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In the name of God the most merciful

Praise be to the lord of the universe and prayers and peace be upon our prophet Muhammad, his family and companions

God's peace, mercy, and blessings be upon you.

I pray to God for you to be well and in good health, and to grant you success and blessings.

I read the comments by the two brothers and honorable shaykhs Abu-al-Hasan and Abu-Yahya on the Faith message. I was comforted and greatly pleased with their beneficial comments that are indicative, through the generosity of God, of love, honesty, and sincerity. They are great brothers and great soldiers of Islam. I pray to God to bless them and bless their leaders who have every right to be proud of them and be assured that they have real men standing by them. Praise be to God. Based on his words, it seems that Shaykh Abu-al-Hasan did not know who the writer of the letter is, but in spite of that, he was generous with his comments, details, advice, and feedback. May God reward him.

I noticed great sensitivity, especially on Shaykh Abu-Yahya's part, with the issue of some strong words in the language of the Shaykh that can be misunderstood, especially on things related to the tendency to accuse individuals and groups of being non-believers. This is the same feeling that I have and this is attributed to all that we see in terms of youth in and outside the Islamic Jihadi arena. By God, the issue of Takfir and the rapid utilization of it is one of the greatest problems and troubles. There is a rush to conflict, disagreement, and judgment. You are also aware of some of the rough terminology that in some cases and circumstances allowed others, who speak in gentler tones, to step ahead of them (TN: rough speakers), May God help us.

Therefore, I would like to urge brother Abu-Yahya and all other brothers to ensure that they emphasize this in their directions, instructions, writings, and advice.

God is the giver of success, and He guides us to the best path. We pray for His generosity and blessings.

I pray to God to support you and make us imams on the right path and an instrument for guidance. Amen.

Examples of the compatibility in the comments:

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'Atiyah:

There are many actions with specific rulings on them in the Shari'a that the rulers kept away from the ears of people. You might deny their existence (some of you or some people) because they are not used to hearing them. For example: if a ruler supports an infidel country (and aids it) against Islam and its people, and the scholar later claims that he is in charge (and legitimate and should be listened to and obeyed and should not be disobeyed), then I would call things in their Shari'a names, for the ruler committed an act that is contrary to Islam and he should be considered an infidel and an apostate. Based on that, there are several obligations, including rejecting him, revolting against him, and toppling him. Here the scholar is being very hypocritical.

(It seems to me that one needs to be careful with these issues, especially because these words are coming from a Shaykh and a leader who is a role-model. He should lead, make sure of the accuracy of each statement, avoid giving people illusions, and not cause divisions through his words. This is especially true because many of the youth of our nations and others are receptive to radicalism, isolationism, and divisions, due to several reasons including the bad and frustrating situation of the nation and (TN: the problem) of the class of scholars. What I mean is that such talk about bad scholars who work for current apostate governments in our countries is very sensitive issue that should be addressed in detail, with extreme care, and fear of mistakes. We should do great job, otherwise we would be accused of injustice like we are accusing them. In the past, this lowly servant wrote about this issue in some short responses. I might move some of them to attachments folder. I go back to commenting on this paragraph. It would be best if the paragraph on a scholar contains some restrictions and reservations, such as, "If the scholar knows that the ruler is a non-believer, he would be considered a hypocrite.")

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Abu-Yahya:

There are many actions with specific ruling on them in the Shari'a that the rulers kept away from the ears of people (and strived to lessen them to the best of their ability). They might deny their existence because they are not used to hearing them. For example: if a ruler supports an infidel country against Islam and its people, and the scholar later claims that he is in charge (should be listened to and obeyed and should not be disobeyed), then I would call things in their Shari'a names, for the ruler committed an act that is contrary to Islam and he should be considered an infidel and an apostate. Based on that, there are several obligations, including rejecting him, revolting against him, and toppling him (and working hard on that). Here the scholar is being very hypocritical.

Note:

No doubt that these words are not against the approach because the scholar might have the right starting point based on true and legal jurisprudence, but was mistaken in the conclusion like anyone would in scientific and practical issues. Confusion could happen, based on the evidence used to build the argument. It (TN: confusion) also might occur in the application of the Shari'a ruling to the situation. So mistakes can happen in understanding the evidence and in the application of the ruling. You cannot say that any scholar who issues a fatwa, such as the ones that the Shaykh mentioned, is a great hypocrite. I also think that using such absolute language can open a wave of excessiveness against us by some of the enthusiastic youth. Such waves are not desired and they would take us back to debates that, through the generosity of God, we feel that we are beyond them. I think that we should pay great attention to this and if this sentence has to be used, I suggest that it should be as the following:

The scholar who issues a fatwa on the obligation of obeying the ruler even in the presence of evidence of the ruler's apostasy, he would be clearly contradicting the truth. As result, he should not be followed and should be responded to in order to show him his mistake and deviation from the truth. That is the case even if he has an excuse for his decision, for having an excuse does not mean that he should not be criticized.

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This is especially true on clear and obvious issues that most evidence and scholars agree upon and the educated and the ordinary people know the answer to, such as the issue of

declaring anyone who supports the infidels against Muslims as a non-believer and the ruler should not be followed as soon as he becomes an apostate and he should be toppled.

Abu-Yahya:

So, let us study the issue of our faith and let us review together these words (note: a large section of this was removed and I do not think that it should be added, especially because the intention here is to show the truth about these names, and not to judge and divide the people. Categorizing people in such fashion—even when it is accurate—might be used by some youth for incitement and for starting things that they know nothing about. When we address people, we should be careful to this segment of the youth which can be more harmful to jihad and al-Mujahidin than anything else).

On the definition of worship and Islam, I say:

`Atiyah:

So, let us study the issue of our faith and let us review together these words. First I want to confirm that the overwhelming majority of the children of our nation are worshipers of God almighty, and the mosques that are full of worshipers are evidence of that. These people are divided into two sections:

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One section worships God alone. Notice the word "alone" here. These people are on the right path and they are the ones who were promised paradise. May God make me and make you among them. The other section, worships God almighty and something else, even when they do not feel that they are doing so. These individuals have lost the true path and conducted some acts of polytheism. May God save us from polytheism. The reason for (here it is best to say: among the reasons are so and so. The reason is not ignorance only; it is greater than that. It is not accepting the truth and the guidance, and not searching for it at the first place, because they are busy with life and loving it and preferring it. This means being satisfied and pleased with life. This meaning was mentioned repeatedly in the Quran. Most of misguidance and non-belief by the people happens because of love life and preferring it over eternity. In my opinion, it would be best here to point out that these reasons collectively should not be ignored) this is that the meaning of worship and

the meaning of "there is no god but God" has been badly damaged. Fixing this damage is the heart of what we are talking about. (It would be better here to right something like: regardless of the ruling, whether they are declared as nonbelievers, outside the nation, or continue to be within the circle of Islam, it would require guidelines and details. We should look at all issues related to it, including its forms, its conditions, and things that would prevent it, but I am just describing the unfortunate situation.)

On the issue of defining worship and Islam, I would say:

Abu-Yahya:

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Then we come to the meaning of the testimony that there is no god but God, I say: this testimony is a great statement and it contains a call to all people and it is the greatest words that a human being can say. These words are the line between non-belief and believing, and through it one enters the faith of the truth if he was aware of its true meaning and determined to do what it takes.

(Note: there is no need to mention these two conditions, even though they are true, because they might be misused by some who look for anything that could be misinterpreted. They might be interpreted as not accepting Muslims as Muslims when they state these words, instead we will wait until we make sure that they know the meaning of it and do what it takes. The idea here is to be specific in your selection of words and in your sentences so that you express the intended meaning and not to become a target for the immature and the shallow.)

Abu-Yahya:

(This is not strongly tied to what was mentioned previously; it was talking about the issues of legislating, permitting, and prohibiting, and then it moved to the issue of supporting the infidels against the Muslims and it mentioned some of the forms of that support. Even the statement went beyond Yemen to include other countries, such as Pakistan and others. This might be a known contradiction to Islam, but it is a totally different from the issues of legislating, permitting, and prohibiting. Here, I think that you should not get into small and detailed issues, and instead stay generic by saying that those oppressors gave themselves the right to legislate, and deciding on things to

permit and prohibit, and oppressed those who disagree with them and try to revolt against their god-like authority.

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This is a known issue and proving it does not require getting detailed and into micro details which might weaken this research. I also do not like to mention al-Zindani, because in spite of all the ugly things that he did, many admirers and supporters of Jihad inside and outside of Yemen respect him, honor him and might seek his advice. To be fair, a significant number of al-Mujahidin who reach the jihadi arena here were instructed or prepared by him, especially the new Russian converts to Islam who moved from Russia to Yemen and stayed for a while at al-Iman University and then moved with their families to the field of Jihad. We do not think that there is a need at this time to open a front against him and against his followers. This issue is not too complicated or a heavy weight in our war against the crusaders and their tails. We have to choose between being silent or outspoken in a way that can achieve the goal without getting into unnecessary wrangling. This is my thinking on this issue. I suggest that you delete the part that talks about the sergeant of Yemen unless you want to mention some of the things that they did and were contradictory to Islam in a different paragraph, you should talk about their support to the infidels in their war against the Muslims. As for al-Zindani and al-Iman University, I think that should be deleted completely. God know best.

'Atiyah:

....who tried 'Abid-al-Razzaq who killed the evangelists in Yemen who were spreading Christianity and were able to convince some families to convert to it. The Yemeni justice system sentenced him to death in accordance to the religion of 'Ali-Bin-'Abdallah Saleh in order to appease the Americans. When one of the lions of Islam killed one of the great heretics of socialism, who is known for his heresies inside the council of representatives, the president of al-Iman University stood up to defend him and said that he prays.

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Prayer did not preserve the blood of those who refused to allow alms (and the atheist heretics), so why would it preserve the blood of those who deny that the authority is in the hands of God (and competes with God with through his rule and arrogance)?

O director of al-Iman University, did your confusion on the issues related to faith reach this extent?

(Is it appropriate to point to the director of al-Iman University through this strait forward statement? If your intention is to talk about al-Shaykh al-Zindani, perhaps you should soften the statement and delete the end of it. It would be enough for you to say, "Did the confusion on the issues related to faith reach this extent?" At the beginning of the sentence you can say, "Some got up to defend him.")

Abu-Yahya:

He said about the battle of Muraysi', "We returned to the city in order for the proud to push out the lowly." He said this in front of members of his tribe and his companions, including Zayd Bin-Arqam who was a young man. He told his uncle, the prophet, while 'Umar was with him. 'Umar said, "Order 'Abad Bin-Bishr to kill him." (Note: there is no doubt that a segment of youth might understand the sentence "Order 'Abad Bin-Bishr to kill him" as a call to kill the misleading scholars, while I know very well that al-Shaykh, may God protect him, did not want that and this never came to him mind. This sentence might be valuable find for some extremists who are carefully looking for someone to agree with their desires. I think that this sentence should be completely removed and make the words on dealing with them clear and precise. They (TN: words) should call for disregarding their fatwas, not listen to their absurdity, warn people about their misguidance, and refute their false arguments which they mix with some truth in order to give their arguments some credibility to be able to promote them.)

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This is the duty of the Muslims and the way that they should deal with the scholars who appear on TV channels (I think that you should remove this sentence because not everyone who appears on TV channels is the same. It would be enough to use the shaykh's next sentence) today and the official and unofficial scholars of the sultans who lie to God and to people and discourage people from Jihad in Afghanistan and Iraq.

Abu-al-Hasan:

In order for the Muslims to know how to treat those individuals and anyone like them, they need to look at how the companions of the prophets treated the leaders of the hypocrites, 'Abdallah

Bin-Abu-Salul, who used to stand every Friday and used to say, "O people, this is the Prophet of God. God honored you through him, so support him, aid him, listen to him, and obey him," After he did what he did and disappointed Islam and the Muslims by returning with only one third of the army, he got up to preach as he is used to, but people grabbed him and asked him to stay seated and told him that he is the enemy of God and that he is not worthy of that. He left and walked away in anger.

God said in the Quran, "What ye suffered on the day the two armies met, was with the will of God, in order that He might test the believers, and the Hypocrites also. These were told: come and fight in the way of God, or (at least) drive (The foe from your city).

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They said: Had we known how to fight, we should certainly have followed you. They were that day nearer to Unbelief than to Faith, saying with their lips what was not in their hearts, but God hath full knowledge of all they conceal." (1)

(Important note: the paragraph on al-Murisi' battle and the sentence "Order 'Abad Bin-Bishr to kill him" were removed because it could be interpreted as a call to kill those official and unofficial scholars according to the part that says, "This is the duty that should be..." This is a very dangerous matter that requires a legal review to determine if it is permissible or not. Also, it is not appropriate if you consider the situation of the al-mujahidin at this time, especially in the shadow of the unjust media campaigns against jihad and al-Mujahidin. These media campaigns are directed toward the Muslims to convince them that al-Mujahidin are takfiris, killers, and people justify the shed of Muslims' blood. Therefore, I think that you should accept this change and keep the next paragraph as it is, in order to let the readers understand from the incident of Ibn-Salul who stood up to preach, but was silenced, grabbed by his clothes, and pulled down by the companions, that it is their duty to respond to the lies of those agents and silence them as much as we can by exposing their collaboration and the collaborations of those in charge them to the Muslims. Also, that it is their duty to warn Muslim to not listen to them and alert them of their danger to the doctrine of loyalty and disavowal and to Jihad and al-Mujahidin. God knows best.

This is the duty of the Muslims and the way that they should deal with the scholars who appear on TV channels today and the

official and unofficial scholars of the sultans who lie to God and to people and discourage people from Jihad in Afghanistan and Iraq.

1-Surah of Al 'Umran 166 - 167

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There are other important paragraphs that contains comments by the brothers, may God reward them greatly, such as their comments on the paragraph related to 'Ali 'Abdallah Salih, the paragraph related to "abiding to the Muslims and their imam (TN: sic), and many other ones."

Praise be to God the lord of the universe for the success that he granted us. We pray to Him to grant us His blessings. Amen.

God's peace, mercy, and blessings be upon you.

Mahmud
Rabi'ah al-Awal 1429
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