

## **Abu-Hamzah al-Muhajir Issues Message 'to the Knights of Baghdad'**

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[Please note: Images may have been removed from this document. Page numbers have been added.]

On 5 November, a forum participant posted to a jihadist website links to download a new audio statement by Abu-Hamzah al-Muhajir, the Minister of War for the Al-Qa'ida-affiliated Islamic State of Iraq. The statement, disseminated by the Al-Fajr Media Center and titled "A Message to the Knights of Baghdad," is 16 minutes, 15 seconds long, and was produced by the Al-Furqan Establishment for Media Production, the media wing of the Islamic State of Iraq. Al-Muhajir praises the mujahidin, particularly those in Baghdad who operate in "complicated and difficult circumstances." He urges all mujahidin to continue and expand the jihad.

A translation of the audio statement follows:

"In the name of God, the Merciful, the Compassionate

"(Koranic recitation) 'Let there be no compulsion in religion: Truth stands out clearly from error. Whoever rejects evil and believes in Allah hath grasped the most trustworthy guidance, which never breaks. And Allah heareth and knoweth all things. Allah is the protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the evil ones: from light they will lead them forth into the depths of darkness. They will be companions of the fire, to dwell therein (forever) (Koranic verse, Al-Baqarah, 2:256-257).'

"(Narrator) It is the pleasure of the Al-Furqan Establishment to present an audio statement by the Minister of War of the Islamic State (of Iraq), Shaykh Abu Hamzah Al-Muhajir, may God protect him. The statement is titled 'A Message to the Knights of Baghdad.'

"(Abu Hamzah al-Muhajir) Praise be to God, the ruler of all creation, the eradicator of all iniquity, the prideful against injustice, the ever-lasting, the audient of all complaints and the detector of all misfortune. Prayers and peace be upon him (the Prophet Muhammad) who was sent with clear signs and decisive evidence, as a portent, herald, and a proselytizer of God, with His permission and with illumination.

"God Almighty says: 'Hast thou not turned thy vision to those who declare that they believe in the revelations that have come to thee and to those before thee? Their (real) wish is to resort together for judgment (in their disputes) to the Evil One, though they were ordered to reject him. But Satan's wish is to lead them astray, far away (from the right) (Koranic verse, Al-Nisa, 4:60).'

"What the Almighty means when referring to 'the Evil One,' as Al-Tabbari, may God have mercy upon him, says is 'He who is glorified by people, whose words are applied and who is appointed as ruler as opposed to being ruled by God.' End quote.

"Therefore, it is as Al-Hafiz Ibn-Kathir, may God have mercy upon him, stated: 'It is a warning by God against us resorting in dispute resolution to other than the book of God and the teachings of his messenger, God's prayers and peace be on him. As Al-Shanqiti, may God have mercy upon him, said 'It is strange for those who rule by other than God's laws to then claim to be Muslims.' We can say that what is even stranger than this is he who defends them (the evil ones), corrects their beliefs, prays for their dead, comforts their wounded, and then claims to be

a Muslim scholar who is knowledgeable about the laws of God Almighty. He is like the saying that clarifying what is clear is difficult. We thought that the legitimacy of striking at the symbols of non-belief and tyranny, and at the homes of injustice and criminality, was something that no two Muslims would disagree on. We were surprised to see a group that was religiously, psychologically, and morally defeated slandering the pure mujahidin, describing them in all manners of ignorance and depravity, not for anything except that they (the mujahidin), may God protect them, have destroyed the idols of the law and have broken the bonds of the tyrants, in exactly the same way as they blamed the Emirate of Afghanistan when they destroyed the (statue of) Buddha, the greatest god of the polytheist idolaters on Earth. Moreover, some of these defamers claim that they are against the ruling regime of the country, and that they are opposed to it, stating that it is a regime that was established by the occupying Christian crusader. They are right. But to all of them we say and simply remind them that the State -- when identifying the tenets of politics -- is (comprised of) a people, independent on a land and governed by a specific authority.

"There are three general authorities that govern and rule these people. They are a legislative (authority), a judicial (authority), and an executive (authority). The parliament legislates, the judiciaries govern, and the ministries execute. Thus, ministries are an executive authority whose main purpose is to execute the laws and policies of the government ruling the people. Therefore, it implements the general policies of the state and establishes and reinforces the foundations and basis for the rules of governance.

"Everyone knows that the laws the rejectionist state in Iraq are governing with are fabricated by the Christian occupier. Their current features do not comply with the five necessities (of Shari'ah) and do not serve its goals. Rather, (these laws) serve the goals of the Christians who implemented them. It is known that the loss of these necessities will wreck people's religion and their worldly existence. The Ministry of Finance is established upon an unjust and excessive law that regulates the state's revenue based on its income and its spending. This reinforces the rejectionists' power and serves the goals of the occupier that implemented the law. This is currently the case with (the Ministry of Finance) being headed by the Sunni children killer, Baqir Sulagh (Baqir Jabr Al-Zubeidi), and his gang. (The Ministry of Finance) specifies general revenues from undue taxes and fees, and by pillaging oil, gas, and natural resources. It also determines how loans are distributed, collected, deposited, and the interest, which is impermissible in Islam. It determines the state's general budget, oversees it, and manages it.

"The Ministry of Justice is entrusted with implementing judicial power -- one of the three pillars of authority -- which is absolutely the most significant and risky in comparison (with the other two). (The judicial power) organizes positive law (man-made law), manages its affairs, establishes its tenets, and (determines) where it will be applied. The laws (worship the judicial authority) just like (pagans) worship idols. It has the final say on matters of life and death, pardon, and money. It makes matters that are permissible impermissible and vice versa and it aids the oppressor who follows its authority. It bears the weight of all the detention centers and prisons that are full of Sunnis, their women and children. It also bears the weight of the rapes, degradation, executions, and humiliation (that occur within it). All the court systems in our countries are subject (to its laws). It is responsible for all the injustice and non-belief that takes place (within the court systems). We shall never forget the execution of the mujahidin by orders from the criminal courts that it controls. (At the forefront of these mujahidin) are Umar Bazyan, Abu Umar al-Kurdi, and Mulla Mahdi. The mujahidin, may God bless them, granted the oppressed victory. They took revenge from the oppressor's black heart. They struck the most essential of the three pillars of the rejectionists' rule. They struck the very core of the law of nonbelief, the law of evil, pre-Islamic law, and the law of oppression and tyranny.

"Shaykh Ahmad Shakir, may God have mercy upon him, says in his book Umlat al-Tafsir (The Currency of Interpretation): 'The matter in these secular laws is open non-belief. It is as clear as the sun. There is no concealment or disguise, and no one who is affiliated with Islam has an excuse, no matter who that may be, to apply it or to succumb to it or to recognize it.' End quote. May God have mercy upon him.

"As for the rest of the executive ministries belonging to the criminal gang of the rejectionist ruling government and those who follow their path, this is not the place (to discuss them) but we mean to make a point, even though their situation is more obvious, such as the Ministry of Foreign Affairs.

"The Second Stance

"These blessed operations against the fortresses of non-belief prove certain matters, some of which are:

"First: the emergence of a unique generation in Iraq that reminds us of the peerless generation that was started by the companions and the followers, may God be pleased with them all. (This was) a generation that was raised according to the creed of allegiance and disavowal, (a generation) which followed in the footsteps of the companions. (A generation) that paid no attention to the campaigns of distortion and defacement, which aim to divert the path and to lose the goal. And why not? Non-believers, past and present, are fighting their next-of-kin and their brothers and the sons of their tribes to defend their corrupt beliefs and their diverse whims. The patriotic blood of the sorcerers and priests can only be spilled by the apostate criminals and not by the monotheist mujahidin, even if it were their right.

"To clarify the eternal stance of non-belief in fighting their brothers and the response of the mujahidin to them, Ahmad and Abu Dawud, with a correct reference, narrated that Ali (Ibn Abu Talib), may God be pleased by him, said: 'Utbah Ibn Rabi'ah arrived followed by his son and his brother and asked for a duel. A group of Al-Ansar (the supporters) young men were delegated to him and he asked: who are you? They told him who they were. He said: we do not need you, we wanted our next-of-kin. Then the messenger of God, prayers and peace be upon him, said: 'Oh Hamzah, Oh Ali, Oh Ubayda Ibn al-Harith, stand up, as for us on the least estimate we are treating them the same.'

"However one of our established principles is that to make jihad against the apostates takes precedence over making jihad against the original non-believers. This is if they did not start the fight, then how would this be since they already spilled our blood and violated our honor and stole our riches and they did not respect the sacredness of a tribe nor an alleged patriotism. They even prevented us from fighting those who occupied our land.

"Second: These deeds prove the truthfulness of the men of the (Islamic) State (of Iraq) and on top of them, the crown jewel and the apple of our eye, the soldiers and amirs of Baghdad, because behind each operation there are dozens of martyrs (suicide bombers) who work under very complicated and difficult circumstances, hoping that God will grant them success and steadfastness. Our opinion of the men of Baghdad was and continues to be that they are among the best of our brothers in their characteristics and belief; we pray to God to make them steadfast and give them faithfulness.

"The events assure the coherence of their ranks and its purity from any traitor or collaborator,

despite that they have been working for so long and that so many know about it. This is the fabrication that the criminals and those who follow them try to use to deface the ranks of the mujahidin. To alienate the truthful from the individual duty and in the footsteps of forefather Ibn Qais when he told the prophet, prayers and peace be upon him, excusing himself from jihad, in fear of discord as narrated by Al-Tabbari, God bless his soul, 'By God, my folk know no better admirer of women than I. I fear that if I see the women of the Banu Asfar (the Byzantine women), I shall not be able to control myself (Hadith).' Therefore God Almighty revealed his words: 'Among them is (many) a man who says: Grant me exemption and draw me not into trial. Have they not fallen into trial already? And indeed Hell surrounds the unbelievers (on all sides) (Koranic verse, Al-Tawbah, 9:49).' Therefore, strife is the abandonment of obligatory jihad based on weak excuses.

"Third: Developments prove that large, courageous, and targeted operations are necessary to break the bones of the infidels while continuing the war of attrition against the enemy using all the other methods of jihad. There is no substitute for them both.

"Fourth: Developments prove what we have repeatedly learned and heard: that there is no action that is large and effective against non-belief and its country that is not faced with extreme and numerous hurdles and difficulties. We are stricken with these by God so that He, with his knowledge, may test our resolve and determination and our use of all the available material resources for success without waste or excess. When we are unable and become sad, He likes that we seek him, ask Him for support and cry and plead to Him, the Almighty. He then eases the hurdles and hardships and opens the doors to victory to the faithful and honest monotheists.

"Fifth: Developments prove that the mujahidin must continuously develop their ideas and goals. The enemy adapts itself to, and defeats, routine actions. The innovative idea, even if simple, is effective, especially the first time. Developments prove what has become a certainty for us: that God Almighty, who ordered us to jihad, will certainly ease it for us. However, intentions must be pure and thoughts and preparations clear. The material and spiritual reasons for victory must not be squandered. It is better for the mujahid, any mujahid, to sit down alone, even if only for an hour a day, to think about how he can overcome this hurdle, develop that weapon, or storm this target. He must train his brain to deal with all that is new and adapt to all hardships.

"The Third Stance

"After these blessings, we must first thank God, the helper and supporter, the kind, the generous, the mighty, and the wise. God Almighty said: 'If ye are grateful, I will add more (favours) unto you (partial Koranic verse, Ibrahim, 14:7).' It is, as was said, he who is not thankful for the blessings that will be subjected to them disappearing. He who is thankful has fastened them down. The Almighty said: '...Doth not Allah know best those who are grateful? (partial Koranic verse, Al-An'am, 6:53).'

"Ibn-Abi-Hatim narrated that Al-Rabi'a, may God be pleased with him, said about God's saying:

'...If ye are grateful, I will add more (favours) unto you... (partial Koranic verse, Ibrahim, 14:7)' that 'Moses, God's peace on him, told them, through his Almighty God, that if they are thankful for the blessings he will increase his gifts, increase their gains, and show them to all creation.' End quote.

"Thankfulness is what Al-Sa'adi, may he rest in peace, said in his interpretation is with the heart, an acknowledgment and recognition of the blessings, with the tongue in praise and mentioning

(of God) and with the emotions in obedience to God, following His orders, and avoiding what He has forbidden. Thankfulness means the preservation of the present blessings and an increase in the absent blessings.

"Second: (we must) continue the action and increase it. The greatest reward the God bestows on his pious subjects is to guide them to good after good. Ibn-Rajab, may God have mercy on him, wrote in the Jami'a al-Ulum wa al-Hikam (the compendium of knowledge and wisdom): 'The reward for a good deed is a good deed after it. This is proven by God Almighty's saying: 'And Allah doth advance in guidance those who seek guidance... (partial Koranic verse, Maryam, 19:76),' and 'But to those who receive guidance, He increases the (light of) guidance, and bestows on them their piety and restraint (from evil) (Koranic verse, Muhammad, 47:17).' The end.

"In the two correct (books of the sayings of the prophet), the prophet, God's prayers and peace be upon him, said, speaking for God, that: 'If my subject moves toward me an inch, I will move toward him an arms length. If he moves toward me an arms length, I will move toward him a foot. If he walks toward me, I will run toward him (Hadith).'

"Ibn al-Qaim, may God have mercy on him, wrote in the Mad arij al-Salikin (Ways of the Believers): 'It is as if he was told 'take these as measurements, according to the effort you make to move closer to God, God will move toward you even more.' The end.

"Your loving brother, Abu-Hamzah al-Muhajir"