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In the name of Allah, the Merciful, the Beneficent

The beloved brothers in Jaysh al-'Usrah, Allah Almighty facilitate with His mercy and kindness your matters, your relief, and your victory over the enemies of Allah, and aim your projectiles, and guide your opinions and thoughts to his will...Amen. Peace be upon you and Allah's mercy and blessings.

Your letter arrived containing the aforementioned Mufti's fatwa regarding the alliance of Shari'ah courts (or some of the people from it) with the secularists in opposing the Ethiopian occupation and its lackey government. It arrived to me through one of the brothers from your side. I wrote some short comments on it, I hope that they benefit you, you will find them below.

As to the recording of the issue and writing a response - as you referenced in your request - and publishing it on the Internet. I do not think that now, because I do not have an adequate record of your situation and the truth of these people, so until I know the veracity of the Mufti's words as far as the consistency of his claims with the ground truth and his discounting of the situation.

As to the words about abstraction, your issue is well known and our opinion is well known; here is a summary:

It is not permissible to ally with the apostates.

If they are true infidels, then the matter is different and their matter is easier, it is permissible to ally with them or cooperate with them against a common enemy for example, as was stated in the saying, "Reconciling with Rome was a peace out of security," and it is generally shown to be within Islamic Law, but this is predicated upon the need for it with respect to the welfare of Islam and Muslims and not otherwise.

As to the issue of seeking aid, it is permissible according to what was said by a group of theologians on the well-known condition that they are a true infidel and not an apostate.

As to the apostate heathens, the ruling is different in these issues and judgments. If he is an apostate, do not accept him unless it is through Islam (a return to Islam) or the sword (meaning fighting and killing those that don't return to Islam),

it is not permissible for him to acknowledge his religion (his apostasy). Do not accept any tribute and guarantee from him, it is not permissible to have a truce with a sect of the learned people unless necessary (on the issue of the truce specifically, there is possible discussion and it is a matter of discretion). At the root also for them is that it's not permissible to grant them safety, so do not grant them any safety, as this is not effective, unless it is necessary or there is a need to get close to them out of necessity in the case that there was a war between us and them and there is correspondence between us and them, as well as delegations and the like and we need to grant some of them safety as a necessity of war on the basis that it is to the benefit of Islam and Muslims, their messengers, it is not permissible to kill them like the rest of the messengers, like what happened with the messengers of Musaylmah, the liar, to the Prophet, Allah's prayers and peace upon him, and the Prophet said, Allah's peace and prayers upon him, to them, "Were it not for the fact that messengers aren't killed, I would have cut their necks." It was also like this in the times of Abu-Dawud and others. This is the fundamental for apostates...

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The apostates, Allah strengthen and facilitate our order to fight them and kill them, we will cease only when they return to Islam. So how do we ally with them and enter into an alliance and cooperation pacts with them by claiming that we are fighting a common invader? How are they (the citizen apostate infidels, I mean the local occupiers) worse infidels, according to Islamic law, than the true infidels such as the Ethiopians or the Americans. The theologians agreed that the apostate is more severe and is a worse case of infidelity than the true infidel.

So it is not permissible to ally with the apostates, unless out of necessity of the gravest magnitude.

As to the point of view and consideration, the alliance, cooperation, and the entering into of partnerships and agreements with the secularist apostates is gravely dangerous to the religion of the brothers who join them, Allah forgive them and abate them, and is dangerous to Jihad and to religion entirely. It taints Muslims and confuses the principles of loyalty and innocence in religion. It brings about a downward spiral and corrupts the known Islamic law, etc.

All of this has been proven, take into consideration what some of the Islamic movements did before. The prudent person is

zealous in his religion, learns from others, and takes joy in resisting temptation. The capital of a person is his religion and the hereafter. We fight in the way of Allah and for the sake of exalting his words and raising the banner of his religion, may he strengthen and facilitate those coming into the religion: unity and Islamic law, we do not cooperate with the apostate, this is a severe mistake of infidelity and is a war against Allah, his Prophet, and his religion and is in disobedience of his Islamic law, and fights the infidels less and less.

As far as the need and the political and military situation, which praise be to Allah, our brothers have experienced and become experts in, they have steadfastness, understanding, and knowledge like no other, so the need to ally with these apostates is no need basically.

We (our mujahidin and our youth) have trust in Allah Almighty, and they have the capability to wage war for as long as it takes to conquer the occupying infidel enemy and its apostate agent and send them out defeated and beaten, Allah willing, and open the doors for their brothers from youth and men of the nation and the people of religion, piety, integrity, and have a yearning for martyrdom and heaven, who are blessed by Allah, in themselves and in their work, and to facilitate the trip from them, in them is great charity. These faithful are those that must be asked for help to defend against the infidel enemy. We must help them and facilitate for them the roads to jihad, not these secularists who, "Bring nothing out in you except madness, and they place temptation upon you," and this is in dissention from Allah.

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This is, by Allah, to the astonishment of the learned people and the proselytizers, that they exchange he who is lower for he who is good and they abandon what was ordered by Allah as well as what is found in him from victory, strength, goodness, and blessing, and they go soliciting goodness in ideas, politics, and deeds, there is no change and no strength except in Allah.

Allah Almighty said, "But if they had done what they were (actually) told, it would have been best for them, and would have gone farthest to strengthen their (faith). And We should then have given them from our presence a great reward. And We should have shown them the Straight Way."

Allah is the greatest and praise be to him.

In front of you are the experiments of Iraq, Afghanistan, and others.

We are not hurrying, the war is a contest. The days change, and Allah tests us with them and test them with us. So why the rush and the going to Asmara and green and red, alliances like these were requested and I said what is said about them, they are dangerous to the religion and to jihad and are a temptation and a joke. Allah accounts for us and bestows favor upon his agents.

This is what the Mufti says in the aforementioned fatwa:

"Fifth: The enemy that we fight in Somalia is not the lackey government alone, which is headed by 'Abdallah Yusuf and 'Ali Muhammad Kidi, but rather the Ethiopian government which possesses immense military capabilities, such as numbers, ammunition, and financing. It also is not alone, but rather with it is the United States in its project to occupy Somalia, so it offers support for every need it has and participates with it in the war as needed, and all of the western nations folded under it have been blessed with the occupation of Somalia. It is not smart - the status is as I mentioned - that a group or single squad can oppose an enemy of this size on its own. These words are not sage, they are in fact the words of someone who has not experienced the war and they resemble the words of someone who has a motive for his wisdom and is of a deceptive mind. It is in truth cowardly. As Abu-al-Tayyib said, "The cowards think that the coward is smart, and that is a lie." People like this, Allah knows, are not able to lead jihad as long as they think in this mindset and as long as this is how see things and this is their frame of mind, unless it is an error and they correct themselves and trust in Allah and follow Him, on the condition that they are brave and generous.

We believe that, "A small group can defeat a large, group Allah willing, and Allah is with the patient."

We believe in accordance to what the Almighty says, "(But) among (their) God-fearing men were two on whom God had bestowed His grace: They said: 'Assault them at the (proper) Gate: when once ye are in, victory will be yours.'"

The important thing is allegiance to Allah and taking the Islamic justifications that were ordered by Allah, consenting to them and his Prophet and invoking them or their roots in his book and in the customs of the Prophet, Allah's prayers and

peace upon him, in the sensitivity, intelligence, experiment, and human experiences pure truth is revealed. Allah Almighty in the verse: {But on God put your Trust if ye have faith}.

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In truth this is the great difference between the jihad of the brothers in al-Qa'ida and those who are similar, like their brothers in Ahl Tahqiq al-Tawhid, who adhere to the ways of Muhammad and the true Salafi way, Allah bless them, and the rest of those joining jihad or the opposition like the groups of "Akhwan al-Muslimin" and those like them.

I mean the good thoughts and trust in Allah and faith in His promise and the truth of His word, and the bravery, and contempt of the arrogance and greatness of the enemy's strength (I mean the commendable contempt, any disdain of the enemy and a lack of fear of him, this does not contradict goodness to know it, its capabilities, its cunning, and its evil, it is good preparation to face it) the lack of fear of the fluffy vastness, trust in Allah Almighty and trusting in him and asking for his victory and promising to do his will.

His statement, "A group or squad facing the enemy on its own."

This is an oversimplification and cuts short the issue, it is a misrepresentation, and I fear that the deceit was intentional. I do not know the man al-Mufti or his situation, or if this is a method of deceit. The man could be trustworthy, but he is not experienced and is not to be depended on in matters such as these matters require men of greatness, bravery, and that lead from the front who take charge of the world, you need Zarqawi and those like him. They must be - also - strong, smart, and calm, not careless.

This is in accordance with Allah Almighty and selection, may Allah strengthen and facilitate you all, be cautious of self deceit, they know that accordance is all from his will only and victory is His only and no other's. Allah is the provider.

Because the matter isn't as he said, this group does not fight alone in reality, with it are the scores of Muslims or the vast majority of them, blessing and goodness in them. It is not necessary that all of the public or more are with them, it is enough that the people of good character, honor, and pride are with them. These good people are better than those people of the world who are corrupt and lowly, who accept for every gas a

dollar and this satisfies their bellies and affords them luxury and enjoyment, even if it was a Jew or a lewd, effeminate, wanton apostate. Take refuge in Allah!

This group or squad, if it was apart from the rest of the people of the world and cut off from the tree of Muslim society with it lives in, then the words of the Mufti would be true and this group would be incapable and destined to fail in its work, even if we allowed it to go out and fight the enemy, we will allow even one man to go out by himself. The Almighty said, "Then fight in God's cause - Thou art held responsible only for thyself." This issue should be considered case by case, because the benefit and loss must be considered, but the meaning is that you fight, or you know that you will not

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defeat the enemy and you will not drive him away. This is the meaning of our expression "destined to fail." It is decreed upon any work that will not eliminate the enemy and will not defeat him. It does not mean that it is a complete and utter failure; sometimes the goal is just a small fraction, such as inciting the Muslims and encouraging them and setting the example for them and bringing to attention the matter of the enemy in their hearts. This is the aim sometimes, when it is not possible to do any better and is a preliminary step and what comes after is complete Jihad.

As to the hereafter, the wages are great and generous for those seen fighting and killing in the way of Allah, the most generous and pleasing is a great win. Bless us who fight in your way, Lord of all the worlds.

Summary for you beloved brothers:

First it is necessary that we know the situation of the people which you are saying that they are infidel secularists (apostates), and al-Mufti says in his concise words that they are Muslims. This situation must be clarified first, and based upon that, you know the ruling.

So if they were sinful Muslims, then the words of al-Mufti are true. I will not elaborate on his words, because the cooperation, assistance, alliance, and help is from Muslims, even if they were sinful, the matter is fine, as long as it remains for the good and benefit of Islam and Muslims. That is a matter of discretion, and it goes back to the people, and you

are to consult upon it and check for violations, and Allah willing, the issue will not be corrupted.

If they are infidel apostates, then our words and opinions are very clear. This is our response to al-Mufti concerning it.

I don't know exactly the truth of these people and their situation. You recorded this situation well, precisely, accurately, and faithfully, far from the wants and desire for deception, Allah bless us and you all, in the trust and strength of Allah he facilitates and strengthens. Their matter was discussed with your scholars and students of knowledge, to include Shaykh al-Mufti and others. You consulted on their matter and came to know the truth of their situation and you decreed based on this issue: are the people infidels or not.

Then based on this a judgment was passed down on this "alliance."

Please clarify for us their situation in detailed reports so that we can see as you do. In accordance with Allah

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And Allah knows.

I ask Allah Almighty for aid, accordance, calmness, and exactitude for us and you.

I advise you all to find strength in Allah Almighty and in His words, and to not be hasty, and to be good with all people: those you agree with and those you don't. Be cautious of abuse, vilification, and intolerance of an opinion different than the truth. Take the matters into consideration and consultation, accept the truth, advice, and wisdom as it is, and charge the people with it, especially those that are good, even if they make mistakes. On the issues of declaring someone an infidel, you know our opinions, Allah bless you: follow them well and hang onto them, in that is the peace in religion and the hereafter, leave that which causes problems for you and to include the issues of your scholars and the request for knowledge, we are, Allah willing, at your service, as we are able and what we know we will answer you and aid you, and what we don't we will seek out for you from our Shaykhs and scholars and research it for you. Allah help you and your strength and your accordance with him. Do not forget us, Allah keep you well.

Peace be upon you and Allah's mercy and blessings.

Your brother,
(('Atiyatallah))
Sha'ban 1428

In the name of Allah the Merciful, the Beneficent

My dear brother,

Allah find you in accordance and keep you and care for you and the rest of your brothers, and make you victorious over the infidels and protect us and you from temptation and error...Amen.

Now then...

Peace be upon you and Allah's mercy and blessings

I received your letter and read the attached fatwa, I commented upon it quickly, not wanting exploration and complete consecration. Allah willing, the comments will help clarify the issue for you as to the consecration of the issue of alliances with true infidels and apostates. If help is needed on this issue or others, time is needed, and I apologize now as I am busy, by Allah, but if you have specific doubts or specific questions, then write to me, it is all right, and Allah find us and you in accordance and he likes and takes pleasure in.

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I put my comments in the color blue and between brackets.

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Our Shaykh, what are your comments on this fatwa with requires some judgments to justify alliance with some of the secularists and some members of Parliament who are opposed to the government, knowing that the head of Parliament is now one of those in opposition and headed up the session in which Parliament decided to dispatch African forces all over Somalia?

In the name of Allah the Merciful, the Beneficent

Praise be to Allah, the Lord of all the worlds, and Allah's prayers upon our Prophet Muhammad and his followers and peace be upon them. I have received a lot of questions concerning the decided alliance established by the attendees in Asmara, capital of Eritrea. I was unable to respond to some of the questions so I answered them that I was compelled to write a fatwa on the validity of that conference, so I say, seeking Allah's care and He is who I depend upon and believe in and there is no change or strength except in Allah.

The Islamic courts intend that whoever enters into something with other parties is an alliance (isbeheysi), and the alliance in language is taken from oath (by breaking the letter H) and it is a covenant and bond of friendship because every friend is allied with his companion and he does not leave him, and the plural of ally is allies. Legally: The treaty and the agreement are to uphold the truth and resist falsehood and for the oppressed to be victorious and for deterrence of the oppressor.

This can be between infidels and between Muslims and infidels.

The ally, the Halaf al-Fadul, was known before Islam as it was referenced by the Prophet, peace and prayers of Allah upon him and he praised him after his mission saying, "I have seen in the house of 'Abdallah Bin-Jada'n, an ally, and if I called upon by him in Islam, I answered," and in a later note, "Oh how I like Hamr al-Na'm, if I am called upon by him in Islam, I answered," and it is seen in the statement, "whatever ally was in the time before Islam was not increased by Islam, except greatly" (any force).

The Halaf al-Fadul was the most generous ally that was heard about and he is honored among Arabs, one of the first to speak to him and call upon him was al-Zubayr Bin 'Abd-al-Mutallib, they made a pact that there would not be oppression in Mecca and that they would help them until the injustice was rectified.

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As to his statement, "no swearing in Islam," that oath was in support of one another upon the oppression and injustice, like most of the alliances that were between the Arab tribes before Islam. There is evidence that the Prophet, Allah's peace and prayers upon him, entered into an alliance with some polytheist Arab people, as will come Allah willing, it is not wise to praise the Prophet - Allah bless him and grant him salvation - for something and then forbid it, it should be that whatever is

forbidden from him is not praised, because his words and deeds do not contradict Allah.

[The words in the sentence are true, the alliance was typical of the time before Islam, alliances for oppression, raids, and complete support. On the truth and falsehood, justice and oppression alike and to the extent they said, "Support your brothers in oppression or injustice as they desire..." As to the oath that is permitted in Islam, it is the oath for cooperation in charity, strength, victory of the right, and establishment of justice, the scholars spoke about this and they explained in hadith "no swearing in Islam" its meaning and what obstructed it from becoming hadith and its reconciliation are lengthy subjects, please read 'Awn al-Ma'bud from the days of Abu-Dawud, Khashiyah Bin-al-Qaym on Abu-Dawud, Fatah al-Bari and Sharah al-Nawawi, and those should suffice, Allah willing.]

As to the truth of an alliance between Muslims and infidels, it is referenced and verified, Allah bless him and grant him salvation, in the 'Am al-Hudaybiyah, that was after the agreement with the Quraysh for the purpose of stopping the ten-year war between them. Among the articles of the agreement was who wanted to ally with Muhammad, Allah bless him and grant him salvation, and who wanted to ally with Quraysh. "So the tribe of Bin-Bakr sided with Quraysh, the tribe of Bin-Khaza'ah sided with the Prophet, Allah bless him and grant him salvation. The two tribes were polytheists and the pact continued approximately two years and in the eighth year of the migration the Bin-Bakr tribe attacked the Bin-Khaza'ah tribe and killed many of them with support from the Quraysh in weapons and money for protection. So the Bin-Khaza'ah tribe sent a delegation to the Prophet, Allah bless him and grant him salvation, and informed them of what happened."

The Prophet, Allah bless him and grant him salvation, helped the Bin-Khaza'ah tribe because of the oath that was between them. The Prophet, Allah bless him and grant him salvation, considered a hostile act on his ally as a hostile act upon him, so he readied the army of 10,000 to punish the Quraysh and that was the reason Mecca was opened up.

The Bin-Khaza'ah tribe participated in the fighting and was in the ranks of the Prophet, Allah bless him and grant him salvation, and in support of Ahmad and others. The Prophet, Allah bless him and grant him salvation, on the opening of Mecca, said to the people: There will be no weapons except

Khaza'ah on Bin-Bakr, and it is permitted for them until evening prayer.

The agreement between the Messenger and the Jews concerning Medina.

The Messenger of Medina wrote up an alliance with the Jews to protect the city from the enemy and in cooperation for the common good, this alliance was honored until it was rescinded as was mentioned in biographies.

There are matters that must be learned before entering into this subject.

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First: There is no disagreement among Muslims as a whole in the permissibility of seeking weapons and financial aid from non-Muslims if they are fighting other infidels. This was proved by the Prophet, Allah bless him and grant him salvation, when he borrowed armor from Safwan Bin-Amiyah to fight the Huwazin tribes, from here is the acceptance by the Islamic courts for military aid from Eritrea.

Second: The scholars are in dispute on the permissibility of seeking aid from infidels in a war against other infidels, some forbid it and others allow it. As to the prohibition of it, the Prophet, Allah bless him and grant him salvation, says "We should not seek assistance from the polytheist," and that was when he was asked about a man wanting to raid with the Muslims and he was a polytheist.

Perhaps it is that he does not believe that the infidels can turn on the Muslims and those fighting with the infidels are in the same class, so it increases the harm and causes corruption.

As to those permitting it, it is permitted with conditions, and they are if it is to secure them from evil and the Muslims must have the strength to banish them if they turn on them, they are in both cases the beaten and not the dominant ones.

They are referenced in the words of the Almighty "And the Hypocrites also. These were told: 'Come, fight in the way of God, or (at least) drive (The foe from your city).' They said, 'Had we known how to fight, we should certainly have followed you.' They were that day nearer to Unbelief than to Faith."

This verse condemned the hypocrites such as 'Abdallah Bin-Abu-Bin-Salul and whoever is with him when they returned to the Muslims and they were facing an invasion on their own. They affirmed their infidelity and announced it and with that "Come, fight in the way of God, or (at least) drive (The foe from your city)." For those that didn't fight, the least that can be done is to drive them away for the greater good of Muslims.

One of those allowing seeking aid from infidels in a war against infidels is the Imam al-Shafa'ai, he said on this issue "That the opinion of the Imam is that infidel betters the view and the honesty among Muslims, and if needed it was all right to ask for aid."

Bin-Hazam al-Zawahiri said, "It is all right to seek refuge for those warring and refrain from casting blame (anyone seeking care against the warriors) as long as those seeking aid do not harm Muslims in blood, money, or sanctity." Then he said, "This is the opinion of the followers of Abu-Hanifah and it is all right to seek aid from them."

There are some that say, seeking aid was forbidden, then allowed it, Bin-Hajr said, "That this is similar and there is an al-Shafa'i text."

If this was the truth of the infidels, then it would have been permissible from the very start to seek aid from the disobedient and sinful Muslims under the banner of Islam to fight the occupiers and invaders to free the lands. al-Shawkani says in Nil al-Awtar, "It is permitted to seek the aid of the disobedient against the infidel wholesale."

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The meaning of these excerpts is that it is permissible to seek the aid of the infidel specifically in fighting the infidel, and this is held by many scholars, so how can it not be true to seek aid and alliance with those acknowledging Islam to fight the Ethiopian occupiers. The principles of Shari'ah judgment agree with us in the Somali society.

[It is stated that the people who they ally with are Muslims, in that case then there is no need for all of the previous statements on alliance and seeking the aid infidels themselves, their money, and their weapons and the excerpts from the scholars on this! Because the discussion is on alliance with infidels, more specifically: alliance with apostate infidels,

first these people who they are allying with must be looked at, are they Muslims (sinners)? Or are they infidels outside of Islam? Because you my brother said that they were secularists]

Third: The reasons the Islamic Courts called for participation in this alliance are as follows:

1 - The principles for which to undertake an alliance, these must be kept as they are all Islamic principles and here is an example:

A. Unity of the Somali lands and the sovereignty of its people over them and the duty to expel the Ethiopian occupier.

B. Implementation of Islamic Shari'ah in all areas after the expulsion of the occupier from the lands.

C. Solving the Somali crisis after the Somalis are in accordance with the hand of Allah and any interference into the Somali affairs from any party is refused.

[This is a summarization, indeed the Muslim Mujahidin brothers interfered with their Muslim brothers in Somalia, it is said that the courts did not intend that, so the pacts and alliances aren't enough, because the argument can be interpreted as desired when it is needed, the experiment has been ruled on and it has been well thought out, a deduction like this is harmful, wasteful, and negligent!!]

D. Summoning a reparation conference in which all of the parties in the Somali arena will participate for the sake of establishing a government of reconciliation.

[As he says, "For the sake of establishing a government of reconciliation," this is vague, what is this government of reconciliation that will be between the Muslims and infidel secularists and heretics? How is possible for them to come together to achieve the purposes and intentions of Islam? This is absurd and this article is as well; it is dangerous and extremely harmful to the religion. It is a gateway into widespread corruption. For these apostate secularist heretics it is upon us to jihad them and fight them, so how can we unite and ally with them to achieve this imaginary government of reconciliation? We go back to what I said recently, we look first at the people that we are allying with, the rules: are they Muslims or apostate infidels? After this we talk about the issue. As a whole for us we are not able to ally with the

apostates, who differ from the true infidels, this is one of the issues that separates the true infidel from the apostate and there are many issues, most of them are well known. So the infidel apostate must be killed and it is not permitted for him to acknowledge his religion and nothing is acceptable from him except Islam or the sword. In its truce,

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if there was an additional nation and force then the issue is possible, as to an alliance with him, there is no doubt that at its core it is forbidden and impermissible, unless the Muslims are forced and then it be evaluated carefully and its people studied, Allah knows.]

Fourth: The political formula for alliances and those wanting to achieve them are to do the following points.

A. The alliance is deemed necessary to liberate the lands from the Ethiopian occupiers and those helping them from the lackey government. The method to achieve this desire is jihad in the way of Allah by all available means.

B. Also included is a refusal of what is known as a federation, because it is a method of dividing up one nation and then in the end, the lands are divided into states. All of this is in the interest of the enemies of Somalia.

C. Also included is a refusal of the delegation of authorities according to the influences of the tribes and their power because that in truth is at the root of the principle of oppression and it establishes classes in society and diminishes their capabilities.

Note: All of the parties which participated in preparation of the conference and agreed to these principles and that political formula and did not mention instead democracy, secularism, constitutions, and Somali customs, this is in my opinion a great win for the Islamic courts in their Islamic project, so it is desired to welcome them and maintain them.

Then if it is possible that there are people or a group of those participating in the alliance that aren't convinced by some of these principles, then it is upon us to strive to convince them of the needs and the proofs. Do not refuse them and expel them from the alliance so that the lackey government does not snatch them up and employ them against us.

All of us know that in alms there is a part to sway their hearts; at their root they are a people that accept Islam, and there are those that have a reluctance to accept Islam and some of its principles, so give them alms to pledge their hearts to Islam. It is meant by the Islamic courts, with people like this, to endear them to Islam and its principles by convincing them with respect and appreciation for them without rushing to judge them as infidels and casting them from the nation of Islam.

[Rushing to judge and infidel without proof achieves for the most part a thought that it is legal or certain, this is bad, we want to judge them with proof, without rushing to condemnation. The swaying of the hearts is in two parts as it was mentioned by the scholars. A section of entering into Islam and those that jump into it and there is a fear that they will blaspheme and return to being an infidel and a section on infidels that aren't Muslims who have not entered into Islam and wish to come to Islam and are endeared to it through giving. So from which of the two classes are these people

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who ally with the courts? The owner of this fatwa did not verify this position, but it appears from his words that they are Muslims, but with his words there is some confusion. He talked about seeking aid from infidels and allying with them, then for the rest of his words it appears that he sees them as Muslims and not infidels!! Their classification in this situation is that they are those who acknowledge Islam, what is the meaning of their acknowledgement of Islam? It is known that they are affiliated with Islam and the nation of Islam and they claim Islam, but the discussion is on us judging them, are they Muslims or infidels? It is nothing more than their claim and affiliation! Perhaps it means something that has not become apparent to me yet, for this I said: the first thing that must be looked into is: Are they Muslims or infidels?]

Note: Many of the Somali politicians do not have the principles of secularism, democracy, or communism; they believe that death is preferable to those. It is out of personal benefit that a person looks into them and adopts them and this is what is found today, tomorrow, and the next day there. It is out of his benefit that this occurred, so he is a prisoner of it. Those like this need attention and need to be enlightened about their religion and reminded that the principle is he who desires to sacrifice for the cause.

[This is a type of confusion and the truth is false, the writer is full of disparagement that is undeserved. I don't know him, but his words here are to that end, there is a difference between knowing if the person we are dealing with is a infidel or Muslim, we have yet to be given the truth of this matter, there is also the issue of convincing the people and not alienating them and if inviting them is better than violence and which is more appropriate and then give the according wisdom and justice. For this, I repeat again: look first at these people and if they are infidels or Muslims?]

Fifth: The enemy that we fight in Somalia is not the lackey government alone, which is headed by 'Abdallah Yusuf and 'Ali Muhammad Kidi, but rather the Ethiopian government which possesses immense military capabilities such as numbers, ammunition, and financing, it is also not alone, but rather with it is the United States in its project to occupy Somalia, so it offers support for every need it has and participates with it in the war as needed, and all of the western nations folded under it have been blessed with the occupation of Somalia. It is not smart - the status is as I mentioned - that a group or single squad can oppose an enemy of this size on its own.

[This is not acceptable; he is negating the jihad of the mujahidin in Afghanistan, Iraq, and other areas. You have chosen the way of jihad that Allah ordered you to, created for you, and imposed upon you, so you said and we heard and we obeyed our Lord, and you advanced jihad in the way of Allah by offering yourselves and your money, may Allah inspire you, the war has its ups and downs, for you are your Muslim brothers immigrating to you to aid you and help in the care of Allah Almighty, may he who afflicted be substituted with he who is benevolent.]

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The legitimate opinion and the sound mind are required to convey the importance of enlightenment of the audiences and pushing them towards Jihad and fighting the occupier, it will not become easy until coordination is conducted between all the parties that believe in the fairness for the Somali people and the liberation of their lands. This will require the development of a mechanism to assist in easing and managing the situation though laws that will organize work, controls efforts, and eliminates chaos. On top of that, it will make the liberation of the lands the responsibility of everyone through their

participation in providing opinions and advice in what pertains to them.

[Forget the liberation of the land, as it is the responsibility of everyone or of some. Muslim, what is your responsibility while the infidel enemy has entered the land? This is the point, if you decide the Jihad is necessary, relied on God and indeed carried out Jihad, we can then discuss it. On whom we rely, who do we ally with if we need an ally, how do we work with others (even with the secularists and atheists) who will partner with us to liberate the land, etc.]

Sixth: This traitor government, which is the reason that the land is occupied, is working to purchase the people's conscience with dollars, to get them to join their lines, and make them face the Islamic courts. It is doing everything in its power to achieve that. It is our duty as the righteous people to not let them do that to the people, have them join our lines and convince them in the fairness of our case so they will support us against the enemy.

Seventh: The struggle to reinforce the lines of the Muslims during battles with the enemy is a Shari'ah demand because it will affect the morale of the Mujahidin, even if the reinforcements do not participate in battle, it would also put fear in the hearts of the enemy for the large number of Muslims.

In any case, the large number of fighters has its affect in the battlefield, didn't you notice that God demands the believer to fight two of the infidels and to not flee? But if the number is increased to more than double then the believer must now face three or more infidels, so he must flee, withdraw, or stand strong until victory or martyrdom. God said, "For the present, God hath lightened your task, for He knows that there is a weak spot in you. But even so, if there are a 100 of you, patient and persevering, they will vanquish 200."

Forms and answers:

Someone would say: Those who the Islamic courts are united with are letting us down, leaving us and are turning into our enemy in a time that we need them most.

The answer is that it is possible, as no one knows the unknown except for God, we are not required to know the unknown, and every one of us is facing a terrible ending, we ask God for safety. For this reason the Prophet, Allah bless him and grant

him salvation, would continuously say in his supplications, "Oh Lord, the changer of the hearts, make my heart steadfast in your religion." We can only do what we can toward this issue and to ask people to participate in it. If a person or a group were able to leave the alliance, that would not harm the Islamic Courts because even though they are

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part of the alliance, it still operates on its own, so it would not be harmed if someone would come in or get out of the alliance, even if the courts remain in the field alone, it will continue its message if the God Almighty permits.

How many people entered Islam during the Prophet's era, and fought alongside him, but became apostates soon after? How many people participated in the Islamic movements but veered off and became secularists or superstitious Sufis who spread falsehoods and call for it. Did Islam stop because of it?

Days ago, the courts were encouraging a war with the Ethiopian Forces in the capital, so leaders of the courts in the capital saw that they need to hire the tribal Shaykhs to increase the circle of war with the enemy. They talked to them about their struggles as a political front, so that the Islamic courts are not left in the field alone and to not be targeted separately from the public. This method was successful in the eyes of the supervisors, and a lot of gains were achieved by them. Some of the Shaykhs turn on the project, and enter the lines of the government, as what 'Abd-Ayman and 'Abdallah Shaykh Hasan did, while others may follow suit, we ask God for strength.

This does not indicate that the Courts Leadership made a mistake, because they made decisions based on the goodness they saw from the Shaykhs. So if the Shaykhs lied then it is not on the leadership because they do not know the intent. But most of them are continuing on the righteous path, thanks to the Lord.

This is what I saw of this situation; if it was correct, then it is because of God, and for that we thank Him. If it is wrong then it was because of me and the devil, to God I ask forgiveness and to him I repent.

This fatwa is written and released by Shaykh 'Umar Ayman Abu-Bakir.

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