



# Global Terror Alert



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## **“ Hamas in Iraq ” Accuses Al-Qaida of Fanaticism and Murder**



**Official Communiqué #22 – Media Wing  
Hamas in Iraq  
(faction of the 1920 Revolution Brigades)  
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“...To Muslims everywhere and people in general: we wish that this reunion with you during the month of Ramadan would come at a time when the Islamic nation is united and the differences between us have been put aside. We wish that, during this month of Ramadan, we would be able to unite in our mutual fight against the occupier and his agents. We wish that during this month, our rifles would be united together pointing towards the infidels and their disbelief [in Allah]. Nonetheless, we have decided to speak up and be truthful with you no matter how painful the truth is. In the past few years, we have publicly shared only a small portion of our thoughts and the rest we have shared privately with our jihadi brothers so that the infidels and our enemies would not rejoice over our differences. However, due to the recent events and the behavior of certain individuals, we were forced to abandon our policy of media silence... We have decided to speak clearly about these points because it is actually for the sake of jihad that we are now forced to publicly address them. Allah is our witness that our speech is neither directed against a certain individual or group nor is it intended to bring down any one individual...”

“First, our position regarding the political process: from the very beginning, we have been opposed to the political process because that same process has been a tool used by the occupiers to establish and implement their presence in Iraq. The political process... has served no one but the occupiers and, therefore, we have expressed our opposition to it on more than one occasion. That was our stance back when our name first became Hamas in Iraq and that remains our position today, and we have recently emphasized this when we presented our political agenda. Therefore, we find it truly bizarre that certain people are trying to misrepresent our position and link us with the political process without any proof whatsoever...”

“Second, our relationship with the Islamic Party: this subject, which has recently been the topic of popular discussion, is known to be a false claim... We consider the Islamic Party to be a group of people who made efforts but failed and have avoided the true path. Consequently, they are dealing with the consequences of their actions. We regard jihad as the primary method to force the occupiers to depart Iraq and to safeguard the rights of Iraqis. We also believe that the act of political resistance according to Hanafi principles does indeed complement the armed jihadi effort and serves as a tool to obtain these stolen rights.”

“Third, our position in relation to other jihadi factions: ...we collaborate with our jihadi brothers in any matter that serves Islam and Muslims. We have had meetings and agreements with them—some of which have been previously cited and some, if Allah wills it, will be announced soon. Several years ago, our collaboration began with a joint office that we established with our brothers from the Islamic Army in Iraq (IAI), the Mujahideen Army, and JAAMI [the Iraqi Islamic Resistance Front]. We initially met with them representing the [1920 Revolution] Brigades and now we are conducting multi-party meetings that will bring victory to Islam and unify the mujahideen.”

“Fourth, our position regarding the Al-Qaida network: over the past several years, we have tried to avoid discussing this specific subject and we have attempted to resolve our differences via dialogue. However, we have decided that now is finally the time to disclose certain things and talk clearly and frankly. Brothers, when the jihad began, Iraqis from different backgrounds and factions took up arms on their path to defend Islam, their honor, and their land—and this was when specific factions and groups were first established. Initially, all of the groups worked together until Satanic influences appeared, causing some of



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them to start presenting themselves as the 'most worthy' to declare and lead the jihad—and they insisted that other factions should join them as well. That was when the trouble started between the Al-Qaida network and the rest of the Iraqi [insurgent] factions. Al-Qaida did not exempt anyone in the battlefield from acts of retaliation, even their own Salafist brothers. Al-Qaida targeted them and killed many of their men while justifying its acts with endless excuses.”

“Our first encounter with the Al-Qaida network was over two years ago in Ramadi, where the influence of Al-Qaida had grown in strength and size and they began to forbid other [insurgent] factions from operating there unless they first obtained [Al-Qaida's] permission. Subsequently, they began demanding that the [insurgent] units there pledge their allegiance to the Al-Qaida network. They became territorial and spied on ordinary people and members of other factions, while completely disregarding the fact that these groups—the armed jihadi groups—had the same goal as them. They also killed brother Akkab al-Marawi and other mujahideen. The general public in Ramadi suffered a great deal because of their actions and every day they witnessed heads or headless bodies lying in their streets. Each one of these victims had been accused of a so-called 'crime' prohibited by Al-Qaida fatwahs. Some people might argue that what happened there [in Ramadi] between us and Al-Qaida was because of [our connections to] the Islamic Party or because there were individuals loyal to the Islamic Party involved in the brigades that bore our name. However, our position regarding the Islamic Party has never changed. People in Ramadi knew that the leader of our brigade in that city opposed the Islamic Party, but that did not stop the Al-Qaida network from threatening him and actually killing some of his men and colleagues. The trouble escalated further when they demanded that the 1920 Revolution Brigades withdraw from Anbar University, which at the time was under the protection of the 1920 Revolution Brigades. When the brothers declined to do so, the peaceful discussions between us came to an end and armed clashes took place...”

“Later, the conflict spread to the city of Fallujah, where the Al-Qaida network killed our brother Shaykh Omar Said Huran, our brother and leader Shaykh Omar Mahmoud al-Falahi, and our brother and leader Abu Ayyub al-Shajlawi (who was killed in an ambush on his way to conduct peace talks). In addition, they killed many honorable men and Islamic clerics from the same city. Also, in the city of Ameriyyat al-Fallujah [a suburb of Fallujah], five clans from the Albo Issa tribe decided to take a stand against the oppression of Al-Qaida... They decided to defend themselves and their children against unjust attacks by Al-Qaida. Al-Qaida significantly increased its kidnapping and torture activity in that area and it even launched rocket salvos on peaceful villages. In one incident, they launched several rockets during Friday prayers and the only people they killed were women and children, because all the men were in the mosque. They also killed Shaykh Shaukat al-Ani, who had just been freed several months previous from the prisons of the occupiers. Subsequently, they [Al-Qaida] attacked Ameriyyat [al-Fallujah] with a car bomb packed with chlorine gas canisters, and they even laid siege to the area to prevent food and fuel from getting to people. Finally, they killed several men at the local market and smashed their heads against boxes of food. All these events occurred because these men—according to the Al-Qaida network—refused to pledge their allegiance to the 'Islamic State of Iraq' or else because they were supposedly members of Hamas, the Islamic Party, or other factions. All of these allegations were completely false...”

“Eventually, the events spread to the territory of the Zoba tribe across the Euphrates River, which Al-Qaida was using as a launching pad for rocket attacks on Ameriyyat al-Fallujah. In that region, clashes occurred between local forces, the 1920 Revolution Brigades, and Al-Qaida fighters. A year previously, men from Al-Qaida had assassinated the military commander of the 1920 Revolution Brigades, brother Abu Shahim, but the brigades did not make any effort to exact vengeance in order to avoid damaging the overall jihadi project. A state of pitched fighting continued until an agreement between the two sides was signed. The Al-Qaida network was represented by Muharib al-Jabouri. The agreement stipulated that both parties had agreed to a cease fire, a prisoner exchange, and to respect each other's territory without further trespassing. The 1920 Revolution Brigades released its prisoners from Al-Qaida, but the Al-Qaida network responded by murdering its prisoners, beheading them, and then dispatching a car bomb targeting the general public. They also deployed their men into areas under the control of the 1920 Revolution Brigades.



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As a result, many people—including our faction—decided to defend ourselves. Indeed, we were able to defeat them and reveal their scandals. We witnessed dozens of beheaded bodies and none of them were Americans. Rather, they were all local people from the area—people who, at one point, had supported the Al-Qaida network until they themselves had become disposable. These individuals were killed under the pretense of their opposition to the ‘Islamic State of Iraq.’ The recent statements by Abu Omar al-Baghdadi blaming the Islamic Party as the reason for all of these battles are false. He has used the Islamic Party to distract attention away from the mistakes of his organization... because everyone knows the official position of the 1920 Revolution Brigades regarding the Islamic Party...”

“The events [that occurred] in Diyala were similar to events that happened in other areas. The only difference was the name our brothers used there—which was ‘ Hamas in Iraq ’ instead of the 1920 Revolution Brigades. Other [insurgent] factions participated in the battles against Al-Qaida in Diyala, including the Salahudeen Brigades (JAAMI) and the Mujahideen Army. The occupiers used these battles to their own advantage and began their vast military operations in the area of Baqubah by accusing various [insurgent] factions of supporting them, which added even more confusion to the battlefield. We have frequently declared that we have nothing to do with supporting the occupiers. Any sporadic personal actions—whether motivated by revenge or other causes that have resulted in support for the occupiers—are not being sanctioned by us. We disclaim any responsibility for these actions and our position is clear. Regarding [the allegation that] fighters from Hamas in Iraq wear special marks so that they can be identified by the Americans, we reply that this is an outrageous lie. How can an individual who plainly fights the Americans on your television screens be simultaneously capable of aiding them? The armed civilians bearing these marks in these images are, in reality, the product of Al-Qaida. These people became mobilized by the killing and torture of Al-Qaida and, therefore, they were just waiting for an opportunity for vengeance. Simultaneously, the occupiers used these photos to misrepresent the mujahideen and to spark internal feuds amongst them, and indeed some fell for that trap.”

“Dear brothers, this is the first time we have decided to disclose to you the status of our relationship with the Al-Qaida network. Along with many other [insurgent] factions, we have suffered from their hostility and injustice. Now, the role of Al-Qaida in sabotaging Iraq can be revealed... Abu Omar al-Baghdadi tried to promote this conflict as a conflict between Salafi brothers and everyone else. Each of the various ideological schools of Islam have had different and varying responses to the jihad in Iraq. Among the Salafists, we have seen those who have aided the occupiers, standing against jihad and undermining the mujahideen—people such as Abu Manar. On the other hand, we have also witnessed true Salafi-Jihadist organizations such as the Islamic Army in Iraq (IAI) and the Mujahideen Army which have fought with the Al-Qaida network. Among the Sufis, we have witnessed those who have not fought at all, and also those who have declared jihad, such as Shaykh Abdullah al-Janabi and the men of the al-Naqshabandiya movement. Additionally, we have witnessed some brothers from the Muslim Brotherhood who have supported a political agenda to resolve the crisis in Iraq, and others who have showed great courage in their jihad, such as the Islamic Resistance Front (JAAMI) and Hamas in Iraq. A good example of such men are those who signed the first declaration of jihad—people like Dr. Abdel Kareem Zidan, Dr. Akram Dhia al-Omari, Dr. Mohammad Ayyash al-Kubaisi, and Shaykh Tayyis al-Jumaili.”

“...Finally, we inform you that the Al-Qaida network has actually made people here think that the occupation forces are merciful and humane by comparison. We present these facts and call upon all of those involved in the media to act based upon professional and ethical principles. They should not support the oppressors and they should be cautious before writing and addressing any topic. We ask the leaders of the Al-Qaida network to rethink their bitter journey in Iraq. Let them ask themselves why all the jihadi [insurgent] factions and the people [of Iraq] are standing against them? We ask the leaders of the Al-Qaida network to follow the code of the Hanafi school and to listen to the clerics of the Islamic nation... They should be more concerned with upholding justice and obeying Allah instead of blindly obeying their organization.”