

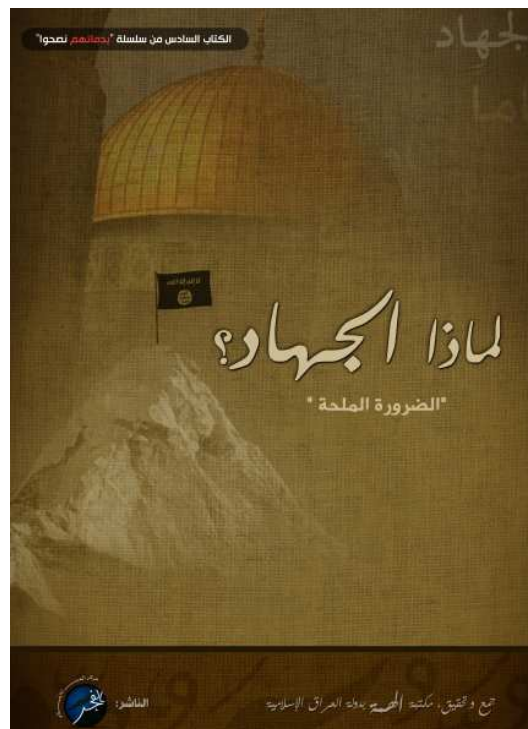
“Why Jihad?” A Book by Al-Qaeda in Iraq's Former Religious Leader

TABLE OF CONTENTS

<i>GENERAL</i>	2
<i>DETAIL</i>	3
<i>THE RELIGIOUS REQUIREMENT</i>	3
<i>THE RATIONAL REQUIREMENT</i>	8
<i>THE EMOTIONAL REQUIREMENT</i>	9
<i>THE HISTORICAL REQUIREMENT</i>	9

General

The Al-Fajr media center published the book "Why Jihad? The Urgent Need", authored by the late Sheikh Abu Al-Hassan Al-Filistini, Al-Qaeda in Iraq's former religious leader. The book was published in February 2011 in collaboration with the Al-Hima library of the Islamic State of Iraq. This is the sixth book in a series of publications titled "With their blood they advise".¹ The authors of this series are distinguished men and leaders from the elite of the founders of the Islamic State of Iraq, such as Sheikh Maysarah Al-Gharib, Sheikh Abu Hamza Al-Muhajir; who was the organization's Minister of War until his elimination in April 2011 and Sheikh Abu Al-Hassan Al-Filastini.²



The cover of the book "Why Jihad?"

¹ <http://al-jahafal.com/vb/showthread.php?t=16857>

²

<http://www.tajdeed.org.uk/ar/posts/list/3033.page;jsessionid=188DFEE6C42E345EDBBFC6083B39E634#9750>

Detail

In his book, Abu Al-Hassan Al-Filastini explained that many questions plague the public nowadays as to the legitimacy of Jihad, its objectives, targets and justifications. These questions become condemnations of every call made to fight and become attempts to thwart any Islamic activity advocating Jihad. He noted that among the questions asked are: Why fight? Why use violence? Why carry weapons and incessantly shed blood? What is the purpose of terrorism, its motivations, and its justification? Where does it come from and where is it headed? What is the authorization for Jihad and what is the source of its authorization? This is a frantic discussion relentlessly occupying the media. According to him, Jihad has become the current concern and the heretics' nightmare, who call it terrorism. The questions pertaining to Jihad increase when "people of Jihad" declare their fighting plan and begin implementing it. He stressed that Jihad is a divine decree and defined it as "a grassroots movement based on urgent essential necessities: The religious requirement, the rational requirement, the emotional requirement and the historical requirement". In his book he expanded on the needs demanding Jihad:

The Religious Requirement

Religion requires of its believers Jihad both in their beliefs and in their actions. Jihad is vital to the religion's existence and its survival. Fighting is God's decree in order to uproot heresy and so that the religion, obedience and submission, control and legislation be in the hands of Allah.

Also according to Hadith, the Prophet's traditions, war will not stop until the removal of heresy from the face of the planet. Islamic sources mention that Jihad is meant to promote belief in the Oneness of God and a decisive victory in the

prolonged historic campaign between the belief in the Oneness of God and heresy, ending in Armageddon. Only then will Jihad stop as its objective will be achieved.

According to the sheikh, this need is the most important one pertaining to the demands of Jihad and its being mandatory, especially as the signs of heresy are prevalent nowadays and offend the religion and the Muslims in their lifestyle and existence, such as the idea of Ba'athism, Secularism and Democracy, laws made by man preferred over God's laws and tyrannical rulers that disobey God. Jihad and fighting are a necessity for the Muslims while they suffer from heresy in their land and among themselves. Thanks to Jihad the Fitna (heresy), the heretic governments and the idea of Democracy will be removed.

The author explained that the religious need is a constant one that requires Jihad by way of the authorization received from the Islamic religion, charging the people to guard it and its rights, if attacked, or if those under its patronage, or their holy things, their ceremonies and their lands are attacked. In such an event, the religion of the Oneness of God cries out to the help of its followers and urges them to sacrifice their blood for it. The religion also warns them not to surrender, not to sit idly by or procrastinate in defending it and in stopping the aggression, otherwise the fire of Jihad will be extinguished and Jihad will be defeated for all eternity. Therefore, Islam requires "defensive Jihad" if attacked or if a Muslim country is invaded. The religion commanded everyone who is able to do so to fight; big and small, man or woman, free man or slave. Jihad has become a duty when Muslims' blood, their possessions or honor are forsaken.

The author also explained that the salvation of oppressed Muslims, aiding them, defending their religion and honor and their deliverance from their oppression, all of these also require fighting the enemy, physically and mentally attacking its

rank and file with the harshest means possible. He believes that delaying in fulfilling the duty of defensive Jihad and of fighting to repel aggression with bland and insipid excuses paves the way for heresy and for the domination of the path of falsehood, striving to abolish the path of truth and faith in the Oneness of God. He noted that the purpose of defensive Jihad is to safeguard the religion and its continued existence. The religion will continue to exist only if people will be under its protection and only if there will be a place where they can practice their rituals of the belief in the Oneness of God, where the punishments set in the Quran are imposed and the laws of Allah are upheld. Later on, the author enumerates several circumstances the Muslim nation is facing:

1. "The Jewish theft of Palestine that has continued and still goes on today for over 50 years". He mentioned Jihad and the war of certain elements from among the Muslim nation against the Jews and called upon the entire nation to join the Jihad against them.
2. "The American and global plundering of Afghanistan" meant to strike at the buds of Jihad which began activity in this region. Despite the meager capabilities of the Jihad there, it has succeeded in instilling fear in the hearts of global leaders and the US has begun crushing this region and operating against the Islamic emirate founded there, as well as using the region to hunt the "sons of Islam" everywhere.
3. "The Russian plundering of Chechnya and other Islamic countries" where they wreaked havoc and destruction everywhere.
4. "The Indian plundering of Kashmir and of other lands and the forsaking of Muslim blood, property and honor".
5. "Distant images that were forgotten are not mentioned and no one wants them to be remembered so that the veins of the youth will not burst with

Jihad. Today the plundering of Andalusia (Spain) is not mentioned, nor is the longtime plundering of many Muslim lands in East Asia”.

6. “The plundering of most of the Muslim lands today by Arab elements seceding from the religion”. He defined this plundering as the gravest one for the Islamic nation and explained that first and foremost Jihad should be used to go against this plundering. Arguing that:

I. This plundering is manifested in a modern phenomenon of seceding from the religion, a phenomenon which is prevalent in Muslim countries. This phenomenon makes clear calls of heresy advocating Secularism, Pan-Arabism, Communism, Democracy and other inheritances passed down by the “modern global heresy”. All of these ideas were instilled in Islamic regions and come out against Islam both covertly and overtly.

II. The plundering is carried out by Muslims speaking the local language and living amidst the people. They boast slogans of freedom, unity, progress, economic security and social prosperity, but vilify the religion, even though outwardly they profess to believe in the Oneness of God.

III. The plundering continues as it is very difficult to come out against those seceding from the religion, which are of the same family, tribe, people and nation. The West's definition that such a struggle is a civil war also makes it more difficult. The author disproved this and justified this war as a war of the people of truth believing in the Oneness of God.

IV. The one seceding from the religion is the one that allowed the foreign robber to reach Islamic countries. “Without his help, the Jew, the American, the Frenchman and the Briton would not have been able to stay on our land [...]. The foreigners are hiding behind him and use his friendship and loyalty as a pretext to obtain their goals”. The current

regimes in Islamic regions not only display aggression towards the land and property, but also stubbornness and determination in thwarting any attempt to bring about the revival of the religion. They do everything in their power to prevent the implementation of Islamic Sharia. He mentioned the governments of Syria, Jordan, Saudi Arabia, Yemen, Egypt and those of the Islamic Maghreb as examples. He called upon Muslims to reinstate Islam to its rightful place and do everything towards that end. The author stressed that Jihad is a duty as it will lead to the realization of these goals, even though these governments tend towards violence and fight to obtain their objectives.

7. "The plundering of Lebanon by the Maronite Christian community until it seems the Muslims there are a minority".
8. "The American and global plundering of Iraq [...]. The last crusader wars of the US should be studied [...] as global wars against the universal nature of Islam. These were wars of religion meant to force American values and a Western outlook upon the Muslims [...]. Furthermore, this invasion was meant to help the Jewish entity and to warn against and Islamic awakening that revives the people of Islam and urges them to go on Jihad".

The Rational Requirement

Logic recognizes that modern conflicts are founded on the concept of civilizations' supremacy in the exploitation of materials and ability to turn them into weapons, reinforcing the position of the one holding them among its enemies and providing it with power that arouses its enemies' awe. Regardless of the nature of the campaign, the outcome rests on the armed military campaign, according to the rules of logic.

However, physical strength alone is not the deciding factor in the conflict as there are other factors such as morale. The combination of the physical factor and the factor of morale is the successful model for waging a stubborn battle. The absence of one of the factors signifies the beginning of defeat. Waging a battle without physical or combative training, which is the spearhead of any conflict, will not bring a positive result for the one waging the battle, whether on its own initiative or after being forced to do so. Avoiding military power and attacking through other venues such as diplomacy or negotiations without military power is diplomatic fraud employed by a strong adversary.

Basic reason dictates that both parties are equal in a struggle when both have power, but when one side wields greater power, it holds an advantage, through creative use of the arts of war, stamina, persistence and consistency based on high and solid morale. At times, the adversary has power that is not so great, but it achieves supremacy thanks to its better choice of combat tactics which better fits the campaign it is waging and is appropriate to the nature of the enemy facing it. In such a case, the battle is decided in its favor. In conclusion, the rationale of force and military Jihad are the influencing factor in deciding battles and any other call or idea which differs from that has no place in our world.

The Emotional Requirement

Another requirement that should be adopted, according to Abu Al-Hassan Al-Filastini, is the emotion pertaining to advocating of truth versus the emotion pertaining to advocating falsehood, inevitably leading to conflict. The clashing of these emotions is a constant source of confrontation. The author noted that the US would not have reached preeminence if it had not taken over the keys to dominance and power in the world. The US waged many wars while aware of an emotion it calls "National Security". It brought to the world a new concept of preventive wars that are in fact a continuation of its sense of danger. The author justified this feeling, despite his reservations as to its sinful conduct and stressed that the US is working at keeping its status through utilizing the human emotion of desiring power.

The Historical Requirement

A glance towards history is a glance towards norms and laws regulating existence and lifestyle. There are norms of conflict, destruction and existence, victory and defeat. All across history there were great conflicts and bloody wars that have shaped history.

The author noted that he will discuss the history of the religious conflict led by the emissaries and the prophets following the authorization they received from Allah. They were ordered to preach the truth and fight falsehood. Many of them were in a position of a weak minority, but Allah has awarded victory to the believers. Allah also wishes the believers to be an important factor in settling the historical conflicts and to take an actual part in shifting the balance of power and changing it and therefore he has given them the laws governing Jihad and fighting. This was the beginning of a new era in the history of the religious

conflict between truth and lies. These laws began expanding and taking root until they reached their peak and were finalized during the time of the seal of the prophets, the Prophet Muhammad.

Thus, the author explained, deciding the conflict has become contingent upon the achievements of the believers, upon their Jihad and the halting of falsehood and heresy under the patronage of Allah, as he has ordained the Prophet. Even during the times of the Prophet, there were doubts regarding Jihad, but at the same time, following the Prophet's period, countless wars were waged against the lies, between the camp of good and the camp of evil.

The author mentioned the Book of Conflicts and Campaigns relating the wars which will be waged during the Apocalypse, stating that Jihad will continue to be carried out even by a small group, as Allah has ordained. The survival of this group that will fight the war of Jihad is an omen heralding the campaigns in the Middle East. There will be wars in the Al-Sham region (the Levant), the Arabian Peninsula, Iran and afterward wars that will move on to Europe until the Apocalypse, when at its conclusion Islam will reign over the entire world.

He summarized and emphasized that armed conflict is an inescapable decree issued by God. The perception of fighting and of war is a prominent perception rooted in human culture and especially in religious faith that has a significant role in determining history and in shaping the future. The norms of restraint and of armed opposition under the protection of the state or the lack of it, regardless of whether there is power or not and whether the international circumstances exist or not, these norms are relevant as they are an expression of the friction and forced interaction between colliding fronts that have different strategies. The nature of human existence is based on conflict, existence, fate and interests.

In his summation, the author stressed that the Jihad fighter bearing weapons and defending his religion and faith is a man better attuned to his spiritual and ideological depth, his judgment, his conscience and emotions and to his ties to the past and the future, as reality in its entirety leans towards fighting and conflict. Postponing the coping with this fact annuls self-existence and prevents preparation and defense.

The people of Islam that believe they will succeed without taking part in such conflicts and without taking a proper place in the battlefield while burying their heads in the sand are making a grave error. They ignore the fact that global conflict has become a thing of the world, while the unquestionable objective of war against Islam is to strike at a specific ideology in the Middle East in particular and in the world in general, an ideology based on Islamic foundations centered on the Sharia and the Oneness of God and on the doctrine of Al-Wala wal-Bara³ (loyalty and renouncing). He added that the conflict is directed against many Islamic parties that do not bear arms, such as religious clerics, sheikhs and preachers, purveyors of religious knowledge, madrassas and religious institutions.

Abu Al-Hassan Al-Filistini concluded his book by encouraging those sitting idly by to stand up and defend themselves and their faith, as the path of Jihad and belief in the Oneness of God are the way to prevent heresy.

³ According to fundamentalist interpretation, the principle of Al-Wala wal-Bara means universal loyalty between Muslims and the complete renouncing of anyone who is not Muslim or who has deviated from the principles of the faith.