Asad al-Jihad 2 Advises Libyan Protestors, North Americans

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"Asad al-Jihad 2," a prominent member of the jihadist internet community, gave recommendations to Libyan protestors and Muslims in North Africa in general in a lengthy message posted on the Shumukh al-Islam forum on February 27, 2011. In his message, titled "Say to NATO and its Boys, There are Men in Libya," Asad al-Jihad 2 argued that the revolutions in Egypt and Tunisia will fail to produce long-term change due to the survival of remnants of the former regime and their not being put on the trial, and due to the people not demanding a Shariah-based government. Prior to his giving advice, Asad al-Jihad 2 presented a historical narrative of affairs between North African countries and the US and Western powers, and stated that this history of North African dominance is often concealed by the enemy so as to make the people forget the glory of their ancestors.

Asad al-Jihad 2 recommended that former officials in Egypt and Tunisia, and Libya after its revolution, be put on trial, or if that is not the case, then the officials be prohibited from attaining any vital positions in the new governments. He explained that the officials are "tools of the former tyrant regime and tools in the hand of the Western countries that used to be pleased with them and who might implement their agendas." Asad al-Jihad 2's second recommendation is that an Islamic state be established in Libya, because "the situation is ready today in Libya more than ever before and more than any other place, because of the political vacuum which is prevalent in the Arab world, and because of the global chaos resulting from the loss of American control."

He also threatened that if the enemies wish to directly intervene in the revolutions and what may follow afterwards of an Islamic state in North Africa, then they must realize that the "war in Iraq which exhausted them will be like a walk in the park from the terror of what they will face on our land."

Following is a summary of the message and translation of selected excerpts:

Full Text

"Say to NATO and its Boys, There are Men in Libya!

"Praise be to Allah, who defeated the parties Alone...

"Peace and prayer be upon the last Prophet...

"And upon his family, his Companions, and those who followed his example...

"And thereafter..."

After giving greetings, Asad al-Jihad 2 explains that this subject is about the people of Libya who returned to the glory and dignity of their ancestors, and who are interrelated with the peoples of the Islamic Maghreb, meaning North Africa, in terms of bloodlines, religion, traditions and honor.

He writes that in his book of politics, the philosopher Aristotle explained that some people have a tendency for servitude and such people can tolerate despotism without pain or complaint, and
they are prone to tyrant rule. Asad al-Jihad 2 says that the people of the independent Islamic Maghreb are unlike those described by Aristotle, for they are a people of dignity who do not tolerate the "yoke of despotism or tyranny," no matter how hard the enemies try to impose it.

Regarding the Islamic Maghreb and Libya in particular, Asad al-Jihad 2 writes that he heard shortly before that US President Barack Obama urged Libyan leader Muammar Gaddafi to leave office, which in his opinion means that America and its allies found a "suitable replacement" for Gaddafi who will act as their puppet. Such a case, he explains, would repeat the Egyptian and Tunisian experience in which the sacrifices of the people were lost and the fruits of the revolution were stolen.

He states that America can no longer impose its hegemony over countries in the region anymore without the assistance of its allies, and in the case of Libya, America cannot use Egypt and Tunisia to interference. Asad al-Jihad 2 likens the former Egyptian regime to a "pimp" for the Jews and Westerns to use in weakening the Arab regimes, and such a role was tested by sending two Iranian ships to it. As Arab countries are now concerned with searching for solutions to the expected revolutions, America only has NATO countries as a standing ally.

Before delving into his discussion about Libya, Asad al-Jihad 2 writes that the countries in the region that fought for independence and won didn't truly win, for the colonialist countries were able to covertly place agents in these countries. He cites in particular Habib Bourguiba of Tunisia, Muammar Gaddafi of Libya, Abdul Aziz Bouteflika of Algeria, and King Hasan of Morocco, and explains that in this way, the colonialist countries were able to steal the fruits of the people's sacrifices and exercise their own powers through the proxy governments.

Asad al-Jihad 2 writes that he would like to discuss an era in history when the Islamic Maghreb and all its Muslim peoples enjoyed enlightenment and glory. He predicates that discussion on his belief that major powers throughout history have used history as a means of control, and gives for example Britain making India a chapter in British history, and Europeans saying that the native inhabitants of the Americas were savages undeserving of life. Imperialist powers, he writes, deliberately hid the history of the Islamic Maghreb and hid their own defeats to the extent that historians call those wars the "forgotten wars" in American history.

He states: "And in order to let NATO and its boys know what happened to their ancestors before they do any foolish action against Libya, Algeria, Morocco or even Tunisia, I want to remind them of a part of our history with them."

Asad al-Jihad 2 then launches into his historical discussion, beginning with the fall of Andalusia in the late fifteenth century into the hands of the Crusaders. There were attempts to colonize the Islamic Maghreb by the Spaniards and the Portuguese, who wanted to enslave the people and convert them to Christianity, but the Ottoman Sultan Salim I sent a canon battalion and about two thousand soldiers, and opened the way for jihad for whoever wanted to deter the Crusaders, chasing them to the costs of Spain and establishing a strong coastal base in the coasts of Algeria.

After the Sultan's death, Algeria became a center for jihad and a port for the Islamic fleet to protect Muslim ships and defend against European pirates. There were ships called "jihad ships" and these ships were very successful due to the courage of their crew and the unity of people with them. So, the crew had a good reputation to the point that Christian captives used to convert to Islam and join them in the field of maritime jihad.
Britain and other countries' ships used to pay fees and taxes to the countries of the Islamic Maghreb in return for protection from pirates in the Mediterranean Sea, which was under the control of the Muslim Ottoman state. All Western countries, Asad al-Jihad 2 writes, used to pay money, gifts and weapons to the treasury in Algeria.

In the sixteenth century, trade became active in American colonies and they started trade with what is known today as the Middle East, but the Muslims knew about the brutality of these colonizers with the natives and how they turned them into slaves who are lower than animals besides forcing them to convert to Christianity. The Muslims held on to their Islamic Shariah that exposes the malice of the Jews and the Christians...

In 1625, he notes, the navies of the Islamic Maghreb held and confiscated American ships that refused to pay passage taxes. Before 1776, Britain paid the taxes for American ships because America was a British colony but after the independence America paid the taxes directly to the Muslims.

The trade of the United States with the area grew to be 14 times bigger than the imports from the area, and because America didn't have a navy, the American merchants formed a fleet of mercenaries and pirates between 1776-1786 to challenge the Muslims and refuse to pay taxes. In the first confrontation, the Americans lost to the Algerian fleet and lost all their ships.

In 1784 and 1785, the Islamic Maghreb fleets confiscated many American ships for their renewed stubbornness not to pay taxes. Under pressure from the merchants, Congress officially accepted the establishment of an American fleet to protect trade in the Mediterranean Sea and negotiate the taxes with the Muslims. The negotiator, Asad al-Jihad 2 writes, was John Adams, he met with the Libyan political representative who stated that America is allowed to do trade in the Mediterranean but should pay one million dollars a year because of the past problems and clashes, which were many at that time. They sent William Jefferson to renegotiate but he failed too. Adams told Washington to pay the taxes or face war, which America wasn't ready for, and they issued a statement saying that the Christian world made its sailors a group of cowards in front of the banners of Muhammad.

America, he writes, citing the historian Thomas Bailey, didn't have one constitution then and every state had its own Jaws, and because of the confrontation with the Algerians, America made one federal constitution, one government and one army.

Asad al-Jihad 2 continues, writing that the victorious of "our forefathers" were the reason behind the building of the American navy in 1794 to protect the American trade ships from the Algerians. In 1786, six more destroyers were added and America had 16 advanced military ships and dedicated them for the Mediterranean Sea, which later became the Sixth Fleet. In the same year, Congress tried to make peace with Morocco and pay taxes but at the end the peace failed.

Thomas Jefferson tried to start a war with the Algerians, but Congress refused and paid taxes in the amount of 140 thousand dollars, and since the new American Navy was still weak and needed time, America had to sign a treaty with Algerian on 5 September 1795 and had to pay taxes. All of this, Asad al-Jihad 2 notes, was because the people of the Islamic Maghreb held on to Islam and its teachings...

George Washington signed a peace treaty with the Algerian Viceroy and America had to pay immediately 642 thousand dollars and 12 thousand Ottoman lira in return for the release of the American captives and letting their ships pass in the Mediterranean and the Atlantic.
The first new navy ship went to Algeria carrying taxes and gifts, and the Algerians forced them to go to Istanbul to deliver gifts to the Ottoman Caliph.

When Thomas Jefferson became president, he sent the navy for war and refused to pay anymore taxes. On 2 February 1802, Congress created a new law to protect American trade and sailors from the dangers of the Tripoli ships.

The American consul in Tripoli met with the Pasha to ask for the return of the confiscated ships, but the Pasha refused and asked him to leave the country. The Americans sent four large ships to fight the ships of the Islamic Maghreb and they raised the British flag to trick the Muslims to able to get close, and started bombing the ship Tripoli, captured and whipped the captain publicly, and sent troops to the shore and burned 11 grain storage location. The Muslim navy woke up and surrounded the American ships, lifting their siege, and fought them until they defeated them and killed all the marines on shore.

In 1803, America sent the USS Philadelphia to the Mediterranean and it attacked a Moroccan trade ship, captured its passengers and tried to attack other small boats, but they moved closer to shore. In October of the same year, nine Tripoli boats surrounded the ship Philadelphia and controlled it and captured the captain along with 307 marines, and then attacked the American forces in the Mediterranean, causing America to lose many ships.

In February 1804, a group of Marines dressed as Maltese sailors sneaked onboard the captured ship Philadelphia and burned it out of "jealousy and despair." Asad al-Jihad 2 writes that the loss of the USS Philadelphia into the hands of the Libyan mujahideen was the biggest insult to the US Navy.

Pope Pius VII commented on the "treachery" of the Americans and about their defeat, and said that the Americans did for Christianity more than what the biggest Christian countries did through the ages.

Washington launched skirmishes back and forth with Libya and the Islamic Maghreb to pay less tax and rescue captives from past operations, but they always failed. Asad al-Jihad 2 explains that al-Qaeda is thus not the first to harm the American aggressors and what they are doing today is part of what their forefathers did.

America sent a consul to Tunisia and they studied the area and recommended a plan to colonize Tripoli and instill fear in it to be an example for the rest of the Islamic Maghreb. America then sent an army to try and invade Libya, but an army of mujahideen stood against them and fought a battle in which America lost and asked for a peace treaty, and had to pay huge penalty for the dead and wounded.

Asad al-Jihad 2 explains that the US tries to hide these examples of the Islamic Maghreb’s "bright history" because it realizes the strength of the Muslims’ jihad. The Muslims of the Islamic Maghreb, he writes, historically stood against the enemy who sneaked into the Ottoman Empire, weakened it and broke it into mini-states. In those countries were "hypocrites" and "treacherous people" who worked against the Muslims, and countries elsewhere in the Islamic world tolerated the West’s influence in this affairs. Asad al-Jihad 2 lectures that such toleration opposes the teachings of the Qur’an, and Muslims’ indulging the enemy and thinking positive of them while their countries are occupied does not work to ensure independence.
He states that now the time of wasting the efforts of people and the time of stealing the fruits of their sacrifices are gone. Historically and today, Muslims in the Islamic Maghreb sacrificed millions of lives to free the region's peoples and themselves from the external enemies, but unfortunately the external enemies left and put in their place local enemies to drug the people and steal from them. After al-Qaeda's attacks on 11 September 2011, however, Muslims awakened and became active, and the people are now alive and aware.

Asad al-Jihad then writes:

"Two important recommendations for this stage:

"First: The advantages of the two revolutions of Tunisia and Egypt are many, and we can't mention them here. They also have disadvantages, which include the survival of the symbols of the ruined oppressed regime without putting them on trial.

"Why leave these symbols without trials? Weren't they tools of oppression and repression? Weren't they pillars of the extinct regime? Wasn't the previous regime empowered by them? How are these symbols allowed to roam around and be happy - and scapegoats appear to the people - and all the other hoards of oppression and repression are left?

"The people have rights that they didn't take from their oppressors because of the despotism of the regimes. After the ouster of the regimes, without granting rights and putting the oppressors on trial, we will never establish social justice and the situation will remain as before and people's moral will remain broken and oppressed.

"Not putting them on legitimate trial will help the tyrants' henchmen in their posts in other revolutions in other countries. Putting them on trial will make them abandon the regimes early, which will weaken the regimes that are prone to revolutions.

"If the former officials are not put on trial for transitional considerations, then at least they should not be allowed to obtain any vital positions in the new state. The oppression of Gaddafi and his henchmen - for example - came after taking their positions, and the symbols of the former regime were pleasing to the colonizing countries which installed them as rulers. We saw the negative effects of not prosecuting the symbols in Tunisia and Egypt; allowing them to remain in vital positions will be the start of the loss in plenty of the fruits of the two revolutions.

"It is confirmed to me that there are former officials who resigned or joined the revolution by orders and directives from the countries of disbelief that exert control over the countries of belief. These directives came when they found out that there is no accountability from the people, and the directions are in order to make the former officials tools for the West in the new government.

"Who refuses this decision - not to be involved in the new government in this stage – knows that their resignation or non-support for the degenerate regime is behind their personal interests and perhaps connected to the interests of Western countries. If they are honest enough, then the decision is not to hold them accountable and to prosecute them. Who refuses amongst them would be put on trial.

"Patamore said that the appearance of the great leaders and the elite in any society is the result of a development and growth of the internal circumstances, as happens in revolutions today. That is opposite to the degenerate elite, whereas the external conditions are the dominant
reasons behind assigning them in their positions. Sincere leaders are borne from the wombs of
the revolution, with permission from Allah the Almighty, and we will never lack leaders.

"Many times, circumstances turn upside-down as a result of the changes that might occur with
the interests of the former officials, as historians say. They mighty place their powers under new
leadership or a new government, but after a while and according to the changes and fluctuations
that happen, they will also change and go back to their former state of being.

"In the book 'Necessities in Politics,' Ibn Khaldoun explained that the policies of the old elite are
due to their attachment to authority, so the policies became policies of meanness and villainy!
The essence is: the former officials and the symbols of the extinct regime must be prosecuted
and prevented from taking vital positions in the new state. The least that should be done at this
stage if the consensus is not to prosecute them now is not letting them take any important
position in the state, because they are tools of the former tyrant regime and tools in the hand of
the Western countries that used to be pleased with them and who might implement their
agendas.

"Second: Fulfilling the commands of Allah the Almighty and His Messenger, Allah's peace and
prayer be upon him, when Muslims are empowered on earth (the establishment of an Islamic
State or Emirate).

"Throughout many decades the Muslims lived under the shade of governments that don't rule by
what Allah revealed; they abandoned the Book of Allah the Great and Almighty and the Sunnah
[traditions] of His Noble Messenger, Allah's peace and prayer be upon him, and imported -
against the Muslims' will - their laws from the disbelieving regimes and judged by what is less
than good, perfect and just, which Islam brought. Many mujahideen, scholars and reformers
offered sacrifices for the return of rule by Islam.

"Establish an Islamic State or Emirate by which the mercy and blessings of Allah will descend
upon us, with permission from Allah the Almighty, and the free amongst the Muslims will
support that.

"The situation is ready today in Libya more than ever before and more than any other place,
because of the political vacuum which is prevalent in the Arab world, and because of the global
chaos resulting from the loss of American control. The Libyan people and the Muslim
intellectuals will make this noble mission easier.

"An Islamic State that is preoccupied with itself to redevelop its country without internal or
external thievery...

"We must establish an Islamic, advanced and developed state with great capabilities such as
what Libya has with forming an army from the mujahideen, and leaders from the trusted
Muslims amongst the scholars in politics, medicine, engineering, economics and other fields and
specialties. Its fruits will go to the Muslims, its income will be distributed with justice, and it will
protect the weak amongst the people.

"An Islamic State that establishes relations with the countries of the world without treason to
their countries and religion, diplomatic, economic, cultural and other relations.

"Countries and regimes were established based on Marxism, Communism and Liberalism
without anyone objecting to their choices. Whatever the situation is, the nature of the regime
must conform to the nature of the society - as sociologists say - and our society in Libya loves Allah the Almighty and His Messenger, Allah’s peace and prayer be upon him and his family...

"The countries of the world accepted Saudi Arabia, which is an Islamic State - in their view - and it is the right of others to establish an Islamic State and it is not exclusive to anyone.

"In the case of the dominance of the symbols of oppression and tyranny in the former regime in one place on earth, if it is not possible to establish one unified Libyan state, then I don’t see anything wrong with the separation into a Muslim State to obey Allah the Great and Almighty and to respond to the will of the people.

"The countries of the world accepted and sought to separate the south of Sudan and make it a Christian State to carry out the will of the people - as they claim - and no country objected to that. We are the followers of the religion of the truth, and no one has the right to express a refusal or a resentment for establishing an Islamic State. He who does that will show his hypocrisy and fight against Islam publicly.

"In case of the rejection of the world for the establishment of an Islamic State, there are ways to force them to accept it. We know the level of their sudden fear and horror when the people were able to stop the export of oil from some of the Libya refineries. There are other soft means and harsh means that will force them to refrain from interfering in our internal affairs.

"The load is on the shoulders of the mujahideen, the scholars, and the reformers to carry the pure banner and the honor of being a reason to revive this tradition. On this assumption, direct intervention is necessary from them especially after signs of forfeiture of many of the fruits started to appear in the two revolutions of Tunisia and Egypt, and the countries of disbelief were able to find a foothold once again in the new regimes.

"The bearing of the people of the Islamic Maghreb in their revolutions against the countries that 'occupied them' and led them astray worked for their lagging behind, and assigned their agents to enslave them. So, if the reaction of our enemies would be direct intervention, then, I swear by Allah, the war in Iraq which exhausted them will be like a walk in the park from the terror of what they will face on our land. Their ancestors and forefathers know about the mujahideen of the countries of the Islamic Maghreb, and what their boys will see will be worse and harsher. Allah is our Guardian and they don't have a guardian.

"Moreover, if they dared to prevent us from establishing an Islamic State by force, then it will be easy to respond to them in the heart of their land!!

"In Conclusion: I Say to My Brethren and My people of the Islamic Maghreb:

"Those who want to carry the banner of Islam might think that they will face internal and external opposition, and this is true. Such is the natural situation when changing states, and the Islamic State in particular will be even more so. Carrying the truth against the demons amongst men and jinn will recruit all what they can to fight them and disrupt them from the beginning, Rasil says in the book "the authority and the individual": "if any country wants to advance then a number of individuals must not conform with the circumstances that were prevailing in the society and nations advancement in the past was the fruit of the efforts of these individuals and societies always fought worked to put hurdles in front of these individuals..."
"To attain the desired change, the road is not lined with roses. Birth and the light come after hard labor and then passing through dark stages to the stage of change. But when those great people who were steadfast on the truth assume the distinctive character of their civilization, then they have expressed the birth of the new identification of the political system of the state...

"Just as big events produce great people, the live people produce heroes and capable personalities who can assume the responsibility of this stage and the advancement of its people...

"Samuel Huntington said: New categories of people appear in the field of politics when societies change; people who do not conform to the old thoughts and the political organizations which fight them and try to prevent them from assuming positions. That depends on their principles and the eligibility of their cause, because the truth could be exclusive for a small group of people, and these groups later ignore everyone else, as Phil Slater said, and stop even opposition.

"Here comes the role of the mujahideen in general and in particular, the scholars and reformers who preceded the people with their insight and recognized their true enemy. There are huge responsibilities on their shoulders in this stage.

"Great people are considered so not because their personalities give special impressions on the events of history, but because their qualities make them more capable than others to respond and sacrifice for the social needs of their time. There is nothing more noble than sacrifice to help the religion of Allah the Great and Almighty and the Sunnah [traditions] of His Noble Prophet, Allah's peace and prayer be upon him...

"Leaving revolutions' fruits to be stolen and the agents of the disbelievers to take positions over the necks of Muslims is considered betrayal for the religion and the Ummah..."

{Poetry}

"The worst of people's misfortunes, as Plato said, is to be ruled by their lowest if their best people refuse to take charge of the rule...

"Trust in the promise of Allah, because Allah is the One who defeated the parties Alone. He runs the affairs and manages the universe, and He is capable of everything. Allah promised us empowerment on earth, and Allah will fulfill His promise.

"I end my talk with an advice to myself with shortcomings and to the free people in Egypt, Tunisia, Libya, Algeria and Morocco, with permission from Allah. I end my talk with the best of words of Allah the Great and Almighty: 'It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?' [From Al-A'raf 7:129]

"Praise be to Allah, the Lord of the Worlds.

"Written by the Spearhead of the Mujahideen, Asad al-Jihad 2

"Sunday, 24 Rabie al-Awwal 1432
"Corresponding to 27/2/2011"