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Document Summary: A (4) page typed letter/s from Abu Mus'ab to Abu Mohammed in reply to his inquiry about the Jihad status. The following is a full translation of the first (2) pages of the document.

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All praise is to Allah and blessing and peace is upon his messenger, family, companions and all who follow them.

Beloved brother Abu Mohammed (EC: Could be Abu Mohammed Al-Meqdese who is jailed in Jordan).

(TC: The writer is pleased and expresses his joy and thanks God for Abu Mohammad's release from prison, especially after his second release. This letter is a reply to Abu Mohammad's letter which he had sent previously, in which he questioned what is going on now).

I met Abu Musab Al-Zarqawi and we sat together at his request, and he said to me: Abu Muhammad talked to me a lot, but he did not show up. I am suffering more than anyone else accused of Takfeer (EC: A faith sect accuses believers with infidelity) because I don't believe in fighting under the banners of the party or Bosnia or Tajikistan or Chechnya and or Kashmir. I say that all of these banners represent polytheism and call for democracy under secular rule. The Tajik cause ended after they kicked Ibn Al-Khattab out from north Afghanistan because he wanted to fight. They came to an agreement with the government and were given two ministries. I also spoke about the Bosnia secular rule and their killing of Anwar. I was surprised of what Anwar Sha'aban (I think you know him well) and the Egyptian Islamic Jama'ah (group) have done in Bosnia while and receiving orders directly from Saudi Arabia.

As usual, I have my archives; I collect and distribute information proving that they do not want Islam. This is clearly a banner of infidelity. It happened that they issued a Fatwa (ruling) permitting the killing of some brothers. Fighting broke out while we were living in Babey (Afghani village) and they supported the Pakistani army. They were three thousand

and the brothers were seven (three Arabs and four Tajik). I was detained and handed over to the Pakistani government who was nobler than them. By God they did not raise their voices with one word to and I stayed with them for 15 months before releasing me and Brother Abu Zaid.

After my release I found that people came from the Sudan and everywhere, and began fighting along side the Taliban movement, which for Pakistan was a substitute for Hikmatyar. Everyone, even children in the streets knew that they were created and controlled by Pakistan. Their leader Fadhlurahman is a friend of Banazeer, Saddam and Qaddafi. They comprise of the veteran sheikhs (religious scholars) from the schools of Mujaddidi and Mohammed Nabi such as Sheikh Mohammed ‘Omar the movement leader, and Gilani and Peerbarah (TC: I was informed that Gilani is a relative of the former king of Afghanistan Thaher Shah. The other name “Peerbarah” is unknown). They are extremists of the Sufi sect and straying from the right path. The governor of Jalalabad is one of them whom your friend Al-Zarqawi accuses him of infidelity. Unfortunately, his love of leadership and the organization kept him from coming to me although I met before. Once he said to me “I do not envision fighting”, but another time he said “I do envision fighting. In a (200) page research by Abu Mus’ab Al-Souri; he said that it is permissible to fight under the banner of infidelity supporting his opinion with quotes from here and there.

It was my turn and brother Abdul Hameed Shareef to speak. Abu Mujahid (he remained unchanged after I discussed the tombs infidelity with him) was sitting with us. I said each one should present his physical proof keeping in mind that the claim of a general banner would not be sufficient. Their reply was: what are you saying? I said that it is a banner of infidelity, and infidelity exists in requesting to join the United Nations. They do not see our leaders as infidels but they see them as Moslems and make alliances and agreements with them. They went to Qaddafi and he built a hospital for them in Kandahar. As for the Cross (TC: Probably he is referring to the Christians), they said it happened and there is no prohibition about it especially a brother by the name of Abu Hammam, who memorizes the Koran. They asked us to present a study supported with proof. I and brother ‘Abd Al-Hameed prepared the study titled (Exposing the fighters’ suspicions under the banner of those who violated the essence of the religion) and gathered all the proof we have. We distributed it to the officials and sent a copy to Abu Qutada, who promised to respond. He responded by saying that the writer of the study is a member of the

“Khawarej” (TC: Khawarej are an extremist group of the Shiite) then he wrote “Ju’nat Al-Muttayebeen” (liars). He accused us that we consider the Taliban, Hamas, Al-Tali’ah and others of being infidels although our study was not about believing and infidelity but a response to those who permit fighting under any banner even if an infidel one. In addition, it was an exoneration of the scholars including Ibn Taymiyyah.

God willing, we will publish the third edition to clarify the suspicion that Imam Ahmad and ‘Abdullah bin al-Mubarak fought with the “Juhmiyah” (TC: Moslem sect changed the Koran verses contents to suit their needs); and also the suspicion of those who hide behind “Hilf al-Fadoul” (TC: A council which was formed by Prophet Mohammad prior to the spread of Islam. This council was composed of tribal elites in the Arab Peninsula to deal with issues of their people. The Saudi scholars referred to this council to justification the Saudi government’s request for US assistance in the Gulf War).

Everything was supported with proof from the Koran and the Sunna. Besides, we only wrote the name “Abdullah Al-Muwahhid” on the study, and wrote another one titled “Revising the methodologies from the innovations of the Khawarej” and also the one titled “Faradhiyat al Kufri bi Al-Taghoot” (TC: The duty/theory of disbelieving in Satan). We replied to Abu Qutada in a letter titled “Proof and Clarification and Refuting the Fabrications of the Writer of Ju’nat Al-Muttayebeen”. You will see the lies and fabrications against us and others. Hamad Bin Ateeq was accused of being an extremist. Some of them even prohibited coffee drinking. All of this because we issued a Fatwa concerned with ruling the country.

Would someone who accused an infidel of infidelity become an outsider even if disagrees with him on the ruling?

I know this man (TC: Referring to Abu Qutada) well and want to expose him to everybody. At the time when everyone was fighting, he was an advisor to the devil. He came to Peshawar after everything was over, and started to make fatwas in return for few dollars from the Saudi Islamic Relief Center, stating that the Sudan government is an Islamic government. He later on with others went to Europe and achieved Bush’s wishes and what the Americans had planned for. And now, they want to bring the people to exile, especially the Jordanian youth to clear the arena for the Jews and apostate governments.

I read your criticism of the doctor. My opinion is that you rushed in replying, and it would have been better if you read the entire book. Then I read a letter for Abu Al-Buraa' titled "The Oneness of the Almighty, the Praiseworthy" (TC: He is referring to God). I do not know him and my advice to you is leave him alone and do not answer him back. His understanding is limited (as Egyptians say), (TC: He used a known phrase among Egyptians to describe someone of his limited knowledge in a derogatory manner), because he considered you and the doctor of the "Murji'ah group" (TC: A division of the Shiite), and he became as low as your friend Al-Barqawi and accused everyone who holds a passport of being an infidel, and of course it is hard to believe but that's what he along with Abu Hammam and others have done. Some of them went to Saddam; others went to Iran and so on. May Allah make us steadfast to his religion and I praise him for making me say everything had happen. When Ibn Baz and Ibn Othaymeen (TC: Two famous dead Saudi scholars) sent a missionary to learn the reason behind accusing them of infidelity; I was the only one present. He asked about you and Ahmed. I told him that you did not object to them being called infidels, and that they are being accused because of their alliance with the government (TC: Saudi government) and not for any other reason. I told him that I considered them infidels too. Afterwards, Ayedh Al-Qarni came and the incident at Dar Al-Ansar took place. I held a private meeting with him in the presence of Abu Shaheed Al-Yemeni (from the Moslem Brotherhood) and Abu Al-Faraj Al-Yemeni Al-Misri. The discussion was about the Saudi government. He said that he is not a scholar and we should judge to scholars, he took with him the book titled "Al-Kawashif Al-Jaliyah" and the Saudi law encyclopedia, and I have not heard from him.

Best regards to all believers, and do not forget us in your prayers. Peace and blessings of Allah be upon you.

As for your criticism of the doctor for being too hasty regarding Jihad activities; he speaks of experience about both the Islamic and Jihad groups. Al-Jamaatul Islamiyah (TC: Islamic group) did not seeking a fighting Jihad in the Shari'ah, (TC: Islamic law) sense, rather they just wanted to pressure the government to allow them to call people to Allah. As you see, they got entangled without any military preparedness. They only wanted a revolution similar to that of Khomeini. As for the Jihad group, the doctor left them in 1995 and they did not announce it. (TC: Sentence structure in what follows

indicates that the writer is not Arab or he is using a dialect in his writings for that the wording is grammatically wrong). When the rest knew that Aymen is the leader, and at the same time he and the others knew of all the people that had been arrested during the past seven months and the government did not announce that until it gathered them and named the organization “Talae’ Al-Fath”. To increase the division, the government incorporated more than 95 groups and only one Jihad group under this name. Thus, the government achieved its goal of solving the conflict over the name, and deeply infiltrated the ranks of the Jihad group in Peshawar. It also succeeded in infiltrating the Jordanians, ‘Azzam Abu ‘Adel’s family, Abu Al-Harith, the office of services and Abu Zubaydah. (TC: two words are illegible). They were friends of an Egyptian intelligence officer named Hilmi who lived in Peshawar for the past 19 years and owns a gold and currency exchange shop. They were selling gold to him and exchanging money because he was paying much more than the market. So he succeeded in recruiting their children with the exception of a few of all nationalities, especially Abdul Salaam’s children who was working at the Office of Services. When I realized this, I cautioned everybody from him and the campaign against me increased and accused me of infidelity because of their involvement with this man.

The Jihad group is in prison; the people inside want a political party and so does the Islamic Jama’ah; and the people on the outside are careless for decisions taken inside the prison while the government is involved through the lawyers. The people in prison are divided now; those who accepted the government initiative are awarded with visitation rights, and the unlucky ones are tortured daily.

This is what happened on the outside of unbelievable events. Aymen went to Iraq and Iran, and now he told Abu Mujahid Al-Filistini that he regretted writing “Al Hasad Al Mur” (Bitter Envy) and thinks that he rushed in writing it. They also did a lot to the doctor other than the matter of the book. They took his personal money and accused him of infidelity among other things. He prayed that God will punish them. He was treated unjustly, and so were I and many others. For example, they killed ‘Abd Al-‘Aleem while torturing him; another was beaten, imprisoned, the escaped and surrendered to the Egyptian embassy, and many others as well. What took place require volumes to write it, but that is enough for now.

(TC: The contents of the last paragraph are just reminders and advice to be patient and not to care about what others say. He is also referring to a verse

of the Koran to carry on with calling and guiding the people to the path of God by explaining the oneness of Allah).

Abu Musab

End of Translation

Edited