



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ عَبْدُهُ وَرَسُولُهُ



Methodological Difference between ISIS AND AL-QAEDA

Who are the ones that deviated?

AHMED AL-HAMDAN
(MAY ALLAH PRESERVE HIM)
1437 H / 2015 CE

The book includes topics like
Labelling the Shi'a Raafidha as disbelievers
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The results of Mubahala
Fighting alongside FSA and apostates
Issue of Takfeer on armies, groups and individuals
Do they believe in peaceful means and democracy?
and many more...

Translated by Al-Muwahideen Media



Al Muwahideen

Methodological Difference Between ISIS and Al Qaida

Who are the ones that deviated?

Study and analysis

By Ahmed Al-Hamdan

May Allah preserve him

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Translated by:

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Translator's note: All references given in this book are from the Arabic versions of the reference material, with the exception of "Dabiq" magazine which is originally published in the English language.

Foreword

This book is originally a series of articles that I wrote since 22nd April 2014 till 3rd May 2015. I have gathered them in a single book after revising and modifying and making some additions. In it I clarify the basis of the difference between the two groups - ISIS and Al Qaida on one hand, and on the other hand, we will put forth in this research a question which is - Are the allegations that ISIS made against Al Qaida those which have been existing since its older days or are they a new deviation that emerged recently? Because ISIS claimed that the Al Qaida of Usama was on the correct path, but Al Qaida of Ayman has deviated from the path of the former Al Qaida!

We will not be discussing the validity of these claims from the religious viewpoint. However we will only be discussing their outcomes and their imports in judging the Salafi Jihadi movement as a whole based on interpretations or perceptions that ISIS has brought forth.

The discussion will be based on the literature and the references that are agreed upon by both the sides.

And while I was halfway through this book, one of them suggested to me that I work on translating this book into the English language. And indeed, I have made attempts for that. And so I was compelled to put some comments in the footnotes of the book so that the reader may know who is it that we are talking about and what does this person represent.

Note: When I refute the writings and the allegations of ISIS, it does not necessarily mean that I support all the writings and the actions of Al Qaida. What is in the book is only a discussion, and not more than that.¹

By Ahmed Al-Hamdan

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¹ Some have classified me saying that my views are the views of Al Qaida. So I say, the independent thinker would refuse that his thoughts be made narrow and be explained using the scales of the group itself. Because if he does that, then he will be a prisoner to it and he will then lose his credibility, and he will not be able to tell the group 'you have made mistakes'. And therefore I absolutely reject this classification

First Point : The issue of declaring the Shia as disbelievers and fighting them

Adnani claimed that from amongst the deviations of Al Qaida of Ayman from Al Qaida of Usama is their change in their statements regarding the judgment on the Rafidha! So he said in his statement entitled "This was not our methodology nor will it ever be" while speaking on the matters in which Al Qaida has deviated, is that they say, "And that there are different statements regarding the verdict on the impure Rafidha Mushrikeen,² and that it is a matter of preaching, and not fighting!"

This is despite this being the stance of Dr. Ayman before Al Qaida united with Jama'athul Jihad. He had said regarding the Shia, "As for the ignorant layman, then he is excused by his ignorance".³ And he did not change it until this day of ours or come with a matter that contradicts what he had mentioned! Rather, even Sheikh Usama did not make it a condition for him to abandon this statement, if it was a clear deviation, for the two groups to unite.⁴ And when the merger took place, he made him his deputy despite him adopting this statement!

And what is strange is that Dr. Ayman Al Zawahiri repeated the same statement during the time of Usama's Al Qaida and he said in his first open interview : "My stance towards the common people of the Shia is the stance of the scholars of Ahlu Sunnah, and that **they are excused for their ignorance**.....and their laymen who have not participated in the aggression towards the Muslims, our path towards them is that of **preaching** and making the truth known".⁵

He also said in a letter to Abu Mus'ab Az-Zarqawi in the year 2005, "And why are the common Shia people being killed while they are excused due to ignorance?"⁶

² The Shia have committed some matters that fall under Shirk which invalidates the foundation of Islam. But the scholars of Ahlu Sunnah have differed in regards to declaring the general population of the Shia as Kaafirs and classifying them to be out of Islam. And from amongst them are those who have made Takfeer on them (labelled them as Kaafirs), and from amongst them are those who have said that they are not to be made Takfeer upon (not to be labelled as disbelievers) because they are ignorant of the reality of these practices that are classified under Shirk, and so they are not to be declared as Kaafirs until it is made clear to them and they realise that what they are doing is Shirk and Kufr. Adnani here is opposing Zawahiri due to him not making Takfeer on the general population of the Shia and that there should only be a single statement and a single judgement which is of Kufr, and that the way to deal with them should be one single way which is to fight them and not preaching to them! And he says that this is a matter that Al Qaida has deviated from those of its days during which Sheikh Usama was its leader.

³ Al Ansar Magazine, Issue 91, page 18 date: Thursday 6 April 1995

⁴ We mean the group 'Al Qaida' under the leadership of Sheikh Usama and the group 'Al Jihad' under the leadership of Sheikh Ayman which got merged in the year 1998 and its name then became 'Tanzeem Qaidathul Jihad'. (See the first part of the release "The Manhattan Raid" (40:00) that was released by Sahab Foundation in September 2006.)

⁵ "Complete collection of treatise, letters and guidelines of Sheikh Ayman Al Zawahiri", page 471

⁶ Letter from Dr. Ayman to Abu Mus'ab Az-Zarqawi, page 13

This is despite this being the statement that has been agreed upon by the leadership in Khurasan. Sheikh Athiyyathullah Al Libbi ⁷ says in his letter to Az-Zarqawi while speaking about the letter of Dr. Ayman, “And I see them having united on some points and guidelines whose summary you will find in the letter of the doctor, and it represents the views of the brothers amongst the Sheikhs and the leaders of knowledge and literature, they are all here”.⁸

And despite all that, Az-Zarqawi did not say that they have deviated!

And Athiyyathullah while he is from the AlQaida of Usama, he has also said “And what is correct is that amongst them (ie. the Rafidha), they are to be divided into different categories, and so not everyone who is affiliated to the Rafidha sect of the Shia is definitely a Kaafir. Rather, we will divide them according to what each one of them has in terms of beliefs and actions, according to his condition”.⁹

Rather what is strange is that this matter is not restricted to these two Al Qaida, but in fact it was present with the one who is their biggest theorist. Turki Bin’ali (their senior judge) said in [an audio recording](#) which was spread on the internet:

“The scholars have differed with regards to the matter of the Shia.... And there also arose differences amongst them over the issue of the individual Shia being upon Kufr or not, or whether they consider the Kufr to be that of a group of disbelievers... We will summarize these statements by saying that the Salaf when they made Takfeer on the Imami Shia, they differed as to whether they are all Kaafirs individually or as a group upon Kufr? And we see the matter in a nutshell to be that whoever from amongst them turns away using force like the Rafidhi governments and like the Rafidhi militias, then they are all made Takfeer upon individually. **As for those other than them**, then there should be a look at the one who has committed a clear nullifier of Islam, and then he will be judged accordingly, otherwise no. And Allah knows best”.

What is also strange is that this saying is the saying of the majority of the Jihadists. Abu Mus’ab As-Suri says, “The Ja’fari Shia - “Al Imamiyah”, they are the majority of the Shia of Iran and from the minorities in Lebanon, Pakistan, Afghanistan and the regions of the Middle East... And the majority of the Jihadists consider them to be misguided people who practice innovation (Bid’ah). While some of the Jihadists have declared the Shia to be disbelievers, the majority of the Jihadists consider them to be Muslims from amongst the people of the Qibla (who pray facing the direction of Makkah) who are misguided and practice innovation”.¹⁰

Rather in fact even Sheikh Abu Muhammad Al Maqdisi adopts this statement and says “I as a fact, I have an opinion on this matter. I mean, I follow the path of Sheikhul Islam Ibn Taymiyyah in not making Takfeer on the common people of the Shia... There is amongst their common people, one

⁷ Athiyyathullah is the general in charge for Al Qaida in Afghanistan (See: “Compilation of the Complete Works of Sheikh Athiyyathullah Al Libbi, page 50)

⁸ Letter from Athiyyathullah Al Libbi to Abu Mus’ab Az-Zarqawi, page 8

⁹ Ajwibathul Hisbah (Answers to Hisbah Forum), page 301

¹⁰ The Global Islamic Resistance Call, page 792

who does not know anything other than prayer and fasting and does not know the details of the beliefs regarding which our brothers are speaking about regarding the Quran being changed and other such nullifiers (which invalidate one's Islam) based on which some of the scholars of Ahlu Sunnah make Takfeer on the Rafidha Shia.”¹¹

And despite that, when Sheikh Az-Zarqawi responded to him, he did not say “you have deviated because you do not declare the common people of the Shia to be disbelievers”. Rather he said to him “Know oh grand Sheikh that I may doubt about myself but I am not of those who for a moment would doubt about you over your religion... And before coming to an end, it must be mentioned that Sheikh Al Maqdisi may Allah preserve him, is from those whose status and efforts have a right to be looked upon, and he is from those about whom only good should be thought of. And he is the one who most deserves to be excused and forgiven. And I do not think that there is any Muwahhid (follower of monotheism) in this age except that he is indebted to the Sheikh. So it does not mean that if he missed the truth in any matter, then his status and knowledge is to be put down. And his past and his sacrifices are looked upon”.¹²

Despite Maqdisi adopting this statement, ISIS tried to make him join them and they did not say that he has deviated. Turki Bin’ali says while addressing his former teacher Abu Muhammad Al Maqdisi, “In fact Ameerul Mumineen Abu Bakr Al Baghdadi may Allah preserve him, had informed you that he can get you transported to him, but you were not able to for that even though you had several times made attempts to go to Ghaza or Khurasan at that time.”¹³

What is strange is that they are trying to make those who are deviant in their Manhaj (path) to join them, and then they criticize the rest of the groups if they have a person amongst them who is a smoker or so!!

And if it is a deviation to not target all of the Rafidha, then Abu Mus’ab Az-Zarqawi would be one of those who deviated! Indeed he had exempted and excluded a section from amongst them. And an official statement was released from Tanzeem Al Qaida Fee Bilad Ar-Raafidayn (Al Qaida in the Land of the Two Rivers, ie in Iraq) with the title (Clarification from Al Qaida in the Land of the Two Rivers regarding the stance of the organization after the statement of the Sheikh Abu Mus’ab) dated Monday 15th of Sha’ban 1426 H., corresponding to 19/09/2005 CE. It mentioned that “It has become clear to the organization through its specific means, that there were other parties that did not participate in this massacre and other parties which did not give assistance to the occupying force, and that they have denounced its crimes, like those of the Sadri and Khalisi and Hassani and other such movements. So the organization has decided to not inflict the leaders and the common people of these groups with any type of harm, as long as they do not take the initiative in attacking”.

¹¹ Interview with Sheikh Abu Muhammad Al Maqdisi by Al Jazeera Channel 2005 – Page 12/13

¹² Complete archive for the statements and speeches of Sheikh Abu Mus’ab Az-Zarqawi, page 331

¹³ “My former Sheikh, this is the partition between you and me”, page 8

Abu Mus'ab Az-Zarqawi said while commenting on this exemption, "The exemption is made due to there being from amongst the Rafidha those who fear the consequences of entering into a war with the Ahlu Sunnah. And so, it is necessary to make an exemption so that we may say to the Rafidha "If you wish for safety then stay away from our people and abandon assisting the Americans and leave the path unobstructed between us and the crusaders".¹⁴

Sheikh Ayman Al Zawahiri says (during the days of Usama's Al Qaida) while refuting Sayyid Imam and clarifying what was meant by Sheikh Abu Mus'ab Az-Zarqawi, "Then the book has spoken about the Shi'a and about killing the Shi'a. And I would like to clarify a matter, and that is, the martyred brother Abu Mus'ab Az-Zarqawi, may Allah have mercy on him, after the incidents of Tal'Afar in which the Shi'a militias transgressed upon the honour of the Muslims, he issued a statement for fighting against the Shi'a in their entirety in Iraq over which the media showed a great interest. Then after two days, the Shariah Council of Tanzeem ul Qaida Fee Bilad Ar-Rafidayn issued a statement which clarified and explained the unclarified part of the first statement which was issued as a reaction to the horrific tragedies which were inflicted in Tal'Afar, and it specified in it that Tanzeem ul Qaida Fee Bilad Ar-Rafidayn **will not target the common people of the Shi'a** but they will target the militia hirelings like the forces of Badr organization. And that is the statement that the media has ignored".¹⁵

On the other hand, if the issue of the Shi'a is absolutely that of fighting and not preaching, then it would mean that Abu Umar Al Baghdadi, the leader of Islamic State of Iraq, has also deviated. In fact he said to the Rafidha, "However the door of repentance is still open for you, **and do not think that we will exterminate you or kill all of you** if we gain control over you, because indiscriminate killing without following the rules of the Shareeah is forbidden in the religion of Allah. And our dealings with you will be based on the Shareeah in situations like those of yours which is, **invitation towards the truth, and guiding towards the correct path and removing the doubts and being gentle in all of that**. And whoever refuses then the judgement will be for Allah first and last".¹⁶

So these statements would mean,

- Usama's Al-Qaida is deviated because this statement regarding excusing the Shi'a had been repeatedly mentioned during his time.
- The majority of the Jihadists are deviated.
- Abu Umar Al Baghdadi is also similarly deviated.

¹⁴ Discussion by Abul Yaman Al Baghdadi with Abu Mus'ab Az-Zarqawi, page 18

¹⁵ Tabriath Ummathil Qalam Wa Sayf Min Manqasah Tuhmath Al Khawr Wad- Da'f, page 164 (See in English Sheikh Ayman's book "Exoneration", page 217)

¹⁶ Complete statements issued by the leaders of Islamic State of Iraq, page 30

- Baghdadi's state is trying to make the deviants join them but it will not accept the rest of the groups if they do the same thing!
- The difference in the standards and the description of "deviation" between Sheikh Az-Zarqawi and the one who claims to walk in his path!

Second Point : A Manhaj (Methodology) That Believes in Peaceful Means

Adnani claimed that one of the deviations of Al Qaida of Ayman from Al Qaida of Usama is that they believe in peaceful methodology. And in his statement "This was never our methodology nor will it ever be" while talking about the matters in which Al Qaida has deviated, he said "but the matter is that of a twisted religion and a deviated path, a path that has replaced propagating the religion of Ibrahim and rejecting the Taghout and disassociating from its followers and waging Jihad against them, with a path that believes in pacifism".

And as for his statement "Pacifism is the religion of who?", he has admitted to a number of things amongst which are:

- 1- That pacifism should be sent to the garbage! And calling towards it is falsehood!
- 2- That being peaceful does not establish any truth nor remove any falsehood! And the one who claims otherwise is declaring that he is more knowledgeable and more merciful than the Prophet, may peace and blessings of Allah be upon him, and that his guidance is better than the Prophet's guidance.
- 3- And the one who claims that the religion of Allah will be established by pacifist calls, he has thrown the Book of Allah and the Sunnah of His Prophet, may peace and blessings of Allah be upon him, behind the wall and has followed his desires.
- 4- The Fiqh of pacifism is the Fiqh of subservience, submissiveness and of bowing down.
- 5- The hen that defends its chickens has more courage than those who call to adopt peaceful means!

So what Adnani meant in the first speech is that Al Qaida has "changed" ie. they have abandoned Jihad and are seeking peaceful means!

Even though the soldiers of Al Qaida are until today killing and carrying weapons!

And distinction must be made between restricting the achievement of the goals through peaceful means alone and between taking peaceful means as one way out of several ways in achieving the goals.

Sheikh Athiyyathullah Al Libbi who is from Al Qaida of Usama says while clarifying this point, "The truth is that Al Qaida and the Mujahideen do not prohibit working in a peaceful manner completely, and no one will ever find this in any of their speeches or their preachings. Rather they call to resist Kufr and tyranny and oppression and the regimes that have these characteristics in every religiously permissible manner according to capability. And on top of it and its foundation is Jihad. The only thing that the Mujahideen condemn is making the peaceful means to be a complete substitute for Jihad

whose path includes making preparations for the equipment and fighting in the path of Allah by weapons and striking and killing and explosions. As for where peaceful movement is possible and can achieve the objectives or some of it gradually by not going outside the boundaries of the Shareeah in its method of action, then the Mujahideen have not prevented that. Rather they support it and call for it. And how much have the leaders of Al Qaida called the people for popular movements and protests and sit-ins during their occasions!"¹⁷

Sheikh Ayman Al Zawahiri says while replying to a question during the time of Al Qaida of Usama, "In your previous speeches, you have criticised those who call for peaceful movements, but I hear you today calling for political movements and rallies and strikes". So he said, "No. I criticised the one who restricted the opposition towards the ruling regimes in our countries and against the crusader invaders to be only peaceful movements alone, and worse than that is of course the one who criticises those who call for fighting them and waging Jihad against them. But the mass rallies in fact complete and support the Jihadi fighting activities".¹⁸

So the reply to this point can be made in two parts:

1- Has Al Qaida replaced Jihad with peaceful means? (Note: All the quotes in the following passages are after the martyrdom of Sheikh Usama, may Allah have mercy on him).

2- Is merely believing in peaceful means a proof of deviation?!

As for the first point, "Has Al Qaida replaced Jihad with peaceful means", we will present a number of statements which will show how Adnani lied in his claims!

Sheikh Husam Abdul Raoof who is from the leaders of the group in Khurasan says, "To those who claim that reforming the world and changing the political scenario that is humiliating the Muslims is possible through peaceful means that are popular, we say "You have taken a portion of the religion, and we only wish that you understood this portion and the manner of applying it. And you have suspended another portion, and they are, the rules of Jihad and applying the Hudood (penal codes) and Hisbah (monitoring) and other means of force and deterrence which will guarantee safety and the smooth application of the first part. So one portion of Islam is "A guiding Quran" and its other portion is "a supporting sword". And indeed Allah prevents by power what is not prevented by the Quran".¹⁹

And Sheikh Abu Dujana Al Basha Al Bahthithi says, "These criminals have proved with their actions and their statements the failure of what is known as peaceful means, because in their dictionary it means submitting to their wishes and surrendering to them. As for the truth which nobody disputes, it is that falsehood will not be removed and destroyed except by the power of the truth. And without power, those who call for resisting falsehood through peaceful means alone will be swimming in a sea of delusions, and likely in a sea of blood with no benefit. And this notion has been clearly evident in

¹⁷ The Arab revolutions and the season of harvest, page 5

¹⁸ Complete treatise, messages and guidelines of Sheikh Ayman Al Zawahiri, page 402

¹⁹ Article - The link between Jihad and the contemporary popular Arab revolution.

all of the revolutionary projects which took place in our lands. And this is something that does not need deep thinking for the one who has a bit of mind and some goodness remaining".²⁰

Azzam Al Amriki ²¹ says, "Regarding the response to the one who claims that peaceful demonstrations alone can achieve changes without there being any need for Jihad and martyrdom and by sacrificing with all that is precious, - these incidents have proved the truth of what the leaders of Jihad have always been emphasizing upon, that change and reform will not come through voting polls nor by adhering to the rules of political games, nor by begging at the doorsteps of the tyrants and their masters in the capitals of the west, nor through flattery or compromises or retreats".²²

He also said in the same series, "The one who insists for his revolution to be a purely peaceful revolution or a bloodless revolution as they say, in which not a drop of blood is spilled even if it be for the sake of justice, then he has not read the history of revolutions".²³

He also said in the same series, "However if we incline to this earth and confine ourselves to peaceful means of protest in response they will remain killing us for eternity".²⁴

He also said "So oh Muslim heroes who have risen up in Libya, Syria, Tunisia, Egypt, Yemen and in the entire region, you have seen and known that change and obtainment of the stolen rights do not come through voting polls, nor by adhering to the rules of the political games, nor by begging and imploring, nor through compromises and deals. But it comes by holding on to the principles and goals and by patience and increasing in patience and by sacrifices, martyrdom, fighting and Jihad".²⁵

And he said in the statement "The nation of sacrifice and martyrdom" that "What is needed today in Egypt is to continue preaching and doing Jihad and fighting".

So if the new methodology of Al Qaida has really replaced doing Jihad against the Tawagheet (tyrant un-Islamic governments) with that of a belief in pacifism, then why does he mention "Jihad" amongst the solutions that are available in Egypt?!

And he said in the speech entitled "Glory of the Muslims and humiliation of the criminals" these words: "Oh Muslim brothers in Libya, they say to you that the revolution has ended with the removal of the tyrant. I say to you, "No! Your revolution has not ended, and it will never end until there arises an independent Islamic state in Libya which rules by the Shareeah. So hold fast oh brothers, to your religion in which your affairs are protected, and to your weapons in which lies your safety, and your strength and your honour".

²⁰ Points to be noted regarding the incidents in Egypt, page 4

²¹ He is the official spokesman for the group Tanzeem Al Qaida in Khurasan. The court of Central District of California has issued a verdict against him for treachery, and thus he became the first American who has been charged with treason since the end of the Second World War.

²² Nation of sacrifice and martyrdom, page 9.

²³ *ibid*, page 24

²⁴ *ibid*, page 157

²⁵ *ibid*, page 204

So if they had believed in pacifism and have replaced Jihad with peaceful means, they why would they advise them to cling to their weapons?! Do peaceful demonstrations require weapons?!

Ustadh Abdullah Al Adam ²⁶ says, "The Libyan revolution has struck a wonderful example in gaining victory over their oppressors who have been murdering them, and in plucking them off their roots out of the ground. And every society which wishes for that which has been achieved in Libya must necessarily pay that which the Libyans have paid and have a taste of that which they have tasted, and that is unavoidable".²⁷

The one who has replaced Jihad and fighting with peaceful methodology says about the only armed uprising at that time that it is a "wonderful example"!! So ponder...

Dr. Ayman Al Zawahiri says in his speech "Liberation from the circle of futility and failure" the following: "A questioner may ask, "What is the alternative for this circle of futility and failure?" The alternative is: The way of the messengers, may the peace and blessings of Allah be upon them, and of their followers, which is Da'wah (preaching) and Jihad".

So if he was having belief in peaceful methodology, then it would have been more appropriate for him to say that the alternative is Da'wah and going out in peaceful demonstrations!

He also says while inciting the people belonging to the land of the two holy mosques, in his speech "To our people in the abode of revelation and the cradle of Islam" in which he states "Follow the footsteps your righteous heroes, follow Usamah Bin Laden, Anwar Al Awlaki, Abdullah Ar-Rashood, Yusuf Al Uyairi ²⁸ and Khattab, may Allah have mercy on them".

And were Yusuf Al Uyairi and Abdullah Ar-Rashood amongst those who went out in peaceful demonstrations in the land of the two holy mosques, or did they go out with weapons?!

In the seventh interview with As-Sahab Foundation, Dr. Ayman was asked this question- "I want a reply from you on how do they make the changes as you have said? I want a reply from you for what I have asked you about the popular uprisings which rise up against the army and their secularist allies, do you think that this path will lead to any kind of result?"

So Dr. Ayman replied saying "I will mention a general rule for you. It is the right of the one who is oppressed to repel the one who is transgressing against him in the matter of his religion, his honour, his life and his wealth, to repel him by what will stop his transgression, whether it is by speech or protests or by fighting.... This is the general rule. And it is not the right of the criminal oppressor to specify for the oppressed one who is attacked on how to confront him. Rather every legitimate means is open and permissible for the one who is oppressed. And it is not the right of anyone else to prevent any legitimate means for opposing the injustice and to repel the transgressor. America and the West

²⁶ The security official for Tanzeem Al Qaida in Khurasan.

²⁷ Egypt and the revolution against the army, page 3.

²⁸ Abdullah Ar-Rashood was the chief of the Shareeah committee of Tanzeem Al Qaida in Saudi Arabia and was in the list of the 26 wanted people. And Yusuf Al Uyairi was one of the senior leaders of Tanzeem Al Qaida in Saudi Arabia and one of the men in the wanted list of 19. Both of them have been killed.

want to restrict the confrontation of the Muslim nation against them and their agents, to peaceful means only".²⁹

I say: If they have replaced Jihad and fighting with peaceful means, then why do they mention that fighting is one of the solutions? They would have surely said "we and America have agreed to restrict the solutions to be only through peaceful means"!

Then in the same interview he was asked, "But there are armed opposition and Jihadi operations. So what is your stance towards that?"

So Dr. Ayman replied, "We bless every Jihadi operation against Zionism and against the Americanized army which protects their borders and against the criminals belonging to the interior and against the American interests".³⁰

So if he has replaced Jihad with pacifism he would have advised them to use peaceful means instead of him blessing their Jihadi and combat actions!

Towards the end of the tape "Lessons on the past and hopes for the future" which was released by As-Sahab Media Foundation, it contained a filmed operation of Ansar Baytul Maqdis against the Egyptian regime. So where is the faith in peaceful means?!

Indeed Sheikh Abu Mus'ab Abdul Wadood, the leader of Al Qaida in the Islamic Maghrib has supported the Libyan revolution in his speech "Congratulating the victory of the descendants of Umar Al Mukhtar" despite it not being a peaceful revolution, but instead an armed one! So how would he support it while Al Qaida has abandoned Jihad and fighting, and has replaced it with peaceful methodology as claimed by Adnani?!

And secondly: Is merely the belief in peaceful means a sign of deviance?!

That is, has everybody who has endorsed and supported these peaceful revolutions become deviated?! If it is said yes, then it would necessarily mean that all of these whose statements we will be quoting now are deviated!

Sheikh Usama in his last speech which was released under the title "Speech of the martyr of Islam – as we consider him- to his Muslim nation", he said as follows:

"My Muslim nation, we are watching with you this **great historical incident**.... The Ummah has been for a long time looking forward towards victory whose glad tidings have appeared from the east, and then suddenly the sun of revolution arose from the west and illuminated the revolution from Tunisia. And the nation liked to accompany it, and the faces of the people became bright, and the throats of the rulers got chocked, while the Jews got terrified with the approach of the promises. And

²⁹ The situation between pain and hope, page 16

³⁰ The situation between pain and hope, page 17

so with the fall of the tyrants, the concept of humiliation, submission, fear and reluctance fell, and the concept of freedom, dignity, courage and boldness rose up. The winds of change blew desiring for freedom. And Tunisia took the lead, and with the speed of lightning the knights of Canaan (Egypt) took the firebrand from the free people of Tunisia towards the Tahrir Square, and so **a great revolution** gushed forth, and what a revolution!!”

So this is an indication that Sheikh Usama Bin Laden was of those who would believe in peaceful revolutions. In fact he has named it “the great historical incident” and that it is “a great revolution”!

And what is strange is that ISIS itself called for peaceful means and endorsed the peaceful uprisings in some countries! And they counted it as forbidding the evil in three different situations!

1 - The first is they have released an official statement with the title “Statement regarding the third wave of revenge attacks of the free people of Ahlu Sunnah” after the peaceful uprising of the Ahlu Sunnah in Iraq and their sit-ins on the grounds to obtain their demands. And in the statement, there is a comment regarding this demonstration which states:

“We extend our felicitation once again to every ardent Muslim who has risen out of concern for his religion and his honour, and went out to support his imprisoned sisters and to resist the oppression which befell the Ahlu Sunnah from the criminal gangs which were planted by the crusaders who made them drink the poisons of the filthy Safawi project. And then we say to them, “Indeed your Mujahideen sons will never abandon you by the will of Allah, and you will find them in front of you in every place in which you support your religion and repel oppression away from your brothers. **And we warn you from the agents of the Shaithan who are spreading rumours that the Mujahideen are against the demonstrations and strikes that which you are undertaking, and this is a lie and a fabrication by which the discerning believer should not be deceived.** But we call you once again and we remind you to make your intentions sincerely for the sake of Allah and to purify your ranks from the filth of the traitors and thieves who have always been making profits from your cases and were a reason for your rights to be lost and for surrendering you to the Safawi Iranian project in turn for some meager positions and privileges given by Maliki and his criminal sectarian regime... And remember oh people that the one who Allah made him fall in the mud of treason and who sold his religion and honour and has become a reason for you to get abandoned and for your rights to be lost, will never be a cause for dignity and for preserving the honour and for regaining the rights”.

We can see three matters from this statement:

- It did not contain a call to abandon the peaceful methodology which Adnani described with the descriptions mentioned above!
- Their statement that we are not against it despite what Adnani has described them to be as mentioned above!
- That the likes of Adnani would necessarily be an agent of the Shaitan as described in that statement!

Note: Some may claim that this statement is falsely attributed and has not been confirmed to be from the Islamic State. So we say: This statement is an official statement, and exists under the section “Statements of the Islamic State” in the Shumoukh Forum! And it was released by Al Fajr Media Centre!! And it has been released by “Muraasil Ash-Shumoukh” (Ash-Shumoukh correspondent) which only puts official statements!

2- Second, an interview was conducted between Abu Ubaidah Al Iraqi, a Shura (consultative) member of the Islamic State of Iraq, and between some elites in the Jihadi media. And this interview was with the coordination of the “elites of the Jihadi media” and “Al Furqan Foundation” which is the official media foundation of ISIS. And in it, Abu Ubaidah said regarding the revolutions as follows:

“And this does not mean that these revolutions should be spoken ill of or their gains abandoned entirely as some people are doing, because what can’t be achieved in full should not be abandoned in full, rather we were and still are calling to rise up against these Thawagheet (oppressive un-Islamic) rulers by using every legitimate means. And we consider it to be from the highest form of Jihad in the path of Allah... And moreover, we do not deny that **a lot of the means which they today refer to as “peaceful means” actually comes under the category of forbidding the evil** whose levels vary in accordance with strength and capability, as stated by the messenger of Allah, may peace and blessings of Allah be upon him, in the great Hadith, “Whoever amongst you sees an evil, let him change it with his hand, and if can’t then with his tongue, and if he can’t then with his heart, and that is the weakest of faith”.

And we see a number of things in this statement:

- These revolutions or their achievements are not to be abandoned entirely as some are doing (those who are like Adnani).
- Peaceful demonstrations come under the category of forbidding the evil!!! That is, they are legitimate means!!!!

3 - Third, in the publication entitled “Saleel As-Sawaarim” (Clashing of the swords), the first one, which was released by Al Furqan Foundation, there is a video clip of one of the soldiers of Islamic State in which he says, “Regarding Tunisia, we used to say there is no Islam, and they revolted by the grace of Allah. Now there are demonstrations in which they are raising the flag of Islam and are calling for applying the Shareeah law”. And in the same release it contained a picture of people making demonstrations, and in the comment it was written “Tunisia supporting the Shareeah of her Lord”.

And in this statement we will focus on:

- The statement of the soldier “And they revolted by the grace of Allah”. If it was an evil or forbidden thing, or as described by Adnani as mentioned above, then would the soldier say “by the grace of Allah”?!!!

- As for “Tunisia supporting the Shareeah of her Lord”, then this proves that one of the ways of supporting the Shareeah is through demonstrations!!!

Further, Turki Bin’ali had issued a speech in a peaceful sit-in in front of the American embassy! And it is widespread in the internet under the title “[Abu Sufyan As-Sulami in a sit-in in front of the American embassy](#)”. And he had more than once attended peaceful sit-ins for the sake of releasing the prisoners! And I don’t know whether his religion was that of peace at that time or not!!

Rather in fact even Majlis Shura Al Mujahideen Fee Aknaaf Baythil Maqdis whose overwhelming majority became supporters of ISIS were deviated based on the testimony of ISIS. They had released an official article which was spread by Ibn Taymiyya Center in which they said, “The Salafi Jihadis in Ghaza must push the masses into action taking advantage of the general supportive climate in their country and in their neighboring countries. And let them carry out sit-ins and marches to demand freedom for the Salafi propagation for it to be dominant and to give its right in giving directions and guidance, and to stop the pursuits and hot chases which Hamas are doing on behalf of the Jews. And this requires the brothers to be patient over the harms and to seek the reward from Allah Almighty, and to persevere in the work, and to put the media into action, and to be in contact with every means of media through which our voice which is being choked by Hamas may reach the world, and so that oppression will uplifted from us and from the Muslims.”³¹

Sheikh Naser Al Fahad,³² over whom the supporters of ISIS rejoiced by claiming that he has given them his Bay’ah, had refuted those who prohibited peaceful demonstrations in the Arab countries and he invalidated their arguments based on three points and he said, “As for their statement that it will lead to evil, then it is not true. We see it now being held in every place and the evil that these people speak of do not come from it. But instead a great good has come from it, like the removal of the Taghut of Egypt. And his removal, even if it has not been replaced by an Islamic government, it has however lessened the oppression and the tyranny, and it has brought justice which did not exist during his time”.³³

So I don’t know whether Sheikh Naser Al Fahad is from those who codify and legalize the religion of pacifism (i.e. of peaceful methodology)!

And if it said that ISIS has withdrawn from this statement, then we say and ask - “Does ISIS admit that when they were calling for peaceful methodology, they had fallen into the following:

- That they have claimed that they are more knowledgeable and more merciful than the Prophet, may peace and blessings of Allah be upon him, and that their guidance is better than his guidance!

³¹ Guidelines for the methodology of Salafi Jihadis in the environs of Baytul Maqdis, page 5.

³² He is one of the big references for the Jihadis as mentioned by Sheikh Ayman in his book “Exoneration”. He was arrested with the two Sheikhs Ali Khudayr and Ahmed Al Khalidi in the year 2003 after being pursued by the Saudi government. The supporters of ISIS claim that he has announced his Bay’ah to ISIS some months back from inside his prison in Saudi Arabia.

³³ Fatawas from Al Hayer (Prison), page 48

- That they have thrown the Book of Allah and the Sunnah of His prophet, may peace and blessings of Allah be upon him, behind the wall, and followed their own desires!
- That they have called towards garbage!
- That they have endorsed the Fiqh of surrendering (to the enemies), and beautified it!
- All that Adnani mentioned above!!!
- And are these descriptions similarly applicable to Sheikh Usama, Sheikh Naser al Fahad, Turki Bin'ali and all those supporters of ISIS who participated in a peaceful sit-in?!

And in the end, we will arrive at these two results:

- That Adnani intended the first one, which is that Al Qaida has replaced Jihad and restricted it to peaceful means, and in that case, he would be a liar.
- Or that he intended the second one, that is, a mere belief in peaceful means is an indication of deviation. And in that case, then all of these leaders and men whose names have just been mentioned would be deviated, including his group ISIS.

And let us not forget to deal with the point that Adnani has mentioned in the same discourse, and it is that the new methodology of Al Qaida is shy to mention the word “Jihad” and so it has replaced this word with words like revolution, popularity, uprising, conflict, struggle, republic and propagation.

If they have indeed become ashamed of the word Jihad, then they would have removed the name Jihad from the name of their organization in the first place, as the name of the organization is “Tanzeem Qaidathul Jihad”. So the word “Jihad” is present in its name. So how would they become embarrassed from the word “Jihad” while the word Jihad is present in its name?!

And we will make a comparison between these words and the mention of Jihad!

- In the speech “Faith defeats arrogance” by Dr. Al Zawahiri, he mentioned “Jihad” 20 times and the word “revolution” only once.
- In the speech “Liberation from the circle of futility and failure” by Dr. Al Zawahiri, he mentioned “Jihad” 21 times and “revolution” 6 times.
- In the speech “Being united in confronting the Thaghout” by Dr. Al Zawahiri, he mentioned “Jihad” 10 times and did not mention revolution at all.

If it was a methodology which is ashamed of using the word “Jihad”, then he has mentioned “Jihad” 51 times as against mentioning 7 times those words which Adnani claimed that he has replaced them for the word Jihad! So then what would have happened if he was not shy of Jihad?!

Third Point : A Manhaj (Methodology) that runs behind the majority

Adnani claimed that one of the deviations from Al Qaida of Usama by Al Qaida of Ayman is that they run behind the majority! And he said in the statement "This was never our methodology nor will it ever be" while mentioning the matters in which Al Qaida has deviated, "but the matter is that of a twisted religion and a deviated path, a path which runs behind the majority!"³⁴

We will review a number of statements of the leaders of Al Qaida during the time of Sheikh Ayman regarding the issue of majority –

Dr, Ayman Al Zawahiri says,

“There are major issues without which I do not consider the Islamic movement to be Islamic. And from amongst these issues are: Eagerness to make the Shareeah the source of judgement **and for it to be above the constitution and laws and the whims of the majority**. In fact, the military defeat of the Khilafa state which was beginning to get devoured in parts and then eliminated after the first world war, has left in us psychological defeat alongside the military defeat which made us seek the Shareeah through the means of the enemies of the Shareeah, and we would ask for the implementation of the Shareeah through the implementation of what is other than the Shareeah, **and we would seek for the Shareeah through the sovereignty of the whims of the majority, just like the one who asks for banning alcohol by embracing Christianity. So is this a logical manner?!**”³⁵

And he also says,

“This state will never be established until we rule by the Shareeah in our countries, until it becomes the judge and not the one being judged, and until it rises above all legitimacy and transcends all source of references. **We must work to establish the state that has the divine system which discards secularism and judging based on the whims of the majority**.... And then is the call to unite the Islamic movements towards one comprehensive common goal: Firstly: Making the Islamic Shareeah to be the source of judgement and refusing to make the principles, beliefs and laws other than it to be the source of judgement, disregarding the rule of the people which grants sovereignty to the people”.³⁶

He also said:

³⁴ The term majority can have two meanings. The first is that it becomes the absolute criteria in judging over matters. This is rejected in our Shareeah due to Allah saying “It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger, to have any option about their decision”. (33:36) That is, the matters over which Allah issues a clear judgement are not matters for which we can choose and ask whether to accept or not. Instead, we accept them immediately. And the second meaning is majority in matters for which there is no clear text in the Quran and the Sunnah. And this has occurred in the history of the Khulafa ur-Rashideen (the righteous Khalifas). And there is no text specifying the method of appointing the Muslim ruler. The third Khalifa Uthman bin Affan took over the Khilafa when the elders of the people gave preference to him over Ali bin Abi Thaajib. And it is clear here that Al Qaida rejects majority when it is in the first meaning which it was accused of following. It is synonymous in meaning to democracy (the rule of the majority or the rule of the public).

³⁵ The speech entitled “Liberation from the circle of futility and failure”

³⁶ Speech entitled “The sun of victory rising over the victorious Ummah and the defeated crusaders”.

“The Islamic state is a state which makes the Shareeah to be the judge and in which the sovereignty is for Allah glory be to Him Most High, and in which the rule is for the Shareeah, and the system of government in it is that of a Shura (consultative body) which adheres to the Shareeah and does not go against it. And sovereignty as defined by the jurists refers to the highest authority above which there is no other authority. **On the other hand, the secular nationalist state makes what is not the Shareeah to be the judge, which mostly would be the whims of the majority, or to be precise, the whims of the majority of those voting. Therefore, sovereignty in such a state is for the people and the rule is for the whims of the majority, and the system of government in it is mostly democracy which follows the whims of the majority and does not go against it. This is the first grave difference**”.³⁷

And he said in the series “Message of hope and joy to our people in Egypt”:

“The democratic state will not be any other than a secularist one, i.e. an atheist one, because the rule and the source of law in it do not belong to Allah alone, glory be to Him, but for **the whims of the majority**... And the Egyptian regime is a regime that claims to be democratic, that is, the source of law in it is the whims of the majority. **On the other hand**, the Islamic regime is a regime based on consultation in which the Ummah seeks judgement from the Shareeah, and refers to it for prosecuting its rulers whom they choose and hold accountable”.³⁸

And he also said in the series “Message of hope and joy to our people in Egypt”:

“But the one who goes deep into the matter will know that this is the reality of democracy, since democracy if investigated, is a religion that worships a single idol called as “whims of the majority” without adhering to any religion, or moral conduct, or value, or principle. So everything is relative and can be altered or changed according to the number of voters.”³⁹

And he also said in the series “Message of hope and joy to our people in Egypt”:

“This is the reality of democracy. It permits everything no matter how degraded or contradictory it is, as long as it has the support of the majority.

Democracy in reality is the game of counting the votes without referring to any moral code, or value or religion. And this is the fundamental difference between Shura (consultation) which refers to the Shareeah, and between democracy which has no reference at all.

So it is not possible in the Shura for example, for the Muslim state to adhere to agreements with regards to dealing with the prisoners, or prevent torture, and then violate those agreements because the majority of the Shura council approves of it”.⁴⁰

Adam Ghadan (Azzam Amriki) says,

³⁷ Speech entitled “Unity around the word of Tawheed”.

³⁸ The first episode

³⁹ The fourth episode

⁴⁰ The fifth episode

“Implementing the Shareeah is not a choice that can be subject to votes. And I call to attention, that ruling by the Shareeah is an obligation of Iman and a divine act of worship. And it is not an option that is based on the consent of the majority or subject to votes. And hence, I do not call here to seek the judgement of the majority regarding the issue of ruling by the Shareeah as to whether they would choose it or abandon it.”⁴¹

So was Adnani ignorant of the treatises of Al Qaida?! And if he was, then how does he make these accusations recklessly without him verifying and confirming?!

⁴¹ “The nation of sacrifice and martyrdom”, page 117

Fourth Point: Democratic Islamists ⁴²

This topic is one of the broadest topics under the accusation, because this is divided into general and specific ones. And from amongst it is not making Takfeer on the Tawagheet (leaders of disbelief, non-Muslim rulers) and what is meant by them is the democrat Islamists. And the second part of it is over making supplications for them and describing them to be the heroes of the Ummah! ⁴³

For example, Adnani says in the statement "This was not our methodology nor will it ever be" – "The Taghout of Ikhwan (the Muslim Brotherhood) who is waging war against the Mujahideen and ruling by other than the Shareeah of the Most Merciful Lord, prayers are made for him, and he is treated with kindness and described as the 'hope of the Ummah and one of its heroes'.... Oh Lord, ask them why did they not show the ugly face of the killers of the monotheists in Sinai? Why did they not provoke the people to fight against them? Why are they praising their Taghouth and offering prayers for them?!"

Adnani here tried to pluck the statement out of its context! And that is for him to make the people falsely think that Dr. Ayman Al Zawahiri made supplications for Dr. Mohammed Morsi saying that he is one of the heroes of the Ummah in this manner unrestrictedly without stating conditions for it!

Dr. Ayman Al Zawahiri says in "Liberation from the circle of futility and failure" in his message to Dr. Mohammed Mursi as follows:

"And you are today in under a great test. You either cling to the truth without wavering or faltering or flittering, and you **call** for the rule of the Shareeah plainly and clearly, and you **reject** the corrupt judiciary and the secular laws and constitution, and you insist on liberating every inch of the occupied lands of Islam and you refuse to recognize any treaty or agreement containing compromises over it, and you make a covenant with your Lord that you will proclaim the truth which His Shareeah has made obligatory on you and that you will not compromise even a least bit of it. **Then at that point**, I will give you the glad tidings that you will be one of the heroes of this Ummah, and one of its prominent symbols, and its great leaders, and you will rally the Ummah in Egypt and in the world behind you in its battle against its enemies".

⁴² ISIS considers not making Takfeer on these Islamists to be a deviation! And it has come in its official magazine Dabiq (page 20) which says – "Will Haris An Nadhari disobey his leader whom he defended by claiming that he has not deviated?!" Then they clarified in the footnote this deviation and said "Al Zawahiri does not make Takfeer on the submissive parliamentarians nor on the Raafidha, the Majoos".

⁴³ Most of the time the person who does not apply the Islamic Shareeah would be labeled as a "Taghout" by the Jihadi groups by which they mean that he is a disbelieving Kaafir, because not ruling by the Shareeah is an act of Kufr. So some of the Islamists reached authority but were not able to rule by the Shareeah, and so the Jihadis became divided in regards to their stance on this. Some of them would immediately declare them to be Kaafirs while the others would say that they are not to be considered as Kaafirs. And we have in the beginning of this book mentioned that there is a difference between the two groups. One group would immediately make Takfeer while the other group would consider excusing the individual who fell into Kufr and they would not make Takfeer on him because he was either ignorant or had a wrong concept etc.

And is there any doubt that when Morsi disassociates from the man-made laws and the secular constitution and calls for the Shareeah and for Jihad to liberate every inch of the land of Islam, and does not recognize international treaties, **then at that time** he will be one of the heroes of the Ummah?!

So the matter is not like how Adnani portrayed it to be, that Dr. Ayman said to Mursi that you are the hero of the Ummah even if you do against that!!

As for praying for him, Dr. Ayman Al Zawahiri had prayed for Dr. Mohammed Mursi for his guidance and he said in the same statement "I ask Allah to guide your heart, and to set right the affairs of your religion and your worldly matters, and I ask Allah to make your heart firm, and to fill it with certainty and faith and strength so that you support His religion and His Shareeah without being fearful, or afraid, or compromising or maneuvering".

So where is the harm in praying for his guidance?! In fact the Prophet, may peace and blessings of Allah be upon him, had prayed to Allah to strengthen Islam with either Umar bin Al Khattab or Abu Jahl even though they had severely harmed the Muslims during that time?! This was to such an extent that it would be said that even if the donkey of Umar accepted Islam, even then Umar would not accept Islam...!! And despite that, the Prophet may peace and blessings of Allah be upon him, said "Oh Allah, strengthen Islam with one of these two whom you like more - Abu Jahl or Umar bin Al Khattab".⁴⁴

Rather this matter was even present during Al Qaida of Usama. For example, Abu Yahya Al Libbi mentioned the issues into which Hamas had fallen which is exactly the same into which Dr. Mohammed Mursi had fallen, and then he said at the end of his message "Oh Allah guide Hamas and bring them to the path of righteousness and reform".⁴⁵

As for not making Takfeer on them and fighting them, then the most prominent leaders of Usama's Al Qaida did not make Takfeer on the Hamas government. And from amongst them are the two Libyan Sheikhs and Dr. Ayman Al Zawahiri! Rather Sheikh Athiyyathullah Al Libbi openly declared it when he said "As for the mistake which Hamas has committed, we hope that they are excused and had some (wrong) interpretations and that they took the Fatwas of some of the scholars whom they trust. And we do not judge them to have fallen into Kufr, rather we see them as Muslims who erred. And we strive to advise them and guide them as we do with every Muslim".⁴⁶

And Dr. Ayman Al Zawahiri had said during the time of Al Qaida of Usama: "I do not agree on making Takfeer on the leaders of Hamas, since making Takfeer on a specific individual is a grave issue, and it is necessary that the conditions for it are fulfilled and that there are no possible preventives. And I advise my brothers to leave this issue, and to focus on supporting Hamas if they do right and criticise them if they commit mistakes in an educational and propagative and just manner".⁴⁷

⁴⁴ Declared authentic by Albani and Tirmidhi

⁴⁵ See the speech "Hamas and the easy gain", page 5.

⁴⁶ Ajwibathul Hisba, page 72

⁴⁷ Complete collection of treatise, letters and guidelines of Sheikh Ayman Al Zawahiri", page 475

In fact Turki Bin'ali had sent a letter to his Sheikh Al Maqdisi which Sheikh Abdullah Al Hussaini had mentioned in his book "As-Sawaa'iq Al Hussainiyah Fee Dahadh Al Isthidlaalaath Al Manaamiya", page 6, in which he says "My dear Sheikh, I know your stance towards the truth, and that you do not fear in the path of Allah the blame of anyone, and I still remember very well when you opposed **Dr. Ayman Al Zawahiri and Sheikh Abu Yahya Al Libbi and Sheikh Athiyathullah Al Libbi** and Sheikh Abul Waleed Al Ghazzi Al Ansari and Sheikh Abu Qatadah Al Filastini and Abu Baseer At-Tartousi... and many others, regarding Takfeer on the government of Hamas"!

Sheikh Athiyathullah (from Al Qaida of Usama) said regarding Hamas after the massacre in Masjid Ibn Taymiyyah as has come in the release "The West and the dark tunnel" the following: "And we declare our innocence to Allah the glorious and the mighty, from the major sins that the government of Hamas has perpetrated by their flagrant killing of the Mujahideen who oppose them. And we seek from them to fear Allah the glorious and mighty, and we warn them of His wrath. **But we also do not see it right for our brothers to choose to clash with Hamas and their fighters**".

Sheikh Abu Waleed Al Maqdisi, the Ameer of Jama'ath Tawheed Wal Jihad Fee Ghaza said regarding Hamas in the Fatwa no. 1128 in Minbar u Tawheed Wal Jihad, the following:

"But every region has its circumstances, and every group has its power and capabilities. **Therefore we do not see it right for our brothers in Ghaza to fight against this government**, because fighting against it will lead to their strength getting exhausted and their elimination and putting an end to them, especially since they are weak, and hastening to confront will cause a lot of the innocent Muslims' blood to be wasted, which will cause the people to turn away from the call of Tawheed".

And Sheikh Abu Muhammad Al Maqdisi, the one whom you tried to make him join you despite these deviations of his (according to your claims), from amongst which is his statement in Fatwa no. 1599 in Minbar u Tawheed Wal Jihad, said the following in it: "Similarly we have not given the verdict nor called with regards to what they have written, for fighting against the government of Hamas, let alone its movement".

Fifth Point: Who defected from whom?!

Adnani claimed that ISIS is not bound by a pledge of allegiance (Bay'ah) to Al Qaida, and that it is only a relationship of respect, and that Al Qaida intervened in the dispute between Baghdadi and Joulani and supported the one who defected from his leader! And Adnani talked about it separately in the statement entitled "Apology, oh Ameer of Al Qaida" in his response to the statement of Dr. Ayman Al Zawahiri entitled "A testimony to preserve the blood of the Mujahideen in Shaam" in which he (Adnani) denied the subordination of Islamic State to Al Qaida, and that the relationship is only one of respect for the sake of unity of the ranks of Jihad around the world. So was the relationship like that?!

Sheikh Ayman Al Zawahiri has mentioned in his speech "A testimony to preserve the blood of the Mujahideen in Shaam" the text of the messages of the Islamic State of Iraq to Al Qaida which said the following:

"The Sheikh, may Allah protect him, would like to ensure you that the situation here is improving and developing with cohesion, all praise be to Allah. And he is asking what is more appropriate in your view regarding announcing the new leader for the organization - Should the state renew the **Bay'ah** in public or in secret like how it is known and done before?"

So ponder on the words "the state renew the Bay'ah", that is, there is a Bay'ah that binds ISIS to Al Qaida, and it is not just a relationship of respect as stated by Adnani.

Then Adnani said in his statement "Apology, oh Ameer of Al Qaida" the following: "Indeed **everything** that you have mentioned in your testimony is true". So that is an acknowledgment of the truth of the testimony of Dr. Ayman in which he mentioned the letter of ISIS to Al Qaida and their request to renew the Bay'ah!!

Then Sheikh Dr. Ayman Al Zawahiri mentioned in his letter "Reply to the noble scholars" the wording of Abu Bakr Al Baghdadi's Bay'ah to Al Qaida, and that is:

“Our blessed Sheikh, we would like to make it clear to you and declare to your Excellency that we are a part of you, and we are from you and belong to you. And we declare to Allah that you are the leader of our affairs, and **you have the right to be listened to and obeyed as long as we live**, and for is the right to have your advice and your reminders to us. **And your orders are binding upon us**, but sometimes the matters may require some clarification due to us living amidst the realities around us in our region. So we hope your heart becomes open for listening to our viewpoint, and then you may give your command after that, and we are only arrows in your quiver”.

What type of relationship of respect is it that makes it binding to listen and obey until death?! And what relationship of respect makes the statement of one of the parties binding on the other party?! This is contrary to the statement of Adnani who said about the orders of Al Qaida that “they were not applicable inside ISIS and are not binding on them”!

So then, we arrive at the following conclusions:

- That the action of Joulani is not a betrayal nor is it breach of the Bay'ah because he got connected with the overall leader instead of his direct leader.
- That ISIS accused and blamed Joulani for breaking his Bay'ah to them and splitting the ranks when that is exactly what they themselves did to Al Qaida! They broke their Bay'ah to Al Qaida and split its ranks! So this description applies more to them!

Sixth Point: The Mubahala (The invocation for curse)!

One of the points over which a Mubahala ⁴⁸ was made as stated by Adnani claiming that they are lies is that:

- “That we raised the matter to Sheikh Al Zawahiri and both the parties were pleased with him as the judge and arbitrator”.

Dr. Ayman Al Zawahiri said when giving the judgement that “letters from both the sides have come to me” ⁴⁹ i.e. they both raised the matter to Sheikh Zawahiri.

Then Sheikh Abu Abdul Aziz Al Qatari ⁵⁰ said in a video recording which has been spread in the internet: “Sheikh Al Baghdadi and Sheikh Al Joulani both of them said “we are waiting for the order from Sheikh Dr. Ayman Al Zawahiri, may Allah protect him”. If the order comes saying “oh Sheikh Baghdadi to return to where you were in Islamic State of Iraq”, he (Abu Bakr Al Baghdadi) said “I will listen and obey, and I and my army will go to Iraq”.

And in this there is an acknowledgment that they were pleased with Sheikh Dr. Ayman Al Zawahiri as a judge between them!

And Sheikh Abu Abdul Aziz Al Qatari is a neutral person and he was recommended by Adnani in his speech “This was not our methodology nor will it ever be”.

Similarly the general Shareeah official of ISIS in Aleppo, Umar Al Qahtani, confessed to that, and he said in an [audio recording](#) which is spread in the internet, “If the decision of Sheikh Ayman Al Zawahiri comes, with the text, Abu Bakr Al Baghdadi said, “I swear by Allah that everyone who has a Bay’ah to ISIS is bound by the order of Sheikh Ayman Al Zawahiri, and his Bay’ah to ISIS will be invalid”.

And this is another testimony that the general Shareeah official has sworn that Baghdadi had accepted Sheikh Al Zawahiri as an arbitrator!

And here it becomes clear to us that Adnani made the prayers of curses by lying openly!

The second point is the statement of Adnani in the speech “Oh our people, respond to the preacher of Allah” in which he said “So beware, for by fighting the Islamic State you fall into Kufr (disbelief) whether you realize it or not”!!

⁴⁸ Mubahala refers to prayers made in public between two people both of whom are accusing each other of telling a lie. Mubahala is done by publicly invoking curses on the liar and praying for the liar to be cursed and doomed – (Translator)

⁴⁹ The letter of partition, page 2

⁵⁰ He is the founder and the leader of Jund ul Aqsa which is a group that defected from Jabhat un Nusrah.

When he mentioned the points over which he made the prayers of Mubahala and said that they are all lies, from amongst that was that “the State views everyone who fights against it to be fighting against Islam and that they have left the religion”.

So how has he confirmed what he had himself denied previously?! And he confirmed the truth of what his opponent has said! And how did he have the courage to invoke prayers of curses for the issues which he himself contradicted?! (By saying) “We do not make Takfeer on those who fight against us”, and then (contradicted it by saying) “the one who fights us has fallen into Kufir”!!!⁵¹

⁵¹ Refer to [A Letter to those affiliated with ISIS](#) by Sheikh Ibrahim As-Sakraan which has been translated by Al-Muwahideen Media.

Seventh Point: Praise of the disbelievers

Adnani claimed that from the evidences that Al Qaida has deviated is that the Kuffar (disbelievers) praise it. And in his statement "This was not our methodology nor will it ever be" he said: "Al Qaida is not that which the despicable ones praise, and which the tyrants flirt with, and to which the deviants and the misguided speak words of love."

This is despite this matter being common to Al Qaida of Usama and to ISIS itself.

And how beautiful is that which was said by the brother Abdul Hameed al Makki, may Allah hasten his release, while refuting this point:

"This is not a proper methodology to judge statements, actions, individuals and groups whereby we look at who praised us or who condemned us for us to know what we are upon - are we upon truth or upon falsehood?"

But rather the methodology of the Shareeah is to judge the individuals by their statements and actions and weighing these against the Book and the Sunnah. And then after that there is no problem if this praise or that dispraise is considered, but it is not independent or has any effect on its own in making judgement over people.

Accordingly, the praise of some of the past opponents can be one of the following two things:

The first: It is part of some plot that they have with them. And this is a tactic that the enemies are using now to divide the ranks of the Mujahideen, because they have come to know that it can have an effect and cause the ranks of the Mujahideen to be split, and can contribute for that by this tactic. And they know that there would be a group that would be affected by it, and will accept it.⁵²

The second: It is that some of them may have been affected by the preachings of Al Qaida. And Imaan (faith) is not restricted to anyone, and it is not impossible for Allah, especially since Al Qaida has stepped up its propagative media and has been dealing with the people according to the politics of the Shareeah, softening their hearts and bringing them closer to the truth by that."⁵³

⁵² There is a dirty game being played by some of the western journalists. Refer to the treatise "They want Jihad to be like ISIS...!" by Sheikh Abu Munzir Ash-Shanqeethi, a member of the religious council in Minbar At-Tawheed Wal Jihad.

⁵³ "Responding to the Bay'ah of Khurasan", page 20

As for Al Qaida of Usama, in fact Abu Jareer al Shimaali has written an article in the Dabiq magazine, which is the official magazine of the ISIS, in its sixth issue under the title "Al Qaida of Waziristan" where he said on page 43:

"And finally we were all released by the end of 2010, but the Rafidhah kept back some brothers in prisons, amongst them the two brothers whom I have just mentioned, who did not give Bay'ah to Al Qaida - Khalid Al Aruri and Suhayb Al Urduni. And I believe that the reason for not releasing them was because they did not have Bay'ah to the group (Al Qaida)."

So the Iranian regime was making it a condition to have Bay'ah to Al Qaida of Usama, for releasing those individuals!! And if that was the case, then what is the difference between it and Al Qaida of Ayman over which Adnani himself said, "Al Qaida is not that which the despicable ones praise, and which the tyrants flirt with"?

I say that based on this analogy, Al Qaida of Usama is much more deviated than Al Qaida of Ayman! Because in the case of Usama's Al Qaida, the Iranian regime would make Bay'ah to it (Al Qaida) as a condition for releasing the youth from its prisons! Whereas the Al Qaida of Ayman was only praised!

As for ISIS, then what should we say regarding the tribute to ISIS by Izzat al Douri, the general secretary of the Ba'ath party, when he said in his speech on 12/7/2014 as follows: "May God preserve the armies and the groups of the revolution, and at the forefront of all these are the heroes and knights of the Islamic State, and they have my sincere greetings filled with pride, appreciation and love, and greetings of appreciation to their leaders!".

And based upon this analogy and this scale, we ask - Has ISIS deviated?! How is it that the Ba'athists are praising it?!

And the coordinator of Libyan-Egyptian relations in the former Libyan regime, Ahmed Qaddafi Addam said in a televised interview in the channel "Dream" on 17 January 2015, "I am with Daesh (ISIS) and its pure youth!"

And Nouri Al Mouradi who was a former member of the Communist Party and a writer for the programme "Al Hiwaar Al Muthamaddin" (A civilized dialogue) ⁵⁴ which until recently has been glorifying the tyrant Saddam Hussein, was one of those who defended ISIS in the TV programme "Al Ithijaah Al Mu'aakis" ("The Opposite Direction") on 26th of May 2015 in front of Hassan Ad-Dagheem.

And a Colonel in the Syrian Army, Mohammed Barakaat wrote in his official Facebook page on May 18th 2014 the following: "The one who criticises the leadership of the Syrian Arab Army may not

⁵⁴ The website of "Al Hiwaar Al Muthamaddin" calls for a modern democratic secular civil society which guarantees freedom and social justice for all, as written in its title, and most of the articles in the website call for this.

know that ISIS has killed more than two thousand terrorists recently in Aleppo. And the one who criticises the Syrian army may not know that ISIS is today killing hundreds of mercenaries of Al Qaida in Deir al Zour who are carrying out strong attacks against our brave soldiers there. So what I want to say is that the leaders of the Syrian Arab Army have great wisdom in temporarily overlooking ISIS, **rather even in strengthening it if needed, as long as it brings us great benefits!**"

So based upon the standards of ISIS in determining deviance, Al Qaeda of Usama and Al Qaeda of Ayman and ISIS are all deviated! So how can you blame others for what you have yourself fallen into?

Eighth point: What is the Criteria for Denouncing and Elevating the Scholars?!

I have full conviction that the reason why ISIS denounces the scholars is based on one criteria only, and that is that they differ with them. This is despite the fact that Adnani swore in his Mubahala that that he does not denounce anyone simply because they oppose them. But you will not be able to understand any other way in which they denounce or praise any scholar except through this. They have denounced some scholars because they do not make Takfeer on the Islamists who enter parliament, while we also find that they praise the scholars who permit entering the parliament. And some examples of these are:

Sheikh Ahmad Shaakir who said in his book entitled "The Book (Quran) and the Sunnah must be the source of Law in Egypt", page 40-41, where he said, "That will be the path to achieve what is necessary in supporting the Shareeah, which is, the constitutional peaceful way, in which we spread our preachings in the Ummah, and we struggle by it, and speak openly, and then we fight for it in the elections, and we appeal to the Ummah in it, and if we fail once then we will win many times, rather we will make our failure in the beginning a prelude to our success which will stimulate motivation and awaken determination."

And despite this they named him "The Sheikh, the Allaamah (highly learned scholar)", in their official publication "Sawlat al Ansar"!!

And similar to that is Sheikh Abdullah Azzam who permitted entering the parliament as has come in his tape "Discussion regarding politics and ruling". And despite that they named him "The Mujahid Sheikh" as has come in their official release "Hudaa ush-Shuhada-1"!!

Also Abu Bakr al Baghdadi considered Sheikh Athiyathullah al Libbi as one of the symbols of Jihad and its best leaders, as stated in his speech "But Allah will not allow except that He perfects His Light".

And they called him the active Mujahid scholar.

And in a statement released by the Islamic State of Iraq, it said about Sheikh Athiyathullah - "Another hero from the heroes of this Ummah, and from the best of its men. We have never heard from him anything except that which would increase pride, firmness and reassurance in the hearts of the

Muslims in, and that is the Sheikh, the scholar, the Muhajir, the Mujahid, the modest one, the adviser, the ascetic Athiyathullah al Libbi" ⁵⁵

This is despite the fact that Sheikh Athiyatullah had held the same beliefs for which they attacked Shaykh Ayman al Zawahiri! Rather it was even more and greater...!

So what is the difference between this and that? Only because of disagreement with them!!

As for Sheikh Sulaimaan al Ulwaan ⁵⁶, all of us know that Abu Maysara al Shaami is the media face of ISIS for writing in all of the issues of its official magazine "Dabiq".

Abu Maysara As-Shaami says in his article entitled "Al Hazmi between the major sin of sitting behind and the misguidance of the Jaamiyyah" that:

"The students of Jihad - during the time when Jihad would be an individual obligation - would not take their knowledge from those sitting behind, let alone from the innovator, let alone from the scholars of the Tawagheet. They used to give preference to the knowledge of the Imams of Tawheed and Jihad who have passed away, over and above the arts of the contemporary ones from amongst the Faasiqs (major sinners) who sit behind and flatter.... Then the lines of the Mujahideen got split when they brought near them some of those sitting behind like Al Maqdisi (who used to consider the Jihad in Iraq to be a holocaust) and (Sulayman) Al Ulwaan (refer if you wish to the refutation of the martyred Shaykh Sultan ibn Bajad al Utaybi against him, as it is important and shows his strange position towards Aal Salool and their soldiers), and the misguided ones from the Surooris and Hizbul Ummah like Al-Turaifi and Al-Ajami and Al-Mutairi."

From this text the following things can be understood:

- That Sheikh Sulaymaan Al Ulwaan is from the Fasiqs (major sinners) who sit behind.
- That Sheikh Sulaymaan Al Ulwaan is from those who split the ranks of the Mujahideen
- Sheikh Sulimaan al Ulwaan, the Surooris and Hizbutul Ummah have all been put under the same category.

⁵⁵ A statement issued by the ministry of information entitled "A statement of condolence on the death of Sheikh Abu Abdul Rahman, Athiyatullah al Libbi" date 13 December 2011, by "Al Fajr Media" and was published in the section "Archive and statements and reports of the Islamic State" in Al Shumookh forum.

⁵⁶ Sheikh Sulaiman bin Naasir al Ulwaan is from the scholars who are held in high esteem and much loved by the Jihadists. He was arrested in 2004 and the Saudi government accused him of supporting Abu Mus'ab al Zaraqawi. They released him in 2012 and then arrested him again in 2013

Interestingly this message was written by Sultan Al Utaybi at the beginning of 2003!

And despite that they remained pouring words of praises on him and glorifying him for the next 12 years, and they did not mention this message except after a recording was spread in which he said about them that "There is no general (i.e. major) Bay'ah for the ISIS, as from the conditions of the general Bay'ah is that he is elected by the Ahlul Hal Wal Aqd. And Abu Bakr al Baghdadi has neither been elected by Ahlul Hal nor by Ahlul Aqd"

And also Sheikh Umar al Hadouchi was given an offer to join them.⁵⁷ And when he rejected and opposed them they released a video⁵⁸ about him in which they mentioned his old mistakes! That means, they never remembered his mistakes until after he rejected them. And those mistakes never prevented them from seeking him to join them!!!

⁵⁷ Refer to the meeting of Sheikh Umar al Hadouchi with the Kuwaiti newspaper "Al Rai" on Monday, September 7 2015.

⁵⁸ The name of the release is "The reality of those opposing the Islamic State - Umar al Hadouchi as an example), released by the foundation "Ubwathul Laasiqah" which is one of the media foundations of ISIS.

Ninth Point: Fighting Alongside Apostates and Innovators

The writer Abu Maysara al Shami states in the magazine "Dabiq" - which is the official magazine of ISIS - in the sixth issue on page 22:

"Also from amongst what has reached me from trustworthy ones ⁵⁹ in Yemen is that "Ansaar ash-Shareeah" in the province of Al Jawf have been fighting side by side with the apostate army (the army of "the Arab Spring" - the army of Abd Rabbuh) and the Bankrupt Brotherhood against the Houthis."

So we say that the main spokesman of ISIS said in his speech entitled "You have Allah with you oh oppressed State":

"If the State conducted an operation and allowed another faction to participate in this operation; the media would ascribe this operation to that faction without mentioning the State's name ever. An example of that is ascribing liberation of the "Mennagh" airport in the countryside of Halab to the Free Syrian Army, although the preparation, planning and execution of the operation was done by the State, **with limited participation of some of the soldiers from the battalions of FSA**, and the media did not mention the State's name ever, until the spokesmen on behalf of the secular "Chief of Staff" who are stationed in hotels came out claiming the operation with no shame whatsoever!"

We say what is the ruling regarding the Free Syrian Army according to you? ⁶⁰ Especially since this group - as it appears to be - is linked to the Chief of Staff, ⁶¹ and thus the Chiefs of Staff claimed the operation! And also in particular, those who participated alongside you in this operation were the "Northern Storm" ⁶² about whom your spokesman said in the same speech :-

"And as for those who are known as "the Northern Storm", everyone also knows of their wickedness and evil, and everyone far and near knows that they had received the American pig John McCain with whom they agreed to fight the State and to wage war against the Mujahideen. And also they smuggled the Nusayri tanks that used to shell the Muslims from the Mennagh airport on the day soldiers of the State stormed it, and their recent desperate defence for the crusader spy and them beginning to fight us

⁵⁹ Abu Muhammad al Adnani said in the speech "Then let us invoke the curse of Allah upon the liars", – "And if you were to ask them, how did you judge? They will say, "Someone who is trustworthy told me this." Glory be to Allah! Even if that trustworthy person is our enemy?!" - For these people everybody is as an enemy, and so none will communicate with them other than their own people and those who are necessarily the enemies of Al Qaida!! Look how they accuse others for matters they themselves have fallen into!

⁶⁰ They have mentioned in their official magazine "Dabiq" (Tenth issue, page 44) "The apostates of the Free Syrian Army are fighting for the sake of democracy".

⁶¹ They said regarding the Islamic Front and its leaders in the statement of the Shareeah council which is an official statement released by ISIS on Wednesday 16 Jumaadi al Aakhira in the year 1435 H: "And due to this, the coalition group in all its forms including its staffs are apostates who have left the religion of Allah". (Page 7)

⁶² The "Northern storm" platoon published videos on Youtube where they showed the names and photographs of their dead in the battle for Mennagh Airport which was led by ISIS! And they conducted a military parade inside the airport after its liberation.

for his sake. The soldiers of the State had found in his camera a recording of the centers and locations of the State while the talk of an American strike was taking place”.

So if these people are apostates according to you then this is a contradiction! How do you criticize others for that which you do yourselves!

As for fighting alongside the Muslim Brotherhood against the Houthis, we say: Is everyone affiliated to the Muslim Brotherhood disbelievers according to you? ⁶³ If the answer is no, but rather they are innovators, then you should consider the words of Sheikh Abu Musab al Zarqawi:

"Sheikh Abdullah Al Janaabi is a **Sufi** with whom we differ, and we do not agree with him. And despite this, Sheikh Abu Anas Ash Shami, may Allah have mercy upon him, would kiss his head. And we used to hope good for him and we used to wish that we bring him to the path of the Salaf. And Sheikh Abu Anas had given him one of the books of Sheikh Ibn Taymiyyah. So what would we need from this man if he was raising the banner of Jihad and calling to fight the enemies of the Muslims? By Allah, we consider him to be better than those who discourage and sit back from Jihad.... So oh my brother, bring to me a Sufi who has innovations who fights in the path of Allah, I will kiss his feet, and he is better for me than the one who sits back even if he claims to have the correct Aqeedah. So as long as a man remains as a Muslim and a Mujahid, then he is upon goodness, and he is better than the one who sits back whatever it may be. However his Jihad does not prevent me from repudiating his innovation, and this does not make me abandon supporting him.... **As for the innovator, we show patience over him and we preach to him and we fight alongside him** and we do not leave him in his mistakes or flatter him, and we continue giving him Da'wah until he returns to the Sunnah.⁶⁴

So has Zarqawi deviated?!

The Islamic State of Iraq issued a statement ⁶⁵ in which it classified all factions in Iraq into three categories including the Muslim Brotherhood about whom it said "It is known that they dilute issues of Aqeedah and they have adopted the idea of democratic elections and they have made it to be the same as Shura by their claims, and they also allow participating in secular governments under the pretext of benefits and harms". And they said about the second movement to be "Factions who raise the slogans of Salafiyah and the Manhaj of Ahlus Sunnah wal Jama'ah, however they conceal in their dealings the Manhaj of the Muslim Brotherhood in many of the issues of the Shariah whether

⁶³ For example the previous leader of the Islamic State of Iraq, Abu Umar al Baghdadi said while speaking about the branch of the Muslim Brotherhood in Iraq known as "Al Hizb ul Islami" (The Islamic Party) - "And we do not believe those who are entering it to have fallen into Kufr, if the evidences of the Shareeah has not been established for them". (Refer to the Speech "Say: I am upon a clear evidence from my Lord", 13 March 2007, Al Furqan Foundation) - That is, they are considered as Muslims.

⁶⁴ Conversation between Abul Yamaan Al Baghdadi and Abu Musab Al Zarqawi, page 23/24

⁶⁵ Statement with the title "A clear saying about the reality of the revolution brigade of the twentys" which was published by "Al Fajr Media Centre" on 22 September 2007 in Al Shumookh Forum in the section "Archive of statements and reports of the Islamic State" by the account (forum member) "Muraasil Ash-Shubkah" which only publishes official releases.

they realize it or not, and they affiliate themselves to a group amongst the people of knowledge and preachers who are known as the "Salafi Awakening". And just like the Brotherhood, they permit participation in the secular governments and in democratic elections under the same pretexts, but they differ with them in other issues. And this movement is characterized by a lack of a clear Manhaj".

Notice the groups which allow participation in the governments and adopting democratic ideas!! Then the statement said: "And this diversity in the field of Jihad does not at all prevent in any case all these active movements **from cooperation, mutually advising and consulting each other within the sphere of loyalty (Al Walaa) based on Imaan**, in repelling the Crusader enemy attacking the lands of the Muslims".

So if you have participated and cooperated with those who have these characteristics then how do you condemn others for doing so?!!! And if this action is deviance, then you are also deviants.

Tenth point : The Abstaining Group (Ath-Thaaifa Al-Mumthani'a)

Adnani presented in his speech "Apology oh leader of Al Qaida" which was a reply to Dr. Ayman al Zawahiri, the ways for reconciliation and for ending this division and fragmentation.

And from amongst the points which he presented for it was "Correcting the Manhaj" and openly proclaiming the apostasy of the Egyptian, Pakistani and Afghan armies!

So we say: Does Adnani here mean the Kufr of the group or Kufr of the individuals of this group?!⁶⁶

If he said of the group, then it is known that Dr. Ayman al Zawahiri considers these groups to be groups of Kufr and apostasy as mentioned in his tape "The Thaghut" which is available in the site "Minbar u Tawheed Wal Jihad" and issued as a document with the title "Jihad against the Thaghut is a divine path which does not change" which is one of the documents of the group Egyptian Jihad which was fighting the Egyptian regime at that time, and in it the abstaining group was described with the following:

"And this particular group which belongs to these apostate rulers takes their same ruling, and **it is an apostate group** just like the rulers, and we look at them as a group, and not as individuals in how we deal with them and in the rules of fighting against them, despite there being the possibility that there are within this particular apostate group which belongs to the rulers, individuals who are Muslims and are excused based on legitimate excuses. As for the one for whom these excuses are not valid anymore and remained supporting this regime..., then he himself is an apostate just like them."

But if he said that what he meant is the issue of not making Takfeer on the individuals of this group - and this is indeed what they actually meant as they have stated in their official magazine "Dabiq", in the sixth issue (in footnote on page 20), that there is consensus of the Salaf that there can be no distinction between the group and its individuals!! And they said: "Al Zawahiri differentiates between a group and its individual members when it comes to the label of Kufr and some of its rulings. And this distinction is against the Ijma' of the Salaf concerning the groups which have rallied together upon Kufr like supporting shrines and man-made laws.... So we judge the individual of the group to be a Kaafir individual".

⁶⁶ Some of the scholars of the Muslims take the opinion that a large group which falls into Kufr is called a group of Kufr. However the individuals of the group are not made Takfeer upon until they are not ignorant anymore regarding the reality of the disbelief in which they are in. And some scholars make Takfeer on every individual from this group if it carries weapons and fight for the Kufr (even if they do not know that this is Kufr).

The statement that the group has fallen into Kufr is technically referred to by "Kufr u Thaaifa" (The Kufr of the group). However, making Takfeer on every individual of the group is referred to as "Takfeer ul Ayn" (Takfeer on the individual or individuals).

We understand from this that whoever does not make Takfeer on the individuals of an abstaining group has gone against the consensus of the Salaf. Rather even his Manhaj has become deviated! So we will mention a list of those whose Manhaj has deviated from theirs, and then we will ask, were the leaders of Al Qaida during the time of Sheikh Usama and the Sheikhs of the Jihadi movement (before they deviated in the view of ISIS), were they dealing with the issue by treating it as a matter of consensus which would then be a criteria to judge the uprightness or deviance of a person, or is it an issue of Ijtihad (individual opinion), and that it is ISIS who has come up with something new which is in contradiction to what the Sheikhs and leaders of Jihad were upon?!

Sheikh Athiyatullah said - and he is from the leaders of Al Qaida of Usama - "However for one to claim that his saying - especially the saying of one who makes Takfeer on all of them without any exception - that it alone is the truth besides which there is nothing except misguidance, and that it is a clear cut issue known from the religion by necessity, and that whoever differs with him has not fulfilled the requirements of Tawheed nor understood it and other such claims...!!! I say: **This is the real ignorance and real misguidance**, and it is unacceptable from the one from whom it comes, for **it is without a doubt an issue of Ijtihad built upon looking into and considering (the evidence)**, and it is from the type of knowledge that is acquired by looking and seeking the evidence. And not every form and branch of it is from those issues whose ruling is known from the religion by necessity".

And he said in another place: "And the correct position with regards to our issue today is that we fight them the way the apostates are fought. **But with regards to the issue of Takfeer, we are cautious and are hesitant...!** And we make statements such as "This army is the hand of the apostate tyrant and of the apostate state with which it attacks, and the arm with which it strikes, and that they are its supporters and its helpers, and that they are its soldiers and its men" and similar other statements. And this is correct from an angle, **but as for judging with Takfeer it is another issue.**"⁶⁷

And Sheikh Abu Yahya Al Libbi said that in some situations it is not allowed to make Takfeer on the individuals of abstaining groups which support the apostate rulers! And he even said that this issue is from those issues which are differed upon and are not deserving of forming battalions of opposition and arguments! Let alone making it the criteria for deviance or for uprightness as done by Adnani!

And the following is what he said in the conclusion of his book "Nazaraath Fil Ijmaa' Al Qath'ee" (Review on the undisputed Ijmaa'):

"Indeed the issue of judging the supporters of the present day apostate rulers - are they Kaafirs individually or not? Whoever has been able to see clearly that something that legitimately prevents Takfeer has become widespread amongst its individuals in one of these abstaining groups in some place or some time, then it is not permissible in this situation to make Takfeer on the individuals due to there being amongst them what prevents it. Rather they remain clinging on to the foundation of

⁶⁷ Ajwibathul Hisbah (Answers to Al Hisbah), page 199

their Islam, except those of them whose reality is known. Likewise, whoever knows that some of these groups do not have any legitimate preventive, then it is not allowed for him to hesitate in making Takfeer on their individuals. And the issue of whether or not to make Takfeer on the individuals of these groups, is dependent upon knowing if there exists or not that which would prevent Takfeer on them. **And this is the issue in which there are different opinions and various interpretations. And based on this, it becomes clear that this issue which is based on Ijtihad is not deserving of forming battalions of opposition, and for disputing and for being divided.** How can it be so, when the refraining groups which are upon Kufr have always been appearing since a long time and scholars have not stopped having differences of opinion regarding Takfeer on them. And none of them ever claimed that this is a clear cut issue of Ijma'a, which does not permit being reviewed and examined".

And he said in another place "There is no relationship between the Ijma'a of the scholars for fighting the groups which abstain from the widely known symbols of Islam and between the issue of **their difference of opinion regarding whether or not to make Takfeer on these groups,** for some to try to make the two matters into one, and mix them with each other" ⁶⁸

And Sheikh Abu Qatada said (before he deviated in the eyes of ISIS) "Does our judgment upon a group that it is a group of apostasy, necessitate that every individual within it has disbelieved and committed apostasy, and then judge them to be in the Hellfire forever? Research on this matter is manifold and the evidences in it require one to stop and study as this is an issue based on perception, and from the issues in which there are differences of opinion." ⁶⁹

It is known that the methodology of Sheikh Abu Qatada with regards to the abstaining group is different from the methodology of ISIS. ⁷⁰ Sheikh Abu Muhammad Al Maqdisi said "Some of those who make Takfeer on Sheikh Abu Qatada allege that it is because he does not make Takfeer on the Islamist representatives in the parliaments, **and he does not make Takfeer on every individual soldier of the Thaghut**" ⁷¹

Rather even their Shareeah official, Turki Al Bin'ali said that it is permitted and acceptable to have differences in the issues of Ijma'!! And he says in his Fatwa in (the website) "Minbar" on the issue of Takfeer on the individuals of the abstaining groups- "Yes, the ruling upon the individual soldiers and police men **is an issue that has difference of opinion**".

Sheikh Abdul Hakeem Hassaan, one of the members of the Shareeah committee of Al Qaida in Khurasan, said in a research carried out regarding the Kufr of the armies - "As for the stance towards

⁶⁸ Jihad and the Battle of Misconceptions, page 30.

⁶⁹ Jihad and Ijtihad... Reflections on the Methodology, page 59.

⁷⁰ Refer to lecture 25 from the "Imaan series" and the book "Answering the Questioner" and the treatise "Omari Answers to the Homsy Questions". There was a research by Sheikh Abu Qatada in the magazine Al-Minhaaj on the same subject.

⁷¹ "The rulings on Masajid Ad-Dirar, and the ruling on prayer behind the allies of the Taghout and its representatives", page 87.

this issue - I mean applying the general theoretical rules which are established from the evidences on the responsible individuals - it is not from the issues of Usool (the fundamentals) or Aqeedah, but rather it is from those issues related to Fiqh ul Waaqi' (understanding the state of affairs). And those who look into it may differ in the matter without anyone being sinful or a Faasiq (transgressor) or an innovator if he has striven and exerted his full capacity while researching the issue and studying it. And I also advise our brothers that they should be broad minded while doing research on issues related to the Shareeah in general and in these important issues in specific. And that none of them should be inclined towards extremism for forcing others to accept what he finds to be correct in his view, and that no improper words should be used in these types of discussions, and it is not allowed to accuse anyone who has done Ijtihad for seeking the truth and for knowing it".⁷²

Also Abu Musa'b as-Suri does not consider every individual from the group as a Kaafir, and he said after giving a long talk regarding the abstaining groups in which he concluded that - "The reality that is clear from the Shareeah - and Allah almighty knows best - is that these fighters as a whole take the ruling of their banners and their group as we mentioned previously. So whoever fights us under the banner of an apostate ruler, then we fight them as a group of apostasy, and whoever fights us under the banner of the Americans and disbelievers then we fight them as a group of Kufr... And so based on this it is not allowed to pray for their dead, and they are not to be buried alongside the Muslims. However a very important point to be noted is that **we do not judge every single individual amongst them as being a Kaafir**".⁷³

Sheikh Ali Al-Khudayr⁷⁴ was asked "If an abstaining group is found and there is amongst them Kufr such as judging by the Taghout and seeking judgment from the Taghout, then is everyone to be made Takfeer upon based on the apparent, or they should be differentiated based on preventives and causes?" And he answered "It is not allowed to make Takfeer on all of them".⁷⁵

Secondly, has there actually occurred an Ijma'a on the Kufr of the abstaining group? Sheikh Naser Al Fahd, who they consider to be their Sheikh, said "And know that Sheikhu'l Islam has not mentioned the consensus of the jurists regarding their Kufr, rather he has mentioned the consensus regarding fighting them. As for the Sahaba then he has mentioned in several places that they are in agreement that they are apostates, however this came by way of interpretations after analyzing the causes, not by a clear text from the Sahaba. So the issue which the Sahaba had agreed upon clearly and in practice - which is fighting- has no disagreement amongst the jurists over it. As for the reason for this fighting and its cause, then it is not clear as has been mentioned previously, and thus they differed with regards

⁷² Clarification and explanation that the Taghout rulers and their soldiers are all disbelievers individually, page 29.

⁷³ Global Islamic Resistance Call, page 175.

⁷⁴ He is one of the major Sheikhs of Jihad in Saudi. He was arrested along with Sheikh Naser Al Fahd and Ahmad al Khalidi in the year 2003 after being pursued by the Saudi troops.

⁷⁵ Open meeting with the Salafis' forum, page 64.

to it. And due to this, it cannot be said that the one who does not make Takfeer on them has contradicted the Ijmaa."⁷⁶

In fact one of the Imams of the Najdi Dawah Sheikh Abdullah Abu Batheen said "If a group abstained from any of the symbols of Islam, then they should be fought, even if they are not Kuffar or Mushrikeen and their land is the land of Islam".⁷⁷

So consider his words "even if they are not Kuffar"! That means it may happen that they are an abstaining group while they are still Muslims.

Summary:

We will find that all those (above) are either deviated from the Manhaj (including some of the well-known iconic leaders of Al Qaida of Usama) or that they are justifying deviation to the people and have made it acceptable!!

Turki Al Bin'ali wrote a book called "Al Qilaada Fee Tazkiyath Sheikhina Abu Qatada" and he gathered in it the sayings of the Sheikhs and leaders of the Jihadi movement in praising Abu Qatada and he included amongst them Sheikh Al Zarqawi, "Abu Abdullah al Muhajir" and Sheikh Faris al Zahrani and Mu'ejib ad-Dourusi. And Bin'ali forgot to add Kareem al Mujaati who said "Sheikh Abu Qatada is the one who taught me my Aqeedah",⁷⁸ and he forgot to mention that Sheikh Abu Mus'ab al Zarqawi had quoted from the speech of Abu Qatada more than once in his statements!

And so if ISIS represents the real extension of the Salafi Jihadis then why did these people not accuse Sheikh Abu Qatada of deviation for example, or condemn those who considered Takfeer on the individual members of the group to be an issue of difference of opinion?!

⁷⁶ Fatwas from Al Hayer (prison), page 28.

⁷⁷ Complete letters of Abu Bateen (1/203)

⁷⁸ Sawtul Jihad (Voice of Jihad) magazine, issue 30 page 45.

Appendix – Lies and Contradictions

- Adnani said while addressing Dr. Ayman Al Zawahiri "You did not ask us on any day nor did your leaders before you". However Sheikh Usama bin Laadin in an address to the leaders of the Islamic State of Iraq said "It would be excellent if you give us adequate information regarding our brother Abu Bakr Al Baghdadi".⁷⁹

- Adnani said regarding Al Qaida that they have left alone the Saudi government "to enjoy their security, singling out the scholars of the Ummah there and the youth of Tawheed who fill their prisons". This was at a time when Al Qaida attacked the interior minister and the current crown prince, Mohammed bin Nayef in his palace in the year 2009!⁸⁰ I do not know if this is the security that Al Qaida has given to the government to enjoy! And they have also attacked the "Wadeeah" border post, and stormed the intelligence headquarters in the city of Sharurah in the South of Saudi Arabia.⁸¹ And when the Saudis gave a death sentence to some of the scholars and the youth, they issued a statement in which they said "We swear to Allah that our blood will be a sacrifice for the blood of our prisoners, and that their pure blood will not become dry before the blood of the army of Aal Saud has been spilled, and we swear to Allah that life will never be sweet without cutting off the necks of the rulers of Aal Saud"⁸²

- Adnani offered ways to put an end to the differences and disputes between his group and Al Qaeda and he said to Dr. Ayman al Zawahiri "We call you to first retreat from your deadly mistake and to reject the Bay'ah of the traitor, the treacherous one who defected". Interestingly however in his previous speech with the title "This was not our methodology nor will it ever be" he said - "The dispute between ISIS and Al Qaida is **not regarding Bay'ah**"!!! So if the dispute is not regarding Bay'ah then why are you calling him to reject his Bay'ah?!

- Interestingly Adnani says to Dr. Al Zawahiri by criticizing him that "Sheikh Usama had united the Mujahideen upon one word and you have divided them and split them and completely torn

⁷⁹ Refer to the document (SOCOM-2012-0000019) from the documents of Abbottabad in its first set. These documents have been published by the Americans but they have been confirmed to be authentic, as stated by Sheikh Abu Yahya Al Libbi according to what was said about him by Abu Maryam Al Azdi when he said: "Sheikh Abu Yahya confirmed their authenticity and he said that they contain benefits and wisdom". [Refer to "The Book of Shareeah and Cultural Preparation" in the footnote on page 20]. Similarly, the leader of Al Qaeda in the Arabian Peninsula, Sheikh Naasr al Aanisi also confirmed their authenticity in the third interview in which he said: "Yes they are authentic but incomplete, but in any case the letters (Abbottabad) are a school in themselves and we advise our brothers to read them and to benefit from their contents."

⁸⁰ Al Qaida has released two video publications in which they mentioned the details of the operation. The first is "The Grandsons of Muhammad ibn Maslamah" by Al Malahim Media in Ramadan 1430 H., and the second is "By the Lord of the Ka'ba, I have won" – (Part two) released by Al Malahim Media in Shawwaal 1431 H. And we reiterate that we are mentioning events which prove the lies of ISIS, and the issue does not go beyond that.

⁸¹ Al Qaida has released a video publication regarding the operation under the title (The Battle of Revenge for the Female Prisoners) in Ramadan 1435 H.

⁸² Statement number (102) with the title (Statement Regarding the Execution of the Mujahideen Prisoners in the Prisons of Aal Saud) released in 19 Safar 1437 H.

them apart", meaning that the Doctor split the ranks. Then he says by his own mouth "We will divide the groups and we will split the ranks of the organizations" (Refer to his speech entitled "Say to those who disbelieve, you will be overcome"). That means he himself fell into that same thing for which he accused the others...!!!

- Sheikh Usama Bin Ladin said "Verily the right to choose an Imam is only for the Ummah", while the one who is claiming to follow him says "We have taken it (the Khilafa) forcibly by the sword" ..!! That is, by going against the wishes of the Ummah!

- Adnani said "We support our brothers in the Caucasus who have brought us joy by their unity under the Ameer Abu Muhammad may Allah protect him and cause to benefit from his knowledge". That is, their unity under their leader pleased Adnani but suddenly.....!! The media wing of Wilayat Dagestan issued a collective statement in which they spoke regarding the status of the Caucasus and in its introduction they said "We have received the latest news in the Caucasus regarding the arrival of the Fitna (turmoil) of ISIS and splitting their ranks". So yesterday what was pleasing you was their unity, and today what is pleasing you is splitting their ranks!!

Conclusion

ISIS with its new methodology has deviated or follows a methodology that contradicts the methodology of the Salafi Jihadis, and it is not an extension of it...!! And the point of difference between them and those Salafi Jihadis whose statements they claim to adopt is that they did not remain within the boundary of unity with them in issues of individual Ijtihad (opinion), rather they went beyond that to the point of declaring as innovators and defaming those who disagree with them..! And this is something the elders and leaders who they claim to follow have never done. And were they weak in their religion or were they cowards who do not proclaim the truth?!

ISIS has themselves fallen into matters that they stated as reasons for accusing others of deviance! And if they say that we have changed and have withdrawn and freed ourselves from those words which we used to say, then we ask them – “Were you deviated in your Manhaj when you used to make those statements?”

It would be obligatory on ISIS to consider both the two Al Qaidas (that of Usama and of Ayman) as equal and that both of them have deviated based on those reasons for which they attacked Al Qaida of Ayman, because the very same issues were found in Al Qaida of Usama!

If we take the words of ISIS then we will arrive at the conclusion that all the well-known personalities and leaders of the Salafi Jihadi movement are deviants. And if a person is saved from the first reason which ISIS stated, then he will find himself under the second reason. And if he is saved from the second reason, he will find himself under the first reason..!! So in this way they have destroyed the Salafi Jihadi methodology and attacked its iconic leaders. And they are in reality upon a new methodology, not the same one and it is a mistake to say that they are part of the Salafi Jihadi movement.

And our final supplications are that all praise belongs to Allah, the Lord of all that exists.

By Ahmed Al Hamdan

30th December, 2015