of two choices: One of them would be to choose what Allah and his Messenger love, but what he himself would not desire. The other would be what he himself loves and desires, thus forgoing or slighting what Allah and his Messenger love. If he puts his own desires above what Allah desires, this would be an indication that he is selfish and is straying from his duty."

First: They should be more earnest in loving Allah, his followers and His Religion and have more hatred and disdain for His enemies and their laws that are in conflict with Allah's religion. They only emigrated, sacrificed and were deprived and harmed because they were steadfast in their religion. As long as the reasons behind this hatred persist, they have to be met with equal disdain and the same determination to continue on Allah's path and not the other way round. Accordingly the Believer needs to be mindful that the possibility of returning to prison or being pursued could happen at any moment. He needs to prepare himself to endure what may befall him. He needs to stay focused on his unfaltering conviction and his unwavering trust in his Lord.

Second: They need to consider and understand with deeply rooted conviction and certainty that their release from prison is only in the providence of the Exalted Allah. It is not due to the generosity and the will of the tyrants. They are only the instruments and His means that he uses to impose His will on this earth. Furthermore, they are not capable of stopping this divine will. As long as this is the case, those brothers that have been released need to thank only Allah and refrain from getting close to these tyrants by thanking them and returning them the favor.

them and recruit them. The tyrants do this in order to tantalize the Monotheists into praising the religion of their enemies and their laws, even if that were their way of expressing their gratitude for what they had been showered with. These actions are specifically forbidden and lead them to fall into the enemy's trap. The enemy cannot hope for better than that, especially from the preachers, and more so if they have a respected reputation in Muslim circles. Their actions will create an opening for Satan into the hearts of mainstream Muslims and their elite. This will entice Muslims to seek a truce with the enemies of Allah and cease hostility and fighting against them. This supports the enemy's religion because these preachers praise them and extol the praise of their leaders and their imams.

Third: Those brothers who have been released need to understand that the phase of arrest, incarceration or pursuit is just for refueling and edification before returning their mission of Jihad. They return with more ardor, more determination and with greater intensity and not the other way round. The brother, who has been released, may think that he has paid his dues for his religion and that the period of hardship that he endured will give him an excuse from doing more work for the rest of his life. He may even think that it will give him stock to indulge and allow himself to stop pursuing the work for this Religion. This is how laziness and laxness infiltrate his soul and make him negligent and render him idle and content with following the news or perhaps commenting on it at best.

Brother Monotheist: You should never put down your weapon, lose your resolve or enter into a one-sided imaginary truce with the enemies just because they gave you your freedom. All the while, your enemy continues to chip away at your religion, spread evil on earth and attack the religion of your Ummah and of your children around you.

The period of imprisonment or being pursued should have given you a lot of strength and increased your determination to continue the path. You should not take it for granted or squander away your religion; it is your capital investment. If you fritter away that capital, you cannot expect any rewards afterward.

Fourth: The brothers that have been released must continue to communicate with their brothers in the battlefields of Da'wa and Jihad. The purpose of this would be to consult, to discuss, and to advise them of any new developments in the field of Da'wa. They should not make statements or

attempt any efforts before going back to those standing in the gap, since they are the ones who know what needs to be done.

This is because there are many new matters that are in flux, and the brothers need to be aware of them before proceeding on their path. This will avoid any contradictions between the preachers' words and actions and what their brothers on the battlefields of Da'wa, preparation and jihad say or do.

Fifth: These brothers, who have been released and are returning to the field, must be very zealous for the cohesion of group work. They must be humble towards their brothers who have raised the banner of Da'wa and Jihad during their absence in prison. If they overdo the humility and submission to the commandment of Allah as well as overdo obedience to the brothers in the work, the brothers will show them what is good and what is appropriate work for them to do in the phase after prison.

This is a very important point and a big vulnerability that our enemies could exploit if there is still a difference and conflict between the brothers in the field and between those who have been released, especially preachers with standing, a good reputation and a pure history. We have regrettably noticed some statements made by some sheikhs, scholars or preachers, whom we had considered to be good. These were unsolicited statements on the lowest level of wisdom and sophistication about current events that essentially related to the future of Jihadist work. Their position on these events related to existing Jihadist movements with al-Qaeda at the top of the list. It would have been better for them to remain neutral or silent.

These were indeed shameful statements from the sheikhs. All the statements supported the interest of the enemies. They were just to attack and damage the reputation of the Mujahideen and diminish them. They hindered the supporters and warned them to avoid clashing with the apostate regimes. They directed them - even if by subtle insinuation - to rely on a peaceful process and to join the political process alongside other apostate and secular parties. However, more significant and dangerous is the statement by one of them that it is necessary to put forward a believing Islamic democratic party for a nomination to the office of the prime minister and the minister of justice in one of the Arabic countries. These are the mockeries that must be regretted, especially when they are issued by someone considered to be a Jihadist-Salafist sheikh. It appears that these statements were the price or the down payment for him to be released from prison after years of confinement.

We have seen significant and severe setbacks in another country where most of the leaders of Islamic groups believed that Jihad was the only solution to change. However, their zeal to change the institutions of the country into Shari'ah institutions did not last through the years of prison and confinement. They sought a political process to protect common national interests, and they rejected violence in all its forms as a means of change. Rather, they claim that participation and cooperation with the current regime is necessary to serve these idolatrous interests.

We ask, we wonder and say: "What interests? Do you see these interests as those being sought to be brought about in the absence of applying the law of Allah or in substitute of the Shari'ah? Are they the interests of giving place to a pluralistic democratic government, which permits Christianity, atheism and secularism? Should they replicate any office in its government, even the office of president of the country or prime minister as long as it is held by a citizen of the nationality of the country, who seeks to serve and achieve the common national interests?"

These are blunders with which the intelligence services of our apostate regimes try to draw away the sheikhs and preachers, who have been released. The regimes use the pretext of openness and spreading a peaceful religion that rejects violence and fights terrorism. Hence, these sheikhs and preachers are helping to build a government based on its own political correctness and law at the expense of the Shari'ah, which is the common bond for which they were imprisoned, subjugated and deprived of an honorable life. They had been issuing the Call to Allah for years and decades, only to be subjugated at the end and to kneel before and rely on their oppressors and the ones who whipped them, even though the blood of the Monotheistic Believers, who came before them, has still not dried up.

Truthfully, this is a meticulously studied and long range intelligence plan to use these sheikhs as a shield against the coming Jihadist expansion. It is an attempt to pull the rug out from under the feet of the coming Mujahideen and of the steadfast Monotheists in the regimes' prisons. It is an attempt to give a Shari'ah tone to their apostate regimes and laws which are lingering on the brink of everlasting destruction from the coming flood of Truth that is just two steps away or less.

These are just temporary pacifiers attempting to extend the life of these worn out regimes and to avoid their inevitable fall. They do this by bringing groups for truth and Jihad into marginal battles in which their basic enemy are these wayward sheikhs. After that the groups will seek to convince Muslims, especially their youth, to follow the true Salafist–Jihadist path and to forsake the religion of these regimes and to rebuke them. The regimes try to promote their religion by the statements and writings of these wayward sheikhs that are sitting out Jihad.

The battle must be embarked upon and prepared for in such a way as to make it shorter than what the tyrants are endeavoring to do. It must also be as inexpensive as possible. We are righteously and diligently seeking to restore these sheikhs to the sphere of Truth, who had sacrificed and strived in order to embody it and make it victorious. By Allah's power and strength the tyrants will not succeed in affecting these by enticement or fear, since they have known the Truth. With Allah's permission, the Tyrants will never be able to terrify them at all after today. A longer lasting good remains with Allah. The sun of Truth has cast doubt on the dawn and sun of deceit, which has begun to set.

"4711, -,h will certainly aid those who aid his (cause); for verily Allah is full of Strength, Exalted in Might, (t le enforce his Will),"

Penned with Faith and Anticipation: Abu Sa'd al 'Amili 10th of Jumada al-Akhira, 1431 A.H.