

(Full translation)

In the name of God the most gracious the most merciful

Praise God, and prayers and peace be upon the leader of humanity Muhammad the messenger of God, his pure family and good friends, and on all that take their path to judgment day.

To his eminence the kind shaykh, God protect him, peace be upon you, and mercy of God, and his blessings, we ask God Almighty that you and all the brothers are in the protection of God from all evil and evil persons, and to grant you always health and prosperity, and to guide you to what He likes and approves of.

Our kind shaykh, we received your valued message that made us happy, and we thanked God almighty for your health and safety. To start, we want to apologize to you for the delay in the meeting. The truth is that there are things here that prevent us from visiting you, even though we tried more than once. One of the reasons is the multiplicity of issues, and them being scattered from one side, and the tension in the situation from another side. As you mentioned it deprives us of many benefits, but our hearts are attached to our brothers. We did not and will not forget them, so we ask your eminence to accept our excuse in that matter, and we ask God almighty to accept what we do to serve Islam and Muslims even with our shortcomings, and we ask Him that He does not make us victims to the devils of humans or genies, and to protect us all from their evils.

Our esteemed shaykh, what made us happy is your sincere advice that you kindly gave to us, no doubt that every Muslim is in need of advice, especially from people like you who are faithful scholars at all times, so we need the advice of those sincere and honest, especially in such critical and tense times, because exchanging advice is a basis for our religion. As from Thamim al-Dari, that the Prophet (PBUH) said, "Religion is advice, and we asked, to whom? and he said to God, his book, his messenger, the imams of Muslims and to the commoners," since with it the religion is straightened and strengthened. Otherwise, this religion would not have lasted until Judgment Day, and it is also a given with Sunnis that the prophets are protected from errors, and since they are protected among humans, so that no one can claim not being in error or crossing the lines.

Footnote: Sahih Muslim, chapter of indicating that religion is advice, Hadith number 205.

And it is known that God only burdens a soul with only what it can accomplish. Then we have to take in account the conditions of each Muslim and the circumstances surrounding him, and the society they live in, or in other words, that the actions of people are born from the environment, accordingly their knowledge of reality and recognizing it has a main role in issuing any judgment, as a judgment is only correct if it is issued in light of understanding and studying all the aspects of reality.

That is from one side; from the other side of the issue that everyone agreed on is that reaching the goal is a hit or miss for the person who doesn't listen to the stories or is not assisted with experience. The best proof of that is the best of humans (PBUH), as he did not establish the nation of Islam in Medina overnight, but over a long time and after crossing many hurdles and obstructions. The first block for the Islamic nation was different than what it reached to be later, as the beginning is always different from the end due to the difference in conditions and situations.

Yes, dealing with reality is different than what is said or heard, as Muslims are now in denial to the true spirit of Islam due to the long absence of Islam and its laws from their lives. They even consider that its obvious and clearly beneficial rules are in conflict with reality, so we have to use wisdom in light of the principles of Islam and its basic rules in accordance with the Almighty saying, "Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who received guidance." 16:125

Specifically, we can depend on what happened in a disagreement between the companions in the Prophet's presence in his mosque, about the case of the head of the apostates Ibn Salul, God curse him, when some of the companions resorted to ethnicity and started to defend him. But the wise Prophet ended the session and left the case, even though the case of apostasy was not a personal one as some would claim, and resolving it would be of the roots of religion, but because the damage that ensued from the argument was more damaging than the apostasy case at the time. The Prophet left it to maintain the unity of the ranks, and paid attention to what is more important.

Also the raid of al-Ahzab was the best example of using wisdom, as war is deceit, as the Prophet (PBUH) wanted to offer some of the fruits of Medina to Bani Quraiza in exchange for them not reneging on their promise to not help al-Ahzab. The companions were not in agreement with that decision, and the Prophet had in mind the condition of all the people; otherwise, he was of the most humans depending on his God and trusting. And in that, there is proof that rulers of Muslims and decision-makers should look into the conditions of the common people and deal with the infidels by looking at the interest of the nation first--in light of the Islamic principles--not by their personal abilities and talents, as when the companions disagreed with it, the Prophet was the first to accept it.

Similarly, today when we take any step we must take the condition of the nation, the people, into account and look at their interest, as the nation today is surrounded with all types of ethnic, cultural, social, political, economic, ideological, and geographical dilemmas and catastrophes. So to establish the Islamic nation, we have to start by getting rid of these problems so that it becomes a base to build the huge structure of the nation on later and so that it will be a safe harbor for the weak of the nation and its immigrants. Accordingly, we will do our best to reach that great goal, and we are sure that you, and all the faithful, agree with us on that, as that is the objective of all, which we paid and are still paying with all that we own.

Reaching such a dear and precious achievement in such critical circumstances is hard to attain, if not impossible. But it is suitable to take all allowable means in light of our religion and to look away from some issues that do not touch on the core or foundation of Islam, and are allowed by our Muhammadian-respected jurisprudence for the interest of the peoples and nation, that of establishing relationship with some countries and parties that agree with us on opposing the Satan of the era, even if they disagree with us on other issues, because the target of everyone is striking the oppressive occupying enemy, as it is difficult on us to launch war at all our enemies at the same time. That is what God reminds us of, "O ye who believe! Fight the unbelievers who gird you about, and let them find

firmness in you: and know that God is with those who fear Him."
9:123

In interpreting that verse of the Qur'an, Imam Tabari, God have mercy on his soul said, the Qur'an says to the Prophet and Muslims, you who believed God and His Prophet, fight the enemies of the infidels who are closer to you and not the furthest, which in these days were the Romans who were living in al-Sham area, and al-Sham was closer to Medina than Iraq is. After God blesses Muslims by opening the countries for them, it is the duty of each area to fight the enemy closest to them and not the furthest from them, unless pressed into that by calls for help from other areas of the Islamic land, in which case, if they have to, then it is their duty to support them because Muslims are all one hand against the others.

Page 5

And Imam Ibn Kathir said: God ordered the believers to fight the infidels first, by the first-closest first, then the further away from the center of Islam, and that is why the Prophet started by fighting the apostates in the Arab peninsula. And when he was done with them, God opened for him Mecca, Medina, Ta'if, Yemen, Yamama, Hajar, Khyber, Hadhramaut, and other regions of the Arab peninsula, and people of all Arab suburbs entered in to the religion of God by the throngs. He started to fight the People of the Book, so he prepared to invade the Romans who are the closest to the Arab Peninsula, and they had priority in being called to Islam as they were People of the Book. So he reached Tabuk, then he returned because of the tiredness of the people, the drought of the country, and tight conditions. That was on the ninth year of his immigration.

So the conclusion is that lighting the fire of war with all the infidels at once is not what the religion obligates us with, but it is gradual, paying attention to what is important, then the next important, which has been taught to us by the life of the best of the humans (PBUH).

It is understood that just establishing relationships, even with the fighting enemy, to stop the war or holding a treaty is not what the jurisprudence prohibits, but it even prefers it, especially if it has benefit for the Muslims. Our building such relationships, first based on the basics of our great religion, then by order of the emir of the faithful, God protect him, due to the presence of such relationships with them in the past, when the Islamic emirate was established. It is worth mentioning

that the beginning was from them and that it was a principle of the Emirate to respond to any call that is not deceptive or treasonous and that is not based on denouncing or giving up on the Islamic principles.

Knowing that the Emirate had such relationships in the past, and the brothers are witnesses to that, and they did not object to it at the time. So why are the brothers worried today?

As for some of the situations that some are using as a response for opposing the oppression of the oppressor and assisting the oppressed, there is no doubt that it has merit in its origin regardless of the owner. Jurisprudence has no objection to mentioning the good deeds even if the person doing it is an infidel, and the proof of that is what the Prophet (PBUH) told Abu Huraira, God be pleased with him, in the story of his prisoner, "Either he told you the truth, while he is lying to you, do you know whom you were talking to, Abu Huraira? He said, no, and he said, that is a devil." Abu al-Hajar said in explaining the Hadith, in addition to what was mentioned, that the devil may know what the believer can benefit from, and that the apostate may receive wisdom and not benefit from it. But when it is passed from him to another person, it will be beneficial to that other person. And the infidel may believe some of what the believer believes in, but still that does not make him a believer; and the liar can say the truth, and the devil is a liar.

Page 6

Yes, appeasing as you said is not permitted by jurisprudence, but where is appeasing in simply establishing a relationship? Meaning that this relationship did not and will not be based on giving in on any of the principles. As for addressing with commonly used titles, there are in the Prophet's correspondence with some infidels what indicates that it is permissible, even preferred if there is hope in converting him to Islam, or if there is interest in it, as it was mentioned in Sahih al-Bukhari, "From al-Zahri, he said that 'Ubaidullah Ibn 'Abdullah Ibn 'Utbah told me that Ibn 'Abass told him that Abu Sufian Ibn Harb told him that Hercules sent to him some of the people from Quraish who were trading in al-Sham, so he mentioned the discussion. Then he called for the letter of the Prophet to be read, and it said, In the name of God the most gracious the most merciful, from Muhammad the slave and messenger of God, to the greatest of the Romans, Hercules, Peace be upon he who embraces the truth, and on the letter went.

Ibn Al-Hajar said after mentioning the disagreement of the scholars in addressing an infidel with what may give an appearance of appeasing him, "In general, based on what was mentioned of calming down or fear of feud, it is permitted without any restriction, and God knows.

And before him al-Nawawi said in that letter a group of rules and several types of benefits, of which is defensive writing and using deterrence so you do not give in and you do not sever the link. That is why the Prophet, addressed Hercules as the great of the Romans, and he did not address him as king of the Romans because there is no kingdom to him or to others without the religion of Islam, and there is no authority for anyone who was not appointed by the Prophet or one of the Prophet's deputies. But you use of the infidels customs what need dictates, and he did not say "to Hercules" only, but brought in some niceties by saying the great of the Romans, which means the one that they respect and glorify, and God ordered to speak nicely to whom you are inviting or calling to Islam, "Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance." 16:125 And he said, "But speak to him mildly; perchance he may take warning or fear (God)" 20:44, and other sayings.

Ibn Hajar Al-Haitami, in his fatwa after he spoke of the modernizers, "Yes, if softening the rhetoric to the tyrant will save an oppressed from him, or prod him to do a good deed, so there is no harm in that."

It is obvious that using the title of "Great" in current times has an implication that is much stronger than many of the customary titles in international relationships nowadays like his highness the president of the republic, his eminence the prime minister, and the like, but the matter in that between people is

Page 7

dependent on what is customary among people, not the titles or a specific word that is defined in all times and places, and each era and time has their own expressions.

Despite the fact that we need details on that subject, and the opinions of the truthful, faithful scholars for us to walk in

its light, and so that we are not of those who commit evils and think they are doing good deeds, so we ask your eminence to be kind and send that to us.

Then in regard to the treaty agreement and its articles or content, we are not going to give up even a fraction of the principles, and that was and will be our policy, God willing. We are aware that you and all the sincere are warning of the shameful end that comes due to withdrawal, and compromising through relationship and connections, but with the help and support of God we did not and will not retreat. We are assuring you of that, and we ask that you pray for us always with steadfastness and remaining on the straight and principles.

In the end, it is worth mentioning that our conducting these issues is due to the need to break the shackles of the (friends that are enemies) as they have surrounded us from all directions and want us to follow in their plans. So we want to have relationships with the others also, through which if we cannot win them over, so at least they will be a safe haven other than the others, so that we can do without them and be able to do what we want.

In the end we reiterate that we believe in God saying, "The Believers are but a single Brotherhood." That belief is unshakable without hesitation or fault, and we ask almighty to protect you and us from the human and genie devils that are always trying divide the nation and disband the ranks of Muslims,

And peace be upon you, and mercy of God, and his blessings.

Your brother in God,

Muhammad Tayib