



**Al-Falluja Diaries:
"Jihad Basil' Martyr Ibn al-
Sheikh al-Libi, May Allah
Have Mercy on Him"
August 13, 2009**

**"Jihad Basil' Martyr Ibn al-Sheikh al-Libi, May Allah Have Mercy on Him"
Written by one of his companions
Released on: August 13, 2009**



[This document is the transcript of an Arabic-language communiqué obtained by NEFA investigators and translated on behalf of the NEFA TerrorWatch subscription service. This transcript is provided for educational and informational purposes only. This transcript is accompanied by a short report about the life of Ibn al-Sheikh al-Libi, a eulogy of Ibn al-Sheikh, and a transcript of a speech by Abu Yahya al-Liby entitled "Ibn al-Sheikh...The Grave and Not the Poplar," all of which are available at <http://www.nefafoundation.org/reports.html>]

"Thanks due to Allah, and prayer and peace upon Allah's messenger."

"We along with the Muslim Nation have lost a leader, symbol, teacher, raiser, mujahid and scholar, and our hearts have sorrowed to his departure, and our eyes watered over this; [but] Allah is the all-capable all-powerful."

"The martyred sheikh Ibn al-Sheikh al-Libi, may Allah have mercy on him, was from the old mujahideen who fought against the Russians, and one of the sheikh's companions is the martyr Abdullah Azzam, may Allah have mercy on him, and he remained fighting the Russians until they were removed, and when collusion (or Fitna) occurred amongst the mujahideen, he left the events of Fitna but remained in Afghanistan and did not leave it until he was imprisoned in Pakistan, may Allah have mercy on him."

"Ibn al-Sheikh al-Libi was the Amir of the Khaldan Camp¹, and it is a camp that competed with al-Farooq Camp that belongs to al-Qaida Organization, despite it is not as famous as al-Farooq Camp because al-Farooq Camp is related to the name of al-Qaida, but many mujahideen used to prefer joining the Khaldan Camp over joining al-Farooq Camp; [but] they had benevolent competitions."

"The sheikh, may Allah have mercy on him, was infamous for his kindness and great modesty, and I remember one of his stands being so, as when the Amir Ibn al-Sheikh used to be away from the Khaldan Camp, and gets represented by the vice Amir, the mujahideen would postpone their demands until Ibn al-Sheikh came back, then they'd request their demands from him because he was known to not refuse anyone's request."

"And because of his high modesty, if you had seen him in a crowd you wouldn't recognize him as he was like them [in the crowd] and was not different from his brothers, despite that he married but you often see him full of dust and often disheveled because he was always in service for his brothers and had spent long period of time in that."

¹ It relates to the Khalid bin al-Walid Camp in Pashtu

"And, because of his modesty he would teach the brothers theoretical lessons, and when he finished he would follow that with practical lessons even if that was under the [heat] of midday sun and in the Summer, and he used to assign the brothers to groups and as soon as he finished with one he commanded them to sit in the shade and rest, then he would call on another group to teach after the first, and he would remain standing teaching them for long hours in the sun, as he was, may Allah have mercy on him, restless and relentless in teaching the brothers Jihadist military lessons."

"And, because of the lengthy lessons he used to give, some of the brothers would sometimes get sleepy, so he would command them to wash their faces or drink some water or climb a hill, and they would awake from their sleepiness, and he remained dedicated seeking the face of Allah [as a martyr] as we consider him so."

"After the obligatory prayers, he would give the brothers lessons in religious approach and jurisprudence, and also the Prayer Book of al-Albani and al-Umdah Book and others were discussed, and he would keep the after-prayer lesson open for the brothers if they choose to present a sermon."

"And he used to gather the mujahideen in his camp to watch and listen to the most recent publications of Sheikh Usama bin Ladin and the rest of the publications from al-Qaida on regular basis, and he never missed any of the publications at all."

"And what reminds me of his modesty is that from amongst the brothers there was a young guy of 14 years old and many of the bothers would belittle him, until one of the trained brothers who spent months in preparation [for Jihad] punished this young guy because of some mistake, thereafter Ibn al-Sheikh punished this brother and intensely convulsed him saying: these are your brothers so do not discourage them from Jihad by maltreatment. This young guy used to tell everyone new in the camp 'if you need anything, only ask from Ibn al-Sheikh as he is the best you'll find here.'"

"Because of his modesty, one day one of the brothers misunderstood Ibn al-Sheikh so he [the brothers] prepared himself to leave the camp, and Ibn al-Sheikh went to him and apologized to him and pleaded him to come back, saying: if you leave I will follow you until I bring you back, as I cannot sleep while one of the mujahideen is upset at me. He used to treat the old ones the same he treated the young ones and he smiled to everyone, and anyone who saw him thought he specially treated him that way unlike the others."

"Ibn al-Sheikh did not join al-Qaida until shortly before the attack. Despite that he did not join al-Qaida because of conflict of priorities at the time, but the brotherhood, love and support between him and al-Qaida leaders and its members is indescribable. They used to exchange expertise, trainers, weapons and everything as if they were one group (and the biggest proof on is the brothers Ahnaff and Azmi, and they were from the heroes of Manhattan Battle, they were in Khaldan Camp, then they were sent to al-Farooq Camp then to the battle of New York and Washington) and before Ibn al-Sheikh joined al-Qaida he was visited by Sheikh Usama, and he told him: until when are we going to postpone our unity and become the reason for lateness for victory? Thereafter directly Ibn al-Sheikh pronounced joining al-Qaida and he put his camp with all it has, and his followers and trainers, under the command of Sheikh Usama, and Sheikh Usama was happy for Ibn al-Sheikh joining al-Qaida, as he knew his experience in Jihad and his reputation."

"When Jalalabad fell after the treacherous American attack on the [Islamic] Emirate, Ibn al-Sheikh remained with a small group on the city skirts with mujahideen families and they [mujahideen] tried protecting them and searching for a safe way to remove them from Afghanistan, and during that a dispute occurred between some of the brothers and they argued loudly in solving this problem, so some said 'we should fight the apostates in Jalalabad and behind us we will have the women and children, so we either reach Peshawar or we get killed along with them,' and others suggested otherwise; many of the brothers' opinions show insularity and I will not mention it here

and do not protect the honors of the mujahideen like the opinion that was mentioned, so Ibn al-Sheikh, while listening to the heated argument, intervened and calmed them down: brothers, I left my family in Kabul and Kabul has fallen, and you are not as careful as I am over my honor and the honors of the mujahideen, so calm down and think about a solution. So, Silence took over everyone in the group and that showed the wisdom and cleverness of the leader, and with Allah's grace most of the mujahideen families were taken out."

"When the martyred Sheikh arrived to Tora Bora, Sheikh Usama found out. He [Ibn al-Sheikh] had arrived to a mountain after finishing the problem of the mujahideen families, so Sheikh Usama positioned him as an Amir over all the stations in Tora Bora and the highest command remained with Sheikh Usama. He was preparing to bomb the enemy from a distance and he instilled traps and others but he was short on some needed equipment so could not prepare many but despite all that tens of enemy casualties fell in the battle he led until the enemy falsely announced that tens of Afghani people died of those who allied with him and who died in a mistake raid according to their claims, although all the rockets and bombs used to drop on the mujahideen and none of which dropped on the enemy, and he used to initiate the fight in the first ranks himself, being steadfast for his brothers and he would put the traps against the enemy and monitor the enemy's movements, and he remained like that until a command came to withdrawal. He was in the last group to leave Tora Bora and was always in the first lines viciously fighting."

"During then an important matter occurred; after the enemy caused thickened wounds in Tora Bora, then enemy requested a truce from the brothers so Ibn al-Sheikh agreed after he consulted Sheikh Usama, may Allah protect him, and after the apostates calmed for some time in the truce, the raids remained continuous, so the brothers saw that it was difficult to continue the fighting while the enemies have sanctioned the brothers and cut their food and weapon supply, and the ammunition was running out, then, sheikh Usama began searching for a way to break the sanctions, and then withdraw to a safe place in Pakistan and rearrange the ranks there at some tribes supportive of Jihad, then to return back to Afghanistan. The mujahideen were split into three groups, and for every group there was an Afghani guide who guides them on the road towards the tribes allying with Pakistan, so Sheikh Usama asked Ibn al-Sheikh to be in his group in the leadership, [but] Ibn al-Sheikh asked him [Usama] to allow him to remain with another group he feared for because there were brothers new to the Jihad land and they needed his expertise, so Sheikh Usama told him that they have qualified leaders and every group has its guide, so Ibn al-Sheikh told him that he speak Pashtu language and the brothers need someone like him to feel safe away from the trickery of hypocrites, and this is was his high mercy on the brothers, so sheikh Usama gave his farewell and made the biggest group be under his command."

"The groups were split into three groups: a group whose guide got lost and they reached a closed road, so the Apache helicopters discovered them and targeted half of them and the remainder were wounded, and Ibn al-Sheikh's group had two guides; one of them ahead and the other late and both of them were hypocrites and tricksters so instead of taking the brothers to the supportive tribes from the people of Sunna who were waiting for their arrival, they led them to the hypocrite Shiite tribes who in return handed them to the enemy."

"Some survived and ran away before they got handed off or ran away after the bus stop, and the third group; the group of sheikh Usama, was protected by the loyal Afghans, and by that al-Qaida went ahead and broke the horn of Kufr and killed its soldiers."

"After the imprisonment of Ibn al-Sheikh al-Libi who told the Americans in the Pakistani prisons that he was an immigrant from Mali and his name was Muhammad Saleh. After war was raised he was one of its victims, and he had the chance while in prison to get out in a certain way, but he knew that he will get out alone without the brothers, so he refused and said either I get out with all my brothers, or not."

"While in Pakistan's prison, he utilized his time in prayer to Allah, and he used to always remind the brothers to pray to Allah, and he used to read the Quran wholeheartedly, asking the brothers to follow through while reading and I saw him reading al-Zahrawain from memory."

"Thereafter, he was sent to Kandahar and was welcomed by Allah's enemies with intense torture after they knew who he was, and they broke one of his hands, and [thereafter] he would get thrown in front of his brothers in his isolated cell, and he would turn to his terrified brothers because of how much he had to bare and what they will have to bare, so he would give them a smile that would ease their pain, as if he was saying '[T]his is the last message from me I give to you; this is the path of Jihad for went out for; this is the path of victory; here I am baring torture for the cause of Allah.'"

"He did not remain in Kandahar except for a short time until he was put in a coffin and then the Americans sent him to their underground prisons, and they tortured him and his companions. Because of the intensity of what they did to him and Khalid al-Sheikh and other heroes, they [Americans] destroyed the video recordings that show their torture although they are special for them and no one could view them. When they discovered that he did not join al-Qaida until before the attack and did not receive from him what they needed, they sent him to their mercenaries; the cooperatives in Libya to take revenge from him and they were given the green-light to kill him, so al-Qaddafi and his son Saif al-Islam wanted to take advantage of his imprisonment. They tortured him like the damned Pharaohs did until they killed him after he refused to give-up the solidifications of his approach which he migatd, carried Jihad, imprisoned and tortured for, as he was the best of raiser and leader who feared for his brothers if he backed down even if he was forced."

"He, May Allah have mercy on him, used to pray to Allah, saying: 'O Allah ease for us every hardship, as facilitating the hardships on you is easy,' and he used to supplicate this prayer always whether before or after his imprisonment."

"Ibn al-Sheikh left [life] while the image of his smile remains, as they [authorities] knocked him to the ground after they creatively tortured him, as if telling the [Islamic] Nation '[B]e happy with your allegiance you have alleged and that is the greatest of wins.' Meaning, show happiness and cheerfulness with the completion of allegiance² as if I see the mujahideen entering Khost province after Allah defeated the biggest alliance of kufr against Islam, on their hands. They would enter the Khaldan Camp and each one of them almost could hear the voice of Ibn al-Sheikh as he finished giving military lessons and initiates in another lesson, titled 'Steadfastness with religion until death.'"

"We did not cry, you taught us so O martyr."

"The smile of the believer in the face of death O martyr."

"Thanks to Allah Lord of the Worlds."

² Bayat