



Shaykh Abdul Haq Interview—Part II March 26, 2009

Shaykh Abdul Haq: “The History of the Movement and its Development” Released on: March 26, 2009



[Abdul Haq is the leader and commander of the Turkestan Islamic Party (TIP). According to the U.S. Treasury Department, “Haq, directed TIP’s military commander, in January 2008, “to attack various Chinese cities, particularly focusing on the cities holding the Olympic Games...Since late 2007, Abdul Haq sent terrorists to the Middle East to raise funds and buy explosive materials for terrorist attacks against Chinese targets outside China...As of 2005, Haq was also a member of al Qaida’s Shura Council.”]

“An interview with the TIP’s Amir, the Mujahid Abdul Haq”

“Islamic Turkistan Magazine is happy to publish a second part of the interview with the brother, the Turkistani Mujahid Abdul Haq. After we learnt some valuable information [from him] in the first part, we thank him for allowing us to continue the interview, and telling us about the history of the movement, and its development.”

“Second Question: Which duties were entrusted to you, until you reached the position of the TIP’s Amir?”

“In the name of Allah, praised be Allah, and peace and prayer be upon the Allah’s apostle.”

“When I arrived in Khost, Abu Muhammad wasn’t there, having gone on a journey to the central Asian states to call for unity and persuade the Eastern Turkistan Free Organization to join the Islamic party of Eastern Turkistan. He appointed brother Bilal in his place, and Bilal was the one who welcomed me. I was asleep, and Bilal woke me up and called me Abdul Haq, which remained my alias ever since. He handed me a form to fill my details in, and then a membership application form of the Islamic party.”

“Three Arab brothers were present, and they asked me about the situation of the Muslims in Eastern Turkistan, and whether Jihad in Allah’s way and immigration occupied their minds. I answered that the Muslims [in Turkistan] were longing for Jihad, and looking for a way to leave Turkistan for Afghanistan. Then we ate dinner, and brother Bilal, may Allah have mercy on him, consulted the person in charge of the base and they agreed that I would be sent there. I was present at the prayer of Eid Al-Adha in Khost, and saw the Talaba [people of the Taliban, literally: students] with their white turbans, driving cars around the place and raising their weapons. I went to the military base, along with some Arab brothers, one of whom was Sheikh Abu Abdullah Al-Muhajir, who was in charge of the Shari’a academy on the base. When we arrived at the base, we were welcomed by the brother who was the Amir of the base, and I started a basic course. I noticed that the brothers in the base used to punish those who missed the collective prayer. I was once late to say “Allah Akbar” at the beginning of the prayer, and the person in charge gave me a punishment, to climb the hill of the zikwek [antiaircraft gun]. This punishment pleased me, because it showed how strict they were about the collective prayer. After two months of training, brother Abu Muhammad (Hassan Makhdum, may Allah have mercy on him) came to the base, and I met him for the first time. With him were brother Abdul Oader Ahmad,

Brother Mukhtar Afandi, and brother Qari Yusuf, and we were [already] about ten people in the base. He told us about the brothers' situation abroad, and about his journey. After we finished the basic course we started the tactics course. I wanted to contact the brothers in Turkistan, to encourage them to immigrate, but the brother in charge of the center in Khost prevented me from doing so because my due period in the base was not over yet. He sent me to Kabul with three brothers and when we arrived at our center in Kabul an incident occurred: While we were sitting and watching a videotape about the middle Asian Jihad movements there was a knock on the door and in came the enjoiners of right conduct and forbidders of indecency. They took the video and the television from us, and went away, despite all of our explanations that this was a political-historical film, without any music or pictures of women. I was impressed by the Taliban's approach, and it pleased me, since it made me recall the abuse of the communist government in our land - the way it used to raid houses in the night, the way it robbed people of their property – and what a big difference there was between the two! While the communists used to steal and rob furniture and goods from the houses, desecrate the dignity of the residents, and tear the Quran books and the rest of the religious literature, the Taliban cared only about eradicating entertainment devices, even if that [entertainment] was permitted. On the same day, we met Abu Muhammad. He told us to write our wills, and having written them, we went to the Arab brothers' center. The Iraqi brother who was their Amir met us there, and took us to the frontline in Bagram, where the Arab brothers were. Our job at the center was to guard throughout the day and the night, and to monitor the activity of the enemy [soldiers] and their vehicles, through the military binoculars. We felt bored, since there was no action or fire, from neither our side nor the enemy's, and therefore my friends went back to Kabul. During that period we were given theoretical tank training, because real shooting was prohibited. At the time, bases in Khost, which belonged to Sheikh Osama Bin Laden - may Allah keep him safe - were bombed, and we heard that the Turkistani brother Abu Bakr, who was a friend of mine, achieved martyrdom in that bombing, while others were injured."

"Participation in military action:"

"About ten days after the Turkistani brothers had gone, the frontline's Amir arrived with some other brothers, and they all slept with us in the same center. At two o'clock in the morning, the sound of "Wake up!!" shouts interrupted my sleep. We came out of the ditch, and stood stupefied, watching the enemy's cannons shell our center. Then one brother shouted: 'Don't you wish to be martyrs? Then why are you standing still?!' This encouraged me, and I went forward. I carried the shells of the 75 gun and those of the tank and put them near the tank. We started to shoot back at them intensely, but the enemy didn't withdraw. We were informed that the enemy took over a center of the Talaba which was located on a high hill, overlooking our center. By the time the morning came, we could no longer lift our heads up, because of the shooting's intensity. After the afternoon prayer, the Amir gathered us. He preached to us and reminded us that we were not only defending Allah's religion but also the land and if we left our position and retreated the enemy would reach Kabul. Therefore we would never leave that hill; if we had no choice but to draw away, we would draw away a little bit downhill, but come back again later, and not leave it for the enemy, by Allah's will. He appointed each of us to a weapon; I was the Zikwek gun's vice gunner. After the evening prayer, we started attacking the enemy with the tank, the BM and the Zikwek gun, while the Talaba were attacking the enemy from the foot of the hill. The action continued for approximately two hours, and then we saw tracer bullets (the glowing ones) coming out of the center. All the brothers said 'Allah Akbar [Allah is the greatest] together. 'What happened?' I asked them, and they answered: 'The center was penetrated, praised be Allah'."

"Then I learnt that when the Talaba penetrated a center, they used to shoot tracer bullets. This was the first military action in which I took a part, and I was very happy. This was also the first time I saw a martyr. He was one of the Talaba, who achieved his martyrdom on the hill. I went and carried him with the Talaba on a stretcher to our center. On the day after the penetration of the center, which was Sunday, some Arab brothers achieved their martyrdom in Murad Bek center, and among them was the Tunisian brother Abu Al-Ataa, leader and Amir of the bases in Khost. The brother in charge of the frontline went to Murad Bek and I asked him for permission to

move to Kabul in order to make contact [with Turkistan] but he didn't give the permission and told me: 'Everyone who took a part in that operation with us must stay in the centers'. My intention was to contact the brothers in Turkistan, to prepare them for Jihad before I was killed [and missed the chance to do that]. Finally I got the permission and moved to Kabul, where the brothers put me in charge of the Kabul center, and after two months I went to Pakistan to make contact. After I had that done, the brothers asked that a new brother join me for the journey back to Afghanistan. When we arrived at the crossing point in Torkham, near Jalalabad, the Pakistani police arrested that brother, while I managed to cross, so I went to the [Afghan] ministry of foreign affairs, to get the necessary documents which would prove that he was an Afghan. When I arrived in Kabul, Abu Muhammad asked me to join the Shari'a academy of the base as a translator, instead of Bilal, may Allah have mercy on him. The brothers in charge of the base welcomed me, and I spent four months in the institute."

"During that time I studied the jurisprudence of Jihad, and the fundamentals of faith according to Ahl Al-Sunna Wal-Jama'a, from Sheikh Abu Abdullah Al-Muhajir (may Allah free him from captivity). Of the military sciences, I took an artillery course for the second time, and when I went to Kabul I asked brother Ibn Omar, may Allah have mercy on him, to let me participate in a [weapon] manufacturing course. He told me: 'Your kind, who are after [religious] knowledge, don't need such courses'. I answer him with sarcasm that our kind's ignorance [in such matters] is what had led us to this situation of subordination and humiliation, and so he agreed that I enter the course, the duration of which was two months. In August 1999, the Talaba decided to organize a large scale attack on the Northerners, soldiers of Ahmad Shah Massoud, and the party's Amir decided that twenty five Mujahidin from among the Turkistani brothers would take a part in the attack, under the commander brother Sayf Ul-Rahman Mansur. The brothers set off in tanks, while I was chosen by Ibn Omar, may Allah have mercy on him, to be in charge of the base. This saddened me because it meant that I wouldn't take a part in the action like they would. We were informed that the Talaba had penetrated many enemy posts and taken over them, and that three of us had been injured: Ibn Omar, Sadr Ul-Din, and another brother. They were brought to Kabul hospital to receive medical treatment, while the others stayed on the frontline. These victories pleased us, but two days later, the enemy started a counterattack and killed a large number of Talaba and immigrants. The others retreated, and twelve Mujahidin from among our brothers were missing."

"One of the missing persons was the brother in charge of the brothers' military matters. Only two months later, information reached us that the brother who was in charge and another brother had been captured by Massoud's men, another ten had managed to retreat, and the rest achieved martyrdom. The base became more and more crowded after that attack, and so we started to give the brothers military and Shari'a lessons. I taught the latter."

"Membership in the Shura [council]"

"In November 1999, Abu Muhammad gathered the brothers who were members of the Shura, and called me as well. He then told me that they had decided to make me a member of the Shura. I was overwhelmed by this news, and said that I wasn't able to take such a heavy responsibility, for which I wasn't qualified, but he rejected my refusal and insisted that I enter the Shura council."

"My Journey to the North"

"In December, Ibn Omar, Abdul Jabbar and I, along with other brothers, made our way to Northern Afghanistan, in order to give lessons of religious and military subjects to our brothers who had been there since May. We entered the Bamian province and after two days we reached Jangi fort, in Mazar-e-Sharif. There we met our brothers and I gave them a lesson about the text 'Jurisprudence of Jihad and its propriety' by Sheikh Abdullah Azzam (may Allah have mercy on him), while the other brothers gave them lessons in military subjects. Two days before Eid Al-Fitr, we moved on from Mazar-e-Sharif to Sar-e-Pol province, to visit our brothers who were at the Talaba's frontline against the forces of Dostum. We were welcomed by Mullah Abdul Sattar

Akhund (may Allah have mercy on him) who was one of the Talaba's leaders in the North. He was in charge of the frontline, and had superb manners and morality. When we told him that we wanted to visit our Turkistani brothers, he said: 'You cannot do that at the moment, because the road is very bad. Mullah Abdul Razzaq Akhund will arrive today, and when he comes we will arrange that with him'. We were already acquainted with Mullah Abdul Razzaq, who was in charge of Jangi fort, and the one with whom our brothers [in Jangi fort] went to the frontline. During the noon prayer time, a helicopter came and hovered about Mullah Abdul Sattar's center. When it landed, out came Mullah Dad Allah Akhund (may Allah have mercy on him) whom we didn't know, and Mullah Abdul Sattar introduced him to us. After the noon prayer, we set off by car with Mullah Dad Allah and Mullah Abdul Sattar, and reached the front line. We found the Mujahidin riding horses with their weapons, because of the ruggedness and steepness of the hill, and the lack of roads adapted for vehicles. Mullah Dad Allah shot at the enemy with the PK, and then we went back to the center. From there, we headed back to Mazar-e-Sharif, and arrived at the center late in the day."

"In the morning we left the center to the Friday mosque, in the middle of Mazar-e-Sharif, for the prayer of Eid Al-Fitr. Then a military jet plane appeared, to present the power of the Taliban, and after the prayer the governor and his deputies left in an impressive convoy: He was sitting in a car, while his guards were riding motorcycles around him, protecting him from all directions. It was a wondrous scene, from a type I hadn't come across until then. We went back to the center and spent the holiday with our brothers. After the holiday, I asked for our brothers' permission to go back to Kabul, where I prepared to make pilgrimage, and asked Abu Muhammad for his permission to go. We were about ten people who crossed to Pakistan [on the way to Saudi Arabia]. In the pilgrimage season, in Mina, we met Turkistani students and encouraged them to immigrate to Afghanistan and perform Jihad. After carrying out the duties of the pilgrimage we gathered in a hotel in Mecca, and went back to Afghanistan. Sadr Ul-Din and I went to the base, so that I would give Shari'a lessons to the brothers, and came back to Kabul a week later, for a meeting of the Shura. After that meeting I went to the base which was moved to Kabul, to train the brothers, and that training lasted about two months. Then, the Talaba issued an order to close all the bases except for those of Sheikh Osama Bin Laden (may Allah keep him safe). The equipment of the base, though, stayed in our hands, and I used it to train some brothers while the shooting in the frontline went on."

"The Journey to Heart"

"Then I went with some brothers to Herat province, where the governor, Mawlawi Abdul Hannan (may Allah have mercy on him), opened a training camp for us, and I was that base's Amir. Mawlawi Abdul Hannan was such a modest man, that when he came to visit us, and no toilet was to be found, he and his guards rolled up their sleeves and started building a toilet (may Allah's mercy on him be great). A month later, Abu Muhammad summoned me to Kabul, for a Shura meeting. When the meeting was through, he appointed brother Abdul Jabbar, who was in charge of the military matters, to go to Herat base in order to give the trainees specialization courses and I was appointed to the responsibilities of overseeing the brother in charge of security, and investigating the complaints submitted by soldiers against the superiors, in addition to my responsibility of the base. We went back to Herat, and brother Abdul Jabbar started giving his specialization courses. When he finished, and before he started a new course, an accident occurred: Abdul Jabbar tried to open a shock bullet which had been deliberately messed with, and it exploded towards him, injuring him badly. He was taken to hospital, but he died the same night, because fragments had penetrated his chest and abdomen, may Allah's mercy on him be great. We buried him the next morning."

"In the beginning of 2001, an order came from Amir of the Believers to bring down the Buddha statue in Baiman province, and the Governor of Herat, Mawlawi Abdul Hanna, brought down some small statues in his province. In addition, the communist books which were found were burnt. He was close to where we were, so I came to his room and asked him: 'Why don't you invite us to join this action?' He then said that the Amir of the Believers was a loyal and righteous

man, whom Allah had sent to us, and that we ought to thank Allah for this great grace of His. He made Ibn Omar in charge of military matters, in the place of Abdul Jabbar, may Allah have mercy on him, and told me that the Amir of the Believers opened a base in Jalalabad for us and that I was to be relocated there, to be in charge of the base. After two days I went with three of our brothers to Kabul, and then Abu Muhammad summoned me to Kandahar, where we met the commander, brother Jum'a Boy, may Allah have mercy on him, who was appointed by the Amir of the Believers to take care of the immigrants' matters in the frontline. He told us: 'Go to Kabul and list the names of your brothers who will be sent to the frontline.' So we went there, listed about thirty names and brought them to the immigrant center in Dar Al-Aman."

"To be continued in the next issue, by Allah's will."