



## Shaykh Abdul Haq: Interview—Part I March 14, 2009

### Shaykh Abdul Haq: “The History of the Movement and its Development” Released on: March 14, 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 Emir of the Islamic Party of Turkistan, the Mujahid Brother Abd Al-Haq.”

“Islamic Turkistan’ magazine is delighted to have this interview with the Mujahid Brother Abd Al-Haq Al-Turkeستاني. Some readers have asked us to provide them with information regarding the movement, its founder, its history and other matters which are of interest to those who follow news from the Islamic Party of Turkistan. Let us first greet Brother Abd Al-Hak and thank him for granting us some of his time so that we can talk to him and benefit from his knowledge of the Islamic Party of Turkistan. The first question: We would like Brother Abd Al-Hak to introduce himself to the readers and tell us about the beginning of his undertaking and his Hijra.”

**“Place of birth and childhood:** I, your brother Abd Al-Haq, was born in a village close to a town on October 10th, 1971, the eldest of seven brothers and sisters. I was raised in a religious family of farmers and by the time I was four years old, I was put in a Qur’an memorization school. My grandfather brought me to his youngest brother, so that I would study religion. However, I was returned to father because I was too young. In 1975, I entered a governmental school and I attended it until 1980. During the daytime I would attend a governmental school and during nighttime I would attend a religious school. ”

**“Traveling to seek knowledge:** Initially, I started studying with my teachers from well-known Shari’a books, such as: ‘Mahammat Al-Muslimin’, ‘Mubin Al-Islam’, ‘Kitab fi al-sarf’, ‘Ahkam qiraat al-Qur’an’ and ‘Risala fi al-wudhu’. In 1980, I escaped from the governmental school to seek knowledge with the scholar Abdullah Makhdum Haji, in Karkash county, Zawi section, Jai Turk village. He taught me morphology and syntax as well as several legal books, such as the ‘Min mukhtasar al-wiqaya ila al-hidaya’ of the Hanafi school of thought and also ‘Kitab al-shifa fi ulum al-lugha al-arabiyya’. In 1984, the honored Abdullah Makhdum Haji set out for a Hajj, and I returned to my village. I went back to my first teacher, Said Mahmud Khan Makhdum Haji, with whom I studied ‘Al-lulu wa Al-mirjan, mishka al-masabih’ until 1986. When Said Mahmud Khan Makhdum Haji wished to set out for Hajj, he had me transferred to the scholar Muhammad Tukhti Akhnad Khalifa, in Keriya County, in the town of Mughala. I studied with him until 1990 from the following books: ‘Takmilat mishka al-masabih’, ‘Tafsir al-jalalain’, ‘Safwat al-tafasir’, ‘Tafsir al-baidhawi’, ‘Hidaya al-nahwu’, ‘Al-kafi’, ‘Alfiyat bin Malik’, Aristotelian logic and ‘Miftah al-talkhis’. I kept returning to books I had studied previously and making great benefit from them too. Then, I started to teach a class of approximately 15 students. I had made great benefits from this scholar, including:”

“(1) Re-studying books I had already studied. He also joined me in performing Ijtihad in the subjects he had been teaching me.”

“(2) He guided me to Hijra and to Jihad for the sake of Allah.”

“(3) He taught me the interpretation of Al-anfal and Al-tawba Qur’anic chapters. We were a group of young men, enthusiastic about Jihad and passionate about military training. It was then that I agreed to set out to a Hijra by land with one of my comrades, through the mountains of Pakistan, traveling on foot and carrying our provisions. However, this was not made possible.”

“(4) This scholar taught me the doctrine of Love and Hate for the sake of Allah, which was demonstrated to him in an event he had taken part in: When Mao Zedong took control of the communist Chinese government, Saif Al-Din Aziz, who was governor of Turkistan on behalf of the Chinese, called prominent Muslim scholars to meet Mao and greet him on the event of his appointment to the leader of China. Muhammad Tukhti joined his fellow scholars and traveled to Beijing, where, prior to meeting Mao Zedong, he and his fellow scholars were instructed on rules of protocol in order to avoid any insult to this dictator. Muhammad Tukhti refused to reach out his hand to greet Mao and ignored him scornfully when he departed. He was asked about this behavior but he responded vaguely, and returned to Turkistan. There, his comrades spread the story and it became quite famous among the people. This time, he was summoned for a questioning and asked about his behavior. He did not deny what had happened, and as a result he was tortured, humiliated and had his beard shaven. He had been intending to perform Hijra and leave the country when he was caught and sentenced to 14 years in prison. This is a true story about Love and Hate for the sake of Allah, which he told us while he was teaching us.”

“(5) Muhammad Tukhti had taught me about abstinence, pioussness and courage. We used to complete the reading of the Qur’an twice every week: once in the madrasa and once in the mosque. On Friday, after completing the Qur’an, this scholar used to cry and supplicate, and if one of the students wouldn’t cry too, he would be angry at him and ask: ‘Aren’t you in need of something from Allah?’ He loved abstinence, preferred living in squalor and misery, and preached it to his students.”

“In 1990, when I was 19 years old, I returned home to help my mother with the farm. I earned a living by teaching students in the village. During this period I asked some of my fellow brothers in Pakistan to send me an invitation to visit Pakistan. After receiving it, I went to the police to issue a passport. They, however, were not interested in the invitation but rather in a large sum of money which I could not provide them. I left, leaving the invitation there. By the end of that year, I went to the respected scholar Muhammad Amin Jan Damallah in Juma County, who was famous for his teaching and was one of the most prominent students of the great scholar Abd Al-hakim Makhdum Haji, along with the martyr Abu Muhammad Hassan Makhdum, who was more famous for his Daawa. He taught me from the following books: ‘Mukhtasar Al-maani fi al-balagha’, ‘Mirqa’, ‘Shamsiyya’, ‘Hashiyyat al-kuttubi’, ‘Sharh al-shamsiyya fi al-mintaq’, ‘Usul al-shashi’, ‘Nur al-anwar’, ‘Sharh al-talwih fi usul al-fiqh’, ‘Sahih al-bukhari’, ‘Sahih muslim’ with remarks by Imam al-Nawawi, “Tafsir al-baidhawi” and “Tafsir al-jalalain”. As a result of the difficulties imposed by the communists in Juma County during early 1995, I moved to the respected scholar Muhammad Zakir Akhnad Khalifa, where I studied from ‘Kitab al-farayid wa al-mawarith’. This man was holding a Salafi ideology and people described him as ‘Wahabi’. When my comrade and I went to him, he asked us about our identity cards. I was astonished by this question and I had not been carrying an identity card, since scholars wouldn’t usually ask students about their identity cards. My comrade did carry an identity card and he presented it to Muhammad Zakir Akhnad Khalifa. My comrade said nothing about me. When we inquired about the reason for his request, he explained: ‘One day, a murderer who had escaped from the police, showed up claiming to be a student and used my home as shelter. Then the police came to arrest him and I was accused of giving shelter to criminals. Ever since that incident, I inquire with students who come to me and ask them questions’. After we had completed ‘Kitab al-farayid’ and succeeded in the examination, we vowed to become judges and to judge among the people,

after we complete our studies with him. Then, I returned to my village and went to the great scholar Muhammad Said Damallah, a comrade of Abd Al-hakim Makhdum Haji. This man had graduated from 'Khanlek Madrasa' university in Kashgar, which is a Sultani madrasa, linked to the Sultans of Turkistan. There I learned prose from Al-Hariri and worked until 1996 as a teacher to older students. That year during Ramadan, the government commenced a wide-scale 100-day-long campaign of arrests. Many brothers were arrested, among them my cousin Abd Al-rahim Makhdum, who was charged with preaching Allah without governmental permission. He was sentenced to one and a half years in prison. This is why I had stolen some weapons from police in Korla. Two days after this incident a student's father approached me to inform me that the police were looking for me and planning to arrest me on that night. He advised me not to return to my home. The police in fact showed up to search for me after the evening prayer. They asked my mother about me and she told them that I had left the house in rage and that she did not know where I had gone. They returned on the second and on the third day for the same purpose, after I had already left to another place, far away from my home. I traveled to the capital Urumqi to obtain a passport. Security measures on the cities' entrances and exits were intense because of the stolen weapons. Then, I went to Atush where I stayed for a week in the home of one of my students. After that, I went to Turpan prefecture, where I stayed with a comrade of mine for about two weeks. I asked him to help me with obtaining a passport, since his eldest brother worked for the police. He did not want to help me because he did not want me to emigrate and quit teaching in my village. He told me: 'We need people like you with us, so that you teach the people'. I decided to leave for Urumqi to obtain the passport."

"In Urumqi I met a man who had been working in issuing passports and he advised me to travel to Russia via China, and then to Kazakhstan and to Western Germany. I turned down that idea, telling that I had no wish to travel to the land of the democratic infidels. I decided to obtain the passport in Urumqi. After putting in some efforts I found out that in order to obtain a passport there, I had to be enlisted as a resident of Urumqi. Finally, I obtained the passport in 1997."

**"In prison:** I had been teaching several veiled girls and one of them had a brother, who had assaulted a communist agent and inflicted him with some serious injuries. The police believed that I was linked to this man and that I had incited him to do so. I was arrested and imprisoned for two months, before being bailed out to house arrest and fined (2000 RMB, about 300 USD at the time). A week later I was arrested once again, for leaving my home to Keriya County. This time I was detained for five days. I understood that they would never leave me alone and I decided to hide until things calmed down and then emigrate. I traveled to Hotan and acquired exit permission. They were still looking for me and but they couldn't find me, so they arrested my sister and her husband. Then, I traveled to Urumqi where I was received by a brother who worked as a merchant and was my partner. He rented a splendid room for me in a hotel so I could evade the police. I contacted the brother who had almost joined me in Hijra nine years earlier and who had been living in the same city. When he heard of my arrival he became extremely cheerful and took me to his house. I informed him of my intention to emigrate. He told some of his teachers about my Hijra, but they vetoed it since the cause of Da'awa required my presence in Turkistan. We argued and I asked him about the vow we had taken nine years earlier. He had been working as a preacher in one of the mosques and I told him: 'You will never be able to voice the words of truth in this land. They will never leave you alone and you will most certainly be thrown in prison'. I told him that I wished to wage Jihad for the sake of Allah and receive military training."

**"Beginning the Hijra:** In March, we went to the market to buy some clothes for the journey. On the next day, the two brothers saw me off in the Urumqi airport after the merchant brother had purchased my ticket and handed me 1100 USD. In the departures terminal I saw Pakistani and Turkestanian passengers awaiting the flight. Among them I noticed a young man of 30. I approached him and asked him for some information regarding the route. I learned that he had studied with my teacher Muhammad Zakir Akhnad in Hotan and then attended Faisal University in Islamabad. After learning this I felt more assured. We parted and I walked away and took a seat away from him so that the Communist Intelligence would not suspect us. After boarding the

plane, I went to his seat to get some detailed information and told him that I was going to Pakistan to study.”

**“In Pakistan:** Upon our arrival in Islamabad airport before the noon prayer, I ran into a Turkestani student. He greeted me and asked me about the purpose of my visit to Pakistan. I told him that I left Turkistan to prepare myself for the sake of Allah and Jihad. He smiled and said: ‘Prepare yourself; we will be leaving for the Islamic University of Islamabad’. We joined the Turkestani brothers in the University’s living quarters. There were approximately 50 students from the university there. On the following day, after having breakfast, we went to Faisal mosque where an annual gathering of students and teachers from the university had been taking place. I entered the convention hall without being searched or inquired. Sheikh Dr. Ahmad Al-Assal, the university’s president, started delivering his lecture in literary Arabic. I understood his words and I still remember he had read some poetry from our master Khubayb, may Allah be pleased with him: ‘I do not mind being killed as a Muslim, for whichever side my death comes, it will be in the way of Allah.’ I felt great joy for being in a Muslim country. After the president completed his two-hour-long lecture, I was approached by one of the students who asked me to step outside.”

“Outside, as if he had known I had come for preparation and Jihad, he told me about some military training camps and this made me yearn for them even more. However, he did not reveal to me whether these training camps were located in Pakistan or Afghanistan. One week later, two students went with me to the market to buy Pakistani clothes. On the same day, after the sunset prayer, we went to a Kashgari hostel, “Kashgar Ribat”. I entered a room where I was greeted by a man with a thick beard and long hair. He was one of the brothers of the Islamic Party of Turkistan, who was in charge of Pakistan. After greeting me, he said: ‘You have now become a Mujahid for Islam’. I was filled with joy and enthusiasm at his words. After the dawn prayer, he sent me to Afghanistan with another Turkestani brother. We drove a car to Khost through Miranshah, arriving after the afternoon prayer and a short time before the sunset prayer. I remember that when we arrived in Khost, we parked behind a red pick-up truck. A man got off the truck, greeted us and hugged us as if we had already been acquaintances. This was Zabihallah, Abu Muhammad’s driver, may Allah have mercy on him. He brought us to the brothers’ center in Khost where we were received by Brother Bilal Rahmatullah. He was in charge of Khost on behalf of Brother Abu Muhammad Hassan Makhdum, the former Emir. I was received graciously by everybody. This took place in April 1998.”

“To be continued in the next issue, God willing.”

“Prayer and peace be upon Muhammad and upon his family and companions. ”