

SAWT AL-QARA'A AL-SAMRA'A

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**WHY YOU SHOULD
JOIN JAMA'AT ANSAR
AL-MUSLIMEEN FI
BILAD AL-SUDAN?**

ISSUE 1

Why You Should Join Jama'at Ansar al-Muslimeen fi Bilad al-Sudan?

Praise is to Allah, He chooses His servants how He pleases, and He will grant succession to those among you who believe and do righteous deeds, and He will surely protect and guide you along the way, thanks to the grace of Allah. All praise is due to Allah alone.

Prayers and peace be upon our Prophet Muhammad and his family and all of his Companions. Allah sent His Messenger with guidance to those who want to extinguish the light of Allah.

Fitnah is akin to the raging fire, spreading quickly, in the end causing tremendous damage. The Khawarij were the source of serious disruptions and fitnah during the time of the Companions - may Allah be pleased with them. In opposition to the Khawarij, appeared the fitnah of 'Murjiyah al-Fuqaha', who defined faith as believing in the heart and utterance by the tongue only, which has given rise to contenders from different extremist schools: Jahmiyyah, Salihyyah and Karamiyyah.

In modern times, there are significant Khawarij followers in Algeria seeking to extinguish the flame of jihad such as Antar Zouabri and his followers. Thus, extremists and deviants are among the biggest barriers to our empowerment and a major struggle within the Muslim community, and an apostate is worse than an original disbeliever. Allah Almighty says: "Fight those adjacent to you of the disbelievers." The Khawarij have historically been the facilitators for other subversive factions, as Ibn Taymiyyah mentions: "The Khawarij, their venerated religion is to separate from the jama'ah of the Muslims and to make permissible [the shedding] of their blood and wealth".

This delicate matter has led to the formation of Jama'at Ansar al-Muslimeen fi Bilad al-Sudan, in order to prevent fitnah and to preserve the flame of jihad in the African continent, according to the principals agreed upon by the righteous predecessors. After Abu Bakr, known as "Shekau" took over leadership as the successor to Abu Yusuf - may Allah have mercy on him - we witnessed all forms of exaggeration in religious matters and extremist ideas resulting in shedding blood. At first, he claimed that Muslims living in infidel countries were infidels. Shekau made a name for himself addressing matters that violate Islamic doctrine. More precisely, he adopted the principle that human beings are founded on heresy, and he went too far with his views and interpretation on the lack of knowledge excuse. In addition, he claimed the greatest imamate and fighting those who turned against him. What remains undoubted is that from his actions we can observe core characteristics of Khawarij. Allah Almighty said: "Say: 'Shall we tell you of those who are the greatest losers in deeds? (They are) those whose striving in this world go astray, while they think that what they are doing is a good deed.'"

We shall attempt to refute their articles and untrue statements. May Allah open their hearts and steer them away from neglect. Undoubtedly, Shekau's article in which he accused other Muslims living in infidel countries as unbelievers and justified their killing, is not agreed upon by Ahl al-Sunnah wal-Jama'ah. This is what Ahlul-Bid'ah, the Khawarij and other similar groups believe in.

This proves two things: Firstly, it shows that any words not narrated from any predecessors are considered bid'ah and misguidance. An authentic narration is one that has been proved to be strong and contains no error, Al-Shafi'i said in "Al-Risala 306": "They unanimously agreed that it is not permissible for anyone to deviate from the sayings of the predecessors regarding what they agreed upon or what they differed on in their interpretation." A sample of this diversion from the Islamic path is in the statement of Abu Bakr Shekau and his followers which accused other Muslims of apostasy and yet called themselves Salafiyah.

Abu Nasr Al-Sijzi said in "Refutation of Those who Deny the Letter and Sound, 146": Every claimant of the Sunnah must demand the correct transmission of what he says. And if he is not able to transmit what he says about the predecessors, he knows that he is a deviant innovator, and that he does not deserve to be listened to." Thus, any newly invented matter that is without precedent such as Ahmad, Ibn Mahdi, al-Darimi, and before them from the Companions and the followers fall under bid'ah.

Secondly, in the book "al-Milal wa al-Nihal", we found a text that shows Shekau's words are similar to Azariqa, an extremist branch of Khawarij. Abu al-Hasan al-Ash'ari said in "Maqalat al-Islamiyyah": "The Azariqa claimed that whoever resides in infidel countries is infidels, and he cannot but leave that country." Similarly, he said that Abd al-Qaher al-Baghdadi in "Al-Milal wa-l-Nahl 1/63" said: "And they claim that whoever in infidel countries is infidels." Al-Ash'ari recounted saying: "He said: If the imam becomes a disbeliever, his people will follow him, and she said: The land is a land of shirk, and its people are all polytheists, when they neglect the prayer out of denial of its obligatory status, kill the people of the qiblah, take their money, and captivate them.

Then, what is the difference between what the Khawarij said from the Azariqa and the Bahias -and what Abu Bakr Shekau said??

The Sheikh of Islam said in Minhaj al-Sunnah 5/95: "The people of innovation aim to change some fundamentals of Islam and make it obligatory and part of the faith. They call those who oppose them as infidels and justify their killing, like the Khawarij." Based on this, Shekau's attitude is the same as the Azariqa and Majjim from the Khawarij.

As a matter fact, all matters regarding legalization or prohibition and all disputes among the people, should be referred to the Book of Allah and the Sunnah of His Messenger (peace and blessings of Allah be upon him). What this means is that such articles are invalid and should be rejected.

It is even more astonishing to note that some ignorant people would not follow the reasoning used in precedent matters, but would fabricate and make up words and then attempt to reconcile their apostasy with Islam. Most of those who invent such innovations are just imitators. Hence Allah the Almighty asserted two paths: The straight path and the path of those who led astray and wandered in misguidance. Some heretics and misguided people such as; Amr bin Obaid, Bishr Al-Muraisy, Al-Jahm bin Safwan, Al-Nizam, Abu Al-Hudhayl Al-Allaf, and the common folk of misguidance do not take in account the words of the predecessors and it is permissible to oppose them.

It was narrated on the authority of Amr bin Ubaid al-Mu'tazili that he was asked about a Hadith of Samra bin Jundab, and he said: "What do you do with Samra, may Allah make Samra's face and the one who resembles him ugly". It is important to understand that these sayings and interpretations that exist today in the hands of the people in disregarding the Salafiyah and denying them, and slandering those who follow them are the same as the sayings and interpretations of the early innovators such as Niza, Bisher al-Muraisy, Mutazilites and the Khawarij.

After this introduction, we will now move on to responding to Shekau's article and present evidence to those who follow this rough and rugged path and heinous doctrine.

Needless to say, those who consider Muslims living in infidel countries as infidels either follow groups like the

Khawarij or to achieve their hidden motives, personal interest or political ambitions - like most of those we see in this present age who paved the way to have control over our money and women or to gain the approval of their soldiers and followers.

As can be noticed, the argument that human beings are founded on heresy reminds us of the doctrine of Thumama bin Ashers, one of the Mu'tazilites, who denounced as infidels all those who live in an Islamic land and oppose the Mu'tazila. This is the doctrine of many of the Mu'tazilites such as al-Jubani who claimed the Qur'an is created because speech cannot be established. And the same doctrine of Abu Musa al-Raqashi and others. Perhaps this is also considered the doctrine of Abu Bakr Shekau. And to clarify the misguidance in his article, we say:

In the first place, we note that human beings are born inherently ready for Islam. It was narrated from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Every child is born in a state of fitrah." Allah Almighty said: "So direct your face toward the religion, inclining to truth." Iyad bin Himar reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: "I have created My servants as one having a natural inclination to the worship of Allah but it is Satan who turns them away from the right religion." We don't need to provide lengthy details and evidence as it is publicly known and the proof is established and whoever opposes that has gone astray and deserved to be punished.

In the second place, the divisions of the world: Land of Islam versus Land of War (also referred to as Land of Disbelief). What is important is the preponderance of Islam. The basic principle is that whoever manifests the rituals of Islam and carry out visible acts of worship of Islam in the Land of Disbelief is a Muslim. Similarly, whoever actively denounces Islam in the Land of Islam is an infidel. The idea that Muslims who settle down in non-Muslim

countries are disbelievers is the exact saying of the Khawarij. The consequence of this thinking is the idea that one cannot be a proper Muslim unless one lives among Muslims only. Such thinking is considered disobedience as did his predecessors from the Azariqa and the Khawarij. Al-Shawkani -may Allah have mercy on him -said in "The Jarrar Torrent" 1/976: "Know that the divisions between the Land of Islam and the Land of War is not beneficial as what we presented on the Land of War and that the money and blood of a Muslim are inviolable in all aspects."

Lastly, we conclude with the words of the Sheikh of Islam Ibn Taymiyyah, may Allah have mercy on him. He was asked in "The Fatwas": Is Mardin a "house of Islam" or a "house of disbelief," and should the Muslim who lives there migrate to a Muslim land instead?

The Answer:

Praise be to Allah. The lives and property of the Muslims are inviolable, whether they are living in Mardin or elsewhere. Assisting those who are acting in opposition to Islam is unlawful, whether those who give the assistance are the people of Mardin or others. The people living there, if they are unable to practice their religion, then they are obliged to emigrate. Otherwise, it is preferable but not an obligation that they do so. It is unlawful for them to aid the enemies of the Muslims with their lives and property. They must refuse to do so by whatever means they can, like absenting themselves, being evasive, or showing flattery. If the only way open to them is to emigrate, then that is what they must do. It is not lawful to malign them categorically or to accuse them of hypocrisy. Disparaging and accusations of hypocrisy must be according to the designations set forth in the Qur'an and Sunnah and are equally applicable to some of the people of Mardin as they are applicable to some people elsewhere.

As for whether it is a land of war or peace, it is a composite situation. It is not an abode of peace where the legal



rulings of Islam are applied and its armed forces are Muslim. Neither is it the same as an abode of war whose inhabitants are unbelievers. It is a third category. The Muslims living therein should be treated according to their rights as Muslims, while the non-Muslims living there outside of the authority of Islamic Law should be treated according to their rights.

The Decentralization of al-Qaeda

The decentralized system that al-Qaeda found itself forced to evolve into came as a result of the conditions of the world war and as a result of the capabilities of its opponents that surpassed its limited capabilities. Most importantly is that al-Qaeda bears no responsibility for the actions of the branches/affiliates and their deviations or judgments, and this is known in all systems that work in decentralization.

Therefore, it is unfair to hold al-Qaeda responsible for the transgressions of its affiliates that extend to the east and west of the earth.

Thus, each individual with a sound mind can easily determine whether a person actually represents the organization and adopts its regulatory approach or not.

The Approach Employed by al-Qaeda Between Unanimity and Destruction, Conflict and Disagreement

All praise is due to Allah. The best outcome will be for the righteous. May the blessings and peace of Allah be upon him and upon all the prophets and messengers and all righteous people. And as to what follows:

Allah the Almighty, may He be Exalted and Glorified, has forbade splitting and differing in religion in many verses and Hadiths. Allah Almighty said: "And be not as those who divided and differed among themselves after the clear proofs had come to them." Allah stated that those who split up their religion will have a great punishment. Ibn Abbas and a group of the predecessors said in the Almighty's saying: "On a day when faces shall turn bright and faces shall turn dark". They said: On the day the faces of Ahl al-Sunnah wa'l-Jama'ah will become white, and the faces of the people of innovation and sects will become black. And for the life of Allah, their faces did not turn black except because of the great torment that Allah Almighty had prepared for them. May Allah protect us and you from it.

Allah Almighty says: "Keep the faith and do not differ in it." We should cast away from anything that may lead to conflict and division. It is well-known that establishing His religion and His law is not easy to ascend. And if that is the case, then there must be disagreement and fragmentation, between a rebellious who leads to exaggeration and a reluctant who follows vain desires. Allah Almighty has advised us to remain united and in harmony and warned us against division and dissent, as conflict in most of the cases only happens in difficult matters.

Contrary to what some Muslims might believe, if you read the enlightening book with contemplation, you will notice that verses came in condemning division and difference are more than the verses that came urging affinity for one another, and there is no ambiguity, because there is nothing worse for nations and religions than fragmentation. There's no greater danger than divisions in religion. Allah Almighty said: "Do not dispute with one another lest you should lose courage and your resolve weaken. Have patience - Allah is with those who are patient."

Ibrahim bin Suleiman al-Rubaish, may Allah accept him, said: "Brother of Islam, you have to listen and obey, for in it, with Allah willing, the blessing of the congregation will appear. Listen and obey, even if the matter goes against your point of view, agreement is a blessing, conflict is evil, and division is blown away by the wind. Unless the matter is in violation of a text from the Sharia, then no one takes precedence over that, or one of the obvious evils that people do not differ in." Hence, it was necessary for us to do what Allah has enjoined upon us in terms of advising the Muslims. The Prophet (peace be upon him) said, "The religion is naseehah." That means that we must know how to implement the Shariah of Allah that it was sent down as Revelation. We will spare no effort in rejecting division from lusts or suspicions, and let the article be "The approach employed by al-Qaeda between unanimity and destruction, conflict and disagreement."

As such, knowing right from wrong and which actions are evil and which actions are good can be done by acting in compliance with the Quran and Sunnah. Allah Almighty said: "If you differ in anything among yourselves, refer it to Allah and His Messenger." If we were to

understand religion, then, we first need to look back to the righteous ancestors as they are the highest source of knowledge. And not based on the understanding of our sinful ancestors and people of heresy, such as the Khawarij, the Qadariyyah, the Mu'tazilites, and the Murji'iyah, and those who followed their example and followed their path. We drew attention to this because we saw a group of the Mujahideen - we think - who make the distinction between truth and falsehood, adhere to the abundance of publications and invocations, the abundance of worship and invocations, and the greatness of honesty and sincerity in doctrines and fighting over them. Among them who follows his brother or scholar. This will harden their hearts and won't come to the knowledge of the truth. Because his judgment and choice were not based on a firm foundation in knowledge and wisdom, but rather on emotions

and the desire of the soul! For this reason, it was necessary to warn that -the right and truth-should not be what the souls desire and tend to love!

When Abdullah bin Jaafar wanted to cut off the tongue of the assassin of Ali bin Abi Talib, may Allah be pleased with him, he panicked and refused to take it out, so Ibn Jaafar said to him: "O enemy of Allah, we cut off your hands and your feet and thickened your eyes. How can you be afraid of cutting your tongue?!" Ibn Muljam said - may Allah shame him: "No, by Allah, I have no fear of death or of someone cutting my tongue, but I am certain that I will be alive in this world at an hour in which I do not remember Allah?"

What is meant here is that the Companions were knowledgeable and were not overwhelmed by the sentimentality of Ibn Muljam, nor by those who agreed with his interpretation and deviation and did not doubt for a moment that he was manifestly wandering in error. I am certain that if there was such a case as Ibn Muljam - with those who violated al-Qaeda! Perhaps you see doubt in some of those who belong to al-Qaeda thinking that those who oppose it and detract from it could be right from what they see of great honesty and diligence?

And this - by Allah's grace - is a result of the weakness of knowledge and belief in Allah, as the truth is not tied to worship, obedience, nor the greatness of honesty and sincerity in something and steadfastness upon it. And here is Muhammad ibn Karam al-Sijistani, the master of al-Karamiah and their sheikh. His madhhab was not well-known until after he was persecuted and imprisoned for eight years in Nishapur by Muhammad bin Abdullah bin Taher, and his ordeal became prolonged, and his misfortune became great. He used to take a bath every Friday and prepare to go out to the mosque, then he would say to the jailer: Do you permit me to go out, and he would say: No.

Many people of Nishapur and others were deceived by him with what he had of good grace, worship, austerity and diligence. Ibn Karam had no knowledge of religion and was ignorant. Despite this, he has fascinated people with the worst sects and degraded them by his steadfastness and diligence in worship! And if this is true evidence of righteousness, then the accursed Iblis would have been among the most deserving with the correct doctrine and the sincerity of the method?!

Bottom line is:

First: Our winds have gone, and our purposes have failed because of the dispute between al-Qaeda and those who oppose it in Sham and in other cities of the Mujahideen. Because disagreement is evil and does not bring good, and that is why Allah warned us of, and if al-Qaeda and those who oppose it left the dispute and sought unity, their victory over their enemy will inevitably come, and their failure and defeat, along with their unity and solidarity, will undoubtedly be fleeting. By the Caliphate, I don't mean those who violated al-Qaeda. Rather, I mean a Caliphate on the method of prophecy.

Second: If conflict and disagreement occurred in the ranks of the Mujahideen; The knowledge of what is right rests on the shoulders of the well-known and previous scholars who unanimously agreed on their virtue, their knowledge, their precedent and the correctness of their sect. Like what happened with the Companions, may Allah be pleased with them -and with those who opposed them from the Khawarij and others. There is no doubt that the Companions were right, because everyone agreed on the superiority of the Companions, their knowledge, and their precedence before the Khawarij were born!

We have always seen the media, old and new, represented in eloquence, persistence in falsehood, worship and

good symmetry, as well as publications of songs and visuals - it took Muslims from the teachings of Quran and Sunnah, to a heretical path. Based on this, al-Qaeda possessed true knowledge and wisdom before its opponents were born. I mean the approach of rejecting tyrants from the infidels and those who helped them and stood on their side which appeared in Algeria, Afghanistan, and other cities of the Mujahideen. They are of two types, and there is no third:

The first: Descendants of Dhul-Khuwaisira, known as Dhul-Teddyah. I was not surprised by this name after I saw his grandchildren who were following his doctrine and adopting his method. Because in my opinion, his breast was not tilted except because he was feeding them wrong doctrine and raising them according to it.

The second: Those who work for the national or local intelligence, and they are divided into sections:

First: The hypocrites and infidels who know nothing about religion but their stomach and vagina. Many of them, when they return home, show atheism and disbelief in any religion, as is the case with the Danish Morten Storm.

Second: Some of the Khawarij who do not have the sincerity of the first Khawarij, perhaps doing so with the intention of killing the apostates on the grounds they see fit.

Third: Those who follow the sheikhs of the fight against terrorism .such as the Madkhaliya, the Raslaniyah, the Jamia and others -many of these people may be deceived by the fact that what they do is an act of worship and obedience to Allah. They work with the intelligence services with the intention of warding off the harm of the Khawarij.

Fourth: Some from the Mujahideen, the common people, and others who work as Intelligence agents, forced and threatened by those immoral governments and their dirty methods.

To make matters worse, they have a hand in every conflict between organizations. Therefore, every member of our organization - may Allah praise and bless him - should educate himself and not attempt to split the ranks of the Mujahideen with illusions and inventions that Satan throws at him from where he does not know. The significance of what we have previously said is that people in the past were unanimous in the guidance and knowledge of al-Qaeda, except for a small group of people who agreed on their error. The early Mujahideen spoke about them - may Allah accept them - such as Attiya Allah al-Libi, Abu Yahya al-Libi, and many others. When the conflict emerged in recent times, most of the Mujahideen, I do not mean the old ones, but the new ones - were no longer able to understand right from wrong.

Isn't it incumbent on every mujahid to follow the origin until clear evidence comes to him? And because there are many who divide the ranks and seek conflict and division; it is not a surprise if they all belong to the Intelligence service. Rather, the problem is in submitting to each one who whines and disputes; Because the invalidator will not lack evidence to infer, but the matter is in understanding the evidence.

I conclude with the saying of Abu al-Fadl al-Iraqi - may Allah accept him - Fitnah has begun to appear in the ranks of some of the Mujahideen. We must be well-aware of its danger to the fate of the blessed Salafi Jihadi. The fitnah of "exaggeration in Takfir", which is a dangerous fitnah that has great negative consequences for jihad and the Mujahideen if it is not absorbed and eradicated in its beginnings.



Especially since the imams of monotheism and jihad in our time have warned against this fitnah and explained its danger and that it is a negative reaction to the grim strife that has permeated the nation decades ago. We should ensure that jihad does not deviate from the straight path that leads to victory and empowerment because of some deviant and ignorant elements - those who do not respect Allah's sanctity and do not care about the blood of Muslims - and every mujahid must renounce to Allah Almighty from this malicious external approach.

“I advise myself and brothers to fear Allah in secret and in public, and I say to them: Endure and be patient, you are on the right path. Either we live in the shadow of Islam, or we die honorably, so stand firm, may Allah have mercy on you and prepare yourselves for a long war against global infidelity and its agents, despite the difficulty of the path and the lack of victory.”

Sheikh
Usama bin Laden
May Allah Accept Him

And Remind, for Indeed, the Reminder Benefits the Believers

After the disappearance of the last heavenly messages, the darkness of falsehood shrouded the light of the truth until Allah Almighty sent the illiterate Prophet (may Allah's blessings and peace be upon him). Allah Almighty opened the hearts of people to enter into this religion, and the truth appeared, and falsehood vanished, so that this religion would be the true religion that Allah has accepted for His servants to carry out the duty of worship to Allah who created all things in the best way. Allah Almighty said: "And I did not create the jinn and mankind except that they may worship Me." From here, the distinction between truth and falsehood started, and people were divided into two groups, one group followed Satan and his falsehood, while the other followed the guidance of prophecy and the truth. During this time, the state of Islam was established under the leadership of the Prophet Muhammad (may Allah's prayers and peace be upon him), and with Allah's willing Islam expanded and extended its influence over the entire Arabian Peninsula, through Jihad in the path of Allah Almighty. The Messenger of Allah (peace and blessings of Allah be upon him) said: "Verily, the devil has lost hope of being worshiped by those who engage in prayer in the Arabian Peninsula, but has not lost hope in creating discord among them".

The Muslim conquests continued following the Prophet's death (peace and blessings of Allah be upon him), led by the Rightly-Guided Caliphs and immediate successors, which resulted in Islam's spread outwards from the east to the west and people started converting to Islam in droves in every part of the world. However, soon after the ultimate weakness descended across the nation, where people became too attached to this world and humiliation were brought down upon them until they fulfilled their duty of Jihad in the name of Allah Almighty. The Messenger of Allah (may Allah's peace and blessings be upon him) said: "When you enter into the inah transaction, hold the tails of oxen, are pleased with agriculture, and give up conducting jihad (struggle in the way of Allah). Allah will make disgrace prevail over you, and will not withdraw it until you return to your original religion". Mu'adh ibn Jabal reported, the Prophet (peace and blessings of Allah be upon him) said: "Shall I not inform you of the head of the matter, its pillar and its peak?" I said, "Yes, O Messenger of Allah." He (peace and blessings of Allah be upon him) said, "The head of the matter is Islam, its pillar is the prayer and its peak is jihad." Thus, Jihad is the fences that keep the fundamentals of religion. The humiliation and weakness that the nation has reached today along with the domination of the enemies over it, is a clear evidence that abandoning Jihad has its consequences. When a group of monotheists performed this duty, Allah Almighty revived this nation again and restored its honor. Jihad in Islam, therefore, represents the highest degree of worship that a person can perform. In this regard, scholars said that the Mujahideen are the guardians of Allah's affairs and the treasures of Allah's revelation. Because, in short, seeking Jihad is one of the highest types of worship. Mujahideen, the soldiers of Allah's on earth, are the ones we must stand with and support.

Prayers and peace be upon our Prophet, Muhammad, his family and all of his companions.