Between fighting for injury and fighting for consolidation

Bismillaahir Rahmaanir Raheem
From the fruits of Jihād - A balanced view
Twelve: Between fighting for injury and fighting for consolidation
Author: Abū Muhammad al-Maqdisī
Tibyan Publications

It is well-known that the scholars divide the Jihād into two types: defensive Jihād and offensive Jihād – the first is to defend the land of Islām and the sanctities of the Muslims if the enemy attacks them, and the second is to seek out the disbelievers in their land, or to fight them wherever they may be.

That is with regards the nature of the Jihād, but with regards its fruits, effects and results then it is also divided into two type: that performed for the sake of inflicting injury upon the enemy (qitāl al-nikāyah) and that performed for the sake of consolidating oneself in the land (qitāl al-tamkīn).

Any fighting done for the sake of inflicting injury upon the enemies of Allāh is a righteous, legislated act, even if it brings about nothing more than inflicting this injury, angering the enemy, causing them harm, terrorizing them, repelling their harm from the Muslims, rescuing the weak and oppressed from them, or freeing captives, and even if it does not directly lead to consolidating the Muslims in the land. Furthermore, those who undertake the fighting are – if Allāh wills – to be considered among the good-doers, whether the defeated losers like it or not. This is because Allāh said,

وَلا يَطْوَرْنَ مِوْكَاتًا يُعِيطُونَهَا ﻣَرْعَآءَ ﻣَاءً وَلَا يَنْتَلُونَ ﻣِنْ عَدْوِيْنِ ﺗَبِئًا ﺇِلاْ ﻟَكُنْيَةً ﻟَهُمْ ﻋَمَّالًا ﺧَالِيَّةً إِنَّ اللَّهَ لَا يُبْلِيْ أَجْرَاءَ ﺧَلِيقَيْنِ

They do not take any step to raise the anger of disbelievers, or inflict any injury upon an enemy, but is written to their credit as a deed of righteousness. Surely, Allāh wastes not the reward of the good-doers[1]

And He said,

وَأَعْدِواْ ﻟَهُمْ ﻣَا أَسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِيَاضِ الخَيْلِ ﹺرَهْبِيْبٍ يَهُوتُ ﺑِهِ ﻋَدْوُيْنِ وَعَدْوُيْكُمْ وَأَخِرِينَ مِنْ دُونِيْنِ ﻻٌ تَعْلَمُوهُمْ ﻋِلْمَيْنِ

And make ready against them all you can of power, including steeds of war to threaten the enemy of Allāh and your enemy, and others besides whom, you may not know but whom Allāh does know[2]

And He said,
And what is wrong with you that you fight not in the Cause of Allāh, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."[3]

So Allāh incited His slaves to fight for His Sake in general, but also for the sake of rescuing the weak and oppressed Muslims, which makes it a righteous, legislated act.

When the Prophet visited anyone who was sick, he would supplicate for him with the words, “O Allāh, restore your slave to health so that he may walk to prayer for Your sake, and inflict injury on an enemy for Your sake,” by which he implied that injuring the enemy was one of the functions and intents of life for a Muslim slave. He mentioned it specifically when supplicating for the sick, so he would always remind the Muslims of it, incite them to it and advise them to take advantage of their health to achieve the great goals for which they were created, the greatest of which are: worshipping Allāh Alone, and granting victory to His religion by inflicting injury upon the enemy. So for this reason the Muslim is alive, and these are the greatest of his tasks such that if he is prevented from fulfilling them due to sickness, he should ask Allāh to restore him to health so that he may tend to them once more.

This type of fighting is the most common type of fighting in which the Muslims engage in all parts of our world today. As well as being an act of righteousness - as we have said - it also bears many fruits, but this is not the place for their mention. However, there is another type of fighting which it is obligatory for the Muslims to concentrate their efforts and direct their energies upon – it is the fighting of consolidation or liberation (al-tahrīr) as used in today’s terminology. The Muslims today are in dire need of this type of fighting – it does bring about a level of injury to the enemy, but the fruit it bears are not restricted to this, or to rescuing some weak and oppressed, as was the case with the first type. Rather, one of its most important fruits is that it consolidates the Muslims on the earth, and it is well-known that one of the greatest tragedies of the Muslims today is that they do not have an Islamic State that establishes their religion on the earth and in which they can seek refuge and shelter.

This type of fighting - the one that is performed for the sake of consolidating the Muslims on the earth, or liberating some of their lands from the hands of the tyrants who preside over them, or who have usurped their land - requires strengths and conditions that differ from those of the other type of fighting. It also requires a comprehensive, detailed plan, the development of which has seen the participation of men of insight, understanding and experience - be they religious scholars, active callers, or truthful Mujāhids who fear not in the way of Allāh the blame of the blamers, and who assume the burdens of this Jihād and nurture its seedling in the manner it deserves using their clean hands, pure outlooks, and sincere intentions, until a time when it its fruits are ripe to be plucked by their own hands, and not by others.
Neither the Sharī’ah nor rātion permits the truthful, sincere Mujāhidīn to fight or to liberate an Islamic land, only to have the fruits of their Jihād stolen by those who climb atop the skulls of the brave and the blood of the martyrs, by seeking rule through democratic courts, elections or any other forms of ignorance that relies upon the decision of the deviant majority, and that caused the every smitten, inferior, beaten person to attain a position of power, after a long, arduous struggle by the truthful Mujāhidīn.

Why are the true Mujāhidīn who expelled the Russians, Serbs and others from Afghanistan, Chechnya, and Bosnia with their strength and Jihād - why are they shy, embarrassed or disdainful at taking over the reins of power using the same strength by which they liberated the lands?

Are they not they most worthy of people to assume the reins of power?

I was greatly saddened to read one day the words of one of the commanders of the military Mujāhidīn prominent in a certain country, when he was asked in a press interview whether he and the other military commanders would assume power when the struggle for liberation came to an end. He replied in the negative, and explained that he is a Mujāhid and his goal is to fight the enemies of Allāh wherever they may be (meaning: only the Jihād of injury), but when it comes to rulership and politics, then it has its own people, and they are not us!!!

Such ridiculous words should never emerge from the mouth of a Mujāhid who respects his Jihād and respects the blood of the martyrs, the lives of the youth, and the energies of the Ummah that were expended on the battlefronts. He knows how the Ummah was afflicted when it lost the Islamic State, and how it is in dire need for a land to which it can resort and from which it can advance. Do not take this as a suspicion or doubt from me to the brother, for I do not doubt that he knows and respects all of this, but I do not know what compelled him to say these words – was plain piety, pride, or misplaced humbleness?

Why do the Mujāhidīn not make plans to assume positions of rulership and the reins of power once they have achieved the consolidation they seek with their own hands, and after they have remained for many days stationed behind guns and in minefields?

Are these not the sincerest, purest and securest people to rule?

Why do they refuse to take this responsibility?
Until when will they plan to do nothing more than fight for the sake of injuring the enemy and seeking martyrdom? What shame or what obstacle prevents them from making plans for consolidation and striving to achieve it, in addition to inflicting injury and wishing for martyrdom?

One should know and be aware of status of the reports that have been narrated on the authority of many martyrs of Islām from among the Companions, Followers or others, that relate how most of their aspirations and supplications would be for his horse to be injured, his sword to break in the skulls of the enemies, and to be granted martyrdom - one should know that this was mostly under the shade of the Caliphate and the Islamic State. But the sphere of their hopes and supplications when there was no such State was extended to also include striving to bring about glory for Islām and consolidation for the Muslims.

Why do we not rejoice at some of the battlefronts wherein the thoughts and plans of its people transcend fighting simply to injure the enemy, but rather they also plan to strive for liberation or consolidation? Or why is the intensity of the joy sullied by difficult leaders or personalities with misplaced loyalties, distorted concepts and confused methodologies, who are shown loyalty by the military leaders of the Mujāhidīn, even though they sit behind desks - not in trenches or behind guns – waiting to pluck the fruits when they ripen?! Or they emerge from referendums wherein some of the Mujāhidīn hand over to them the fruits of very their blood and souls!!

What difficulty is this that has been repeated a number of times with the Muslims in this era through the course of different tribulations over a short period of time; for the sake of which, they are not granted success or consolidation, despite the many sincere Muslims and Mujāhidīn, and the abundance of martyrs and others willing to make sacrifices?

Why is it permissible for dictators, tyrants, criminals, murderers and even effeminates to storm presidential palaces in our lands in tanks, to rule us and rule the Ummah with their desires and lies, and to tame and subdue us for their Western and American allies?

And why is it permissible for those before them to have conspired against the Caliphate, turned against it, snatched the reins of power from the Muslims, and ruled them with the laws of the polytheists, due to the strength of their weapon, yet it is not permissible for the monotheistic Muslim Mujāhidīn to do the same? Or why do some of them look down upon trying to overcome the enemy and retrieving what was seized from them and from Islām using the same force, by which they could then subjugate all the slaves to Allāh Alone instead of worshipping other slaves?

What kind of taming one’s energies is this? Of making effeminate the resolve and minds of men?
What kind of ideological retrogradation has made the Muslims become like chickens and sheep? In times of strength - which they are the most worthy people to control - what prevents them from assuming power, killing and using the sword with which their Prophet was sent before the coming of the Hour to make the people worship Allāh Alone?

Those who are established on the Jihād in the Muslim lands must reconsider the goals of their Jihād and their war strategies, and they must strictly observe the command to work for the sake of establishing the Muslims on the Earth in their calculations and plans.

They must focus on this and incite people to follow it, research war strategies, and give precedence to whatever will bring about the greatest benefit for the Muslims and secure this important goal.

They must select their leaders carefully and in line with knowledge of the Sharī‘ah, awareness of reality, courage, determination, and initiative, with no delay or hesitation to assume the reins of rule, so that the fruits of the Jihād will not be lost in vain or snatched by those who have no portion in the Hereafter.

They should know that most of the operations that occur in the Muslim lands today are for the sake of causing injury, even if their size is great.

At the head of all of this are the mammoth, accurately planned operations that were carried out in Washington and New York; but despite their size, they do not amount to more than fighting for injury.

Similarly with regards the assassination of the tyrant Sadat when the opportunity presented itself to the Muslims in Egypt; they attacked him without having the ability to assume the reins of power in the country, so even if his death healed the breasts of the believers, it is still a form of fighting for injury as long as it does not consolidate the Muslims but rather merely hastens to bring about the rule of another tyrant.

Likewise with how the Muslims today kill the Americans and Jews in Iraq and Palestine, for as long as the Muslims and their leadership are not in a position to reap the fruits of this Jihād, it is fighting for injury.
Even if the land - or just a part of it - was liberated from the Americans or Jews, then due to the weakness of the Muslims today and their lack of rightly-guided leaders, the reins of rule are assumed by secular disbelievers who do not establish the religion of Allah, and thus it amounts to nothing more than changing an Arab tyrannical ruler for a foreign one.

The experiences of the Mujahidin in Afghanistan, Chechnya and Bosnia were better due to the force and enthusiasm of the foreign Mujahidin, and the strong Islamic undertones that tainted the battlefield. Yet despite this, the truthful Mujahidin did not reap the fruits of their struggles, for reasons that must be studied, pondered and reviewed by those established on the Jihād. All of their efforts did not advance the Jihād of the Mujahidin and sacrifices of the martyrs from being a case of fighting for injury to fighting for consolidation.

One of these reasons – as we have already mentioned - is that the truthful Mujahidin refuse to reap the fruits of the Jihād themselves, as they feel they are weak before the other scales of power in their countries; or because, sadly, they want to comply to the desires of the majority, about whom Allah has said,

وَمَا أُكْلِدَ النَّاسُ وَلَوْ حَرَّصُتْ بِمُؤْمِنِينَ

And most of mankind will not believe even if you desire it eagerly.[4] and they do this by using elections to select the leader, as occurred in Chechnya when Muscadov leapt to power following the elections.

Another reason is that they later form alliances with deviant misguided groups who have a stronger influence in reality, and with people who helped their leaders such as Rabbani, Sayyaf and others, from climbing atop the skulls of the martyrs and the blood of the Mujahidin to the seats of power, after Afghanistan was liberated and Najib’s organization was destroyed. It is a matter that does not surprise us - even if it surprises others - for we used to warn against the deviancies of those groups refuse to fight in their ranks, and point out the statements of their leaders who, although largely tainted with an Islamic dye, would state clearly - as opposed to being undertones o their speech – that they are striving to establish a Democratic Islamic state!! They would announce their brotherhood to many of the Arab and foreign tyrants, and as it is said - the letter may be read from its address. So this is the state of the people who would pluck the ripened fruits and take power. But still, the enthusiasts would reject this and proclaim, “But, but...isn’t fighting the enemies of Allah in general prescribed? Didn’t Allah say,

فَقَالُواْ فِي سَبِيلِ اللَّهِ لَا تَخْلَفْنِ إِلَّآ نَفْسَكَ

Then fight in the Cause of Allah, you are not tasked (held responsible) except for yourself.[5]
so fighting to injure the enemies of Allāh is prescribed in general, even if it bears no fruits” - and thus, in the end, the aspirations of the people amounted to nothing more than raw enthusiasm for this type of fighting!!

I mention these experiences in passing here, but it is obligatory upon the Jihād movements to study them carefully and learn from their mistakes, so they are not repeated. But this is not the place for such a study; rather, it is the place to incite the Mujāhidin to direct themselves towards and concentrate on fighting for consolidation, care for its fruits and reap them themselves. It is also the place to point out that the Jihād and efforts in most parts of the earth today are dispersed actions that are nothing more than fighting for injury, even if they sometimes bear the mark of striving for consolidation or liberation. But in the end they are still merely for injury, either because they are not maturely planned, or the Mujāhidin are unable to reap the fruits of their own efforts, or they are deviant and misguided, or any of the other aforementioned reasons.

If the difference between the two types of fighting mentioned is now clear, and it is known that the Muslims needs to focus on fighting for consolidation, and the importance of directing their efforts in this cause, then I will now summarize some of what has been mentioned, and I am make a few comments on the topic.

It is not right that all or most of the Ummah is occupied with fighting for injury and neglects fighting for consolidation or liberation. Rather, they should focus their efforts on one part of the Muslim lands that has some power or strength, and in which there is a base or leadership with insight into the Sharī’ah and the reality, that the people are able to gather around. They should strive to consolidate them on Earth, and for the Muslims to establish a state in which they can seek refuge and use as a base.

It is wrong to kindle the emotions and feelings of the people to fight for injury, and use their enthusiasm to push them to battlefronts about which the media raises alarms and cancels the efforts, without studying its reality and the fruits desired from it. This causes them to turn away from battlefronts that would have a real chance of bringing about consolidation if only they had the abilities and helpers.

With regards the scale of benefits and its fiqh, and the obligation of bringing about the greatest benefits over the smallest when there is any conflict: It is not permissible for the fighting for consolidation to be thwarted, suspended or its fruits to go to waste by giving preference to some actions that cause injury, or to put such actions in conflict with one another, or to put consolidation at risk for this reason. Anyone who has a definite plan or line of action for attaining the consolidation of the Muslim, and respects his Jihād, the abilities and efforts of the Muslims, and the lives and blood of their youth, will realize this.
The Prophet did not kill many of the hypocrites who caused some harm in al-Madinah, even though their death would have undoubtedly caused a blessed amount of injury to the enemies of Allāh, as the Jews affirmed their evil and harm, and this was before the Jews were subdued in the land, even thought they were not dhimmīs nor were they humiliated. He did not kill some people, and delayed the killing of others, for the sake of safeguarding the consolidation efforts that were in their early stages. This denotes some issues of fiqh that must be observed, for it was only after Allāh granted victory to the Muslims in Badr that the Prophet performed operations that would cause injury to the Jews: he killed Ka‘b ibn al-Ashraf, the tyrant of the Jews, but he did not take it too far. Rather, he sufficed with killing those who would harm him, the death of whom would not cause any harm to the Muslims and their land, until the Muslims became established in the earth and the scales tipped, and Allāh revealed verses such as,

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\text{جَاهِدُ الَّذِينَ يُؤْمِنُونَ بِالْأَوْلَادِ وَالْمَلَائِكَةِ وَهُمْ مُنَافِقُونَ وَيُعَلُّونَ عَلَيْهِمُ}
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Strive hard against the disbelievers and the hypocrites, and be harsh against them[6]

Analogous to this is his command to Hudhayfah, when he was sent to investigate the matter of the Confederates when they surrounded al-Madinah, that he should not stir anything up in them, and in the narration of Muslim, “do not make them frightened of me.” He also prevented Hudhayfah from killing Abū Sufyān, the leader of the people, the death of whom would have inflicted the greatest injury upon the enemies of Allāh.

So he did not do it - even though it would have been easy for him - at the recommendation of the Messenger of Allāh that he should not frighten them against the Muslims. So he left fighting for injury, for the sake of repelling and preventing a harm that would be caused to the Muslims and their land, because they were not yet established on the earth.

In both instances, the greater benefit of the Muslims and repelling extreme harm from them, has been given preference over fighting for the sake of injury.

Indeed, even the sacrifices that are made when fighting for injury do not necessarily equal those that are made when fighting for consolidation.

I am able to tolerate that the callers leave their da‘wah and plans for tarbiyah, calling, learning and teaching in their lands, and that the fields are emptied of callers and seekers of knowledge, for the sake of directing them to give preference to fighting in a land in which they may bring about consolidation of the Muslim.

But what I cannot digest is that they leave their da‘wah or to fall short in its requirements, for the
sake of mobilizing the energies of the people, and that the fields are emptied of people working for
and helping of the religion, for the sake of fighting that does nothing more than cause injury to the
enemy. This is not in harmony with fiqh of the measure of benefits and harms, for Allāh the
Exalted said,

Verily, this Qur’ān guides to that which is most just and right[7]

And He said,

And follow the best of that which is sent down to you from your Lord[8]

So this is a command for His slaves to follow the most correct actions, that secure the most benefit
to their religious and worldly lives,

Those who listen to the Word and follow the best thereof[9]

Thus, it is not correct for the youth to be excited to leave their da’wah and its needs and to be
mobilized in losing battles for the sake of helping people who have no patience in calling to Allāh,
who will hasten an unresolved clash with the enemies of Allāh, or who will commit some mistakes
in security causing them and their organization to then be followed, or any other action that is in
reality nothing more than fighting for injury. This is especially the case if these youth have already
chosen a worthwhile programme of da’wah. Actions such as these cannot be used to oppose a
correct programme of da’wah that is in line with tawhīd - let alone cause it to be neglected or
destroyed - but fighting for consolidation can because it has its own considerations.

Fighting for injury may regard certain things likely that will not be regarded as such in fighting for
consolidation, especially when it comes to choosing the leaders under which to fight. In fighting
for injury, the people may suffice with any military commander, even if he is weak in Islamic
knowledge, and they might overlook some of his sins or deviances that do not take him to the level
of disbelief. But when fighting for consolidation, the rational people must not surrender the reins
of Jihād to anyone other than a pious leader who has pure tawhid, knowledge of the Sharī‘ah, is
aware of the reality, is able to rule by what Allāh has revealed, and is able to reap the fruits of the
Jihād of the Mujāhidīn so that the mistakes of the Muslims are not repeated here and there.

This matter should not be neglected so long as the choice is in the hands of the Muslims and the
sphere of choice is wide. But if it is constricted, the permissibility of fighting alongside an immoral
leader to repel the disbelievers is legislated, for the sake of repelling the greater of two evils, or performing the lesser of two evils.

But if he is later able to remove the sinner and put a righteous leader in his position, then it becomes obligatory for him to do so.

But beware of choosing Democracy as a system of rule, or taking allies with the tyrants of the East and West in their methodology, or rushing towards partaking in the international laws of disbelief and their institutions; beware of regarding all of this – and all actions similar to it – as merely a sin, for this will upset the scales of reason, distort one’s concepts and confuse one’s calculations.

These are some of the things I wanted to point out in this brief pause, but my intention has not been to decrease the worth of fighting for injury that is regulated by the laws of the Shari‘ah, that takes account of the most important benefits of the Muslims, is heedful of and endorses the Islamic Jihād in its glorious light. Likewise, my intention is never to slander the Mujāhidīn in His path, for all those who are familiar with my words and follow what I write, know how I defend the Jihād and the Mujāhidīn in general, and how I even defend the New York and Washington attacks and their heroes, even though they do not go beyond this kind of Jihād, as we have previously stated. And, God forbid that in a time of meekness and weakness I slander any Mujāhid who has sold his life and soul to Allāh. Rather, my words stem from a care for the Jihād of the Muslims, their efforts and their abilities, that they should be directed to what is more beneficial, appropriate and better for the religion of Allāh.

Thus, I will conclude this by saying that even though most of the Jihād performed by the youth in today’s Ummah is for the sake of injury, and even though this type of fighting does not give rise to immediate consolidation - and perhaps most of it does not even bring about a decisive defeat, but only causes slight injury to the enemy; despite all this, if it is in accordance with a clear plan of action and heedfulness, and has a clear, focused direction that is not confused or disorganized, then it will give rise to many benefits. If its people are granted a proper understanding of reality and guided to make the correct choices, then it may even become a school within the confines of which Muslim children are raised, and out of which graduate Muslims who will assume the responsibility of fighting for consolidation, if Allāh wills.

Such people will not fall upon us from the sky, just as they will not emerge from the lap of societies of irjā’, nor will they emerge through elections.

Indeed, most of them will only emerge from behind bullets, from the pits of trenches, and from the womb of the Islamic Jihād...
And on that Day, the believers will rejoice; With the help of Allāh, He helps whom He wills, and He is the Almighty, the Most Merciful

[1] al-Tawbah, verse 120

[2] al-Anfāl, verse 60


[4] Yūsuf, verse 103


[6] al-Tawbah, verse 73


[8] al-Zumar, verse 55

[9] al-Zumar, verse 18

(Taken from the forthcoming Tibyan Publications release, From the Fruits of Jihad)

http://tibyan.com/article.php?id=1168