

## **Zarqawi Interview Part One; Zarqawi Interview Part Two; Zarqawi Interview Part Three**

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

An new interview titled "Dialogue With Sheikh A bu Musab AI-Zarqawi, a never before published interview, has been released by Al-Furcian Foundation for Media Production, the official publisher of media for the Islamic State of Iraq.

This in-depth interview with Sheikh Zarqawi, some 33 pages in Arabic, was conducted over a year ago by Abu Al-Baghdadi on behalf of the media committee for AI-Qaeda in Iraq and covers Zarqawi's journey to Tawheed, his experience in Afghanistan at the time of the Soviet withdrawal and the situation at the time in Iraq.

Ahamdulillah, we are pleased to present Part One. We ask for your patience as JUS translators work this hefty document as we endeavor to provide you with the complete text in its entirety. We remind our viewers that the opinions and points of view expressed in this statement are those of the author and shall not be deemed to mean that they are necessarily those of JUS, the publisher, editor, writers, contributors or staff

An Al-Furcian Media Productions Presentation  
Media Section Of Al-Qaeda In The Land Of The Rafideen  
In The Name Of Allah The Most Gracious The Most Merciful

The brothers in the media section of the Al-Qaeda organization in the land of the Rafideen (Iraq) had asked nearly year ago to meet with Sheikh Abu Musab in order to gain convincing answers to a few questions but the Sheikh told them that he would perform Istikharah and then reply to their this request.

The reply came after a period of time that the Sheikh has agreed to this request and the call was given to the reporter of the media section of the Al-Qaeda organization in the land of Rafideen. The "reporter" at that time, Brother Abu Yaman al-Baghdadi (Rahimahullah ) then met with Sheikh Abu Musab Al-Zarqawi. The meeting took place in the form of an interview where Brother Abu Yaman entered into a detailed discussion with Abu Musab.

Script Of The Dialogue With Sheikh Abu Musab Al-Zarqawi (May Allah Have Mercy On Him)

Baghdadi: Assalamu Alaikum Wa Rahmatullah Wa Barakatu, our sheikh Abu Musab

Zarqawi: Wa Alaikum As Salaam Wa Rahmatullah Wa Barakatu

Baghdadi: Who is Sheikh Abu Musab?

Zarqawi: O Allah there is no ease except that which you make easy, and you make difficult easy if you wish. Your brother in Islam, the slave who is poor to the mercy of his Lord, Zargawi is Ahmed Fudail Nizal AI-Khulilah, from the family of Bani Hasan in Jordan.

Baghdadi: When was the beginning of you becoming religious?

Zarqawi: That happened towards the end of the 80's of the last century. And my beginning was in the Masjid of Hussain bin Ali al Ka'in in the blue city and then, after my adherence for six months, I went to Afghanistan, the land of Jihad.

Baghdadi: Was the society that cradled you affiliated to a particular Madhab (school of thought) or was it generally religiousness?

Zarqawi: The brothers in whose hands I came to the right path were religious in a general way, and you know that before adherence a person does not differentiate between the Madhahib but my religious inclination was general.

Baghdadi: Was there a special personality that touched you before you were guided?

Zarqawi: No, there wasn't any particular personality that touched me before my adherence. And the real reason that made me religious was that I went through a lot of incidents that brought me close to destruction and therefore close to death. So I felt that Allah is warning me. After that I was guided and I adhered to (the teachings of) Islam.

Baghdadi: The transfer from general religiousness to the depths (zarwah) of Islam i.e. Jihad , how did that happen?

Zarqawi: By the grace of Allah, during my stay with the brothers at the Masjid, I regularly performance congregational prayers and the brothers used to discuss the news of Jihad in Afghanistan. We also used to receive tapes of Sheikh Abdullah Azzam, may Allah have mercy on him, who had a very great influence in directing me towards jihad. Similarly we would get magazines on jihad and few videos that effected me a lot and made me among those who cared enough to travel to the land of jihad in Afghanistan. I decided to migrate leaving my family, as I had only been married a short while, two months or so, and my age then was 23 years.

Baghdadi: The journey to Afghanistan, how did it take place?

Zarqawi: I got the visa from the Jordan embassy because at that time it was simple on the part of these organizations that obey the command of America so it made it easy to for youth to travel to Afghanistan in order to destroy the Soviet Union and stop its raid towards the warm waters as is the Russian dream. And you know. the world then was divided into Capitalist and Socialist and both of them were competing on the lands of influence, nevertheless the Middle East . Most of the Arab countries follow American order, so America didn't bat an eyelash in declaring jihad against the Soviet Union and these countries made it easy to reach Afghanistan. I reached Afghanistan in 1989 and came back to Jordan in 1992.

Baghdadi: What was the reason for your coming back from Afghanistan?

Zarqawi: Praise be to Allah, we were in Afghanistan, but the various sides started fighting against each other after Kabul fell. And we saw some conditions that were far from the right way so we decided to move out of Afghanistan to try to do something in the land of Shaam (Syria) and on a primary basis in Jordan and Palestine.

Baghdadi: So your return was a struggle to transfer the experience of the Jihad in Afghanistan to the land of Shaam. But what is your estimation of the experience that you faced in Jordan?

Zarqawi: We returned to Jordan with a kind of extra enthusiasm, and that is clear. We also suffered

from limited experience and lack of experimentation as we hadn't dealt with enough situations.

Baghdadi: Was it because the experience was merely military or what?

Zarqawi: Sort of yes, the experience was military and contradicting that we had not mastered fighting skills. There wasn't any certainty on the part of the organizations on what has to be taken care of concerning the establishment of Shariah (law of Allah). We wanted to create jihad with what we had and we might have been hasty on certain matters. There were also some security holes because of our lack of organizational experience at that time. This is what I remember of my special experience that I went through with some of the brothers who decided to transfer the experiment to Jordan for the three years in Afghanistan wasn't enough!

Baghdadi: How did the experience of Afghanistan help you and how did it harm?

Zarqawi: On the contrary, the experience in Afghanistan helped us and this is a matter there is no doubt about. The shortcoming was in the conditions at that time in Afghanistan as we lived a life in a division (jabbah). The jihad was a general jihad against the unbelievers and we used to sit for months at a time in the camps and there wasn't any scheduled program. You would not be in a group who would begin training you in both religious and military matters instead there were training camps where you would train and then the division would come down to hold fast and fight.

Baghdadi: What are the similarity between the condition now in Iraq and what you faced in Afghanistan at the time of Russian jihad?

Zarqawi: There, there was no time to organize but in Iraq now, the experience from this point of view is better, and from that maybe that the Mujahideen in Iraq have learnt from the past experiences. Later after the Taliban came to power, the experience matured and the previous experience matured and cleared the way for the correct jihad. This matter is clear. From the time we left Afghanistan in 1992 until now, there is a great difference. How much is the difference between you and them? 11 years. And that is, enough to show that our vision must have clear concerning the matters and the way to deal with the operations.

Baghdadi: Is this the major reason or is it amongst the major reasons?

Zarqawi: The jihad in Afghanistan has its own strong holds but there is no doubt that the jihad in Iraq, in a very short time, by the grace of the Almighty, has been able to storm the enemy and put them in great difficulty. The opportunities present on Iraqi soil are not present in Afghanistan.

Baghdadi: What is the importance of the clarity of basic belief and adherence to the Quran and the Sunnah in the path of jihad?

Zarqawi: The clarity of basic belief is very necessary for any group that undertakes jihad in the way of Allah, and it is a must for the group that undertakes jihad to fix its goal at the beginning; to lay out why is it undertaking jihad and on what basis is it undertaking jihad.

Baghdadi: What are the most important mistakes you witnessed in the Afghan jihad against Russia?

Zarqawi: The people were fighting against Soviet rule and to implement the rule of Allah, so the goal from this point of view was very clear, but we realized with the passage of time that many of the fighting groups had confused basic beliefs. And it is necessary here to make exemptions for there were some groups that had sound beliefs. And there is also the need to differentiate between good intention and correctness of belief. We have no doubt in their intentions so we say they suffered from

shortsightedness and this is what made them accept the global socialism system. There was no distinction with the national fight from the very beginning so they faced hard hurdles at the end. The major leaders in Afghanistan were Ikhwaan (Muslim Brotherhood) like Siaz, Rabbani, Hikmatyar and Ahmad Shah Masood, or were globalists claiming jihad. For this reason their belief was not clear in spite of the fact that they claimed that they wanted to establish the Shariah. The reason for this is that Afghanistan has a peculiarity that differentiates it very much from the other Islamic countries and that is the quality of adherence and their love for the Shariah, for the nature of the Afghani nation is adherence and this is what has made the general inclination, an Islamic inclination. But from the point of view of belief that was not very clear with them. And what was the result?

The leadership that had the confused belief showed its betrayal later, like Siaz, Ahmad Shah Masood and Rabbani, and they allied with the Buddhist Hindus and with America, and they accepted the Americans and did not accept the Taliban.

Baghdadi: In what way do the Taliban differ from the rest?

Zarqawi: The Taliban are different from the first jihad leaders who the majority were adhering to the school of the Ikhwaan movement. The Taliban movement most are known as Mullahs and follow the Deobandi belief. And that is different from the school of the Ikhwaan which is why they did not accept them (Taliban). I found them standing in the row of (extremely sadly) Americans and this showed the corruption of the Ikhwaan beliefs present with these. This corruption was never visible to the people in the beginning but then after a short while the hidden was revealed. It is during difficulties that realities are revealed and the sides are cleared.

Baghdadi: As a counter back the debaters ask saying, what is your belief? And what is your political project? And what do you aim to achieve?

Zarqawi: As for our political project as some people call it, it is summarized elaborately in the saying of the Prophet, peace be upon him, "I have been sent with the sword, between the hands of the hour, until Allah is worshipped alone". It is necessary to point out that we do not believe in politics in the manner that is familiar to some groups that are directed along the lines of a particular sect. They raise Islam as a slogan and then you find them in the parliaments and they are participating with the disobeyers in Tillingthesgals that rule against the law of Allah ....

Baghdadi: As a counter to the debaters, how do you answer the questions they are asking about what your belief (manhaj) is? And what is your political agenda? And what do you aim to achieve?

Zarqawi: As for our political agenda as some people call it, so we find it summarized richly in the saying of the Prophet (peace be upon him), "I have been sent with the sword, between the hands of the hour, until Allah is worshipped alone". It is necessary to point out that we do not believe in politics in the way familiar with some groups that are directed by their sect, who raise Islam as a slogan. You find them in the parliaments, participating with the disobeyers in engaging the seats that rule against the law of Allah. Some of these groups have political agenda's containing a lot of confusion and many wrong things. They also carry out some practices that are very deviant from the manhaj of the religion; we ask Allah refuge from them.

Our political agenda, like I said before is that of the saying of the Prophet peace be upon him, "I have been sent with the sword, between the hands of the hour, until Allah is worshipped alone", and like the Prophet (peace be upon him) words that he had been sent with the sword until Allah is

worshipped alone, this is what determines our political goal.

We fight in the way of Allah, until the law of Allah is implemented, and the first step is to expel the enemy, then establish the Islamic state, then we set forth to conquer the lands of Muslims to return them back to us, then after that, we fight the kuffar (disbelievers) until they accept one of the three.

"I have been sent with the sword, between the hands of the hour"; this is our political agenda.

And by Allah if it wasn't that the Americans were fighting us, and they did not attack our homes, they and the Jews, it is better for Muslims not to sit back from jihad in the way of Allah until the law of Allah is implemented on this basis and Islam would spread everywhere. This is what the Prophet (peace be upon him) did when he traveled from Makkah to Madinah.

For after the establishment of an Islamic nation, he started moving to spread Islam in the east and the west and the north and the south. Our political agenda now is to expel the imposing enemy, this is the beginning, and our agenda after it is to establish the Shariah of Allah on earth.

This is our political agenda, "I have been sent with the sword, between the hands of the hour, until Allah is worshipped alone"

And in the sentence, this Hadith from its beginning to its end determines the basis to our path. For those who mean by political agenda in the modern way (mustalah al haadith), that is against the Shariah of Allah.

Like politics where there is conceding (mudahanah) and stepping away from the things that determine Aqeedah (thawabit al aqeedah) and ignore the questions concerning the acquittal from unbelievers, this is a deviated politics. It is not correct to call it Shariah because it is against what has been ordained and it is not correct to be affiliated with it.

Baghdadi: Did Abu Zayed exaggerate when he said "Al-Qaeda aims in 100 years to take control over the world"?

Zarqawi: This is not hidden. We are working to spread the equality of Islam throughout the globe, to wipe away the darkness of disbelief and the misconceptions of the other religions. We pray to Allah to increase the fighting skills of the Ummah for that reason. We pray to Allah to bless us so that we may expel this occupying enemy to retrieve the rights of Muslims and purify their houses from the uncleanness of the unbelievers and shirk. And then, we spread the religion of Allah on earth. We do not find any reason to hide this clear matter for it is a matter that our Lord has written in His book and made it obligatory on His slaves.

Baghdadi: Why do you and those like-minded always emphasize on the obligation of jihad in Iraq?

Zarqawi: It is obligatory for a Muslim to adhere to the commands of Allah as He wants and just as He has ordered. That is that he struggles to implement the law of Allah like his struggles to offer his prayer and to fast and to perform Hajj. These are obligatory and a part of Islam, made obligatory on every Muslim slave. In a similar manner, fighting in the way of Allah is an obligation. Jihad as such is a jihad kifayah (not obligatory on all the Muslims, can be done in portions) but it becomes compulsory in three situations and others say four but the stronger opinion is three.

The first condition the most severe is when an enemy invades the lands of Islam or oppresses the Muslims. In this condition, jihad becomes obligatory. Sheikh Ibn at

Taymiyyah said, "No excuses can be used as an excuse for it." It musn't be supposed that the Sheikh of Islam means by no excuses that any excuse in jihad for self defense (jihad ad daff) is that we fight under any flag or without any bounds, it means the nullification of any excuse that is held as an excuse with the scholars in general.

As in jihad for self defense (jihad ad daff) the creditor can go without the permission of his lender and the woman without the permission of her husband, and the son without the permission of his parents and this is what Sheikh of Islam meant when he said that no excuse is not an excuse.

And for jihad at this time, it is a jihad of self defense and the one who looks at the condition of the Ummah today sees clearly that the attack it is facing today is a fierce Crusade which will not end with the colonization of Iraq and will not stop until it swallows the homes of Islam as a whole and by the victory of their people as they wish it.

It is known that this Christian campaign targeted Iraq with the aim of enabling the Jews and fulfilling their dream to set up of a great Israeli nation from the Nile to the Euphrates. The belief of the American government on this is clear for they believe that there is no coming of their (false) Messiah (Dajjal) before the establishment of a great Israeli nation and Armageddon.

As part of their goals, a branch of this major aim is the control of the oil wells to control its price and to prevent any other country competing with the Americans. It is also their plan to exercise direct control on the Arab masses, together with Syria and that is why the Ummah, the whole Ummah, is entitled to repel this Christian Jewish attack from the houses of the Muslims and to stand against this plan. If they succeed may Allah not destine it, then the Muslims will be in an enormously dangerous situation that would threaten their religion and force their extinction.

For this reason we stress that the jihad in Iraq is an obligatory jihad on the Muslims and its obligatory on Muslims to support their brothers in the land of the Rafideen (Iraq) and sponsoring them with money and men and with every thing that they can and the jihad in Iraq, like I said, is the jihad of self defense to repel the occupying enemy. No excuse can be excused for not participating in it; it is an obligation on every able Muslim. This is the first point.

Secondly, rushing to help the brothers in the land of Rafideen is an obligation on the whole of the Muslim world. And Allah says "if they seeked help from you".

Baghdadi: There are those who object to the brothers coming who are immigrating from the Arab lands and beyond them, to help their brothers and fight the Christians, so what would you say to the likes of these people?

Zarqawi: These are of two kinds, for they are those who do not have knowledge about the nature of this religion or they are those who are deceivers (mugridoon), who want to stop the migrating brothers from backing their brothers to fight in the way of Allah, so that it is not taken by their fighting that the jihad (in general) has become a global- jihad. The person who stops the Muslims from helping each other due to a lack of knowledge should be taught or if he is a a is a deceiver (mugrid) then we ask Allah protection from his evil and the darkness in his heart.

It is necessary to accept the fact that it is an obligation for every Muslim to rush to help each other and it is also very necessary to agree that the houses of Muslims are just one house. The enemies (the disbelieving nations) have imposed boundaries and divided the lands of Muslims to tiny nations however we do not believe in them and the boundaries of Sax Bacon do not restrict us. We, the Muslims are one nation and the lands of Islam are one land, we fight for the sake of "there is no god but Allah".

We do not fight for merely a land but because we are ordered to protect the people of Islam and we must can not escape the protection of the egg (referring to land) of the Muslims and helping all our brothers and sisters in Islam. This is the very basis; that the Muslim helps his brother Muslim.

As for these supposed boundaries that they have put then it, they have no authority from Allah for Iraq is not for the Iraqis alone, but it is the land of the companions. This ground has been formerly conquered by our forefathers and it has been watered with the blood of the people of Islam. The Companions came from Makkah and Madina and from other elsewhere including Yemen and they conquered this land and from it they spread Islam. It is on this that we base ourselves in such matters. The land of Islam, may it be Iraq or others it is an Islamic land, ruled by the people of Islam and it is Muslims protecting it in spite of the difference in their colors and blood. As for promoting jihad for a "national" Iraq, they base this on Sax and Bacon and this we will not abide by and we will not abide by it as long as we live.

The Mujahideen will remain struggling to destroy these idols and these tawagheet (objects worshipped beside Allah) and these boundaries because in reality, this is of the Christians making, for it is they who have sketched these invented boundaries. We say to them, we are one nation and we fight for "there is no god but Allah", we do not abide by your boundaries and the land of Iraq is for all the Muslims and so is the land of Egypt, it is also for all the Muslims and so are the rest of the lands of the Muslims.

Baghdadi: Why do you see that if the jihad in Iraq ends, the Ummah will face a disaster (intikahah) as you have stated more than once?

Zarqawi: When the enemy attacked Iraq, it was in its plan to continue the Christian campaign to control Sham (Syria) and the Arab peninsula as a whole and, as I mentioned before, the establishment of a greater Israeli nation. It is easy to deduce that this campaign after the fall of the Iraqi regime and the Iraqi army that vaporized in seconds, will be easy and simple, and will go in accordance with their plans.

But when the Mujahideen stood and struggled against this enemy, by the grace of Allah, they were able to stand in the face of this imposing enemy and strangle its dreams. It is here that the enemy started to work to find some other way to reach its goal.

There was a great blessing and much goodness derived from the stand of the Mujahideen. Was it not for the Mujahideen, the enemy would have gone forth with their campaign and Allah knows best about the conditions in Syria and the condition of other places in the Arabian peninsula. We know these people have a plan to control Iraq and other places and this is the purpose for the attack on Iraq. It is for this reason that the Ummah must support the Mujahideen and to stand by their side in the fighting of this enemy.

Look at what the enemy is doing to the Muslims? How they are killing their sons and leaving their women alive and robbing them off their honor and taking their money? They are committing all these crimes when the Mujahideen are present. What do you think they would do if there were no Mujahideen?

By the grace of Allah the Almighty this plan (of theirs) has or seems to have failed. The presence of the Mujahideen is a security belt and a defensive line for the Islamic Ummah. They might not have really dissolved the plan, but for the least they have been able to delay the enemy until the Ummah can stand on its own legs and gather its weapons and brush itself off from the dust of infamy and humiliation and fight in the way of Allah azza wa jal. For this reason the fall of the Mujahideen in Iraq or the end of jihad in Iraq will have grave consequences on the Ummah.

We supposed that the Mujahideen in the land of the Rafideen are the first defense line for the Ummah and that Allah (swt) has favored the Mujahideen in this jihad that they have terrified the enemy and

have hit them with more than death and wounds. That is why the Mujahideen are a security force for this Ummah and her strong shield in front of this campaign of Christian-Jewish-Rafidee (Shiite) raid.

So we fight in Iraq for its sake and for others. We fight in Iraq and our eyes are on Bait al Maqqdis (Jerusalem). We fight in Iraq and our eyes are on Makkah and Madinah. For we, by the grace of Almighty, fight in Iraq and pray to Allah to send His favor on us so that we repel this imposing enemy from the whole of the Ummah.

The jihad in Iraq, from the strategic point of view, is a jihad of great importance and it represents a great danger for the enemies of Allah and specially these disbelieving organizations and from behind these Israel. This jihad is important because it lies in the most dangerous location, as between us and Palestine is a stones throw. If this enemy succeeds in placing its control over Iraq, then it will do heinous acts to the Ummah that is why the enemy was arranging its methods to take control so that it completes the program that it came for.

Allah the Almighty has blessed the Muslims, so the Mujahideen countered them, and they were able to place the stick in the wheel, slowing it down. However long the jihad is extended in Iraq will be directly related to the degree that the Ummah will awaken from its stupor. So, it's not in the favor of the Ummah that the jihad in Iraq should end for the longer the period of jihad in Iraq is, the more the will the youth of the Ummah will awaken and the more jihad will awaken in them.

And the Ummah, by the grace of Allah, is seeing how its sons are landing hard on the enemy and are stabbing them from here and there and are causing them losses and painful wounds by the grace of Almighty Allah.

With every progress the Mujahideen make on the ground, disgrace is lifted from the Ummah, and whenever the Mujahideen take one step forward, disgrace is lifted from the Ummah by many steps. In the same manner, whenever the Mujahideen take a step back, disgrace is imprinted on the Ummah and it is delayed for years. For this reason, the Ummah should favor that the jihad in Iraq continues, and it is obligatory upon it to support these Mujahideen with fuel that keeps the war going on. The Ummah must give its sons and dear ones so that the jihad continues and Allah, the Almighty permits it (the Ummah) to stand on its legs and take its swords. After that, no one will be able to cause destruction to this Ummah by the will of Allah.

This jihad is important because America and disbelief from behind it, by the grace of Almighty Allah, have started to falter now. Disbelief, by the grace of Allah is declining and falling and Islam by the grace of Allah is heightened and rising. This rising might sometimes be accompanied with trials, and there may be slowing down at some phase. This is eminent in battles and fights, especially with the huge military force and the giant media machine that the enemy has that sows confusion and misinterpretation, concealing of the real truth but in the end of the matter the treachery of the enemy will become clear by the will of Allah.

Baghdadi: Is there any difference whether the Ummah is ruled by a Christian or a disobeying Arab as there are those who say, you are fighting the Christians today and after them the Globalists will come in their place?

Zarqawi: There is no doubt that these Murtaddeen (those who disbelief after belief) who are ruling the lands of Muslims are subordinates to the Christians and of their making. And there is no doubt that the Christians are ready to take over the lands of Muslims and there is no doubt that these rulers are more severely disbelieving than the Jews and the Christians.



Baghdadi: What's the difference then?

A Previously they were ruling us directly, then they left us after their failure to face the revolts at that time and global changes occurred because of it, I say with the power of what is termed as renaissance. They left behind them governments that were globalists, who were tasked with the duty to dissolve the Shariah, and abandon Islam, instead of the foreigners who couldn't be withstood. When they saw the failure of these rulers in destroying Islam, they came down on the field themselves.

And let's remember that we do not differentiate between a disbelieving (taaghoot) Arab and a disbelieving (taaghoot) foreigner. But I will tell you, during the days of Saddam, for example, do you know how the people lived under his rule. We are our father's children and for more than 30 years, Saddam was ruling us and he had control. The people succumbed to his power and conditions were stable for him. The people were oppressed because those taking care of the country were the sons of their own kin and these people were in reality more severe against Islam than the disbelievers. Disbelief is despised and in ourselves we hate it and in this all humans are similar. The example of that is what happened between the Vietnamese and the Americans.

We got use to the Murtad (disbeliever) who was ruling us and he ruled us with the arms. He was able, with the fire and the steel, to curb the people so we were oppressed under him and the condition was stable and the regime had its control. Yes the basic principle is that we should struggle, but the struggle might be weak except for the few chances. The reasoning went that because the regime had settled its grip on the matters of the state we can not fight him. Otherwise, the basic principle is that we should fight him and take up the weapons to face him, because he brought forth the open kufr (al kufr al bavaah). Just like with the scholars. The imam, if he brings forth the kufr, is removed and this is, of course, according to ones ability.

But now the regime has fallen, and the order of the fire and the steel that he had has been shattered. An occupying enemy has come to me, and the soul is prepared to fight against him. The weapons are available and the opportunities are many, and the struggle is that I stand and fight against this enemy. At this point it became obligatory on the Ummah to fight. I, when fighting this enemy, am not fighting to pave the way for the Jews or others like them or so that the Murtadoon may come and rule or Allawi or others like him. We will never give matters into his hands, by the will of Allah, (any of them) except on one condition; that we be under the earth.

It is obligatory on me, Fareedah Aaeenah, that I repel the imposing enemy but the result is not my concern. The results are not for me to determine; that decree is in the hands of Allah alone. The speaker may say, you are fighting today, and tomorrow the globalists will come in their place. This is speaking in the future without knowledge, I have been ordered to fight this enemy, and as long as you are a Muslim then you have to raise this pillar (Shariah).

Pardom me for not stopping on this cheap point of view, for in reality it is very cheap. When was it that the Mujahideen had the power and the numbers and weapons sufficient to become victorious over the enemy?

"Don't fight the enemy because if you fight them you will lose your provisions and you will have enabled the enemy".

This saying is not lawful, in reality, because the basic (thing) is that we should fight the enemy by having faith in Allah's support (nasta'eenu billah) so if Allah makes us victorious and establishes

us, and we are established over the enemy, we will rule by the Shariah (law of Allah). From it will be a blessing from Allah, and He heals the hearts of a believing people, and on that day delighted will the believers be.

And if I am not established, then this is not a matter for me but is known only by Allah. I am only a slave to obey the commands of my Lord in what He has ordered. The obligation on us is that we should rush in the way of bringing victory to our religion and repelling the oppressors; this is what we have been enslaved to, to our Lord, and He did not make our escape (from the hell fire) stand on whether we win or lose in repelling the enemies. What has been asked of us, in particular, is to remain steadfast and refuse to give up on any of our Aqeedah, and then Allah chooses for us and for His religion, what ever He wishes. And since the oppressing enemy has entered the lands of Muslims then it has become obligatory on me to pressurize it (enemy) with what ever I can. As for those who persist on making concessions at the cost of their religion, thinking that doing this will bring victory to the religion; these people are unaware of what has been asked from them. And they by doing this no hope from Allah and of His promise, because in doing this they shows their low expectation from Allah, as if Allah is in need of their twisted ways to make the religion victorious. The question, do they love the victory of this religion and the appearance of tawheed (oneness of Allah) than the Lord, praise be to him?

Baghdadi: What is the extent of the American plan? And what are the reasons for the danger that is contained in this plan that you have set forward to repel it so fiercely?

Zarqawi: Like I told you before, their campaign is a Crusade, and it is a deep extension of a bygone time. It wasn't born today. On the contrary, it is a war that has been continuous and connected and it is made of many phases and it won't stop until it makes the Muslims followers of their creed.

We know that they have plans and many goals and the thing that is accepted by every body is that the Jews are the head of the snake. They are the reason for all the evil and the root of every bad. Israel is the controller of the American government and has the longer hand in the political decisions of America and some other large countries. The Jews are using them to fulfill their dream of creating a great nation from the Nile to the Euphrates. At the same time, they are using them to control the Arabian Peninsula and the riches of the Muslims the way they want.

This American government is the other face of the Jews. Rather it is the Zionist government more extreme than the Jews themselves and is working tirelessly to quicken the creation of the appropriate earthly preparations for the coming of their claimed Messiah.

They are today known as Anglican, the politicians of the extreme right or the "new protectors" and at their head Bush and his subordinate Dick Cheney and Rice. They believe establishment of the Israeli nation in the Middle East and the setting up of the Hebrew nation is important to hasten the war of Armageddon in calling their awaited Messiah. So it is a war of belief war at its basis, in its present, and in reality.

Baghdadi: For the Rafidah (Shitte) there was a prevailing belief that between them and the Christian west that there is ever lasting enmity and opposition; this is the least extent of what the people used to think. But now it seems that this point of view has dissolved. Still there are some people who think that America will betray them soon and don't trust them; the believe America is using them for a short while. So how correct is this point of view and has America made an everlasting ally with the Rafidah?

Zarqawi: It is known that the judgment on a matter stems from its image and for this reason, we first need to know who the Rafidah are.

The Rafidah are an evil sect that left the fold of Islam and fight the Ahl-as-Sunnah wa al Jamaa, for they think that Ahl-as-Sunnah are the ones who snatched the caliphate from the people of the house (Prophets family) starting from the first three caliphs and passing to Bani Umayyah who were the Ahl-as-Sunnah near the Rafideen. There are no enemies of Rafidah except the Ahl-as-Sunnah and they are the real and the only enemy for them.

Baghdadi: So this is the base of the formation of the Rafidi madhab?

Zarqawi: Yes, this is the reality of its roots. If we know this and we know who their only enemy is and we go back to their founder we find him a Jew. Then we know their relation with the predecessors of Jews and their grandsons in today's world. During their whole history, the Rafidah have never made enemies with anyone except the people of Islam. They did not fight the Jews or the Christians. How could they hate them when the founder of the madhab was a Jew, There may be some stage play to portray to the public that there is some enmity between the Jews and Rafidah in an effort to glorify the Rafidi madhab and as an appeal for its acceptance between the Ahl-as-Sunnah wal Jamah so that its easier for them to strike Islam and stab it from behind. Because the Rafidah sect are cowards, they do not show what they think except if when they are powerful enough and sufficiently accepted. Until then, they do not show any of their religious beliefs (ageedah). Their history is based on secrecy and this is what their hypocrite religion has entitled them to.

In reality, they are not enemies of the Jews and the Christians and display otherwise to deceive the Ahl-as-Sunnah and seek acceptance with them. To this end, they portray themselves as enemies of Jews and the "Great Satan Devil" but all of this is a mind game and a plot that does not deceive anyone except the weak minded.

There is no better ally for the Jews and Christians than the obscured Rawafids and if we leave their humiliating history aside and focus on the present, we will see the best of the decisive reality of the Rafidah. They gave open help and backing to the Jews and the Christians. And their Satan "Saistani" ordered his followers from the Rawafid not to fight the Americans. After that, they became spies for the Jewish oppressors and an ally for the Christian criminals, as they are the ones who make up the army, the police and the spies, to the extent of being servants in the American bases. They provide a security wall for the unbelievers to protect Them from the wrath of the Mujahideen. At the same time, they have been torturing the Ahl-as-Sunnah and silencing them by killing and oppressing them and disrespecting the - Masjids, even before the Ahl-as-Sunnah fired a single shot at them.

And those who entered with the Americans, they had no other aim except getting rid of the Ahl-as-Sunnah. The slogan of one unit (Badr, meaning to deceive) was, "Revenge! Revenge! from Tikrit to Anbar". How many knowledgeable figures and scholars have they killed and how many women did they humiliate and how many families have been left without protectors?

Do our brothers from Ahl-as-Sunnah in the rest of the countries know what has befallen their sisters in the land of the Rafideen? The torture of the Ahl-as-Sunnah by the Rafidah has been dreadful and the crimes that have been committed by the hands of these Rawafid against the Ahl-as-Sunnah exceeds what happened to the Muslims at the hands of the search courts in Andalus (Spain). The media did not cover these crimes and it was hidden on purpose. That is why many Muslims are unaware of the reality of what happened in the land of Rafideen ...of the terrible crimes committed against the Ahl-as-Sunnah that still continues until now.

In turn, we have tried and are trying to make clear to the Muslims the reality of these Rawafid and describe the picture of the crimes that have happened and are still happening to the Ahl-as-Sunnah but sadly some disregard this. The media is silent when it comes to presenting the reality of what is happening; it shows the oppressor as the oppressed and has hidden the largest criminal activity of this era.

And by Allah, besides who there is no god, if the Ummah saw the reality of the crimes of the Rafidah against the Ahl-as-Sunnah, then it would wail over what it sees and would cry blood not tears. So O my brother, what is happening now and what has happened in the recent past is something quiet unusual and it is a scary torment. If the name is appropriate, it is "blood purification" in every sense of the word. Thousands of families are missing with no news from them, thousands of young boys and old men have been killed, many of the women raped and many houses burnt. Thousands of families have been forced to abandon their homes, having to seek refuge in Anbar to escape the tyranny of the Rafidah. These crimes have been committed in plain sight and with full knowledge of the Americans and in some cases with their direct support. "But (for) Hamzah, there are no mourners (Hadith)".

The media did not mention anything about this, but if the Mujahideen targeted an American or a disbelieving guard and killed a large number in their ranks, you see the media rushing forth to portray a picture that is different from the truth of what happened. For example, "A car explodes on the Americans and the guards, but the deaths are of children and women". The mass graves that Saddam committed and the general of his crimes in three decades does not equal one tenth of what the Rawafid have done in the last three years.

Sadly, many of the Islamic movements know what the Rafidah did with the Ahl-as-Sunnah as well as many of the renowned figures but they are quiet and no one makes clear the reality that the Ahl-as-Sunnah are facing, especially in the south and places where there is a majority of the Rafidah population and other selected places where they are present. It is suffering that makes the skin tingle to and hearts cry over. Sadly again, those who are standing up to them (Rafidah) are few. And for this reason the Mujahideen stood up to protect themselves and the honor of the believing women and the Ahl-as-Sunnah in general and to repel the enormous danger of the Rafidah.

For all these mentioned reasons the Rafidah near us are more dangerous than the Americans. They are more abhorrent and oppress the people more. They have come with a plan that does not have any other aim except suppressing Ahl-as-Sunnah and destroying the offspring's of the Sahabah (Companions of the Prophet) and any of those who has relationships with the Sunnis. That's why we say that if the Rafidah succeeded in Iraq and took complete control on this land, without the resistance of any jihad, the condition of the Ahl-as-Sunnah would have been worse than this.

Many people may blame us for fighting the Rafidah and others may question why do we fight the Rafidah. We have made this clear more than once; we do not fight the Rafidah because they are Rafidah, in spite of our belief that they are an evil from under the layer of the sky. We were not entitled to fight them just as we were not entitled to fight others who are murtaddeen (who disbelief after belief) who did not participate with the Americans in their battles against Islam. We wished to fight the occupying enemy.

One might think our fight with the Rafidah is a fight we desire or that we fight them for entertainment or that we are showing off and by removing the goal and changing the direction of the aim from our real enemy that we have started to fight the people who it wasn't necessary to fight. This is not true. We did not fight them in the beginning. They are the one who started fighting the Ahl-as-Sunnah, and they are the ones who came on the American tanks. They and the Americans stand in one row, and they were the one who hastened to point the guns at the chests of the

Mujahideen. And they are the ones who subjugated the Muslims in Iraq and they are the ones who made the attack on the masjids of the Muslims in 750 AD, that number more than 30 masajid since the time they entered Baghdad. Likewise many masajid have been taken in Basra and in Ammarah and in Samawah and in Nasiriah. The Rafidah did not leave a single masjid. Keep in mind that they did not take a single church and they did not touch a pub and there are Jewish synagogues in Iraq and nothing was done to them. So these people do not have any other enemy except the Ahl-as-Sunnah.

We ask the people, does it make sense, according to Islamic law, (shariah) or logically or practically to turn a blind eye to the ones that are perpetrating these crimes so that I am not accused of promoting civil war or turning the face of the war? Our hands "are in the fire" like its said, and we are those who know the present situation and face the wrath of the Rafidah. That is why there is a basic need for the Ummah to trust her sons and take their opinion and holdfast to them, for her sons, who sacrificed themselves and strive with their souls are more deserving of their trust and more deserving of their support. They are more knowledgeable about the Rafidah and they are the one who have the blisters from the fire of their deception and betrayal. And for those who are on the other side of the ocean or away from the battleground and follow events from afar, their minds are well relaxed and safe concerning his honor and wife and children, then their judgment on the situation here will not be the same as the person who knows and feels and undergoes what the Ahl-as-Sunnah go through from these Rawafid.

The treachery of the Rafidah is known and their betraying stance is famous, and this is not the first time when they are entering Baghdad with the invading enemy. Before Ibn al Alqami prepared the Tatar to enter Baghdad after he had sent away most of the army and weakened the army of the caliph and burdened it with debts, the Tatar stepped in. What had to happen happened to the Ahl-as-Sunnah and the tragedy was, as the historians have stated, two million deaths in Baghdad because of the treachery of Ibn al Alqami. This is their condition through out history and we see with our own eyes what they do to the Muslims what misfortune befalls them because of these people and that is why we can not remain silent. There is no way we can let them spill the blood of Ahl-as-Sunnah, and in fighting them there is great good and general benefit. Allah knows that if it wasn't for the Mujahideen fighting these traitors then no Ahl-as-Sunnah would have remained in existence in Iraq. The Rafidah, when they entered, came up with a deceptive trick. Yes when they came, the unit of Badr proclaimed hostility but the enemy Sistani said, "We do not want to incite a civil war" because he knows that if only one man from the Ahl-as-Sunnah is left standing he will stand up to them.

So what did they do? They put their hands in the hands of the grandsons of their founder and controlled the various major sections of the nation, and you know that the strength of any nation are the armed sections, like, the army, police, the defense ministry and oil and money. After that, in the name of army, police, and in the name of protection of the nation and the nationality of Iraq, they started persecuting the Ahl-as-Sunnah with a huge and frightful media campaign that changed the realities as it is now happening. All the wicked media, newspapers, Iraqi channels, the Faiha and the Furat and their Arabic sisters were spreading it. The plan was that they (Rafidah) would operate be under the banner of protecting the nation and the nationality of Iraq, and purifying Iraq from the rebels and the fidaee Saddam (those loyal to Saddam) and from the "terrorists". They started persecuting the Ahl-as-Sunnah with a mind-boggling persecution. They were permitted the honor and killed the men, humiliated the women and expatriated the families under this title, with a huge and frightful media campaign. This worked with a lot of people, whether they were inside or outside Iraq. And they hoped this plan would have been completed in five years, as by then, most of Iraq would be in the hands of the Rafidah.

The greatest proof of this is that most of the people are ignorant of the fact that for two and a half years, the Ahl-as-Sunnah are facing massacres that have never been committed before, all at the hands of the Rafidah. Where is the media? No media! And if a few Rafidah are killed, the media comes and spreads that the Ahl-as-Sunnah and the Wahabis are persecuting them but for two and a half years the Ahl-as-Sunnah were being killed, there wasn't a word from them. The last voices that spoke accused some sections of the Rafidah but sadly this matter is only a presentation. It is not anger for the Ahl-as-Sunnah, and not an anger for Allah and his messenger because the Ahl-as-Sunnah have been facing two and a half years of massacres and we did not hear from these people talk or disclose the scenario from the very beginning. But when the rope started nearing their throats and when these criminal people continuously committed these massacres, they started screaming "there is a civil war and massacres being committed".

Why is the blood of the Ahl-as-Sunnah so cheap for these people in this way? The truth has never been made clear and sectarian strife is always feared. What sectarian strife? Did the Rafidah stop their weapons from the Muslims that we should ask them to stop? You all know very well that the persecution of Ahl-as-Sunnah is being done horribly! Then how can we keep silent? How can we not return the blow twice as hard?

Then there are those who say, "some of the Rawafid are innocent!" This is not correct from the point of view of the Shariah because these Rawafid sects vary only a thorn and when ever the brothers clear a number of the regiment and the assisting Rafidi army, Sistani intervenes directly and sends more volunteers from other Rafidah areas and it rotates over again like this. So this disbelieving guards and this police that you see are the blanket of a fox, and many other blankets cover all the Rafidah. They are the sustainers of the so-called government and the possessor of the evil organization; it is a detesting Rafidiyah government, and the greatest witness of their Rafidi hatred is that when they did when they entered Fallujah.

What we hear from their renowned Rafidah leaders is, "By Allah we do not wish to pull Iraq into a civil war". This is their lies to deceive the Ahl-as-Sunnah. So the civil war is on and they are persecuting the Ahl-as-Sunnah. They are the ones who seek blessings for their soldiers and promise them Paradise, and promise them of great reward. Who is it that is fighting the Ahl-as-Sunnah except Najafi and Sistani and then he appears as if he is very careful about Iraq and that he is far removed from sectarian violence!

Earlier their leader Sistani stated, "Even if half of the Shia are eliminated we won't get pulled into a civil war!" On who are you lying to O AlQami! You are the one who has killed thousands of Ahl-as-Sunnah by your fatawa and directives. Saying this is one thing but the reality is another and Allah knows these Rawafid do not move except under the directions from their leaders. They laugh at the Ahl-as-Sunnah and cheat them with sweet talk for fear of the rage of the Ahl-as-Sunnah. What sectarian strife is it when they humiliate the women of Ahl-as-Sunnah?

I am not talking to you now about the prisoners in the detentions of the Americans. I am talking to you about the prisoners in the prisons of those who say, "No sectarian violence". And Allah knows where our women are now. In the prisons of the Rafidah city of Kut city that is ruled by Iran and in the prisons of Al Hilla that is ruled by the Qais and the Rafidi, and in the prisons of Basra. This prison is the detention of the Badr Brigades! And there is the Aqbiyah and prisons underground, of which nothing is known and thousands of Ahl-as-Sunnah's whereabouts are unknown!

But who from among their leaders dares to stand up like a man and tell the truth to protect the Ahl-as-Sunnah and clear clarify these realities? By Allah if the people knew the condition of Ahl-as-Sunnah in Iraq, and what has befallen them, they wouldn't feel softness in their beds or

flavor in their food or sweetness in their drinks if they had sincerity for their religion. And then after all this, they come and judge us and when he is comfortably reclining in a cushioned chair, he asks "Why do you fight the Rafidah?"

O Ummah of Muhammad, our condition with the Rafidah is like the condition of a man in whose house there is a snake, and he doesn't know where it is exactly. Is it in the drawer or is it under the bed? You know that this snake is in this house and that it will come out any second. What is incumbent on you now is that you find where the snake is, cut its head and get rid of its evil. Then you can sleep the long night in your house. This is our condition with the Rafidah. Before the Rafidah used to operate by conspiracy, but now they are taking by will and have started showing their hatred because they have now become the people of the thorn (powerful). It is a deceptive achievement but this is the result of their trickery.

And as the reality of the Rafidah unfolds, so the Ummah must stand in its face. Let the Ahl-as-Sunnah remember that if the disbelievers take on the Mujahideen then no one will stand in the way of the Rafidah. At that time remorse won't help them nor will regret. Possibly the best way to describe the condition of the Ahl-as-Sunnah with the Mujahideen and their enemies is the idiom that says, "Today I ate the food of the white ox "

The Mujahideen are the ones who protect the Ahl-as-Sunnah. The Ahl-as-Sunnah are not protected by lectures or by the owners of the satellite channels who are sitting far away from the events looking at the Ummah and giving touching speeches. This won't avenge the honor of a woman who is raped and it won't avenge for the blood of the Ahl-as-Sunnah that has been spilt. Nothing will help us except weapons with which to face these cowardly people and nothing will weaken them except force. Making the lands of Islam lands of Rawafids (Shia) is an American desire and a Jewish goal, as it is known from their statements and with the help of the Iranian interference in Iraq and the American silence about it. In Iraq it is possible to portray a portion of this plan from inside Baghdad where there is an element of freedom for the people. In the area of the Awr, Madain and Abu Ghraib and the areas in which there are more Rafidah now, they have persecuted the Ahl-as-Sunnah, and there is a program to expel them from these areas so that they can control the reins of Baghdad. And there is a Rafidah-American pact to empty this area of Ahl-as-Sunnah. When the Americans came to Dawrah along with their disbelieving Rafidi guards they told its people, "We will expel you from your houses".

Now, even the educational curriculum has been changed to benefit the Rafidah. Look at its wicked and destroying beliefs. Among the the children, some are changing to Shitte. What will be the condition five and ten years from now? When they control the economic situation and the military situation. The people's stomachs are tied in knots; they do not want to sacrifice their religion and they do not know if Iraq in time will become Shitte. These tribes that are in the south before 100 or 200 years were Sunni and then, they became Rafidah. You might think it farfetched... the tashee of Anbar but I say, that is not farfetched, if the silence continues and the people are easy going.

At the beginning of the entry of the Americans in Baghdad, the Ahl-as-Sunnah were in great fear concerning what would be done to them by the Rafidah and they were expecting to endure humiliation except those who Allah blessed. But when the Mujahideen stood up in Iraq and took up weapons and stood in their faces, confidence came back to the Ahl-as-Sunnah with exceptions. As the leaders moved away and shed the cloth of jihad along with their helpers, this put the Ahl-as-Sunnah in doubt. Any Sunni now in Baghdad or outside it does not sleep at night, feeling safe concerning his honor, every night intrusions and arrests and murders and disappearances occur. Every night in the prisons they are stripping honor and robbing money. This is the condition of Ahl-as-Sunnah in Iraq.

And after that, the blamers come saying, why do we fight the Rafidah? Instead it is one of the most important obligations to fight them and we see it a great blessing from Allah that it has been made easy for us to fight them. The best example of this is when the women of Talafar were humiliated, their houses destroyed and their children killed. For this reason we proclaimed total war on the Rafidah though we (formerly) wanted to refrain from that.