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Recommendations for the Mujahidin Entering Afghanistan

In the name of Allah, the Merciful, the Beneficent

Praise be to Allah and peace and prayers upon Allah's Prophet and upon his God, his followers.

These are some recommendations to the Mujahidin Brothers, members of the Kita'ib, and the others who will be inside of Afghanistan to participate with their brothers. Beloved brothers, know that every statement that I mention in regards to Shari'ah matters. I have referenced as well the statements of the scholars, but we did transfer them for the sake of brevity, so take them and your heart is reassured. We ask Allah, for us and you, for exactitude, victory, righteousness of word and deed, and acceptance of both.

First: To inform every one of the favorable brothers that the conditions inside differ generally from what was in the past, especially from a stability standpoint. There is less food; there is a lack of static centers at times or other things besides these that you will face. That matter requires more patience, endurance, tolerance, and bracing one's self for that. In seeking refuge in Allah and preparing the intention, the wage is based on the effort and nothing is wasted with Allah. {nor to prefer their own lives to his: because nothing they could suffer or do, but was reckoned to their credit as a deed of righteousness,- whether they suffered thirst, or fatigue, or hunger, in the cause of God, or trod paths to raise the ire of the Unbelievers, or receive any injury whatever from an enemy: for God suffereth not the reward to be lost of those who do good;}- [al-Tawbah/120].

Second: Adhere to the will of your amir, whoever it is, unless he commands you with clear and unreserved impiety – this will not be Allah willing – so fall back on you thinking as he thinks, you say as he says, and you struggle as he struggles. Aspire to be with your brothers and do not be isolated from them by your words and deeds and acquiesce to them as much as you can. As to the Amir's choice of matters to strive for, whether they are in the centers, on the way to operations, or other matters, the adherence to them is mandatory unless it is your opinion that they are wrong, like times of prayer calls, combining two prayers, accomplishment of prayers or shorting them, or group or individual prayers, forsaking the fast for the sake of operations or work, or anything like that. The scholar Bin-Abu-al-'Az explained that character is: (indeed the texts of the Quran and al-Sunnah have indicated and the consensus of the forefathers that advanced the nation, the imams, the judges, amirs of war, and charitable workers is – to obey in the subjects of the effort and it is not upon him to obey his followers in the resources of the effort, but it is upon them to obey him in that and abandon their opinions. Harmony is the common good of the group and discord is its corruptor, this is greater than petty issues).

Third: This is an issue that needs to be taken care of also with the Afghani Mujahidin who are ruled by the al-Hanafī doctrine – which is one of the four doctrines of the Sunni people – that every Mujahid go forth on the premise of harmony and consensus and not upon petty issues that lead

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to discord and differences, even if it means abandoning some habitual practices and likes out of fear of alienating their hearts with the immigrants and exchanging words with them. There isn't anything legitimately embarrassing enough to abandon raising the hands before kneeling and after it, or movement of the forefinger during al-Tashahhid, or giving the Ta'min publicly, or prostration by kneeling on the rugs instead of on the hands or things like this. Leaving that which Allah intends us to leave is rewarded by harmonization of hearts and defense against disagreements. This is for the sake of jurisprudence as classified by al-Bakhari in the Hadith abandoning contradiction of the Kaaba: (as far as abandoning some of the choices, there is a fear that it decreases the understanding of some people, but falling into them is the harshest.

Fourth: A review is desired of some of the habitual practices that are not in unreserved violation of the religion of Islam like lack of sleep, two men facing the Qiblah , etc. This is what their scholars have made available as they are the keys to the hearts of the people, their reading during prayer is permitted and they do not contradict the doctrine or the imams or discount their fatwa. I had a discussion with one of their scholars and asked for knowledge and that the knowledge be true, correct, available and devoid from disdain, contempt, libel, and accusation.

In summary – my generous brother – this great doctrine has passed down by imams for centuries; countries have been built on it, cases have been judged on it, it has divined rulers, and it has been written in thousands of volumes. No doctrine has ever known the same level of dispersion like that which happened with the doctrine of Imam Abu-Hanifah, Allah bless him. So don't contradict it in a passing session or in a petty issue because your words about it could be swayed and above the most intelligent.

Fifth: The leaders must be kind to their followers, but not too nice. When kindness is added it makes things better and when it is taken away it makes things worse. This will help them in answering the call of the Prophet, Allah's prayers upon him and peace be upon them. They are careful with who calls upon them, like the saying (when the man in charge is oppressive with them, they will be oppressive with him and when he is kind with them they will be kind to him) they must be cautious with their soldiers and protect them, choose for them the best places possible, improve their relationships with their leaders, earn their good will, strive in their interest, and consult them in regional matters because they know their land, family, and enemy as Allah Almighty knows.

Praise be to Allah the Lord of all worlds

Written by / ((Abu-Yahya))

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