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French Airplane Incident

In the name of God, most Gracious, most Merciful

"Fight them! God will chastise them at your hands and lay them low, and He will give you victory over them, and He will heal the breasts of a people, who are believers, and He will remove the anger in their hearts, for God relents toward whom He will; and God is the Knower, Wise." (Surat Al-Tawba)

French Airplane Incident

The airplane was hijacked at the Houari Boumedienne airport in the capital Algiers on Saturday. On Monday at five thirty in the evening French time, the plane was stormed by French forces in Marseille.

Notes

1 - First hijacking of airplanes by Sunni Mujahideen in Arab countries.

2 - France ran the entire operation in Algeria and Marseille. The most significant points in this crisis are:

a. The Mujahideen not being allowed to take advantage of their control over the airplane to obtain any political or propaganda gain. Based on this, they have adopted the following steps:

- The French did not permit the presence of foreign or local news services near the scene of events. This took place at the Algiers airport and then at Marseille, which indicates that the entire plan was French. As a result, they became the sole source of information shared by the entire world. This led to the success of their point of view and the nonexistence of another point of view.
- The French evacuated travelers from the airport so that the area would be left with no witnesses, thus the opportunity to use any type of excessive force became open to them. This shows that they were prepared to thwart the hijacking operation even if it led to the destruction of the airplane with those in it, if needed.

That way, instead of turning the international airport into a global arena where the Mujahideen may have had their say and made their cause and demands known, the airport was turned into a desolate desert where the airplane, a mass of tin and aluminum, lies, with dozens of human beings, hijackers and hijacked, all of whom may be burned up without witnesses, inside it. Then, the depiction of all of this for the world was done by their (the French) sole source, which monopolizes the discussion just as it monopolizes the truth about what transpired. Thus, the incident appears in such a way as to condemn the Islamists and harm their reputation as well as the reputation of their cause.

This is the enemy's strategy for dealing with the situation, just as the events demonstrated.

Notes from the Islamic Perspective

1 - Although the operation enjoyed great sympathy, its legal [Sharia sanctioned] ruling, however, is not clear and needs thorough clarification, and then broad announcement. Even among the circles of sympathizers there were no clear legal [Sharia sanctioned] bases for this action with regard to the attack on a public means of transportation and the killing of civilians, whether Muslims or Christians, in the course of these operations, and the destruction of government or public installations during these operations. Therefore, there must be a clear legal [Sharia sanctioned] ruling.

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There is no doubt in my mind that this airplane operation was very successful from a military perspective, as well as a political perspective, in view of its impact on the general political situation of the Algerian crisis.

However, a legal [Sharia sanctioned] foundation remains the basis for Jihadi warfare, and then follows military or political effectiveness.

2 - The brothers missed those who would embrace their cause, speak on their behalf, present their demands, and explain their goals. The entire cause was inside the airplane until the French burned it and thus, it was not taken advantage of as it should have been, to let the voice of the Mujahideen be heard during the tense hours of the hijacking, which were ideal for producing the greatest reverberation to the Jihadi voice. During those moments, feelings were inclined to be impacted more profoundly by this message, and the timing would have been better than any other time before or after the operation.

3 - There is no reason to comment on the morality of self-sacrifice and martyrdom of the brothers who executed the operation. This is something normal and natural for the Algerian Mujahideen, to the extent it became one of the main aspirations in their Jihadi school. However, it is appropriate for us to speak about the martyrdom aspiration in urban operations in particular, and the necessities for it to be adopted by Muslim Mujahideen and made the principal basis for their Jihadi operation, especially, as we mentioned, in regard to urban warfare.

In respect to the above-mentioned airplane operation, we sensed that the Mujahideen brothers had a great deal of satisfaction, rather pure joy with the operation that ended in the martyrdom of the brothers. In my opinion, the reasons for the satisfaction and joy are as follows:

- A. The brothers were spared torture and insults that could have been inflicted upon them at the hands of the pigs of France;
- B. The confessions of the brothers provided under torture would have brought down tens or even hundreds of Mujahideen and innocent people, because every name mentioned, whether or not a participant, would have been, together with his family, subjected to interrogation and torture. In the end, many of the Mujahideen would have fallen into the hands of the apostate authorities;
- C. The enemy would have exploited the capture and mistreatment by displaying the brothers in a humiliating way before the international media in order to harm the Jihadi movement and Islam;
- D. There is no doubt that the brothers fighting to the last breath raised the morale of Muslims

and increased their joy while angering the infidels and subduing them; and, such death with steadfastness on behalf of God gladdens the faithful and humbles the infidels. The best proof of that is the perseverance of the Muslim heroes in Chechnya, Bosnia and Algeria.

4 - If we proceeded with the study of our legal [Sharia sanctioned] position regarding such operations and we deemed them to be permissible, then in light of this latest operation, we must bear in mind a number of considerations for the future:

- From a military perspective, this operation must result in the greatest number of human and material losses to the enemy especially because in a martyrdom operation it is not expected that, rather it is not desirable for, any of the operatives to remain alive.

Based on that, the brothers who hijacked the airplane should be seen as if they were piloting a plane or sea torpedo aimed at striking one of the enemy targets, destroying it, and dying in the process. The world still remembers the Japanese suicide pilots, the Kamikaze, in the Second World War.

In this type of operation, and considering its location on the ground of the airport, whether in Algeria or France, the airplane may be directed to crash into one of the main airport buildings, such as the control tower or the fuel tanks at the airport or a concentration of airplanes in their hangars inside the airport. In my opinion, flying the airplane over the French sky and over one of its larger cities was a rare opportunity. We hope it repeats itself many more times so that the Mujahideen conduct an aerial martyrdom attack against France on its own ground. There is no doubt that the amount of damage would be enormous. Oh how nice it would be if it were over the capital, Paris.

Perhaps we remember the martyrdom operation that a Palestinian Mujahid carried out, where he forced an Israeli bus to swerve off a mountain, killing him and most of the passengers on the bus.

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Such martyrdom operations, especially from the air, will have a destructive psychological effect on the enemy aside from their political effects that we will discuss.

Political Effects of the Airplane Operation

- Confusion, disorganization, exchange of accusations and discord have prevailed in the Algerian authority camp, inside the French camp, and between both, the French camp and the Algerian Apostate.
- Dissension reached inside the European camp itself and doubt, mistrust, and accusations between France and the United States increased.
- For the first time, the danger of the Crusader's politics of eliminating Islam has surfaced. These politics shall not pass without consequences and without harmful punishments for all Europe.
- The Arab Jihadi activity has entered new and dangerous horizons that were not this clear prior to the operation, where the Algerian Mujahideen have demonstrated an impressive strategic sense

when they directed their strikes at the French interests in Algeria. The recent airplane operation has strongly drawn France to the forefront of the scene of events after having directed the war from behind a curtain. France was quite embarrassed, not only before the Algerian people, but also the French people and the people of Europe, and the Americans will not neglect what took place without bringing the utmost harm to the interests of France in the region and the world.

If the Arab Mujahideen realized in each of their countries the impact of this Algerian lesson, Jihad would take a new and more effective angle.

This lesson demonstrates that the apostate governments and the services of its oppression are simply toys and wooden dolls manipulated by the hands of the Jewish-Crusader alliance. The operations of the Mujahideen must aim at drawing the original player to the forefront of the theater so that Muslims and the world see his ugly face, and the true reality of the battle between Islam and that satanic alliance of the Crusaders and Jews. This airplane operation drew France in and exposed it in front of everybody as a major party in the war. No one after that doubted that reality either inside or outside Algeria, and based on that, we say that the airplane operation was the most successful Jihadi operation in view of its political results.

We point out on this occasion that one of the biggest mistakes committed by the Jihadi movement in Egypt is restricting its struggle with the local apostate, and leaving the true enemy safe from any punishment and unknown to most of the Muslims of Egypt. They did not realize this mistake until years later through operations against tourists. However, it was an insufficient measure because the American and Jewish interests in Egypt remained very far removed from any threat throughout the long years of Jihad. This aside from the fact that the Jihadi movement gave two justifications for the action against the tourists, an ethical reality against the corruption spread by the tourists in the country, and an economic reality in striking at the sources of revenue of the apostate regime. Striking at tourists did not draw the main enemy to the theater of events, but directly striking him, his people, and his economic interests (would). In my opinion, the Jihadi movement in Egypt suffered great losses due to the weakness of its strategic vision and perhaps, it would, as others in the Arab world would, benefit from the Algerian lesson.

If this method of Jihadi activity is adopted, that is, aerial martyrdom operations, so to speak, then we would have broken through a field of considerable danger and influence in a matter difficult to judge now. From a technical perspective, this action may be executed even with one individual; it may also be executed without any prohibited materials and possibly without any materials at all. This means that our human losses will be very small and that all the dreadful security preparations around the airports and inside the airplanes will become obsolete and the enemy will be unable to take advantage of them.

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From a psychological perspective, the enemy will be threatened by enormous bombs constantly flying over his head, without being able to stop them because it would paralyze his economy. He is not going to be able to stop them from falling down at any moment above either his largest cities or his vital installations.

What are the political effects of this psychological state on the enemy leadership and on his people? And also, what are its effects on the course of the struggle between the Islamic Jihadi movement and the enemy? What are its effects on the enemy's internal relations with the Crusaders themselves and between the Crusaders and the Jews, and between all of them and our apostate governments?

A lot can be said on this subject. However, the dimensions appear to be tremendous and all beneficial to the Jihadi movement, God willing.

One of the senior Israeli officials once said, in a display of his ridicule toward Arabs, "We were victorious over them by virtue of the powerful aerial weapon we possess and a psychological factor on the part of the Arabs, where they look fearfully toward the skies and dread everything that comes out of it."

We say that the offspring of monkeys and pigs are well aware of the relationship between Muslim Arabs and the sky. However, they are a nation that does not comprehend. The day will come soon enough when the worshippers of God will come and walk around their land and disavow what was exalted by them.

That day may soon come, when the infidels hold their breath whenever they see something flying in the sky, and I think that the Algerian Mujahideen have already taken us to this magnificent holy space.

The Legal [Sharia sanctioned] Principle of Escalation and Deterrence

In wars, the methods of military confrontations quickly escalate in search of a military resolution or for the destruction of the adversary's will to fight, and force him to accept political settlements that do not agree with his interests or principles.

Deterrence is a military action taken by one of the two fighting parties in order to prevent the other from expanding the escalation or violating the agreed upon framework that is outside the scope of military strikes. Currently, the Islamic movement faces open war from three allied camps. They are:

- The Jewish camp;
- The Crusader camp;
- The Apostasy camp.

The latter represents the tyrannical instrument used by the other two camps, which may be considered more or less one camp.

Those camps divide the roles between them, first to eliminate the Islamic movement and then Islam itself so that they can impose apostasy on all Muslims.

In the Arab countries, only the apostasy camp appears directly on the battlefield against the Muslims, while the other two camps hide for fear of exposing the nature of the battle and arousing the Islamic morale of the Arab people. However, they take over the management of the war

and supplying the apostasy camp with everything it needs to achieve victory over Muslims.

In the Apostates' war against the Islamists, those libertines reach the utmost limit of escalation without consideration for any human or ethical standards or laws of warfare mutually recognized among nations.

Thus from killing innocent people, to lengthy imprisonment without charge, to outright killing in the street without investigation, to sexual assault on men, women, and children, to seizing possessions and property, to fabricating charges and judgments of capital punishment prepared in advance, to sham courts, to the end of the black list that does not end...

In the same way, the Muslim Mujahideen find themselves seeking an escalation to their military confrontations and bringing those confrontations into new fields not previously reached by their military operations or resorting to operations of deterrence in order to force the enemy to retreat from those transgressions and commit to moral warfare precepts mutually recognized among nations. We do not mean here the Islamic ethics of warfare, as they are considered to be apostates from Islam, to begin with.

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One should not leave operations of escalation or deterrence to random improvisation, not with regard to taking a decision or with regard to execution. Most importantly and most serious of all is that it should not be taken outside the framework of Islamic Shari'a and then legally [Sharia sanctioned] justified once committed. This is the greatest calamity. We would be then the same as the Arab tyrants who commit grave offenses and then ask the scholars of the palaces to look for fabricated legal [Sharia sanctioned] rulings or, as we all see it taking place in Kabul, namely a blind strife under which the Jihadi groups allied themselves with the remnants of the communists in fighting for the sake of the presidential seat, while every side continues to speak with legal [Sharia sanctioned] proof and claim Jihad!

The potential horizons for escalation and deterrence must be discussed first from a legal [Sharia sanctioned] perspective, and then once sanctioned they would be used in accordance with the necessities deemed appropriate by the Jihad leadership.

The scholars and the jurists must lead the way to affirm the soundness of its Islamic course, and they should not lag behind to simply justify the operations by any means or to falsely and untruthfully condemn them. First, we present some proposals in the field of escalation and deterrence to be discussed from their legal [Sharia sanctioned] aspects first, and then, from their operational aspect, that is weighing their benefits against their harm and the possibilities for execution and its requirements.

First: Striking the civilian targets of the apostates

In order to force the enemy to retreat from its policy of striking women, children, and innocent civilians, to deter sexual assault and disgrace virtues, expropriation of possessions, and random execution. The proposed targets are residential complexes, student dormitories, prestigious schools for children of the apostate elite, the women and children of the apostates, resorts,

retreats, and places of luxury exclusive to this group, etc...

Second: Striking the infrastructure of the economy of the apostate country

In order to cause damage to the economic interests of the apostates themselves, as well as the economic interests of the Crusader-Jewish alliance on one hand, and on the other hand, to deter the apostate security services from persisting in their policy of eliminating Islamists.

The proposed targets are transportation routes, means of communication, electrical grids, irrigation networks, international maritime canals, oil pipes, oil pumping stations, airports, railroads, television and radio stations, and their booster stations, etc...

Naturally, the interests of many people will be damaged by striking those targets. Some of the targets, however, will bring more harm to the interests of the Crusaders than to the interests of the citizens of the country. This depends on the evaluation of the Jihadi leadership in each and every case.

But if the existence of the Jihadi movement becomes subject to the danger of extermination, and the country surrenders as a consequence of the plans of the Jews and Crusaders, the best thing in our view currently is to follow a "scorched earth" policy. Thus, burning and destroying those installations is better than leaving them under the direction of the enemies of Islam, giving them the chance to use these installations to fight Islam and its people.

Aside from the policy of escalation and deterrence, we pose another related issue for discussion relevant to the adoption of a policy of martyrdom operations. The importance of this type of operations and its great moral impact is obvious, not to mention the fact that it diminishes, to a great extent, the suffering of Islamists from detention, torture, and confessions in which tens and hundreds get embroiled, which subsequently leads to the greatest damages to the Jihadi organization and Islamic activity in general.

Therefore, we offer another proposal that complements this one: reliance on the suicide method instead of falling into captivity. The Mujahideen who are perhaps exposed to difficult security situations or are located in dangerous areas will be provided with suicidal means, such as explosive belts or poison pills to be taken upon falling into the danger of captivity.

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Martyrdom operations and suicide as a safeguard against falling into captivity are two methods we suggest to be studied legally [Sharia sanctioned] as a preliminary step toward instituting them practically as a means of reducing the number of our prisoners captured by the enemy and, in particular, defending Jihadi organizations and whomever cooperates with them.

Political Calculations for Deterrence and Escalation

We offered some suggestions in an effort to uncover new horizons for deterrence and escalation in the field of Jihadi warfare that are currently taking place in a number of Islamic locations. They are practical suggestions that have not yet been subjected to examination or legal [Sharia sanctioned] sanction. This is a task left to the relevant authorities inside the Jihadi movement itself

or to those whose legal [Sharia sanctioned] qualifications are acceptable outside the movement.

However, we are discussing the political aspect of the deterrence and escalation operations, especially with regard to the perils and negative effects that those operations might leave on the Jihadi movement itself.

We take this up for the purpose of enriching the subject and deepening the vision around it, and also to stimulate further examination and scrutiny regarding the practical benefit of these and similar suggestions before the leadership makes a decision to adopt them or elimination them.

1- One of the negative aspects of the operations of deterrence and escalation, if internally directed, is the battleground itself. It is an Islamic land upon which Muslim people live, and gives the apostate regime an opportunity to distort the reputation of the Mujahideen, and, along with it, gain the sympathy, support, and cooperation of the general populace. This prohibits the Mujahideen from the vital milieu through which they move and isolates them from their people, thus easily eliminating them. Therefore, it is necessary for such operations to be understood and justified not only within the Jihadi movement itself, but also within the ranks of Muslim people.

2- Since the Second World War, the combat ideology of the Crusader countries considers civilian and industrial centers, as well as economic infrastructure, to be military targets, because the military effort became comprehensive. The army has turned into a vessel for that comprehensive power, in which all of the nation's political, economic and human capabilities are poured, and in their confrontation of popular revolutions, they apply the same principle under other names, such as the scorched earth policy and others. With respect to fighting the Jihadi war, they target civilians, their properties and honor with the aim of forcing Muslims to abandon the Mujahideen, to turn against them and cooperate with the armies of the apostates. Here the Jihadi movement faces a dilemma. If it adopts the same principles against its enemies, it will lose the aspect of mercy as well as public sympathy and will be subject to defamation and risk turning people against it. If it employs patience and restrains from reacting to the challenge and acting in kind, it will leave the field open to its enemies to plunge into blood and honor without fear of deterrence or revenge.

It is likely that there is not a comprehensive and complete answer to the challenge, by which the Jihadi movements must be constrained at anytime, everywhere, and in various circumstances.

It is most likely that the Jihadi leadership will be in every case preoccupied with various calculations and varying options; therefore, the responses will be numerous. In any case, it is not an easy task.

3- If the deterrence and escalation operations moved to the land of the Crusader adversary, we will face new kinds of complications, such as the fact that the civilians there are completely isolated from knowing the truth of the war conducted by the regime of their country against our people and our Mujahideen. They are surprised to witness strikes of revenge for which they have no clear reason and, at the same time, we do not have an opportunity or ability to communicate with those people in order to explain our religious and Jihadi cause, as well as the political situation that exists between us and them and the secret, unpublicized war into which

the regime of their country engages against our peoples.

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While the ability to communicate and explain is unlimited for the Crusader regime which possesses every modern media means, that controls to a large extent the minds of the citizens there, the Crusader regime possesses the ability to depict us the way it wishes and practices all forms of distortion against us, and then obtains the unlimited support of its people. Moreover, it goes to the point of judging the corpses of our martyrs, as we saw in the French airplane incident which the French regime successfully used for electoral gain.

With these operations, did we help the Crusader regimes achieve their satanic goals, which they practice on their people while we were unable to communicate our message to them, and what is the consequence of those operations on the Crusaders and their regimes? Do they impact our objectives as a Jihadi movement negatively or positively? Also another question, can the policy of self-control and restraining from inflicting great harm on righteous Muslims or Crusaders possibly be more beneficial in the long run since it represents a kind of ethical nobleness and mercy for the innocents even if they are infidels?

4- One of the basic and fundamental principles of psychological warfare is mixing force with mercy, this is the quickest way to destroy the enemy's will to fight and it is the essence of our religion. If we intend to use the policy of total deterrence against civilians, this would be the aspect of force, but it would impact innocent people; so where is the aspect of mercy?

If we go too far in the escalation of violence against the enemy without gestures of mercy, from time to time, this might make us look equal to the enemy in the opinions of others, and we might become, God forbid, partners in one of the barbaric fighting scenes that exclude all noble morals. Therefore, there must be a commitment to true morality and the supreme ideals of fighting in Islam, so that our fight remains the purest form of call for God in this period.

God is the One who brings success and to Him authority always lays. God is behind the intention.

December 30, 1994

The Legal [Sharia sanctioned] Precept of Escalation and Deterrence

[Translator Comment: From here through the end of the document is a duplicate of pages 4 and 5.]