

Almighty described in His words: 'When they are summoned to Allah and His apostle, in order that He may judge between them, behold some of them decline to come. But if the right is on their side, they come to him with all submission. Is it that there is a disease in their hearts? Or do they doubt, or are they in fear, that Allah and His Messenger will deal unjustly with them? Nay, it is they themselves who do wrong' [Koranic verse; Al-Nur 24:48-50]."

There is no good that will come out of all those for their disobedience of the Shari'ah, as God Almighty verily said: "If Allah had found in them any good. He would indeed have made them listen: As it is, if He had made them listen, they would but have turned back and declined Faith" [Koranic verse; Al-Anfal 8:23]. What is hated about these rulers not applying Shari'ah, they themselves do when they are weakened.

This is one of the reasons why God has turned His back on some of the Islamic groups. He who has gone through the trials I have gone through has gained enough knowledge as I have. I have now become their principal reference for opinions and desires, but not for religiously sanctioned laws.

I say: it is a great pity that these are the same words of the author in his book "Al-Jami" with little additions or deductions. The text of his words in "Al-Jami" [states]:

"I have seen Islamic groups that refuse to refer to religiously sanctioned laws in [solving] their disputes. Their groups were established only to battle against those who rule against the laws of God; if they do not proselytize for the rule of God, they are opposed. They are more worthy of jihad than their rulers and this is obvious hypocrisy, as the Almighty has said: 'When it is said to them: 'Come to what Allah hath revealed, and to the Messenger. Thou seest the Hypocrites avert their faces from thee in disgust' [Koranic verse; Al-Nisa 4:61]. God willed that I be a mediator between the parties made up of the famous proselytizers, and when truth become unavoidable, they fled from it and desired to comply with what was required of him. So I said, by God, God will not bless us with an Islamic rule until the day that we are satisfied with God's will amongst us. God Almighty said: 'Verily never will Allah change the condition of a people until they change it themselves with their own souls' [Koranic verse; Al-Ra'ad 13:11].³⁵⁸

"The story of the incident which the writer referred to is that the two martyrs Abu Abd-al-Rahman Al-Kandi and Shaykh Abdullah Azzam, may God have mercy upon them both, were involved in a combined rescue effort. Then, a disagreement developed between them and they decided to resort to [external] mediation. They chose two mediators one of whom was the author of the document. I did not witness the mediation, but the author of the document said to me: 'The result came out for the benefit of Abu Abd-al-Rahman Al-Kandi against shaykh Abdullah Azzam, may God have mercy upon them both. Shaykh Abdullah -according to the author of the document- fled from the application of the judgment. I did not hear the story from shaykh Abdullah Azzam nor from shaykh Abu Abd-al-Rahman Al-Kandi, may God have mercy upon them both."

³⁵⁸ Al-Jami' Fi Talab al-Ilm al-Sharif, section 2, pages 1022 and 1023.

The important thing is that the author of the document considered Shaykh Abdullah Azzam's fleeing from what was ruled against him as rejection of the ruling of Shari'ah. Imagine that! Because of this, he was strongly described as an "assiduous Jew" and an "assiduous hypocrite" and as one of all those who accuse the rulers of not following Shari'ah and who are guilty of the same themselves. [He was described as] "taking his main reference to be opinion and desire and not religious sanctions," as "more deserving of jihad than his rulers" and as "openly hypocritical." This inflexible principle was one of the reasons of disagreement between him and his brothers.

Perhaps shaykh Abd-al-Rahman, may God have mercy upon him, had a point of view. We did not ask him neither did we hear from him; we only knew him as the spiritual, worshipping, devout, godly, pious scholar who was one of the people of determination and patience and who upheld this religion to the fullest extent. We consider him as such, may God also consider him that way. And even if he erred in clarification or in his point of view, are we to say such things about him such as that which the author of the document said?

What is amazing is that the author of the document, after the martyrdom of shaykh Abdullah Azzam, wrote his message "Critique upon Critique" or in response to the Sifr Al-Hawali and his commentary on the book written by the mujahid Shaykh Abdullah Azzam [entitled] "Defending the Lands of the Muslims is the Most Important Duty of an Individual." He asked me to carry it to the students of the shaykh and to inform them that his message is one of greetings of loyalty from the jihadist group of Shaykh Abdullah Azzam.

However, when the author of the document began to stray from his mujahidin brothers, he began to reveal these thoughts which he recorded in the book "Al-Jami," which he repeated and most unfortunately in this document, which shows the major contradictions of the author of the message. This gruffness, distaste and unfairness toward the people of jihad is met with submissiveness, leniency and surrender to the biggest criminals. I have referred to this approach in the 16th observation of my comments on the material of the message.

Chapter Eighteen: Operations of the Jihad Group in Egypt

1. I promised the readers that I will postpone talking about the operations of the jihad group in Egypt until the end of this chapter and now is the time to keep that promise. I say with the help of God, the writer of the document [Rationalization of Jihad] portrayed the operations of the jihad group as a group of fools and agents -- according to his claim - - who woke up suddenly from their sleep and decided to blow up and strike, killing innocent people, including the child Shimaa, God's mercy be upon her, were the reason thousands entered prison and then they fled. Accordingly, he wrote the document of surrender to the regime to rationalize or to destroy the jihad work. This concise and restricted image about the mania of getting out of prison by any means cannot reflect the truth, or even get the respect of any researcher who is looking for justice whether he