

Some Advice for the Mujahidin

In the Name of God, the Merciful, the Compassionate
Praise God. Prayers and peace be upon the Prophet of God, his family, and his companions.

This is some abbreviated advice to my fellow mujahidin whom God has permitted to embark on the field of jihad, who have been rescued by their Lord from the distress and hardship that they were in, and established on the right path, who have been liberated from the dominating noose of the oppressor, making them happy in worshipping Him, and they are in the capacity of He who commanded them. They have witnessed what God promised the immigrants when He said, "He who forsakes his home in the cause of God finds in the earth Many a refuge, wide and spacious" (al-Nisa'/100). He also said, "O My servants who believe! Truly, spacious is My Earth: therefore serve ye Me - (and Me alone)! (al-'Ankabut/56). (We ask God to make it beneficial.)

First: So that you will come to recognize the blessings of God upon you today, and so that time doesn't drag for you, and so that your heart doesn't harden and you forget the favor shown by He who has granted you success, remember the situation you were in when you were in your homeland with your family and the blessings with which nothing compares, which prepared you for the great yearning that you suffered to join the jihad and the mujahidin, weeping in the hands of your Lord to escape from among the oppressed peoples, and your petitions to Him to all night and all day to make you a guardian and a supporter. So your Lord answered you and granted you everything that you asked for, and increased His favor upon you, making an exit for you from your worries and relief for your distress, guiding you to the right path, and delivering you to safe shelter, and gathering you with those, the vision of whom you welcomed when you were sleeping. "If ye would count up the favors of God, never would ye be able to number them: for God is Oft-Forgiving, Most Merciful" (al-Nahl/18).

Second: Beware of substituting something evil for the blessings of God, which will open you to ruin. "But if anyone, after God's favor has come to him, substitutes (something else), God is strict in punishment" (al-Baqrah/211), and more than what was mentioned and that which for which thanks was given. You will not end up like those who took the sea lightly (TN: did not fully recognize its dangers), who were troubled and turned to their Lord, submissively and sincerely begging, until their Lord

saved them and delivered them from what frightened them. Then they forgot what they had been in before. They went about creating havoc, feeling secure about God's plans. But only losers feel secure, as God said, "When distress seizes you at sea, those that ye call upon - besides Himself - leave you in the lurch! But when He brings you back safe to land, ye turn away (from Him). Most ungrateful is man! Do ye then feel secure that He will not cause you to be swallowed up beneath the earth when ye are on land, or that He will not send against you a violent tornado (with showers of stones) so that ye shall find no one to carry out your affairs for you? Or do ye feel secure that He will not send you back a second time to sea and send against you a heavy gale to drown you because of your ingratitude, so that ye find no helper. Therein against Us?" (al-Isra'/67-69).

Know that He who has taken you out (TN: from the situations you came from) can return you, and He who has saved you can return you. Be sincere, trustworthy, and praise Him in both good times and bad. In nothing does God oppress man, but men are oppressive. God said, "Because God will never change the grace which He hath bestowed on a people until they change what is in their (own) souls: and verily God is He Who heareth and knoweth (all things)" (al-Anfal/53). If your heart changes and you turn from loving that which is right, take stock and examine yourself, and remove the malady, even if it was hidden.

Third: Don't forget integrity in all of your work. Wage your jihad in such a way that God's word is supreme, and subject your life to your religion, rather than your religion using your life. Beware-beware of the steps of the devil, with which he would corrupt your work through hypocrisy or want of a reputation or notoriety, or honor. Strive to plug the openings through which he would enter. Seek protection against him from God. "If a suggestion from Satan assail thy (mind), seek refuge with God. for He heareth and knoweth (all things)" (al-A'raf/200).

And from Abu Musa (may God accept him), he said, "A man came to the Prophet (prayers and peace be upon him) and said, 'Some men fight for booty, and some for notoriety, and some to see their place. Which of them is in the path of God?' He said, 'Whosoever fights to make the word of God supreme is in the path of God.'"

The Prophet (prayers and peace be upon him) said, "Two hungry wolves among the sheep do less damage than greed and wealth do

to man's religion." This was related by Ahmad al-Tarmadhi and others. So maintain your corral and beware of hidden wolves.

Fourth: You must have good morals. That is the heaviest thing on the scales. It is as some of the scholars have said: Refrain from harm; be generous; be cheerful; do to your brothers as you would have them do to you; don't be crude, harsh, cruel, obscene, abusive, profane, or sullen with them. Rather, be easy, lenient, simplified, cheerful, and optimistic. Imitate your Prophet (prayers and peace be upon him) in his morals, prayers, and jihad. In all things he is a good example for us. He should be beloved by you, and his status should be close to you. He was endorsed by his Lord, who said, "And thou (standest) on an exalted standard of character" (al-Qalam/4). He also said, "It is part of the Mercy of God that thou dost deal gently with them. Wert thou severe or harsh-hearted, they would have broken away from about thee" (Al 'Amran/159). And he also said, "Now hath come unto you an Apostle from amongst yourselves: It grieves him that ye should perish: ardently anxious is he over you: to the Believers is He most kind and merciful" (al-Tawbah/128).

The Prophet said, "If you love me and would be close to me in the afterlife, improve your morals. If you hate me and would be far from me in the afterlife, conduct yourselves poorly, chattering, bragging, and be pedantic." This was related by Ahmad and Ibn Habban.

Fifth: Don't be broke, and don't spend your good deeds on others and invite their evil deeds, else you would be like one who toils all night and day and receives his wages but then gives them to someone else for nothing (same with your family). Avoid slandering and harming any Muslim, whether in word or in deed. Don't be to them a slanderer or a teller of tales, nor a backbiter. Know, rather, that you immigrated and strove to maintain their blood by your killing, and defend their honor with your sword. So don't rip them with your tongue. Muslims are those who safeguard Muslims in both word and deed. God said, "And those who annoy believing men and women undeservedly, bear (on themselves) a calumny and a glaring sin" (al-Ahzab/58).

It is related that Abu Hurayrah (may God accept him) said that the Prophet (prayers and peace be upon him) said, "Do you know who is broke? They said, Those among us who are broke are those without a penny and with no belongings. He said, The broke in my community are those who come forth on the Day of Judgment having prayed, fasted, and paid tithes, and someone else comes and

reviles them, shoves them, eats their money, sheds their blood, strikes them, and then is given of their good works. Then their good works are spent before they can be judged. So their sins are taken and cast upon him, and he is cast into Hell." This was related by Muslim.

It is related that Thawban (may God accept him) said that the Prophet (prayers and peace be upon him) said, "I know of a people from within my community who will come forth on the Day of Judgment with good works like the Tihamah Mountains in quantity, pure and white. God will make those deeds like dust scattering in the wind. Thawban then said, O Prophet of God, describe them to us. Make them known to us so that we will not be of them without realizing it. He said, They are your brothers and countrymen. They pray at night as you do. However, they are people who, when they are alone with the limits of God, violate them." This was related by Ibn Majih.

Sixth: You must obey your commanders in virtue, and consider obedience to them to be obedience to your Lord. Don't make it a covenant that has fallen on your shoulders. Know that they are no different from you—only in the weight of trust placed on them. They all wish they were spared the evil (of command), as the Prophet (prayers and peace be upon him) said, "It will be something you regret on the Day of Judgment, in which the suckling mother is blessed and the mother who weaned will be miserable." This was related by Bukhari and Muslim.

Know that jihad is a collective endeavor, and the endeavors of the collective is the establishment of the emirate, and the endeavors of the emirate are carried out by hearing and obeying. Don't be too proud to obey your commander, even if he is younger than you, or less knowledgeable than you, or weaker physically, or less experienced, or shabbier looking. If he is sound, help him. If he errs, advise him. I warn you not to do this: "They said, "How can he exercise authority over us when we are better fitted than he to exercise authority, and he is not even gifted with wealth in abundance?" (al-Baqarah/247). Be content to satisfy your Lord, and don't follow your own fancy. "O ye who believe! Obey God, and obey the Apostle, and those charged with authority among you. If ye differ in anything among yourselves, refer it to God and His Apostle, if ye do believe in God and the Last Day: That is best, and most suitable for final determination" (al-Nisa'/59).

It is related that Abu Hurayrah (may God accept him) said that the Prophet (prayers and peace be upon him) said, "Whosoever

obeys me is obedient to God, and whosoever disobeys me is disobedient to God. Whosoever obeys his commander obeys me, and whosoever disobeys the commander disobeys me." This has been corroborated.

Seventh: Strive for unity and harmony. Eliminate causes of discord and dispute. To your brothers, be a helper, rather than a burden. Whatever unites hearts and unifies the word of the mujahidin and places them in line like a compressed structure, cling to it, yield to it, urge it, and yearn for it. That which provokes the mujahidin and brings schism to their words and stirs up animosity and animus between them and enflames malice in their hearts, flee from it, warn against it, advise those who are guilty of it or approach it. Don't be an enemy of the jihad while claiming to love it. Don't be a closed door in the way of victory while you are seeking to obtain it. Division is the reason for failure, and disputes are the scourge of agreement, and fire is kindled by a spark, as God said, "Fall into no disputes, lest ye lose heart and your power depart" (al-Anfal/46). He also said, "Be not like those who are divided amongst themselves and fall into disputations after receiving Clear Signs: For them is a dreadful penalty" (Al 'Amran/105). It is related that Abu Hurayrah (may God accept him) said that the Prophet (prayers and peace be upon him) said, "For God to accept you, three things are required: He will accept you if you worship Him and associate not anything with Him, if you all hold fast to God's rope and do not become disunited, and if you order your affairs according to God's counsel." This was related by Muslim.

Seek for blessings and mercy—they are to be had in unity. Leave torment—it is to be had in division. The wolf eats the sheep that is off by itself.

Eighth: Avoid hypocrisy in religion. God's judgments strike at such. Do not talk about it, whether small or great—just be aware. Know that one owns a word only until he utters it because once it is uttered, it flies and he has no control over its impact. God said, "And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning)" (al-Isra'/36).

Avoid "he said, she said" and asking a lot of questions and causes for debate. Surrender yourself to that which is right, and don't open to yourself and your brothers a door of evil that cannot be closed. Don't be disputatious or divisive, but rather

be agreeable. Be easy, not difficult, and contributory, not quarrelsome.

The Prophet (prayers and peace be upon him) advised Mu'adh and Abu Musa (may God accept them), "Be compliant—don't dispute." This was related by Bukhari and Muslim.

It is related that Jundab Bin 'Abdallah said that the Prophet (prayers and peace be upon him) said, "Read the Qur'an, and put your heart into harmony with it. If you disagree, resist it." This has been corroborated.

The hadith indicates that disagreement is not always overcome through discussion and dialogue in order to come to an agreement. Rather, it can be raised in silence and without persistence. If this shows up in God's book, how can it be otherwise in matters of striving, which various scholars and intellectuals still disagree on?

Among the punishments of God for those who stray from His path is that arguments will break out among them, and if left unchecked, will be fatal, destructive to the soul, and will corrupt one's nature. He said (prayers and peace be upon him), "Nothing can cause the people to go astray after the guidance they have enjoyed but contention." This was related by al-Tarmadhi and Ibn Majih.

Don't be the reason that your community and your brothers are deprived of great good, while you don't even perceive. It is related by 'Ubadah Bin al-Sammah (may God accept him) that the Prophet (prayers and peace be upon him) went out on Laylat-al-Qadr (TN: the night the Qur'an was revealed), and two Muslims were insulting each other. He said, "I came out to inform you of Laylat-al-Qadr, but so-and-so and so-and-so were arguing and so it was withdrawn, and maybe it was better for you. Now look for it on the seventh, ninth, and fifth." This was related by al-Bukhari.

Al-Badr al-'Ayni said in Fawa'id al-Hadith that "quarreling and bickering is a general punishment for a particular offense. The community was deprived of knowledge of this night because of quarreling in his noble presence."

Avoiding arguments and disputations will guarantee you a place in Heaven, which will be provided to you by your Prophet (prayers and peace be upon him), who said, "I guarantee an abode

in Heaven to whosoever shuns hypocrisy." This was related by Abu Dawud.

Ninth: Strive to fill your time with obedience. You must perpetually work. The field of jihad is a market that is about to be shaken, in which he who wins does so in it (in jihad), and he who loses does so in it. Use your time wisely, and strive to do that which will be of benefit to you and does not debilitate you (seek refuge in God). Don't rely merely on your own jihad, and don't boast of your raids or of being on the front line. Support it with various kinds of obedience, and surround it in a multitude of pious deeds. Try to recite the Qur'an, pray at night, fast, and be careful to recite what you're supposed to recite, so that your tongue will be fresh with the mention of your Lord. Read from the books of the scholars that which is beneficial for you. Don't belittle any good deed. You know not but what you may be invited from all of the gates of Heaven. It is related that Abu Hurayrah (may God accept him) that the Prophet (prayers and peace be upon him) said, "Whoso supports two husbands with something in the path of God will be invited to the gates of Heaven. Those who pray will be invited to the gate of prayer. Those who waged jihad will be invited to the gate of jihad. Whoso provided alms will be invited to the gate of alms. Those who fasted will be invited to the gate of Rayyan. Abu Bakr said, 'What is necessary for one who is invited from these gates? Is anyone invited from all of those gates?' Yes, and I hope that you will be one of them." This was corroborated.

Retreat within yourself from time to time so that you can identify your shortcomings and straighten that which is crooked. Serve your brothers as much as possible by washing, cooking, taking care of the sick, and cleaning. Give advice, perform guard duty, and be content with the wages of such service. Be patient with them, and be for them, in their time of need, what God is in yours, and cultivate what God is to those in need. Don't be indifferent, lazy, or inactive. God said, "Help ye one another in righteousness and piety, but help ye not one another in sin and rancor" (al-Ma'idah/2).

Spend as much of your time as possible in the centers, camps, and with the people of the bond. Try to develop yourself through whatever courses are available to you. Don't waste your time coming and going, entering and leaving, in banquets and restaurants, walking through the markets and window shopping. You didn't immigrate loud-mouthed about it. You are a businessman of a different sort—not of the world. You stand with God, not with people. You didn't immigrate to stay in hotels.

Rather, you wanted trenches—this is more necessary. Which is nothing more than replacing that which is less for that which is good. How can you compare places of obedience, and the garden of remembrance, and mosques of goodness with those nations that are most loathed by God, which are their markets? Limit such time as much as possible. Know that time that is spent can never return, so pay attention to how you have spent it and how you are spending it. Always ask yourself, What good have I done since I immigrated? Is my today like my yesterday? Whosoever can answer well, praise be to God. And whosoever cannot, has no one to blame but himself!

Tenth: Know the good deeds of the supporters. They supported us when others were indifferent. They provided shelter when others kicked us out. They provided assistance when others forsook us. They spent when others were stingy. They returned near for your sake, and you returned near for the enemy's sake, and they did not join you to them because of a familial relationship or because of language or for money. And they continue to be loyal, supportive, and accommodating. They have even given their lifeblood defending the immigrants. They have borne various types of injury to themselves, their money, and their families, and to their farms and homes, for them. They have done all this patiently. We hope that they will have a share in what God said about such, that "But those who before them, had homes (in Medina) and had adopted the Faith,- show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls,- they are the ones who achieve prosperity" (al-Hashar/9).

So be charitable to them, because their charity far outweighs their harm. Love them and be a companion in their weakness, teaching them in their ignorance gently, with humility and wisdom. Revere their elders, have compassion on their young, and hold dear their emirs. Get to know their world, and don't undermine their elders and nobles. Don't make an issue of it when they stumble, and don't examine their mistakes. As much as possible, get to know the doors to their hearts, the better to enter them. Beware of contempt or haughtiness, or you will be wiped out. If there is any boon, they deserve it more than we do. As for evil men who disparage their fellow Muslims, the Prophet (prayers and peace be upon him) said of the former supporters, "Their good deeds exceed their evil deeds." This was corroborated. He also said about them, "O God, forgive the supporters, and the children of the supporters, and the

supporters' children's children." This was related by al-Bukhari and Muslim.

Eleventh: Finally, know that success is in God's hands, and help is from Him as well, so turn to Him and stand at his door. He does not disappoint those who put their hopes in Him and doesn't reject those who ask of Him. He does not expel those who repent, so show your humility before Him. There are frequent prayers for you, your parents, your family, and for all of the faithful. Pray for your brothers who are absent, and choose the best times to pray. Know that trials flow over us in a wave like the mountains, and there is no protector from them but the mercy of God. They continue like a dark, black night of miseries, blind and deaf, from which there is no rescue but through God establishing His servant: "God will establish in strength those who believe, with the word that stands firm, in this world and in the Hereafter; but God will leave, to stray, those who do wrong: God doeth what He willeth" (Ibrahim/27). You see your brothers whose hearts melted, yearning for the fields of jihad, which is fine for them, for they take no pleasure in this world. They felt that the world was closing in on them, and they took risks until they got that for which they hoped. They gained that for which they longed, and won the object of their desire for which they sought with everything they had. Their hearts turned against them and their souls changed, and their chests constricted. So there were some who asked to leave the condition they were in, so they returned from whence they came, through the kindness of the tyrants, and after they had been far out of their reach, even when they were in their homes. Consider that, and don't sniff it—pay attention, but don't mock. Say: O God! Deliver me! I warn you that you will be stricken with the same things that they were stricken with. Frequently recite the prayer of the righteous: "'Our Lord!' (they say), 'Let not our hearts deviate now after Thou hast guided us, but grant us mercy from Thine own Presence; for Thou art the Grantor of bounties without measure'" (Al 'Amran/8).

Pray for that which your Prophet prayed (God bless him and grant him salvation): "O God, I seek refuge in Thee from the disappearance of Thy blessings, and the shifting of the health that You provide, and your sudden anger and wrath." This was related by Muslim.

Believe in God, seek His acceptance, and follow his path. Then, proceed and do not fear. "And be steadfast in patience; for verily God will not suffer the reward of the righteous to perish" (Hud/115).

Praise God, Lord of the Worlds.

Written by the Servant of the Mujahidin, ((Abu Yahya al-Libi))
Saturday, 25 Rabi' II 1431 (TN: 10 April 2010)