

**Article**

# The Jews of Jihad Dhawahiri's al-Qa'idah

by Abu Maysarah ash-Shami



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**In the Name of Allah, the Most Merciful, the Most Beneficent**

**The Jews of Jihad: Dhawahiri's al-Qa'idah**

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All praise belongs to Allah, the Great, the Supreme, and may blessings and peace be upon the cheerful slayer and upon his good and pure household.

To proceed:

Like others, I watched a production released by an unknown foundation in which a man is shown with his face blotted out defaming the Khilafah, claiming that he was previously from among the soldiers of the wilayat in Yemen. The scene reminded me of al-Basirah Foundation and its testimonies which were unable to postpone for even a day the centennial renewal of the religion with the announcement of the Khilafah in Sham and Iraq. It would appear that the allies of the Domestic Council in Hadramawt are closely following in the footsteps of the allies of the Riyadh conference. Indeed, their forerunners in this regard are none other than those upon whom is Allah's wrath, the accursed scholars of Bani Isra'il...

Clarifying the failed conspiracies of the Jews, Allah (subhanahu wa ta'ala) said, {And a faction of the People of the Book say, "Believe in that which

was revealed to the believers at the beginning of the day and disbelieve in it at its end, that perhaps they will return} [Al 'Imran: 72].

As-Suddi (rahimahullah) said, "There were twelve Jewish scholars in some Arab villages. They said to one another, 'Enter into the religion of Muhammad at the beginning of the day and say, 'We testify that Muhammad is true and truthful,' and then disbelieve at the end of the day and say, 'We have referred to our scholars and scribes and asked them, and they told us that Muhammad is a liar and that you are upon nothing. Thus, we have returned to our religion, as it is more appealing to us than your religion' so that they have doubts and say to one another, 'These people were with us at the beginning of the day, so what happened to them?' So Allah informed His Messenger of that" [Tafsir at-Tabari].

'Abdur-Rahman Ibn Zayd Ibn Aslam al-'Umari (rahimahullah) said, "Allah's Messenger ﷺ said, 'Let not anyone enter upon us in the city center of al-Madinah except a believer.' So the heads of the Jews said, 'Go and say, 'We have believed,' then disbelieve when you return to us. So they would go to al-Madinah early and return to them after 'asr. When they entered al-Madinah, they would say, 'We are Muslims,' in order to learn the latest of Allah's Messenger ﷺ and his situation. The believers would therefore think that they too were believers, so they would ask them, "Did He not said to you in the Torah such-and-such?' They would reply, 'Yes indeed.' So when

they returned to their people, they would say: {Do you tell them of what Allah has revealed to you?} [Al-Baqarah: 76]" [Tafsir at-Tabari].

Yes, the "elders of Zion" met near al-Madinah and said to one other, "Believe at the beginning of the day and enter Yathrib. Pretend to pray like Muhammad, sit with his companions, talk to them, answer their questions with what you have of knowledge, and hear the news of Muhammad and his situation. Then return to us and inform us of everything. Then tell his companions that you have apostatized from his religion after it was made clear to you that he deviated from the book. Defame Muhammad and his religion, so that some Muslims might return to the shirk of their fathers. Then we will pray for victory against those who disbelieved as we used to do!"

The "elders of Zion" also had another plan, as ash-Sha'bi (rahimahullah) said, "I warn you of misguiding desires, and the worst of them are the Rafidah. That is because amongst them are Jews who fake Islam so that their deviances would live on, just as Paul faked Christianity so that the deviances of the Jews would live on. They did not enter Islam out of desire, or out of their fear of Allah, but due to hatred for the people of Islam and in transgression against them. Among them was 'Abdullah Ibn Saba' [a Jew from Sanaa]" [Reported by al-Khallal, al-Lalika'i, and others].

Shaykhul-Islam Ibn Taymiyyah (rahimahullah) said, "The first to innovate Rafd was a heretical hypocrite named 'Abdullah Ibn Saba'. He wanted to

thereby corrupt the religion of the Muslims, as was done by Paul, the author of the epistles that are with the Christians, thus innovating heresies into their religion. He [Paul] was a Jew, but hypocritically displayed himself as following the Christian religion, intending to corrupt it. Likewise, Ibn Saba' was a Jew who intended the same. He sought to cause fitnah in order to alter the millah, but he was unable to do so. However, dissension and fitnah did occur between the believers, during which 'Uthman (radiyallahu 'anh) was killed. Then there occurred of fitnah what occurred" [Majmu' al-Fatawa]. He (rahimahullah) also said, "Ibn Saba' displayed acts of worship. He then displayed the enjoinder of good and forbiddance of evil, until he endeavored to sow discord with the fitnah of 'Uthman and killed him. Then, when he came to al-Kufah, he displayed extremism concerning 'Ali and claimed that this was commanded in the texts in order to thereby achieve his goals" [Minhaj as-Sunnah].

Yes, for indeed the "elders of Zion" in Yemen – Ibn Saba' and his companions – "entered" into Islam in order to destroy the foundations of the religion and nullify its laws, thinking that if they if were to lead the Muslims astray from the magnanimous Hanifiyyah (tawhid), Allah would give victory to the Jews – Bani Isra'il – against their enemies from the Arabs – Bani Isma'il – as well as other nations. And when their failed strategy weakened, they ignited the fire of fitnah between the Muslims until Dhun-Nurayn<sup>1</sup> was killed, and after him the father of the two Hassans<sup>2</sup> (radiyallahu 'anhum).

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<sup>1</sup> Meaning "the one with two lights," referring to 'Uthmān Ibn 'Affān (radiyallāhu 'anhum).

<sup>2</sup> The two Hassans refers to al-Hasan and al-Husayn, the sons of 'Alī Ibn Abī Tālib (radiyallāhu 'anhum).

Unquestionably, it is the politics of the Qa'idah of adh-Dhawahiri, "the Jews of jihad"... whereby they wished to infiltrate the Khilafah to distort its methodology from within – and they will never be able to by Allah's permission, for it will remain, by Allah's permission, upon the prophetic methodology in spite of them – and then to ignite fitnah within the ranks of the Khilafah after nullifying their bay'ah so that those with a diseased hearts would leave with them. May Allah purify the ranks of the Khilafah from the hypocrites, the dissuaders, and their followers.

So their plan initially was for all al-Qa'idah branches to give bay'ah to the Khalifah in order to back the "moderate segment" against the "extremist segment," or as they claim, "al-Baghdadi's segment" against al-'Adnani's segment," thinking that the Khilafah is like the "movements" of the imams of misguidance – al-Maqdisi, al-Falastini, as-Siba'i and others from among those who differed in the principles of their deviance and flattered one another with their "tweets," and then maligned each other in private messages. Rather, the Khilafah is but hijrah, jihad, listening, obeying, and Jama'ah, all upon the prophetic methodology. The hearts of the leaders, as it pertains to 'aqidah and methodology, are like the heart of a single man, and its soldiers are like one body, strengthening one other. However, it seems that the soothsayers of "al-'Ibriyyah"<sup>3</sup> have bewitched the "Jews of

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<sup>3</sup> Meaning "Hebrew," a derogatory reference to the secularist "al-'Arabiyyah" news channel.

jihād,” to the point that they uttered its words of dissuasion and believed its lies.

In a letter that reached me – from the archive of the correspondence letters of al-Qa’idah in al-Maghrib (North Africa) – penned in the month of Ramadan 1435AH, the “elder of the Jews of jihād” in North Africa (Abu ‘Iyad at-Tunusi) to the “elder of the Jews of jihād” in Khurasan (adh-Dhawahiri), saying:

“It is not hidden from you what the situation reached after the nightmare of fitnah in Sham, which culminated with the announcement of the Khilafah. I do not wish to discuss this matter, or I should say, this serious calamity that befell the nation, from the same angles that many brothers have discussed it from. Rather, I wish to turn towards proposing solutions on how to deal with it, because whether we like it or not, it has become a reality which can't be ignored, and has turned into a flood that's taking root in all the arenas of jihād, east and west, north and south.” He then says: “And in consideration of the spread of ignorance among the sons of the jihād movement, and the prevailing of emotions among its members, I see that it is obligatory on the leaders of the movement and its scholars, with Shaykh Ayman being first and foremost, to work in order to turn the evils of this declaration into benefits.”

He then stated: “O beloved, you are today the only one fit to flip the equation internally and externally; internally between the sons of the movement in dispute, and externally by reclaiming leadership in front of the world, ‘both its disbelievers and its Muslims,’ and I advise you to hasten to enter into this matter by declaring bay’ah to al-Baghdadi.”

Then he advised him to intend with his bay’ah “The correction of the path and the reform of rampant corruption.” He then stated “that there is no longer for us any path other than to carry out reform from within.”

He then claimed that adh-Dhawahiri’s entering into the state would be: “A means of restraining the people of extremism in the state and strengthening the people of good within it. I see your entrance as the solution in order to dwarf al-‘Adnani, whom the people of extremism rallied behind, and who then began competing with them in it. Your entrance into this matter, O shaykh, will stop the movement of fitnah in all the arenas. Rather, it will strengthen the arenas and cause reconciliation between its youth. I’m confident that your entry will stop the fervor of takfir and tabdi’ and will lead the youth towards that which will benefit the Ummah.”

He then said to adh-Dhawahiri: “Your entrance, O shaykh, will strengthen the unity of the ranks in the Islamic Maghrib, many of whose youth inclined towards the state, for the youth of the area – which is considered a reserve for the global jihad – will rally behind the leadership of Shaykh ‘Abdul-



Wadud.” He also said: “Your entrance, O shaykh, will make Yemen a unique example of the mujahidin’s unity there under the leadership of Shaykh Nasir al-Wuhayshi... and likewise the rest of the arenas, by Allah’s permission, especially given that their leadership is characterized by adherence to the methodology of justness and Sunnah, which is far from extremism in ideology and practice.”

He then claimed that he doesn’t propose his plot except: “Out of loyalty to the history of this methodology, lest the ignorant and extremists play with it,” and “having faith that entering this matter will stop the flood of fitnah or decrease it and preserve unlawful blood from being shed and preserve sanctities from being violated.”

He then commented: “And I have consulted – our beloved Shaykh – my brothers from the leadership of the Islamic Maghrib,” and he also consulted, “the leader of Ansar ash-Shari’ah in Libya, Shaykh Muhammad az-Zahawi and the military official with him, and they have blessed this proposal.”

And he ended his message with the signature: “The Leader of Ansar ash-Shari’ah in Tunisia and Member of the Shari’ah Committee in al-Qa’idah in the Islamic Maghrib,” and with “send a copy to Shaykh Abu Muhammad [al-Maqdisi] may Allah safeguard him and from him to Shaykh Abu Qatadah [al-Falastini] may Allah keep him firm, with the hope that they enter into this matter, rather, that they lead it... and a copy to Shaykh Nasir al-Wuhayshi in

Yemen and Shaykh Abuz-Zubayr in the Horn of Africa,” and he also sent a copy to his followers in Mali.

And in a message from some of the “Jews of jihad” with him in al-Qai’dah in North Africa to adh-Dhawahiri: “After the proposal of Shaykh Abu ‘Iyad, we thought carefully about the initiative and we see that it suits what we have reached of calamity and what has befallen this Ummah. And this is not the shar’i solution which the Ummah is obligated to return to. Rather it is the maslahah with which we will unify the word of the brothers and end this fitnah before it engulfs all the lands. And you have lived the era of az-Zawabiri, and it is the same experiment being repeated. We have seen that most of the youth in Tunisia have pledged allegiance to the state. And many of the youth in Libya supporter it. And recently we heard that a battalion in the central region pledged allegiance to the state. The matter, my brother, has begun taking a turn that leaves no choice but to take rapid measures in order to eliminate the fitnah and turn its course to the advantage of jihad and the mujahidin, and to the benefit of the Ummah. And as you know, we are not supporters of the state nor are we its advocates. And we have points of criticism against it concerning the extremist beliefs that it has adopted and that have become apparent in the deeds and conduct of its members. And we saw this group, together with its methodology, expanding and its supporters increasing. And due to the fear of losing the youth who are with us and their entrance into the movement of extremism, it was a must to support the shaykh in the project he outlined, not because he persuaded us

that it's a good methodology, but rather, because it is a plan to attract the youth of jihad, return them to their leaders and scholars, eliminate this fitnah, pull the rug out from underneath its leader al-'Adnani, and restore confidence in Shaykh Ayman. On the basis of all that, what we have seen will serve the general interest of the jihad in this time is for Shaykh Ayman to declare bay'ah to al-Baghdadi and for al-Qa'idah to enter the state, and with this, the scales will be tipped in favor of its people, the methodology of extremism will be eliminated, and our mujahidin and youth will be preserved and will be returned to the path of their scholars and leaders under any name, even if it is the Khilafah, which was announced by al-'Adnani at the wrong time."

A summary of the messages and the scheming they contain:

- 1) That they presented to adh-Dhawahiri a plot to infiltrate the Khilafah with all the branches of al-Qa'idah.
- 2) That they will fight "extremism" in the Khilafah from within, meaning they will fight the methodology of the Khilafah concerning the principles of takfir established in the Qur'an and Sunnah.
- 3) That they will "carry out reform," meaning they will spread the Dhawahiri policies and deviances, such as considering the Rawafid, the grave-worshippers, the bankrupt Ikhwan, and the sahwat to be Muslims, and reconciling with them, flattering them, appeasing them, and so on.

- 4) That they will raise the symbols of the Dhawahiri faction internally: al-Wuhayshi, ‘Abdul-Wadud, and others, and make the youth of jihad venerate them and follow them.
- 5) That they informed the leaders of their faction in Libya, Mali, Tunisia, Yemen, Somalia, and Jordan of the plot.
- 6) That although the plot violates what they believe to be in accordance with the Shari’ah, they see a maslahah in it.
- 7) They will reinforce the strength of al-Qa’idah, and the strength of “the Ummah” and “the scholars” with this plot, internally and globally, meaning the “Ummah” of the Sururiyyah, its “scholars,” and its organization (al-Qa’idah).

{And they plan, and Allah plans. And Allah is the best of planners} [Al-Anfal: 30]. And they were not able to cause the muwahhid mujahidin to fall into their trap, but some of the “Jews of jihad” took advantage of the entrance of people into the Khilafah in multitudes to renew the “Jewish experiment” in part. So they entered some of their supporters into the ranks of the state in order to bring them out afterwards and say, “O people, we knew them to be upon deviance and corruption after experiencing them!” And this is what al-Qa’idah in Yemen wants to do with their new media foundation, on the footsteps of the treacherous apostate al-Jawlani who preceded them in Sham with the “al-Basirah” foundation.

And the famous incident of “i’tizal”<sup>4</sup> is just one episode in the series of these conspiracies, for the head of the group is a fitnah-afflicted ignoramus named “Abu Khaybar as-Somali” who came to Yemen after adh-Dhawahiri’s preacher there (al-Wuhayshi) interceded for him with adh-Dhawahiri’s preacher in Somalia. He then entered the ranks of the Khilafah, and began stirring fitnah in the same manner as those who preceded him from among the fitnah-makers in the arenas of jihad. So he deemed any judgment calls made in the administration of jihad that didn’t comply with his opinions and desires to be a violation of the prophetic methodology, and deemed whatever complied with his opinions and desires to be upon the prophetic methodology, just like his predecessor in Sham Abu Shu’aib al-Misri (the “Shar’i” cartoonist who regarded killing the Nusayri women and not taking them as female slaves in the battles in Hamah as “ruling by other than what Allah has revealed”).

Then, when the leaders punished him for his excessive fitnah and provocations and ordered for a review of his tazkiyah (references who vouched for him), he hastened the implementation of the plot that he had outlined with revelation from the devils of the Qa’idah organization who flow inside him like blood – whether he realizes it or not – after having spoken to others whose soft hearts continued to be deceived by the Qa’idah organization, which has allegiance to the taghut of the Taliban. So he

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<sup>4</sup> To break off from the wilāyah. This is in reference to an incident in which a group of individuals declared their refusal to take any orders from the leaders of the Yemenī wilāyāt and called others to do likewise, while claiming that they are still soldiers of the Islamic State.

messaging some of those whose hearts drank from the calf of Irja' and the idols of status and opinion, and made their preaching revolve around four matters:

1) The leaders rejected "Allah's judgment." In other words, the leaders rejected opinions that agree with the desires of the Murji'ah and the Jahmiyyah concerning the ruling on apostates. And it's as if the shubhah (misleading doubt) came to them from the preachers of adh-Dhawahiri in Sham, al-Jawlani, ash-Shami, and al-Muhaysini.

2) The leaders were the cause of the martyrdom of the brothers. In other words, the fitnah-makers are repeating the statements of the hypocrites, {Had they obeyed us, they would not have been killed} [Al 'Imran: 168] and {If they had been with us, they would not have died or have been killed} [Al 'Imran: 156]. And it's as though the shubhah came to them from the preachers of adh-Dhawahiri in Dar'a, al-Harari, al-Kuwaiti, and others from among those who claimed that the mujahidin were sent to their death in 'Ayn al-Islam! So is a mujahid supposed to turn his back in retreat?!

3) The leaders wrong them. In other words, they punish those who pursue disobedience and fitnah. And these people want a Khilafah with no listening or obedience to anyone, and where every soldier can make his own "judgment" based on what his inner self and desires lead him to.

4) The leaders impose their opinions on them. In other words, their opinions on the general issues of ijtiḥād... Rather, concerning issues on which it is not even correct to have a difference of opinion to begin with!

They then claimed, based on this, that the walī is not upon the prophetic methodology and as such it is not permissible to obey him even on a matter that is an individual obligation – fighting for Allāh’s cause!

They then came out with a declaration in the same manner as Ḥakīm al-Muṭayrī (the “director” of adh-Dhawāhirī’s Qa’idah). They quoted a narration from ‘Ubadah Ibn as-Samīṭ (may Allāh be pleased with him) and used it out of place and for something that it does not indicate. They made it a shubḥah to justify their disobedience, their transgression, and their khuruj! And they disregarded the statements of others from among the companions and the Salaf on this topic, and they are clear and very well known, and the smallest student of knowledge would find it in the atharī (narration-based) books of ‘aqidah, such as the books of Ibn Abī ‘Asīm, ‘Abdullāh Ibn Ahmad Ibn Ḥanbal, al-Khallāl, al-Lalīka’ī, al-Barbahārī, Ibn Battāh, and others... And they disregarded this in same manner as the people of innovation, narrating ambiguous texts that support them and disregarding clear-cut texts that are against them.

Furthermore, it is said to the disobedient ones, did ‘Ubadah (radīyallāhu ‘anh) make his statement in the era of the Khilafah’s battles where most of

its jihad is defensive jihad – assuming that their usage of the quote as evidence is correct – or in an era with no apostasy in it and in which the mushrikin don't invade the Khilafah but rather, it is the Muslims invading Persia and Rome? And did 'Ubadah say, "I will not obey you, O leader, in what you command me with in terms of carrying out the individual obligation alongside he whom the Imam has appointed over us?" And did he call on the Muslims to forsake Mu'awiyah (radiyallahu 'anh) and disobey him in what he commands in terms of carrying out the duties of the religion alongside he whom the Imam appointed over them? And did he leave the land of Sham disobeying his leader? So is it correct for them to make the narration a basis for disobedience?

And did the Khalifah (hafidhahullah) order that his wali should be obeyed in sinful matters such that they need to quote as evidence the hadith, "So whoever enters upon them and believes their lies and aids them in their oppression, then he is not from me and I am not from him"?

Furthermore, is the bay'ah merely a superficial and picture-like statement that has no implications, consequences, or rulings? For they claim to have bay'ah to the Khalifah and at the same time they call others to give bay'ah to themselves instead of him! Yes, they've effectively called others give bay'ah to themselves whether they are aware of this or not, for it is from the rights of the Imam – not his subjects – to appoint wulat, judges, leaders, and imams, and to compel on the people his opinion on general issues of ijtiḥad



based on his own view and not the views of others. But even uglier than all that is that this gang called the people to disobey the commands of those appointed by Khalifah, such that his subjects do not to aid him in carrying out his duties. And this is how the hand of the single body is cut off. So the command of the Imam is not executed and his authority isn't spread. Rather, even the laws of the religion are not established by Jama'ah and by holding firmly to it as Allah commanded (jalla wa 'ala)! Where are they in relation to the words of al-Faruq (radiyallahu 'anh), "There is no Islam except with Jama'ah, there is no Jama'ah except with leadership, and there is no leadership except with obedience" [Sunan Al-Darimi].

So does this gang's call fall under the statement of 'Ubadah? Or is it closer to falling under the statement of the Prophet ﷺ, "Indeed there will be tribulations, so if anyone seeks to scatter the affairs of this Ummah while it is united, then strike him with the sword whoever he may be," and his statement ﷺ, "Whoever comes to you while your affair is gathered upon one man, seeking to break your strength or divide your Jama'ah, then kill him," and his statement, (sallallahu 'alayhi wa sallam), "If bay'ah has been given to two khalifahs, then kill the one who was given bay'ah last"!

And if it is said that they did not make khuruj against the Imam, then I respond saying that they competed with him in his most specific rights without which the Khilafah would not become a reality in the land, and they openly called people to their deviances without shame, all this after they

pledged bay'ah to him and gave him their hands. And if the Khalifah were to agree to their deeds – and far be it for him to agree to their deeds – then a bad precedent for every fitnah-maker in the wilayat of the Khilafah to make khuruj against his wali and call the people to disobey him, claiming with a lying tongue that his actions are only i'tizal and not corruption. So will the Khilafah reach Constantinople and Rome if the Imam agrees to the disobedience of those individuals? Rather, will the Khilafah preserve its frontiers and territories if they were to get what they wanted!

I ask Allah to lead whoever has an atoms' weight of good in his heart back to right guidance. As for the "Jews of jihad" who are still infatuated with their opinions, compete to attain status, and doubt the deviance of Akhtar and his Dhawahiri, then may Allah distance them.

Written by

Abu Maysarah ash-Shami

May Allah Forgive Him

