

Abu-Yahya Al-Libi Promotes Use of 'Jihad' Over 'Resistance'

May 28, 2009

[Please note: Images may have been removed from this document. Page numbers have been added.]

Terrorism : Abu-Yahya Al-Libi Promotes Use of 'Jihad' Over 'Resistance' On 24 May, a forum member posted an article to a jihadist website entitled "Jihad or Resistance?" by key Al-Qa'ida figure Abu-Yahya al-Libi. The author warns that the word "resistance" has become synonymous with, and has sometimes replaced, "jihad." He advises the exclusive use of "jihad" for any form of "fighting, defense, and offense" undertaken by Muslims, so as to "maintain our Muslim identity."

A translation of the article follows:

" Jihad or Resistance? "By the knowledgeable mujahid Hassan Muhammad Qaid Abu-Yahya al-Libi. May God Almighty protect him.

"Thanks be to God. Prayers and peace be upon the messenger of God, his people, companions, and supporters.

"Religious terms, with their precise pronunciations, have their stature and place in the heart, and the ability to decide what is needed. This is because they are best at giving the meaning wanted from them. The term, in this meaning, is precise, and should not have any weakness through various goals and possibilities (especially those that are mentioned frequently in the Book (Koran), the Sunna, and by clerics and preachers in their books and writings). This is how the identification of meaning and intent is based on the term. It must be in agreement with it and precisely point to it, with no interference and confusion. On the other hand, when such religious terminology is shaken, and the users go to others (whether through using them here and there or completely ignoring them), religious problems will arise, clear judgments will be twisted, rooted truths will be changed, and doorways to debates will be opened. This is linked to the strength and usage of this new term, or its weakness (especially if the new term is used by the other angered, astray nations and their followers). If this is the case, then there will be confusion and instability that will not disappear easily, and will last a long time.

"God Almighty says: 'O You who have attained to faith! Do not say (to the prophet): Listen to us, but say: Have patience with us, and hearken (unto him), since grievous suffering awaits those who deny the truth' (Koranic verse, Al-Baqarah 2:104). Why did God warn his faithful servants to call upon their prophet (prayers and peace of God be upon him), telling him to 'listen to us,' and intend and want nothing else, but for him to look at them and watch over them? Are they not the people whose hearts were filled with love for their prophet in respect and reverence? How could they hurt their love for him and their reverence and respect for him by calling on him (prayers and peace of God be upon him) to 'listen to us?' This phrase 'listen to us' has always carried many faces. It means 'taking care' and 'look,' and this is the good here. It can also mean 'rashness' and 'idiocy.' This is the dark, sinister meaning. Those who utter it either want this or that from it. God closed this door in the face of the distributors of evil, hindered them, and forbade addressing the prophet (prayers and peace of God be upon him) with it, as protection for him and to prevent the wickedness of his enemies. This was also to protect the kind companions and those after them from participating with their enemies in using a word that is laden with the opposite meaning and strike at the prophet (prayers and peace of God be upon

him). He guided them to a clean and protected word that they can use, which the wicked cannot infiltrate and use to achieve their aims and release what is in their hearts. 'Of the Jews there are those who displace words from their (right) places, and say: We hear and we disobey and Hear what is not heard and Ra'ina; with a twist of their tongues and a slander to faith. If only they had said: We hear and obey and Do hear and Do look, it would have been better for them, and more proper, but Allah hath cursed them for their unbelief, and but few of them will believe' (Koranic verse, Al-Nisa, 4: 46).

"Words thus can be used to strike at Shari'ah (Islamic law). They can contain ways to stab at it, twist its rules, falsify its truths, and pollute its clarity. Minimizing its stature or the importance of adhering to it, under any pretext, will surely have to be paid for. There are few cases where a new term replaced the religious term. No matter what justifications and pretexts are used, they will not rise to the level of opposing the right of the correct religious term to remain and continue. If this change only resulted in the gradual forgetting of the correct religious term, this would be enough. So how about if this is joined by its widening, or its restriction, and the painting of a new image of it that goes well with the new term, thus introducing what is not in religion, or removing something from it? This is the first step to changing the laws of God and mixing them with foreign ideas and lowly inclinations.

"Muslims, old and new, have been afflicted with many chronic illnesses that have struck at the cores of belief, jurisprudence, interpretation, foundations, literature, and other things. The nation is still suffering from this and fighting to rid itself of it, but no to avail. There are numerous examples of this, but let us pause briefly. Through examples we will achieve the aims of the article. God wrote down for his servants fighting, defense, and offense, naming it jihad. This was used in the Koran, Sunna, books on jurisprudence and interpretation. The Muslim had a precise and clear meaning for this word. As we know, the principles of jihad and many of its rules have been subjected to doubts and perversions until they have been degraded. We will not delve into the false ideas that have been attached to jihad. That is a separate battle that has been waged by the old and young, Muslim and infidel, good and bad. The intent here is to point to the twisting of the term jihad, and to warn about the goal behind this replacement and change, in order to subjugate the jihadist realities to new meanings and modern ideas that have nothing to do with the correct religious notions.

"The word resistance has recently been used to describe some types of defensive jihad being waged by the mujahidin in some hot areas, such as the Iraqi, Afghan, and Palestinian resistance. This term has begun to replace the word jihad. This word is uttered by its users who want to express and describe the condition of defensive jihad being carried out by the mujahidin against the usurping occupiers. As we know, this word resistance was primarily used by the people of revolutions to describe the incidents of armed rebellion against repression and tyranny. Through them, it infiltrated and crept, until the people of Islam agreed to use it in their terminology, even in naming their groups. This, I see, is a case of infection, and a relinquishing of the precise term, as well as a search for a satisfactory word that does not anger the enemies and is acceptable to the secularists and nationalists, who might have sympathies to a particular cause, not as an Islamic cause, but because it agrees with some of their thoughts and ideas. This is why the phrase We need to differentiate between legitimate resistance and terrorism has taken hold. It has become a Muslim principle that is repeated even by some who are linked to religious knowledge. There is no doubt that those referred to in 'legitimate resistance,' when they are talked about, are '...those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His messenger, nor acknowledge the religion of truth, (even if they are) of the People of the Book' (Partial Koranic verse, Al-Tawbah 9:29). They do not want its Islamic legitimacy, defensive jihad, but a descent into the strange Western

principles and international decisions which sometimes allow this type of resistance, and forbid anything else and will not call it resistance, even if it religiously correct jihad and a divine order. If not, why then do we find the word resistance acceptable, and used in many official media outlets, as well as some sympathetic agencies and bodies, while we cannot see the words jihad or mujahidin, unless it is comes within a negative or purely abstract context? This is because this noble word is not for the armed groups with early inclinations, such as communists, secularists, nationalists, and others. They do not accept this name, and the name does not accept them. It is too high, pure, and refined to be sullied by them. The expansive umbrella of resistance however, is big enough for them and for others, and does not give a scary image that strikes at their hearts.

"The message here is that God in his book and in the teachings of his prophet gave use terms that are clear and sufficient, which lead us to what is needed. They are precise in their meaning and reveal the truth. The choice of God Almighty for the word was not without wisdom, whether we realize this or not. We must stress on using it, and reject anything else, until it is embedded in the minds of the generation. With it, we are unique and special, unlike other nations, and maintain our Muslim identity in its entirety. With this we can avoid falling through the gateway of terminologies into perverted notions, principles, and ideas that our enemies enforce on us according to their will and understanding. We try to lift this and push it, but to no avail, because we have opened a doorway for ourselves that we did not need, which is the changing of terms and alteration of words.

"With the grace and mercy and mercy of God, I proclaim that you are the only God. I ask for your forgiveness and repent to you.

"A.H. (as received)

(The following is added by the forum participant who posted the statement)

"I would only like to add that if the term resistance was used in passing and attached to the term jihad, there is no harm in that, but for the term resistance to be dominant and the term jihad to be forgotten and only mentioned rarely...this is the core of the issue."