"Let Us Fight Them As A Solid Structure"
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[Please note: Images may have been removed from this document. Page numbers have been added.]

In the name of Allah and praise be to Allah and prayers and peace be upon the prophet of Allah and his family and his companions

Oh Muslim brothers everywhere, peace and mercy and blessings of Allah be upon you. Thereafter:

In the past year there have been many interventions regarding the mujahidin in general and the mujahidin of al Qa'ida in ash Sham specifically, and the deterioration of the internal situation of the mujahidin until it came to tearing and confusion and resistance and fighting.

And for more than a year since the announcement of what they called (The Breaking of Ties), and I did not speak about these problems, the conditions after Halab did not allow that, and this does not that I and my brothers in the General Command and the other branches do not follow what happens day by day, but we have resorted to quiet treatment away from the media hype.

Our brothers told us that what they did, in addition to it being a violation of the promise, that it would not achieve what they demand of unity, because in its reality it has retreated before American pressure, and it will not stop the bombing or the classification of terrorism, or any other baseless arguments which it presents.

And if that unity is achieved, then we will be the first of the ones to bless it, and will abandon our ties with them, but all they have done is create a new entity only, which will increase the complexity of the situation, and it is today consisting of killing and fighting and accusations and fatwas and counter fatwas between the mujahidin, meanwhile the enemy progresses day after day, and the preparation continues, and the danger of the Turkish invasion is perverted, and the American project is penetrating every day in Syria, and the Iranians and Hizballah are swallowing the regions.

And the sludge increased the idiocy of the policy of blindness on the followers. All of what is happening is with the consent of the al Qa'ida leadership, and who remains committed in his bayat to al Qa'ida will be arrested if he leaves in the name of al Qa'ida, then began a policy of tightening on the brothers who adhere to this bayat, and the order came to limit the fighting and arresting women and investigating with children.

And there were many correspondence and contacts for me and my brothers to fix the matters in a calm and rational manner in quietness, and it is the approach which we chose in that period, and was recommended to us by the best of people.
And we gave opportunity after opportunity and deadline after deadline for more than a year, but
we saw that the things were increasingly aggravated, and inflamed and the disputes and the hate
and vengeance and infringements on the rights and sanctities escalated and the people of ash
Sham became confused and the mujahidin were confused in what happened.

I hope to speak with summarized words of the utmost truth, and I seek to settle the souls and
unite the ranks and heal the hearts, I hope Allah makes this advice acceptable in the hearts of the
mujahidin and the Muslims, stressing that I and my brothers are the first in need of advice, and
we do not absolve ourselves from failure.

First of all I would like to emphasize a clear fact, and it is the jihad in ash Sham is a defensive
jihad, and it is what the fuqaha have mentioned that it is not required by a condition, but rather it
repels the invader as much as possible, and with all the people of Islam: the good and the bad.

The second matter: Verily the jihad in ash Sham is a jihad of the entire Muslim Ummah, it is not
said it is a jihad of the people of ash Sham, and it is not a jihad of the people of Syria, and it is
not a jihad of the people of Idlib or Dara' or Damascus, and no one is told to: Leave from ash
Sham, and if you leave we will arrest you, and the interest in expelling you, this is contrary to
what the fuqaha have decided: who is in the land of Islam is in the home of a united town, and
the Muslims are one nation seeking their protection under them, and they are a hand on others.

And how do the people of ash Sham accept repeating among them this false statement, and is it
their clear history in defending Muslims radiating light? Who is Sheikh Izz ad Din bin Abd as
Salam? Is he not from Damascus? He emigrated to Egypt, and instigated the fighting against the
Tatars, and Allah granted victory over them in the eye of Goliath, and who is Sulayman al
Halabi? Did he not fight the General Kulaybir in Cairo? And who is Izz ad Din al Qassam? Is he
not from the work of al Ladhiqiya, he fled to jihad in Palestine, and who are Abu Mus'ab as Suri
and Abu Khalid as Suri? Did they not emigrate to Afghanistan? And if Khalid bin Walid came to
the people of ash Sham or Abu Ubaydah bin al Jirrah – may Allah be pleased with them both –
or Nur ad Din Zinki al Turki or Salah ad Din al Kurdi or Qatz al Qawqazi or Usamah bin Ladin
al Yemeni saying to them: Leave from ash Sham for you are not Syrians, and you will attract
bombings upon us and the classification (as a terrorist group) and the cutting off of aid?

Then what is heresy: are these not external links to us? If Khalid bin al Walid, may Allah be
pleased with him, came to the people of ash Sham and said to them: Leave because you have
external ties to Abu Bakr as Sadiq and Amr bin al Khattab, may Allah be pleased with them both.

The third matter: Which I would like to highlight are the promises and the pledges of bayat
among the great matters, which must not be manipulated, rather, Shariah obligates the fulfilling
of it, Allah the Exalted said: (Oh You who have believed, fulfill all promises), and Allah the
Exalted said: (And fulfill the promise of Allah when you have taken it, and do not break
promises after their confirmation while you have made Allah over you as a witness. Verily,
Allah knows what you do. (91) And do not be like she who untwisted her thread after it was
strong and make your promises as a way to deceive between you), and Allah the Exalted said:
(And do not make your promise as a way to deceive between you in case a foot slips after it was stable, and you would taste evil for what people you diverted from for the sake of Allah and you would have a great punishment. (94) And do not sell the promise of Allah for a small price, verily what is with Allah is best for you if only you knew.

And here I would like to confirm unequivocally that no one did not disband from our bayat, but we expelled Ibrahim al Badri and who was with him from the organisation, but no one did not disband from our bayat, not Jabhat al Nusrah or any other group, and we did not accept that the bayat of Jabhat al Nusrah to be a secret, and we considered this one of the fatal mistakes. The bayat between us and between all who have pledged bayat to us is a binding contract which denies him to be able to breach it and it must be fulfilled.

I remember that Sheikh Abu Khalid as Suri – may Allah have mercy on him – sent me a message after he was chosen as a representative of the al Qa'ida organisation in the implementation of the decision to split from the Islamic State and Jabhat al Nusrah, he said in it that the manipulation of the followers of the gang of al Badri regarding the pledge of bayat: "And I will not hide from you what was said: The rivalry when it happened was linked to immorality and falsehood, and if a judge was sent to them and Iyas bin Muawiya ruled what they did to please, then al Qa'ida is a name used to brag, not an organisation they follow, and approved a bias for them, and when they disagreed with it there was no listening and no obedience."

So I say to my dear brothers who pledged bayat to the al Qa'ida organisation: Oh dear and beloved brothers, verily your bayat to me and to the al Qa'ida organisation is an honour and we cherish it, and a pride for us, and a crown of our heads, and we ask Allah to be worthy of it, and we ask Allah to make us better thank you think, and to forgive us for what you do not know.

So make firm the worshipers of Allah on your promises and your covenants, and do not budge and do not fluctuate for every shout or suspicion or propaganda, and beware of a large breach of the promise, the prophet, prayer and peace be upon him, said:

"On the day of Judgement when Allah will gather all the people, past and present, a flag will be fixed for every deceiver, by which he will be recognized. So it will be said that this is the group of such and such deceivers."

Verily this bayat is incumbent upon you and upon us for advice and guidance and care and attention, and it is incumbent upon us and you to listen and obey, and let us be one hand united in peace for the allies of Allah, and a war upon His enemies, we support Muslims and the weak ones everywhere, and Allah the Exalted we seek aid on all that is good.

I ask my brothers as soldiers of al Qa'ida in ash Sham to cooperate with all the sincere mujahidin, and to seek to gather and heal the rift, and to be from the first to the god, racing for martyrdom, and advancing the ranks, and initiating to serve the mujahidin and the muhajirun and the weak ones and the Muslims.
And be the first of the people in exertion and giving and stitching together between the mujahidin and the Muslims, and the other people are in evil and conflict and discord.

And this is order from me is clear to you to cooperate with your mujahidin brothers with whom you agree and disagree on jihad and fighting the Baathists and the Rafidha as Safawiin and the crusaders and the rogue Khawarij.

But I forbid them above all, and I warn them above all warnings, against cooperating with anyone who is among the unjust and aggression and transgression on the rights of Muslims, and upon what Shariah has endorsed for the disbelievers, and do not shed forbidden blood, and do not take protected wealth, and do not transgress on the dignity or honour or the glory of a Muslim, and do not harm a disbeliever as Shariah protects his right.

Then when at that time verily my brothers are innocent of their actions. Did we not tell them to bear witness?

And I ask from my brothers as soldiers in al Qa'ida in ash Sham to be in contact with their leadership, and it is present to serve them day by day with the help of Allah and his success.

The fourth matter: Verily we call for unity in ash Sham and outside of ash Sham, and many of our brothers in ash Sham are reminded of our repeated call for that since the beginning of the jihad in ash Sham, and they remember it when the Islamic Front announced that I sent to the brother Sheikh Abu Khalid as Suri, may Allah be pleased with him, and Sheikh al Jawlani, may Allah help him: Why do you not unite Jabhat al Nusrah with this group? And I urged them to seek that, and if an agreement was reached on the matter to send it to me first to see it.

I remind my brothers in ash Sham that the al Qa'ida organisation repeated many times that it is willing to give up its organizational ties with Jabhat al Nusrah if two matters were achieved:

The first: it is a union of mujahidin in ash Sham And the second matter: if an Islamic government is set up in ash Sham, and the people of ash Sham choose an Imam.

And then at that time and at that time only – and not before then – we give up our organizational ties, and we would congratulate our people in ash Sham in what they achieved, and remain between us brothers in Islam and jihad.

As for the creation of new entities without unity, in which absurd schisms are repeated and enrollment courses, this is what we refused.

I consider this preceded the al Qa'ida organisation and an organisation in our time did not establish this to my knowledge, and we ask Allah to make it a pure face.

In conclusion I send two messages, the first of them: To our people in ash Sham, I say to them do not believe the superstitious myths of America, which says to them: al Qa'ida is the reason of all calamity in ash Sham, and (al Qa'ida's) exit is the key to solve all the problems.
Did they not say to some to stay away from al Qa'ida to avoid the bombing? And did it stop?

And stay away from al Qa'ida so you are not classified (as a terrorist organisation), and were you not classified?

And stay away from al Qa'ida to achieve unity, and was it achieved?

My Muslim brothers in ash Sham: al Qa'ida has not relationship to the disputes and the conflicts and the quarrels about unity, and those who do not want unity, you know them and they pressured them that they are prepared because they have argued for decades in a matter they can complete in a minute, and what did al Qa'ida enter in that?

Al Qa'ida says to them unite, and the people of ash Sham choose for themselves an Imam, and we will be the first supporters, and why did they not unite?

And my second message to our dear ones and the crowns of our heads of the hero mujahidin of ash Sham, and I say to them, Allah the Exalted says: (Oh you who have believed, when you face a group (from the enemy) stand firm and remember Allah so that you may be successful. (45) And obey Allah and His prophet and do not dispute and lose courage then your power would leave, and be patient, for Allah is with the patient.)

Is obedience to Allah and His prophet a breach of the promises, and will the conflict lead to victory or failure?

And we hear strange and wondrous things, and a brother says: The Sheikh Abu Falan said that we are among those calling for al Qa'ida to be arrested.

Where have you been oh Abu Falah, when you were seeking refuge from al Qa'ida in ash Sham, and offering pledges of bayat?

Did Allah – glorified and exalted is He – not make al Qa'ida a reason among great reasons in defeating Ibrahim al Badri in ash Sham and confronting his record and slander? Is it not who clarified the killers of Abu Khalid as Suri were among the new takfirist, and is it not who expelled Ibrahim al Badri and his clique from his organisation? And is it not who clarified the evidence and the documents as his lies and his deceit and slander? Is it not who deprived the legitimacy of his alleged Caliphate?

And if – by the power of Allah – al Qa'ida understood al Badri or abandon the statement. But al Badri – who does not know the unseen except for Allah – had engulfed Jabhat al Nusrah, and if al Nusrah was engulfed when it stood with anyone in ash Sham, but which stood as a thorn in his throat, and removed his legitimacy, it is al Qa'ida, and so throw their liars on their anger.
When – the al Qa'ida leadership – published a decision to split in the conflict between the "State" and al Nusrah, ash Sham resounded in joy, and Sheikh al Jawlani – may Allah help him – sent to us that this is a historic decision, and what it made now in the course of history?

When al Badri and his imposters were threatening to unite the mujahidin in ash Sham with their false pretenses, pledges of bayat were made immediately to al Qa'ida, and the messages of the different parties fell upon them: That they saved ash Sham, and when the danger of al Badri shrank then began the issuance of inventive words: Breaking of Ties and Tie of Confusion and Excessive Confusion, meanwhile our dear brothers Abd ar Rahman Atun in his reply on Sheikh al Tarsusi, may Allah help them both, and in his interview to a magazine "Jihadi Inspirations" confirmed that what was between them and between al Qa'ida was not a tie, but it was a pledge of bayat.

The machine of meager justifications began turning: The interests of the people of ash Sham, stop the bombing, forbid the classification as a terrorism, unite the mujahidin in ash Sham, a project for the people of the Sunnah, a project for fighting and conflict between the people of the Sunnah.

And communications and contacts between us and between our brothers continued for more than a year: Oh dear brothers, either unite the mujahidin in ash Sham, and if you return to your organisations, then we do not find except justifications and ambiguities and increasing poor arguments: do you want to bomb the people of ash Sham? Do you want to prevent unity?

Oh brothers you are in a unit larger than your unity, by the grace of Allah, you are in the al Qa'ida organisation which is loyal to the Islamic Emirate in a broad jihadist assembly by the grace of Allah and his generosity.

The answers come: No. al Qa'ida as a project is over, and time eats and drinks it, and we today are in the age of the jihad of the Ummah, and not in an era of organisations, and they are drowning in organizational conflict, and al Qa'ida will attract woes for us, and where is the interest of the people of ash Sham? Oh brothers, we do not hate you or conquer you, and we do not threaten you with a skillful knife or with a bullet. And if this was our situation in something from emergency empowerment with fear and earthquakes, what will we do together if we are able?

We do not ask anyone for an award or thanks, but we see our brothers being unjust and unfair to us.

The oppression of relatives is more painful to the soul than the impact of the sharp sword, and is this oh Sheikh Falan your thanks to the grace that I go to Allah, and the evil of darkness Ibrahim al Badri, do you want to steal grace, and Allah afflicts us with another wrongdoing? And this al Qa'ida oh Sheikh Abu Falan – which you threaten with arrest those who call for it – it is what confirmed the affiliation by the beloved Sheikh Abu Khalid as Suri, may Allah have mercy on him.
He sent me a letter in Jamadi at Thani from the year 1434 stamped with a beautiful seal which said:

I know our dear Sheikh that I did not change and did not transform from what we were in thought and manhaj and purpose, and the friendliness which was between us was what it was upon, but it increased and became greater, and I – like you promised me – was an advisor and a caretaker and a lover.

To that he, may Allah have mercy on him, said:

"In the end I ask the Lord to cherish you in Islam, and Islam cherishes you, and keep you as an asset to the Muslims. May we be gathered in the Gate of Damascus on his obedience and following His command, may Allah bless Abu Khalid."

And he did not say to me if you come to ash Sham either enter under our command or we will arrest you?

And He did not say to me: we will not allow you to create a new organisation. Allah is glorified, Has al Qa'ida become in ash Sham the new organisation?

And why did this love between us disappear, and replaced with roughness and conflict and cruelty of the heart, and managing and planning to evade the pledges of bayat, and absolvement from the brothers, and the work on expelling them and kicking them out, and restraining them.

Are these the reasons for victory, or presuppositions of defeat?

The plans of the enemies to expel al Qa'idah from ash Sham aims to expel the last Syrian mujahid from Syria.

And this is the fate or Muhammad Morsi for those who consider, and here is a series of displacement of the great extent and if you were the owner of the fatwa, will you arrest me and also Sheikh Abu Khalid as Suri, may Allah have mercy on him, because he was on the manhaj of al Qa'idah in its thought and its manhaj and its purpose.

Allah have mercy on you Abu Khalid and we miss you a lot.

The matter does not stop with limiting the arrest of men, rather it goes beyond to arresting of women who have emigrated and who are patient and investigating their children.

Why did we descend to this level, does the matter not need pause but rather pauses?

And another says: Sheikh Falan and Sheikh Abu Falan issued a fatwa to us that we breach the bayat with al Qa'idah, then oh dear brother call them on the Day of Resurrection to defend you, a day that raises for each brigade that left, and will he defend you?
Allah the Exalted says: (For each man that day there will be a matter enough for him)

Then will you not be disobedient to al Badri and his clique because they are not legitimate because they have breached the bayat of al Qa'ida, and why do you redeem yourselves with what you deprive him of others? (Do you order the people with righteousness and forget yourselves?)

The matter was not limited to a specific organisation, but the pledges of bayat in ash Sham became like a railway station: the passengers come, and others leave, and thirty travel, and depositors are separated, and the future arrivals are welcomed, and employees are the beneficiaries and the spectators are parked.

Oh my brothers, verily the bayat is a Shariah contract, and the maximization of commands and prohibitions is of the fundamentals of Shariah, Allah the Exalted says: (That has been commanded and whoever honours the commands of Allah, it is best for him and his Lord.) and Allah Almighty is He who said: (Those who glorify the rituals of Allah, verily it is what strengthens the hearts.) and Allah the Exalted says: (So let those who dissent from the prophet's order be warned in case fitna strikes them or a painful punishment strikes them.)

Let us look my brothers and my leaders and the crowns of my head the mujahidin of ash Sham at our situation before these jumps and twists, and the country and the provinces opened in record times, and the enemies lost their landslide defeats, and you plundered the great spoils, and you wrote on your banners, unite us and support us Allah, then look at our situation after these twists and turns, and after the leaking of fear of America to the hearts, let us remember the words of Allah the Exalted: (And Allah has surely fulfilled His promise to you when you were killing the enemy by His permission until the time when you lost courage and disputed about the order and disobeyed after He had revealed to you what you love. Among you are some who desire this world and some of you are those who seek the Afterlife. Then he turned you back from them so He might test you. And He already forgave you and Allah is the possessor of bounty for the believers.)

Oh Allah forgive us, and bestow upon us your grace, and do not treat us as if we are his family.

Al Bukhari, may Allah have mercy on him, said: good deed before fighting, then he said: and Abu al Darda said: "Perhaps you fight in your work".

And Sheikh Falan says: We will not allow the formation of a new organisation by any means.

And The Emir of this sheikh and his sheikh is the Sheikh Abu Khalid as Suri, may Allah have mercy on him, who wrote to me when I chose him – in the problem of the State and al Nusrah – as a representative of the al Qa'ida leadership, which they made it a new organisation which is not permitted to be established, and he wrote to me – may Allah have mercy on him – a message full of affection and literature in which he said:
"To my beloved sheikh Abu al Fatah may Allah protect you and guide you. I will not forget my heart and the feeling in my chest and the restoration of humanity after a few years of difficult days as what your dear book did to me."

He – may Allah have mercy on him – said:

"While you have made your choice and appointed me in helping solve the true crisis between the Islamic State of Iraq and Jabhat al Nusrah, I ask Allah that I be a sincere representative to you and a person who does not lie to his family."

And what has changed? What has altered?

And another beloved sheikh standing in a public meeting and delivering a speech: al Qa'ida is finished, forget al Qa'ida.

Glory be to Allah, oh Dear lover, you are a handicapped poor person in need like me

Verily the calamities will bring the afflicted ones together

Would you be pleased if al Qa'ida said about you: Falan is finished, forget Falan.

Allah willing, we never say it, do you know why oh dear?

Because we graduated from the school of Mullah Muhammad Omar and Mullah Muhammad Akhtar, may Allah have mercy on them both, a school of the Islamic Emirate, a school of fulfillment and protection of the refuge, and sacrifice of your wealth and this dunya for the sake of Allah

That: The school which believes in saying the words of our master Ka'ab bin Zuhair, may Allah be pleased with him.

If you go down to stop them then you become in the strongholds of the ship

The prophet, prayer and peace be upon him, said: "The Muslim is the brother of the Muslim, do not oppress him and do not let him down or despise him"

And in the narration of al Bukhari, may Allah be pleased with him: "The Muslims is the brother of the Muslim, do not wrong him, and do not betray him."

That which is between me and between the children of my father and which is between my cousins is very different

I will show them to the Nasari, but they will call me to victory which came to them
And if they eat my flesh I will provide them my flesh and if they destroy my glory then I will build for them glory.

If they blow into me enmity I will not annihilate them except to be rational.

And if they cut off the bonds from me I will continue with them with love and affection.

If our brothers and our predecessors forget our promises and our rights, verily we will not forget their virtue and their exertion and their giving, we ask Allah to accept us and them.

The matter is not limited to the denial of al Qa'ida, but the jihadist ash Sham arena has become a jungle of conflict, and accusations against them are shot, and they bomb each other with fatwas, and each recruits for him Muftis.

The promises and covenants are lost in the arena of interests, and this occurs on the agreement of unity, and on the second day, it evades, and that is what I say about my bayat but secretly, and after a long time it goes away, and that enters in a new formation and then it splits and fights and fights.

The compass of fighting is lost, and instead of recalling the fact that what we are is a defensive jihad, waging jihad with every Muslim to obtain enough, everyone has become fighting everyone, and a project of the people of the Sunnah in ash Sham became a project of fighting between the people of the Sunnah in ash Sham, and who was yesterday an ally and a partner, we are proud in their joining with us, became a traitor and a client which must be eliminated, and the fighting has become palpable, and we – by the grace of Allah – are innocent of all this.

Oh our brothers and our protectors and the crown of our heads the mujahidin of ash Sham, you have broken – in the futility of your conflicts – the hearts of Muslims in the auspices of Jerusalem and Lebanon and Iraq and Egypt and Jordan, who were looking to you to bring glad tidings of hope and salvation and a coming dawn of their liberation and their honour.

Oh brothers and protectors and the crown of our heads the mujahidin of ash Sham, we have to bury our differences, and settle our conflicts, and gather together with our Ummah to repel the global and devilish Shiite alliance on ash Sham, it is a jihad of defense, have we forgotten that?

The matter is not limited to that, but rather the splitting of the jihadi ash Sham arena little by little among the tragedies of the Ummah.

And in the Arabian Peninsula as Sa'ud kills in two or three days forty four of the flags of da'wah and jihad, and not one word from the jihadi ash Sham region comes out and deplores it.

Why this withdrawal, is it because they seek – in vain – not to be hostile to America and Saudi Arabia like al Qa'ida? Why are America and Saudi Arabia hostile to al Qa'ida? They are hostile to it (al Qa'ida) because al Qa'ida defends the rights of the Muslim Ummah, and exposes the agents and the traitors, and announces publicly that that rulers of the Peninsula and the sheikhs of
the Gulf are thieves stealing the riches of the Muslims and handing it over to their enemies, that theft which Sheikh Usamah bin Laden – may Allah have mercy on him – called it the greatest theft in human history, made by the hands of those agents, who made themselves an accessory to the American Caesar.

Therefore American must hate them, and whoever America hates then let us defend ourselves from it, even if we are bombed by America and we are destroyed by America and our country is split, and another client is installed from the sect of as Sisi and Haftar.

Observers say:

Al Qa'ida attracted upon itself the enemy of the world, and we want to limit our cause in ash Sham. Al Qa'ida oh observers defended the Ummah and our religion, and our dignity and our capabilities.

To you oh observers, did you not ask yourselves why the word gathered in ash Sham, if the jihad in ash Sham was a narrow and isolated issue, then why did all these forces and alliances and governments gather together to uprise against the Muslim Ummah in ash Sham? The problem in ash Sham is not a problem of elections in the Philippines or in Ukraine, ash Sham is a field for the global war between Islam and its enemies, it is the modern episode of the Crusader Wars, this is the truth the observers shut their eyes to, while they wrap their necks around it.

In the same vein, Sheikh Omar abd ar Rahman, may Allah have mercy on him, the global mujahid and patient one and the one proud of his religion, died as the giant who did not know bending, a prison captive of three things: blindness and disease and imprisonment, our sheikh and the sheikh of the mujahidin, not one word in remembrance of the sheikh came out of the ash Sham jihadist region that I know of, and if I missed it, then forgive me.

Is it not shameful to be ignored by the mujahidin of the ash Sham movements, while his lawyer, Lynn Stewart, who spent seven years in prison because he was defending him and transmitting his statements, and despite that he goes to the hospital where he died and places a wreath of flowers for him.

It is not outside of ash Sham only, but even in ash Sham itself, the mujahid movements renounce the greatest mujahidin and their sheikhs, and this my dear brother is the leader Sheikh Abu al Khair, may Allah have mercy on him, who was martyred in the middle of the mujahidin, and on a single word from a jihadist movement in ash Sham was published in remembrance of him. Why? Because he was from al Qa'ida who is the enemy of America?

Abu al Khair? Who they benefitted from him the most, then there was not one word of remembrance or lamentation, while condolences and congratulations are published in Yemen and in the North.

Oh our brothers and our protectors and crown of our heads the hero mujahidin of ash Sham, Allah the exalted says: (Certainly Allah was pleased with the believers when they pledged
allegiance to you under the tree, and He knew what was in their hearts, and H sent down tranquility upon them and rewarded them with an imminent conquest.)

And Allah the Exalted said: (They ask you about the spoils of war, then say The decision about spoils is for Allah and the prophet. So fear Allah and make good what is between you.)

And Allah the Glorified said: (Verily those who have turned back on the day the two armies met, it was the devil who caused them to slip because of some blame they had earned. But Allah has already forgiven them. Verily Allah is the Forgiving and the Forbearing.)

And Allah the Exalted says: (Why is it when a calamity struck you, but you had struck the enemy with one twice as great, you asked "From where is this?" Say: It is from yourselves. Verily Allah is competent over all things.)

We want, and I am the first who wants it, to fix what is in our hearts, and our Lord knows from us the humiliation of the believers and pride of the disbelievers, and to stand with ourselves as a sincere stance, we review and correct ourselves and seek forgiveness and put aside victory and conquest and comfort.

We want to stand with our Ummah from Turkistan to the coasts of the Atlantic as one compact and single solid rank. We want to achieve in it the words of Allah the Exalted: (Verily Allah loves those who fight for His sake in one rank as if they were a solid structure.)

Oh Allah, gather us together and heal our hearts, and unite our ranks, and support us against our enemy, and do not take our sins, and do not squander ourselves, Oh Allah do not deprive us of your victory and do not reply to du'a with our sins, Oh Allah if we are not ready to be victorious or to answer our du'a, then make for us your goodness and generosity and that is welcome.

Take our hands to you and take the honourable to you, oh Allah you know that we are repelling displaced migrants, save us from the harm who seek to expel us and harass us. We have delegated our command to you and it us to us.

Our last prayer is praise be to Allah the Lord of the Worlds, prayers and peace be upon our master Muhammad and his family and his companions. And peace and Allah's mercy and blessings be upon you.

From Kyle Orton/kyleorton1991.wordpress.com