



## **Al-Qaida Interview With Abu Hamza al- Muhajir in Iraq October 24, 2008**

### **Al-Furqan Media Wing Interview with the Commander of Al-Qaida in Iraq Abu Hamza al-Muhajir (a.k.a. Abu Ayyub al-Masri) Released on October 24, 2008**



*[This document is the edited transcript of an Arabic-language audio recording obtained by NEFA investigators and translated into English by ceifiT LTD on behalf of the NEFA TerrorWatch subscription service. . This translation is provided for educational and informational purposes only. For more information on Abu Hamza al-Muhajir and the "Islamic State of Iraq", see "State of the Sunni Insurgency in Iraq: August 2007" (<http://www.nefafoundation.org/miscellaneous/iraqreport0807.pdf>).]*

"Al-Furqan is pleased to present an interview with Shaykh Abu Hamza al-Muhajir—may Allah keep him safe—in order to answer the most important questions which have grown to be very controversial. To begin with, I would like to welcome Shaykh Abu Hamza al-Muhajir—may Allah keep him safe—and we shall start, with Allah's help."

**Q: "Dear Shaykh, can you summarize the circumstances that led to the declaration of the Islamic State [of Iraq] (ISI)?"**

A: "By Allah, the Beneficent, the Merciful; praise to Allah, king of all kings, pure of all injustice, the Everlasting Almighty Allah, hearer of all complaints, detector of all scourges... First, as we have stated over and over again, everyone should be aware that we are fighting in order so that Allah's word will be supreme, and this can only be achieved by ruling and government. The establishment of an Islamic State in Iraq has been our shared goal since the first battles we fought against the occupiers and their collaborators—and a dream that we never stopped dreaming. We have been striving for it diligently and persistently, and invested into it much money and blood. In political terms: the Kurds achieved independence with their state in the north, and the voices grew stronger from the Badr Brigade and its allies in the central and southern regions regarding the confederation project being discussed in the polytheistic [Iraqi] parliament. The political scene is such that the Kurds have a project, and the Rafida [Shiites] have their project, so the Islamic State was our project for the Sunni people. In military terms: we have increased our activity in all Sunni regions, and aimed all our military measures for this goal. The balance of power between the occupiers and their collaborators was breached after al-Maliki announced proudly, following the killing of the Martyr Shaykh Abu Musab [al-Zarqawi]—may he rest in peace—that he had annihilated 80% of the resistance and that there was no need to negotiate with them. All of this is recorded and known. So, under the blows of the men from the Mujahideen Shura Council (MSC), these villains started to shake and fall, showing us their tails, so we could deal with them as we pleased. Then they began to withdraw and retreat, leaving most of the Sunni regions under our control. At that time, the criminal in the White House acknowledged that the situation was difficult in Iraq—and we reached a critical point in the equation, one which we have long pursued: the enemy being in the weakest military and political conditions, and ourselves being in the best of conditions militarily and economically. This was agreed upon unanimously by the mujahideen in Iraq, which brought us to the suitable point of declaring the Islamic State and appointing its Amir [Abu Omar al-Baghdadi]. All this happened on 21 Ramadan 1427 [October 14, 2006]."

**Q. “Most people believe that you should have waited until the occupiers departed before agreeing to declare the founding of an Islamic State. What is your response?”**

A: “We have already explained how we had reached the point that we had long planned for. It is strange that the corrupt advocates of nationalism arrived at the same conclusion, and wanted to steal the fruits of the jihad—which we had planted with our blood and defended with our souls. Documented evidence has reached us regarding a conspiracy being hatched by the [Iraqi] Islamic Party along with a faction from the ‘honorable’ resistance, as they refer to it, to declare a Sunni region within the [Shiite] state—claiming that its regime would be independent and would safeguard the rights of the Sunnis. The Americans have been complacent and even pushing in this direction. There was yet another similar attempt by another party, though less dangerous than the first—thus, a clear decision was needed. Moreover, the timing of the departure of the occupiers is a time that was proven during the Afghan era to be the worst time, and this is what we have ourselves been watching very carefully. There were factions who collected weapons and trained their security teams for the day the occupiers leave. They would fire one rocket and [stockpile] an additional dozen... So following the departure of the occupiers, the equation will be: [on the one hand] a group of secularists, nationalists, and Baathists, none of whom have been exhausted from real fighting and who are endowed with much money, weapons, and men; [and, on the other hand,] the mujahideen fighting in the cause of Allah, who have been wounded and scattered, and who have already spent all of their money and weapons. The outcome of this equation would be a secular nationalist regime that banishes religion and its believers. This is what has occurred during all modern conflicts, whose fruits [of jihad] have fallen into malicious hands—as with Algeria, Egypt, Morocco, and Pakistan. The project of the Islamic State [of Iraq] shall thwart all of their plans. May Allah thrust all of their plots and intrigues back into their throats.”

**Q: “Did you try to contact other resistance groups before declaring the State?”**

A: “Allah is our witness that we put many efforts into that. All of the [insurgent] organizations know this very well, with the exception of one faction which has been fully engaged in the political process. Some of them we contacted two months before, and some four months before. Unfortunately, however, we were unable to meet with them all before declaring the State. Some apologized for being out of the country, and others were occupied with other items, whether they were pleased or displeased. The call was initially directed towards the ‘Alliance of the Mutayibin.’ We assumed that such an alliance would not respond, but a significant majority of them agreed, and only a few abstained. Even after the declaration of the State, we contacted them, and continued [to plead with them]... We abandoned the names of our organizations and their leaderships for the sake of this major project, and we told everyone: ‘Our hearts are open to all criticisms and amendments to this project, save two principles which are non-negotiable: the State and its Amir, for we have made our decision and have faith in their good fortune, blessings, and prosperity.’ The response of the commander of the Mujahideen Army, for example, after I met him and his deputy and there was almost eighteen hours of discussion: ‘Shaykh, if we do not all agree to undertake this project together, then I am your soldier.’ His deputy seemed pleased with the meeting, and we exchanged gifts—but three months after this meeting, the man suddenly turned [against me], began issuing orders to kill our brothers, and became an ally of the Awakening movements. He even spent the night at the residence of Shathar Abdul Salem, commander of the Awakening group Taji. Yet regardless, our hands and hearts remained open to fighters from the Mujahideen Army. We were aware of the fact that there were those among them who were unhappy with the actions of their commanders. They were very capable, but most of them were completely allied with the Awakening movements, and they are exactly equal to apostates. Regarding the 1920 Revolution Brigades—we informed them prior to declaring the project and we did not abandon them... However, we ended up fighting many of their soldiers and commanders following the declaration of the State, as they were standing side-by-side with the Awakening movements. We have confirmed that their leadership did not directly order them to do this—however, there was no response at all to this from them... This is not the place [to elaborate].”

**Q: “Did any of the jihadi organizations pledge allegiance to the State after its declaration?”**

A: “If what our enemies say is true, then it should be noted that Saleh al-Mutlaq was on one of the channels, ringing the alarm bell, warning the Americans and the apostates, ‘The resistance groups are tilting in favor of Al-Qaida.’ This was all praise to Allah. In the first weeks following the foundation of the State, about 1,000 fighters per week joined the army of the State—until we absorbed, by the grace of Allah, over 80% of the actual mujahideen from all the organizations without exception.”

**Q: “Did a number of tribal Shaykhs pledge allegiance to the State?”**

A: “We were precise [when we reported] that more than 70% of the Sunni tribal leaders had pledged allegiance to the Islamic State and our Amir after joining the ‘Alliance of the Mutayibin.’ We maintain that these oaths of allegiance are not small at all in number, and they have all been documented and recorded. One day the Martyr Shaykh—may he rest in peace—Muharib al-Juburi met about forty Shaykhs from the tribal leaders in Anbar and Baghdad. After immersing their hands in perfume, they swore oaths and pledged allegiance to Amir al-Mumineen, Abu Omar [al-Baghdadi], all together in a solemn scene. My friend al-Juburi had tears in his eyes [at the sight]. There was a representative from the Mujahideen Army who said, ‘By Allah, I never thought I would witness such an important day to our religion such as this day.’ Unfortunately, some traitors undermined this pledge and joined the ranks of the Awakening movements without any justification other than the glimmer of the occupier’s dollars—such as the Shaykh of Albu Fahed, who was one of the first to swear an oath of allegiance, and the Shaykh of al-Jamulat, who died in the blessed al-Karma operation.”

**Q: “Did you force individuals and armed factions to pledge allegiance to the Islamic State of Iraq?”**

A: “The concept of Islamic State is new to the [Islamic] nation, and its rules are still unknown to many of the students of the IIm [knowledge of Islam], so how [could it be known] to the laypeople? We do not compel people to do things that they don’t understand, nevermind forcing the best of them into this project—for what would you think of a soldier who came to us out of hatred? Would you trust him and his loyalty?! This is a lie that does not require a response. Everything we have done, all the regions that were liberated by the soldiers of the State with their own blood, has inspired us to regulate our activity there. After we liberated these regions, many were racing each other to move there. We suddenly found many people in these regions, some of whom wished to appear armed and be photographed, others of whom wanted to launch rockets at the enemy from populated areas, and still yet others who used the security and protection [of the State] to safeguard hostages awaiting exchange. We believe some types of these exchanges to be forbidden as religiously deviant. We started regulating our activity in these regions, which irritated some of those who considered it to be a way of forcing them to pledge allegiance to us, but by Allah, this was not the case. An example of this [phenomenon] was seen in a region that was under our control, where a prisoner was brought after being accused of being an apostate. We didn’t think of him as such, and it was later proven that he wasn’t really an apostate. We knew that the enemy would intensify their activity in this region and that its population and soldiers would have to face attacks they were not prepared for. Although we knew the place he was being held, we went to peacefully reason with that faction, just so that they wouldn’t say we were forcing them. We offered them money as a form of assistance, and asked them to release him and not to cause further such crises, but they refused. Thus, the result was consecutive battles in the region, in which more than 30 of our best mujahideen, in addition to others, were killed. Eventually, the [hostage] exchange was carried out, but the prisoner had become acquainted with the area and led the enemy to it—so other good people were arrested, including people from that same faction. In the wake of this, devious people from the local clan wanted to become part of an Awakening movement, after the best of their men had been killed and arrested. Worshipers of Allah, would you have blamed us if we had intervened with force to release him? We could have done that. Regarding the claims of various others, that

sovereignty and power was actually theirs in some of these regions—is it reasonable to think that the minority would force the majority [to do something]? There is no doubt that sovereignty was held by the Islamic State and its personnel, which gives us the legitimate right to organize its affairs and to safeguard the jihadi process therein against tampering.”

**Q: “Some people criticize the declaration of a ministerial cabinet by the Islamic State and they deride such things as the formation of a ministry portfolio for agricultural and fishing resources.”**

A: “Praise to Allah, when we declared these ministries, by the grace of Allah, we insisted that they would be real, so we would not be seen as liars in the eyes of Allah and his worshippers. Therefore, they were limited in number. For example, the Ministry of Agriculture and Fishing Resources, which is derided by some people, was the most realistic and productive. Allah has bequeathed upon us, from the descendants of Ibn al-Alqami, more than two hundred villages with thousands of agricultural dunams interspersed with fruit orchards. We seized about five hundred fish farms south of Baghdad and in Al-Madain, Diyala, and Salahudeen. This is certainly a huge responsibility that requires someone to oversee it, and indeed these lands and orchards were distributed to the Sunnis in a symbolic contract. We resettled thousands of displaced families and sheltered them. Moreover, this ministry—with Allah’s help and his mercy—also built irrigation canals, for example, and brought water to many orchards in Dalawiya, which was never irrigated during the regime of [former] successive governments of Iraq. The same thing also goes for southern Baghdad and other places. It has also been entrusted another responsibility, which is paving some roads that were severely damaged by flooding, which hinders people and prevents them [from passing freely] in times of hardship. All this—praise is to Allah—is observed by our people. Worshippers of Allah, have we ever lied to the nation?”

**Q: “Some claim that you target Sunni civilians, the Shaykhs of the tribes, the Imams of the mosques, and former officers of the Iraqi Army. What is your response?”**

A: “People have labeled us with many awful descriptions and have blamed us for committing major crimes. They have accused us of being fanatics and ignorant, of permitting the spilling of blood of the innocents, and even of neglecting the duty of prayers and basic piety. People even alleged that we were not circumcised! According to all or many of these people, we do not belong to the Muslim faith. Our resentment and pain are not primarily directed towards the infidel occupier and his mercenary assistants whose Allah’s disgrace is upon—praise to Allah—but rather, our pain and sorrow are directed towards those who we believed to be our supporters, our assistants, the guardians of our honor... We already tried to send them some of our brothers, but they were all killed as martyrs just before their voyage. There is no power and no strength save but for Allah. This happened due to the ferocity of our battles and due to reasons only Allah knows. We believe that Allah protects us (for Allah defends those who believe). Regarding the lie that we are targeting ordinary Sunni civilians—where do you think the people in our army come from? Who nourishes our jihad? Furthermore, who were the first ones to oppose the occupiers? Were they not ordinary Sunni civilians?! Isn’t it stupid to say that we are targeting fathers, uncles, brothers, and clans? Why would we target the loyal tribal Shaykhs who have been chosen by their own people? And why would we target those who were chosen by our religion, such as the Imams in the mosques? Those who call people to prayer, who advise them with religious rules, and those who look after the houses of Allah? Are we Buddhists or [Shiites] who target the clergy of our own religion, those who illuminate the righteous path for us?! ...So, why then do our brothers think well of themselves and don’t think well of us? Isn’t the blood that has already been shed by our fighters enough evidence to compel you to recognize our sincerity and truthfulness? However, if you and others should attempt to denounce us... for killing a collaborating Shaykh from the Awakening movements or an apostate infidel Imam, then it should be clear that we are honored to pluck their heads. We shall be happy like the messenger of Allah—may Allah’s prayer and peace be upon him—was happy with plucking the head of Abu Jahl. By Allah, which one of you was displeased at news of the killing of [Abdul Sattar] Abu Risha or the apostate al-Jubaili? Regarding the lies about our targeting officers from the former Iraqi army—well, everyone in Iraq knows that this claim is a lie. Many of them are the best of our

fighters; and moreover, there is even one among them who became a cleric after previously serving as an officer in the Iraqi army. I want to also mention that, from the beginning, we received many more recruits into our ranks former officers from the [Iraqi] army than from anywhere else. Who is Abul Bashaer al-Juburi if not one of these officers? Was he not a Staff Lieutenant Colonel in the former army, and Commander-in-Chief of the Islamic State after that, developing the jihad in Iraq and spurring major advancements in all military fields? Are they not a truly loyal united group of people?”

**Q: “You are accused of encouraging civil war in Iraq, based on a letter from Shaykh Abu Musab [az-Zarqawi]—may he rest in peace—to Shaykh Usama [Bin Laden]—may Allah keep him safe—which was published by the Americans in the media. What do you have to say about that?”**

A: “First—even assuming that this letter is authentic—Al-Qaida is one of the components of the Islamic State. The organization was merely trying to react to the aggression of the [Shiites] against the Sunni people, which began to be cruel and brutal ever since the first day of the occupation. At first it was themselves, as a sect, then later their soldiers and their crazy dogs, [who took part in the aggression] against the Sunni people. In carrying out these crimes, they spared neither breast-fed babies nor weak old men. They destroyed our mosques, burned our [holy] book, and disgraced our honor. We had no choice but to respond to the aggression of these criminals and to stop their campaign. We targeted their key personnel and broke down their army—but the popular aggression was a sect-versus-sect aggression, and it was not sufficient to confront this aggression with one jihadi organization or another on their own, so the Sunni people as a sect had no choice but to respond the aggression of the [Shiites] and to together defend themselves. We supported our people with everything at our disposal—we gave them weapons, encouraged them to be strong and explained them the danger of these [Shiites]. For Allah’s mercy, this was what we had planned: that they would curb their aggression and that their evildoings in promoting sectarian infighting would be significantly diminished, especially after their ranks were divided into regions. Today, people are fighting us in the name of a state ruled by the [Shiites]. This is what we had hoped to thwart by declaring the Islamic State, after cleaning the homes of Sunnis of their militias, but the new secularists in the Islamic Party and Islamic Army [of Iraq] (IAI) rejected it. Allah suffices us and is our good guardian.”

**Q: “They say that holding down fixed territory is a discredited military doctrine. What is your response?”**

A: “These are the talking points of the weak and feeble, whose ambition is limited, who have no experience, and who are far from the battlefield. To the contrary, everyone knows what a major beneficial impact the first Fallujah events had, and the holding down fixed territory that followed them—and how most of the jihadi organizations acknowledged how much they had benefited from the security provided at that time by the men of the Tawheed wal-Jihad Movement and other loyal people with their blood. We shall be more direct: this military practice was chiefly adopted by a particular faction, according to their own official spokesman. These people know best of all how greatly they benefited from relying on these kinds of methods. Although they had no part whatsoever in the Fallujah events or in defending the city, when they [the Islamic Army of Iraq (IAI)] kidnapped the two French journalists, where do you think they took them? They brought the two of them to Fallujah! We know the place and house where they were kept hostage and were supposedly being guarded. They received millions of dollars, but we did not hear them say even one word of gratitude to the heroes in the battle trenches, who were defending the Islamic nation with their blood under the heat of the sun and enemy bombardments! No, because the retribution [for them] meant good money... Isn’t observing the religion an obligatory duty for those who are able to do so? Aren’t Muslims obliged to put into it their most supreme efforts? And who determines who is able and what is considered the most supreme efforts? Are they not the men who hold the reins of government? If these are not the Mujahideen Shura Council (MSC) or the ‘Alliance of the Mutayibin’, then who exactly are they??”

**Q: “Is it true that the martyrdom operations have increased without any real military justification?”**

A: "What is 'more' or what is 'less' is a question to be determined by the commanders in the field. They know best of all about the requirements of battles and combat, and they fear more than anyone else for the blood of their Muslim brothers. Besides, dozens of operations that were alleged to have been martyrdom operations were not actually so."

**Q: "Do you encourage women and children to carry out martyrdom operations?"**

A: "This is a blatant lie! Regarding children—we would never dream of accepting into our military ranks underage minors. Regarding women—the role for women in the framework of defensive jihad is well-known; however, [Abu Omar al-Baghdadi] has announced several times that we don't allow women to carry out martyrdom operations unless men are incapable of doing so, and provided that her belief and honor are kept unharmed as much as possible, and that she is provided with extra precautions and the security measures she needs. Any commander who violates these provisions is to be charged and punished for his indulgences. Moreover, the cunning media makes a big deal out of this issue, whereas most of the operations that are declared by the enemy as having been carried out by women are the subject of lies and false accusations. It is obvious that these announcements are intended to put Sunni honor in question."

**Q: "Some accuse you of being the reason behind the emergence of the Awakening projects. Is there any truth to this?"**

A: "We have emphasized before that the real reason behind the Awakening movements was to confront the Islamic State... Following the declaration of the Islamic State, the Islamic State project conflicted with the nationalist project, which almost all the bands of the [political] spectrum in Iraq have adopted. This was stated repeatedly and publicly by all the resistance fronts that were declared and formed, and it is not surprising or strange that all of these blocs came together after the establishment of the Islamic State, for they were actually formed in order to fight the State secretly and openly. Hatred and envy were ignited in the campaign banner of [the Saudi government] after the opportunity slipped through their fingers and their hopes of popular nationalist governance crashed. They were convinced that we regarded our spilled blood and corpses as a cheap price, and that the fruits [of the jihad] would be permitted to sink down the drain, for they would govern Iraq once again without the rule of Allah. The state of their phony armies, especially after the ranks of loyal people joined us, left them no choice but to stand with the occupier against the Islamic State. The nationalist project, which they had in mind, united together and gathered its forces for its own sake. The only thing that the occupiers really sought was their collaboration, and this is exactly what they have freely handed to them, with nothing in return from the apostate occupiers other than a few coins, which no doubt will be stolen from them by the enemy and his collaborators."

**Q: "Would you accept the repentance of Awakening members?"**

A: "Naturally, the doors of repentance are always open, as has been stated by [Abu Omar al-Baghdadi] on several occasions. The common religious regulations allow for the repentance of armed factions which have denied the rules of Islam, and their stringent conditions are well known and recognized. Once again, I advise the Awakening soldiers to pray to Allah for forgiveness, repent, and return to the right side—and I say to them, 'O' gluttons, you will live as miserable collaborators and die as apostate infidels. The legacy you will leave to your children will be shame and disgrace. So please tell me, by Allah, if you still remember him—who would want to marry your daughters? And what will your sons tell their friends? What will your grandchildren have to say about you? ...Beware, for your son might spit on your grave after he sees what humiliation you sought to leave in your wake. By Allah, we will surely fight you if you refuse to repent to Allah the Almighty. So repent, you unfortunates, and carefully guard against what you are being told by the clerics who have strayed."

**Q: “You are accused of having a relationship with the Iranian regime and the case of the Iranian Consul who was released during the days of the Tawheed wal-Jihad [Movement] is cited as evidence.”**

A: “This is a repeated unfortunate slander, for we did in fact target three Iranian diplomats near al-Karkh hospital. We also targeted the Iranian embassy several times, and we targeted a group of Iranian intelligence [officers] posing as pilgrims in Karbala. Everyone knows the story behind the destruction of their bus. Besides, who were the ones that opposed their agents in Iraq, fought ferociously against the Badr Brigade and the Mahdi Army, broke their spears and struck back against them twice as hard? With respect to the story of the Iranian Consul, this occurred during the days of the Tawheed wal-Jihad Movement, and it was their own decision at the time, so the State cannot be held accountable for it. However, I was personally involved in this incident. I first learned of it through the brother Abu Abdelrahman al-Masri, Abu Islam—may he rest in peace—one of the first jihadis to go to Afghanistan, who it is claimed helped destroy the U.S.S. Cole battleship in Yemen. He learned about it through the brother Abu Abir al-Janabi—may he rest in peace—who was a commander in the Islamic Army [of Iraq] at that time. All of this occurred before the news reached the media. Abu Abdelrahman came to us in Fallujah and suggested that we trade the prisoner for our brother held in Iran, or several of them. Abu Abdelrahman was delegated to inform the Army, and eventually the idea was transmitted to the brother Abu Abdelqadir—may he rest in peace—who was also a commander in the Islamic Army at the time. I went to Al-Yusufiya to meet the commanders of the [Islamic] Army for this purpose, on the orders of Shaykh Abu Musab [al-Zarqawi]—may he rest in peace. However, when I arrived in Yusufiya, I was shocked to see reports in the media that the Islamic Army had issued a statement demanding the release of soldiers from the former Iraqi army in exchange for releasing the prisoner, for I thought that the news about the exchange had never reached them. I met Abu Ayyub, a military official in the Islamic Army, a commander in the South and a member of the Shura Council. With him was Abu al-Mutasim, to whom I was introduced at the time as the Deputy Commander of the Islamic Army. I chided them [for the statement], but Abu Ayyub insisted that he had known nothing of our proposal to exchange him for our brothers. At that moment, Abu Abdelqadir entered the room (we were at his house) and I asked him, ‘Hasn’t the news reached the Shaykhs?’ He replied, ‘Of course it did, I told Abu Ayyub myself.’ At that moment, the man’s face turned red and he began searching for excuses. I said to them, ‘Now, because of what you have done, it has already gone public, so there is nothing we can do!’ This is what thwarted the negotiations. Furthermore, Iran responded that it indeed was releasing all of its prisoners from the former Iraqi Army. A delegation of the Islamic Army came to Fallujah and handed the consul over to us after they ran out of ideas for what to do with him. Abu Musab [al-Zarqawi] told us to do with him whatever we found most suitable, even releasing him. They said, ‘do as you wish.’ The Shaykh and the brothers believed that we shouldn’t kill him, for they might do the same thing to our brothers, or many of them. Also, we didn’t need any ransom money because it might cause our brothers held there to be mistreated. Shaykh Abu Musab said to me then, ‘the [Islamic] Army has embroiled us into this.’ It was the eventual decision of the brothers to release [the consul], sending along with him a warning to the Iranian government to steer clear of becoming involved in the case of these brothers, or leaking their names to the media... To sum it up, we explicitly threatened Iran, but we were not able to carry out [these threats] due to the predicament of our international operations and the problems that crop up which are well-known to anyone who has ever been involved in these kinds of operations. The same thing goes for what we have done inside Iraq with the agents of the occupiers. Then tell me please: is there any other group which has killed even one Iranian? Or explicitly threatened Iran? Or killed their leaders in Iraq as we have done? Then isn’t this a distortion of the truth and a blatant lie?!”

**Q: “This leads us to another question: do you have military operations outside Iraq, such as in Western countries, for example? Do you have the intention of targeting Western interests?”**

A: “Shall the [people of the] Cross be fighting us in our homes, and we will refuse to fight them in their homes? Every country which has participated in the aggression on Iraq and in the crimes against the rights of our people are legitimate targets for us—for even if time grows long, rights

are not forgotten or grow old. Indeed, we have already carried out many operations outside Iraq—one of which that should be particularly mentioned is the most recent operation in Britain, when part of [the mission] was carried out at the airport, and rest was a failure, due to a mistake committed by one of our brothers a few days before the operation, when he called to break the news that the operation was about to take place. However, we should give the leaders of Britain, America, and Australia some news about what is to come. What Allah has inspired in us, they have no power to counter and, with the help of Allah, no capacity to detect. We ask Allah for success.”

**Q: “How do you evaluate the strength of the Islamic State directly following its declaration?”**

A: “I cannot begin to describe such strength, and how much we have [worked] and still are [working] to broadly implement it. This is something we have proven with dozens of video and audio tapes... However, the facts have begun to unfold, when the criminal in the White House admitted a few days ago that Al-Qaida—meaning the Islamic State—had gained full control over Anbar and was behind everything there. So, this criminal has even acknowledged [the truth], and not only merely in Anbar. There is also the acknowledgement of a commander from the Islamic Army and a senior official in the Awakening movements, who said about us in a program on the Al-Arabiya television channel: ‘they have truly become a real state, and have gained control over most of the Sunni areas. They have intervened in the management of most of the provinces, and hundreds of tribal Shaykhs have pledged allegiance to them.’ This is the state which some religious clerics have endorsed the dismantling of, accusing it of being a phony state which exists only on the Internet. As a result, it has been assaulted by criminals, and their fatwahs have resulted in bloodshed and the dishonoring of honest people...”

**Q: “Finally, do you have something to say to the mujahideen outside of Iraq?”**

A: “Thanks to Allah, we have begun to move quickly and the present scene is showing signs of developing in the most marvelous and beautiful way possible. We are today one army under one banner which is fighting against our enemy on various fronts: in the northern regions, the Caucasus and Afghanistan; in the southern regions, Somalia and the Ogaden; and, in the central regions, Iraq and Algeria. Our hearts are gathered together, our goal is one, and we are united under one faith. Be strong, for Allah’s mercy is upon you, and now that the bull has begun to collapse, do not give it a chance to rise up again. Take care not to slacken your efforts, for the wound is now too large to patch. I believe that, if Allah wills it, almighty and the powerful Allah has sanctified the extinction of this empire of fear and evil, America. O’ brave people, our hearts are with you. We will shed tears of joy at your victories and our breathing shall freeze out of sorrow at your pain. I would like to mention my personal pain regarding my dear beloved brother Abu al-Layth al-Liby in Afghanistan, and Adam Ayro in Somalia. I say to the youth of Somalia: the African generation has been deposited in your hands. Watch out for the strikes of the nationalists, for they are surely seeking [to achieve those ends]. If they are quarreling with you today, then tomorrow they will be within the ranks of your enemy. We have already experienced enough pain in Iraq. To the citizens of Jerusalem and its surroundings, we say: be patient and diligent and put your faith in Allah that ye may prosper. We will not spare any effort to prevent from being at your side and from supporting you with everything we have at our disposal. Unite your ranks to confront the strikes of the new apostates. We shall repeat the saying of the Martyr Abu Musab [al-Zarqawi], may he rest in peace: ‘We fight in Iraq but our eyes are facing towards Jerusalem.’”