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In the name of Allah, the Merciful, the Compassionate

Praise be to Allah, and many peace and prayers be upon the last of the Prophets, his family, and companions. As for what follows:

To the dear brothers, Allah keep them safe and on the right path and guided.

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

We ask Allah, the All-Giving and Merciful, that this letter reaches you when you are in the best of spirits, faith, health, Jihad, and security circumstances. We ask that you are blessed and constantly guided. We ask Allah Almighty to bless you with the highest of blessings for the efforts you put forth in supporting Islam. We ask the Almighty to bless you for your efforts in advising and guiding Muslims with your actions and words, all while staying watchful to delivering the letter of truth. He who continues on this path, Allah willing, will be successful and well guided, as Allah Almighty said, "As for those who follow the Right Way, Allah will increase their guidance and bestow on them their righteousness" (Surah Muhammad/Verse 17).

The Almighty said, "O believers! If you fear Allah He will grant you a criterion (to judge between right and wrong), do away with your sins and forgive you. Allah is the Lord of Mighty Grace" (Surah al-Anfal/Verse 29).

The Almighty said, "As for those who are slain in the cause of Allah, He will never let their deeds be lost. He will guide them" (Surah Muhammad/Verse 4-5).

The Almighty said, "As for those who strive in Our cause, We will surely guide them to Our ways; rest assured that Allah is with the righteous" (Surah al-'Ankabut/Verse 69).

Allah bless you and your efforts, and may He reward you with the highest of rewards in your religion and life. I have taken a look at all the letters that you sent to our brother, Shaykh Abu 'Abd-al-Rahman, Allah keep him safe.

There are some points that I wanted to bring up and write to you about. I hope that my contribution will be helpful to you and the good work that Allah has blessed you with. He who directs others to good is just the same as he who does good.

First: I read the debate that took place between you and the Libyan brothers that are with you and among you. May Allah reward you with good deeds for opening your hearts to them and listening to all of the problems that they presented in their letters,

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for being kind and patient in answering them, and for giving them the benefit of the doubt. I see that with this issue, one needs to deepen his treatment and tracking of its ramifications because, I think, that it will not stop at the requests made by the Libyan brothers. Rather, it will become a reoccurring issue for those who are coming to you from neighboring areas. We will then be back to the same problem that we thought we had passed and moved on from. I am referring to the issues of regional organizations, adopting local issues, and staying on the sidelines, even if staying on the sidelines is theoretically unrealistic.

If the problem is not treated at the root, it will become a phenomenon and will not be limited to the incident you are currently making an effort to remedy. This would be the case, especially if Allah blesses you with some strength, weapons, ease of communication and movement, an expansion in military training, and other things. These types of circumstances are very tempting for the formation of organizations and groups, when in reality it is nothing more than using something before it comes to fruition. If people only knew that the establishment of a fully enabled Islamic State would be the fastest way to resolve the issues of the Muslim community which branch from being content with benefitting from limited experiences. There are many experiences of this kind. Regretfully, we continue to make the same mistakes and we can only seek help from Allah. What I want to address about this matter, are these following points:

First point: Yes, as they say, dialogue is the most ideal way to solve problems, and especially those that take place

between us the Muslims and the Mujahidin. But, this discussion and dialogue will only come to fruition if hearts are pure, intentions are just, and the demand for truth is unbiased. If intentions are in any way tainted by self interest, than this will not reach its intended legitimate goal and we will either remain unable to solve the problem from its root because we remain focused on self interests, or we will reach a distorted solution that will only fulfill our own needs and desires.

Such is not a way to reach the legitimate solution that satisfies Allah. Thus, Allah Almighty has ordered us, when there is a disagreement, to return to His Book and the teachings of His Prophet, peace and prayers be upon him, and to do this while being objective toward a leader of the faith who emulates submission and compliance in governance, which will be derived from Shari'ah and nowhere else. Allah Almighty said, "O believers! Obey Allah, obey the Messenger and those charged with authority among you. Should you have a dispute in anything,

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refer it to Allah and His Messenger, if you truly believe in Allah and the Last Day. "This course of action will be better and more suitable" (Surah An-Nisa'/Verse 59). The Almighty said, "Whatever the subject of your dispute is, its Judgment belongs to Allah: Such is Allah my Lord, in Him I have put my trust, and to Him I turn in repentance," (Surah Ash-Shura/Verse 10). One should not fool himself or Allah in any problem or disagreement or dispute that occurs between you. We warn you of that. Allah knows all secrets and what is hidden. Rather, one should strive to search for the truth and be objective in doing so, because one will benefit from doing so.

Second point: You had previously asked us about doing work in Libya and we told you what our opinion was in an old letter we sent you when you first joined. I believe you have built your organizational relationships with the brothers coming from Libya based on this.

Work in Libya, considering the reality and the circumstances of the situation, cannot be ignored or overlooked. Rather, it should be based on specific types of operations and appropriate times and places, and cannot be an open front for constant and continuing operations

whether they are against intelligence centers, the police, the military, or anything of that nature. This is not to neglect the work in Libya, as it may be perceived by some; rather, it is approaching a matter in the right way. Allah only suffices one to do what he can. On no one soul doth Allah place a burden greater than it can bear. We still stand by what you relayed to the Libyan brothers from our last letter, that was signed by me and by Shaykh 'Abdallah Sa'id. You would know the appropriate circumstances to undertake an operation within Libya based on your knowledge of the situation there. I see that Western and American goals in Libya have increased.

It is overcrowded with dissolute tourists, greedy non-believing traders, and companies that suck the country dry. Note that these targets are deep and far in Libya and difficult for you to reach. Even taking on a few hostages can be very costly and a real adventure. But, your military experts must look at the situation and really study it, along with the negative impacts you might incur as a result of these actions; you would know this better than anyone else. In any case, even in view of the so-called key to the conflict, the Libyan regime today has drowned in a sea of proclaimed treason, and has become a breeding ground for thievery, dissoluteness, and the greed of non-believer companies.

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So, it is possible (to undertake) some specific operations that are tied to these types of targets, especially if it is American. This would propel the work there. I repeat, this issue must be undertaken and looked into by your leadership so that it can study the military, political and organizational effects, and so on. This goes in line with, and reiterates, what I spoke to you about in our first letter.

Third point: In reference to the brothers coming to Algeria from neighboring countries, I see that they should mix and combine with their Mujahidin brothers in Algeria. This way, the leadership, based on interests and efforts, can see what duties are most appropriate for each person and can select the appropriate location where he will be most beneficial to Jihad. This way, regional groups will not form within your open front. Therefore, there will not be a Libyan group that every Libyan must join; neither will

there be a group for the Tunisians, the Moroccans, the Mauritanians, or the Nigerians.

Maybe a soldier, based on origin, might be different than the soldiers of al-Qa'ida in the Lands of the Islamic Maghreb, and you might be able to see the benefit in a specific situation or circumstance to allow there to be a regional group which falls under the general body of the Organization. First off, I am only saying this based on experience. It is a very well-known experience. I am referring to the days of Peshawar and the plethora of groups and organizations that many founded, based on their regional affiliations. Even with all of the blessings that came with these groups, their outcome could have been different had they united their efforts into one body.

This is what the Mujahidin have almost achieved by joining Jihad organization, whose inception was not based on a region, a country, or a front. In its inception meeting, it included people from various countries, and with the assistance and aid of Allah, is maybe the reason it still exists. Along with what I have mentioned, these offshoot groups will start off as a brigade or a battalion and then it will grow and begin to feel that it has gained some knowledge and cadres. Instead of focusing these efforts and Jihad on a single issue, under one leadership, each group will focus its energies on its front and have an issue

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that will exhaust all of the group's efforts, power, and thoughts. This will weaken the front that (the group) is a part of. They will resemble a person who is searching for profit as they burn through their capital, and the ultimate outcome for this situation is failure. As Allah Almighty told us, if this disunity is not completely forbidden in Shari'ah, then there is no argument or difference that will result in loss of courage and weakness. Allah Almighty said, "Obey Allah and His Messenger and do not argue with one another, lest you lose courage and weaken your strength. Show patience, surely Allah is on the side of the patient" (Surah al-Anfal/Verse 46). The Almighty said, "Indeed Allah loves those who fight for His Cause in battle array as if they were a solid wall" (Surah As-Saff/Verse 4).

Al-Nu'man Bin Bashir related that the Prophet, peace and prayers be upon him, said, "Unity is Mercy and Disunity is Punishment." This was narrated by al-Qada'i and Ahmad in the story (al-Jama'ah Barakah, the Group is a Blessing). Today, we make every effort so that many of the existing Jihad groups from various regions join and become one rank and one front with their brothers. These groups have famed work, blessed efforts, and well known cadres that can benefit the Muslim community and bless it with unity and agreement. How can we seek to form organizations within a cohesive body that has suffered from conflict and tasted the bitterness of its experience? There is no doubt that doing that this work is far from wisdom and reason, as well as from the truth and Shari'ah.

Fourth Point: In reference to the topic of pledging allegiance, I see that it is necessary to view the battle, the way it is managed, what is needed for it, and the role of every person in it in a bigger picture than just whether or not a person has allegiance or does not have allegiance. We need to firmly ascertain that our victory in this ferocious and expansive battle against the Global Crusade is built on unity and agreement; the Global Crusade which has mobilized its forces and exhausted its efforts - with the help of Allah Almighty. We continue to incite the Muslim community to take its role in this battle and to stand behind its Mujahidin sons, because the expansiveness of this battle is more than the Mujahidin can cover. So how can we incite the Muslim community to stand with the Mujahidin in this battle on one front, and on another front exhaust our efforts with our hands or weaken our powerful fronts that were established after much suffering?

Therefore, we should first of all realize that the needs for this battle are larger and grander than the means of any one organization or group, and we may

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end up confined within, and our role in this battle will be based on the issue of allegiance or non-allegiance. I am not implying that we should cancel the groups that do work in these fronts or cancel the issue of allegiance for those who see its importance in their field. I mean that, we as Mujahidin, who want to lead the Muslim community into fighting, should have a much broader and deeper vision than just talking about the issue of pledging allegiance. Doing

so just compresses the issue and narrows the scope, in addition to the fact that it is based on a false perception of allegiance in Shari'ah and its placement in Jihad work. This requires much more detail that cannot be taken care of here.

In short, I say: he who enters the field of Jihad, works under the banner of its leadership, deals with them as if they are his Emirs, and goes through their training and military programs, then those reasons are enough for him to obey them. This is the understanding under which an Emirate is established. Jihad cannot be done without unity. There is no Emirate without unity, and there is no Emirate without obedience.

The duty of obeying the Emirs of Jihad in their work is unwavering in the Book, Sunnah, and Shari'ah. There is no need for a pledge of allegiance to establish it. Rather, allegiance is there to ensure this duty and not to establish it. Allah Almighty said, "O believers! Obey Allah, obey the Messenger and those charged with authority among you. Should you have a dispute in anything, refer it to Allah and His Messenger, if you truly believe in Allah and the Last Day. This course of action will be better and more suitable" (Surah An-Nisa'/Verse 59).

Imam Ibn Jarir explained that those charged with authority among you refers to the Emirs, and note that for its importance. The Prophet, peace and prayers be upon him said: (He who obeys me, obeys Allah, and he who disobeys me, disobeys Allah. He who obeys the Emir, obeys me, and he who disobeys the Emir, disobeys me) this was narrated by al-Bukhari, and related by Muslim from Abu Hurayrah.

The Prophet, peace and prayers be upon him said: (Obedience is the duty of a Muslim whether it is something he likes or detests as long as it is something that does not disobey Allah. If someone orders something that disobeys Allah, than one should not obey him) this is agreed upon and related by Ibn 'Umar. The Hadith on this subject is known.

The Shaykh of Islam spoke of the meaning of this, and you had mentioned some of what he said in your discussion with the Libyan brothers..

If his words were originally about the Muslim communities, they still apply to every legitimate guardian or Emir. Therefore, if an Emir is not named an Emir, then there is no need to obey him and there is no meaning to his Emirate. Then it is decided that if a Mujahid works under one of the Jihadi groups, believes its Emirs to be Emirs over him, and obeys them - even if he does not pledge allegiance - then it is not permissible for him to leave the field of Jihad for another, without asking the permission of his Emir or a higher Emir or someone whose authority he falls under.

The Almighty said, "True believers are only those who believe in Allah and His Messenger, and who, when gathered with him on a matter requiring collective action, do not depart until they have obtained his permission - only those who ask your permission are the ones who truly believe in Allah and His Messenger - so when they ask your permission to leave and attend to their private business, you may give permission to those of them whom you deem appropriate and implore Allah to forgive them; surely Allah is Forgiving, Merciful" (Surah An-Nur/Verse 62).

Many scholars have used this verse to illustrate the meaning of obedience in issues less great than Jihad like leaving Friday prayer. Some of them say that one cannot leave Friday prayer during the sermon without asking the Imam if he can do so, and issues of that nature. The scholars agree and one can review the texts of those who explain the verse because it is important. I will relay some of it to you and it is by the scholar al-Sa'di; Allah have mercy on him. He said: (This is guidance from Allah to his

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believer worshippers. If they are with the Prophet, peace and prayers be upon him, on a collective effort, like Jihad or consultation and issues of this nature that the believers participate in, it is to their benefit that they all be in it together. The collective effort needs to have them united and not separated. He who truly believes in Allah and his Prophet, does not leave for a reason, does not return to his family, and does not depart to attend to something beside them without the permission of the Prophet, his second-in-command, or the one in command after him. He made asking for permission an obligation in the



faith. He praised them for their respect and for seeking permission from their Prophet and their guardians by saying, "only those who ask your permission are the ones who truly believe in Allah and His Messenger." But, will they be granted permission or not? There were two conditions mentioned for granting permission. The first: That they be attending to private matters or their own business. He who asks permission and does not have a reason, will not be granted permission.

The second: The permission is based on the need to leave, and there is no harm to the one granting permission. He said "so when they ask your permission to leave and attend to their private business, you may give permission to those of them whom you deem appropriate." If a person has an excuse and asks for permission, and there is a need for him to stay and not attend to his private matters for reasons that he is brave and such things, then permission to leave may not be granted to him. If the person asks permission and it is granted under those two conditions, then Allah ordered His Prophet to pray for him, in case there was a shortcoming in the permission granted. This is why He said, "and implore Allah to forgive them; surely Allah is Forgiving, Merciful." He forgives their sins and has mercy upon them by allowing them permission and excusing them). (Tafsir al-Sa'di: 576)

I always liken the circumstances of Jihadi groups today with the armies that were in the Islamic State, who used to leave from it to invade the lands of non-believers. The scholars mentioned that he who leaves these armies must not even go out to collect wood, feed, or anything else without the permission of his Emir, even though these things, like collecting wood or going out to feed, are a direct and recognized benefit to the army.

They figured out these small issues with the aforementioned verse, so what of issues that are greater than this? Ibn Qudamah al-Maqdisi - Allah have mercy on him - said: (Issue: If an Emir invades, one cannot go out to collect wood, to feed, fight an infidel, leave camp, or say anything without his permission). This means: Do not leave the camp to feed, which means bringing food to the pack animals, or to collect firewood, or anything else, without the permission of the Emir because of what Allah Almighty said, "true believers are only those who believe in Allah and His Messenger, and who, when gathered with him on a

matter requiring collective action, do not depart until they have obtained his permission," because the Emir is more aware

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of the circumstances of the people, and the circumstances of the enemy, and their placement locations. If someone leaves without the permission of the Emir, he may not be aware that he may fall into an enemy trap and they may take him, or he may be taken by a vanguard, or the Emir of the Muslims may decide to leave and he is left behind for his demise.

If he leaves with the permission of the Emir, then he will only give permission to leave to a safe place and he may send an army with them to protect them and look after them) (al-Mughni: 20/452). There are a lot of texts similar to Ibn Quddamah that should be read with care.

What I mentioned here is just a representation of this issue, and as I stated, it needs to be much more detailed. We ask Allah Almighty to aid us in doing so. It is necessary for the Mujahidin brothers to begin treating their Jihad with a broader vision and a deeper understanding than just basing their dealings on a pledge of allegiance. We then must understand the correct place for allegiance in Jihad. It is, as I mentioned, an affirmation of the lawful duty of obedience of the Emirs, which is established by evidence and is not a foundation for it in all cases. It is necessary for a Mujahid to deal with his Emirs on this basis, the basis of a lawful contract based on obedience, and not just allegiance, and Allah knows best.

Therefore, I advise the Libyan brothers and others to unite and become one rank with their brothers in Algeria. Let them unite their goals, policies, and work so that they may feel the expansiveness of the battle that they traverse and realize the means which it requires. They must not overlook the unity of the enemies of the faith against them. They all come bearing their men and horses regardless of the differences in their creed, politics, and interests. They overcame all of that and agreed upon one interest, which is to annihilate Jihad and the Mujahidin. Their - the enemies of Allah - biggest wish is that every group or party of Mujahidin separates and becomes confined within its own

region and borders where Allah has not established a sultan over it.

Just so you know my dear brothers, the victory of the Mujahidin in Algeria, and their crushing defeat over their enemies, is a direct and quick victory for the Muslims in Libya and other neighboring and far away countries. Concentrate your efforts, intensify your endeavors, combine your undertakings, unite your policies,

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and coordinate your plans, and look at this battle with a broader vision and deeper understanding so that you may see the obvious difference between what the brothers in Algeria were doing before they joined their brothers and what they are doing now. You will know the blessing of unity and agreement even with the distance between regions, and even more with proximity. Know my dear brothers that your lawful obligation is to undertake this worship, and I mean Jihad; the legitimate Jihad that reaches its goals and does not harm any place where it is undertaken. As long as you continue on with lawful Jihad with your brothers in Algeria, then Allah Almighty will not question why you left Libya for Algeria. Algeria, Allah willing, is a place for enablement first, then second a place to break forth from to clean up all the neighboring countries from the filth of the apostate tyrants even if later on than now.

Set your intentions on doing so, and awaken them with this resolve, and you will keep your good deeds even if you do not reach your intended goal. You will become a cornerstone in building this. This is what I advise and motivate my brothers to do, and I do not wish anything else for them; especially with our knowledge of the righteousness of our brothers in the leadership of al-Qa'ida in the Lands of the Islamic Maghreb and their character, transparency, and strength of their resolve to continue Jihad.

These men are a fine example and it is necessary for a person to agree to work for them and be reluctant in doing so. How could one be reluctant when Allah Almighty has granted him the honor of being one of their soldiers? Allah forbid - dear brothers - that you become those who make it a practice to divide, tear apart, not support your brothers, preoccupy them with useless things, and exhaust their efforts to treat unusual and limited issues that

Jihad groups have overcome by ages. Know that the best way to prepare for work inside Libya is to have patience with Jihad, live the life of Jihad in its existence on its fronts, work with its issues, and care for it, and become accustomed to mixing with people of Jihad.

This opens up perceptions, breeds leaders, and moves a person up and above small issues. A person is capable of doing so because he is at the top and practicing a worship that is the pinnacle of Islam. Allah is Allah in solitude. Allah is Allah in allegiance and strength of faith, and in abandoning regional calls. Allah is Allah in patience with Jihad and the extent of its path. Allah will aid you, strengthen you, raise your rank,

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strengthen your resolve, and render us and you victorious against his and your enemies: "O believers! Have fear of Allah and be with those who are truthful in word and deed" (Surah At-Tawba/Verse 119).

Second: you said in one of your letters: (this is a request for consultation from you that Samir had sent you that he wishes to guide the brothers with you about. It is in regard to the Shari'ah educational curriculum for the training centers. Samir told me that it was presented before the Shura Council. In his letter he said, "the issue that was at hand was whether or not we should depend solely on books by Jihadi scholars (in prisons) or do we take on others (those who issued fatwa against Jihad like al-'Uthaymin, 'Abd-al-Qadir Bin 'Abd-al-'Aziz...). You will see this in the curriculum. I did not find an answer or clarity from the differences in opinions. I thought that since we fall under an Emirate and its council, we should seek its direction in this matter. This curriculum is attached. So please brother, contact Shaykh 'Atiyah so that he may send us and let us know that he sees of this issue.")

This issue has two parts:

First part: In regards to the educational curriculum that should be adopted in the training centers:

First: Keeping in mind that we understand fully the lack of abilities on one hand, and the instability and high unpredictability of the circumstances on the other, in

reference to the Shari'ah program in general, there should be great efforts made within it in the following manner:

First part: The establishment of intermediate Shari'ah training courses that all the Mujahidin pass through, so that they may gain a general understanding of knowledge and its importance and the need for Jihad for the sake of it.

They will gain a familiarity with it, along with gaining knowledge and awareness of many important Shari'ah issues, some of which are duties that are bound to a Muslim rather than a Mujahid who awaits death at every second. What we established here are Shari'ah courses that last between 15 and 20 days, and sometimes are compressed into 10 days due to circumstances. Nonetheless, their benefit is apparent. Through them, many of the wrong perceptions of the youths are corrected. In addition to what I have mentioned, the benefit of these courses is that they bridge the ideological gap and allow for agreement among the Mujahidin, and the lack of jurisprudence or ideological differences. There is no doubt that the manner in which the course is presented and the teaching style of the teacher or Shaykh plays the larger role in this. Maybe

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the Shari'ah training courses can be combined with military training courses, and this would be in conjunction with your program that you implement. The important thing is to ensure that these courses include all the Mujahidin and that the material discussed in these courses does not cover the same issues that the Mujahidin have been accustomed to discussing and researching. The program we are suggesting to you is as follows:

Ideology: The Book A'lam al-Sunnah al-Manshurah (Sunnah Celebrities) by the Scholar Hafiz Hikmi, Allah have mercy on him. This is book is at an intermediate level and is easy to understand. It is based on a question and answer format, which makes it easy for the teacher and the student to discuss, and for it to stick in their minds. Allah willing, this book is adequate for the topic of creed if someone could be found who can explain it well. There are various printed copies of it, some of which are absolute and some are not. It is included in the comprehensive library of books.

Jurisprudence: These are the established items we teach in the Shari'ah courses: purity, prayer, fasting, belief, and dedication to Allah from the book (Mukhtasar al-Fiqh al-Islami) (Islamic Jurisprudence Summary) by Shaykh Muhammad Bin Ibrahim al-Tuwayjiri. This is a valuable and comprehensive book, that is essential in Shari'ah courses whether discussing the topic of ideology, worship, protocol, or practice. It is easy to understand, and is based on the corrections made to Hadith by Shaykh al-Albani, Allah have mercy on him. It is necessary for every center and camp to have one. Keep in mind that it instills resolve in the teacher or the student to believe the evidence presented in the book or issues that were previously disagreed upon. More importantly, you can depend on this book in your Shari'ah courses, especially in the aforementioned topics. There is also another simple and clear book, and it is called (Manhaj al-Salikin fil-Fiqh) by the scholar al-Sa'di, Allah have mercy on him. The book is located in the complete library among other writings by al-Sa'di. This book is very easy to teach and to learn and is good for beginners that do not have a background in laws.

Jurisprudence of Jihad: for the sake of time, it is necessary to include 'Umdat al-Fiqh by Ibn Quddamah al-Maqdisi, Allah have mercy on him, who passed in 1224 AD, along with the explanation of it by his student Abu Muhammad Baha' al-Din al-Maqdisi, who passed in 1227 AD. This is a summary version that is easy to understand and free of complications and

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and storytelling. It was organized really well by the scholar Muhammad Salim Wild 'Adud, Allah have mercy on him, for anyone who desired to learn and made it their mission to do so. There is also al-Rawd al-Murabba' by al-Bahuti who died in 1642 AD, which includes a valuable insert by Ibn al-Qasim, who died in 1973. Allah have mercy on them all.

If you want a book about the Maliki jurisprudence, then use the book (al-Kafi fi fiqh ahl al-Madinah) by Imam Ibn 'Abd-al-Barr, Allah have mercy on him, who died in 1071 AD. This book is easy to understand and very clear, like all of his other writings. Always be aware in your teachings of the jurisprudence of Jihad from any book to cover all the

issues pertaining to Jihad and not just some, except for those that do not apply in this day and age.

Protocol and etiquette: the book, *Bulugh al-Maram* by Ibn Hajar, Allah have mercy on him, is good for this topic. It would be great to depend on the explanation by Shaykh al-Bassam of this book. I am sure you are aware of the importance of the issue of etiquette. It should be handled with care and explained well and in detail. It is a foundation of the relationship between the Mujahidin and the rest of the Muslims.

This is what is suggested for the general Shari'ah courses that every Mujahid must go through. As I have mentioned, they are beneficial, and this is based on experience. We have found great prosperity in teaching and learning in the field of Jihad that, praise be to Allah, we have not found elsewhere. Despite the little resources, instability, constant moving, and having many of the programs being cut off in the middle, Allah Almighty has blessed the efforts put forth. I believe you have enough scholars, and especially among your neighbors, to teach these books which are easy for them, Allah willing. Do not find them difficult, because after you read and teach them several times, you will find a great benefit and will notice a positive change in general in the Mujahidin. We ask Allah to assist you and bless you and your work.

Second part: It consists of some courses that are not regularly taught, or books that are read at the centers, or (courses) after prayer, if possible.

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The most important and indispensable of these books, that should be read continuously, is (*Riyadh al-Salihin*). It is well known and available, and it would be better if the book included additional commentary. Even if not, just read the book, (is beneficial), especially since small pocket sized copies have been printed.

There is also *Mukhtasar Minhaj al-Qasidin* by al-Maqdisi. It is also published, and even if it includes weak Hadith, one can still give attention to it if corrections are available. There is also *al-Rahiq al-Makhtum fi al-Sirah al-Nabawiyah* which is very easy and readily available. There is *Mashari' al-Ashwaq* by Ibn al-Nahhas, or its

summarized version by al-Khalidi which incites people to Jihad, awakens the desire for martyrdom, and disdain for this life.

Reading these types of books should not happen on a regular basis nor should it be part of an established program so that the Mujahidin are not afflicted with depression. But, make sure that they gain knowledge from them. What is meant by this is that the Mujahidin should have strong sense of the relationship between knowledge of Jihad and the need each has for the other.

If you can make available a group from your own people to seek knowledge and self-growth, in the long run, that would be great; even if they are sent to a neighboring country so that they are totally free to do so. As you know, our battle is long and full of hardships and needs people who know Jihad and are educated. Knowledge is gained through education. Also, there is benefit in the time spent with scholars and getting to know them, and having the scholars learn of the issues the Mujahidin face and things they may need that that might have led to them fleeing (from Jihad).

With the grace of Allah, this has been learned from past experiences. Their goal is to attain knowledge in the shortest time possible, and many efforts are focused toward that, in addition to not spending time discussing issues that may sideline their efforts and what they have freed themselves for. This will halt the program and original purpose that they have come for. To start off, you should select those who display cleverness and the desire for knowledge and Jihad, and loyalty to Jihad and the Mujahidin.

This is all I could write in a rush. There is still the issue of taking information from those scholars who issued fatwas or have shown stances against Jihad or the Mujahidin. We ask Allah to help

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us in writing another letter. Do not forget us in your prayers. Our regards to all of your Mujahidin. We ask Allah to enable and strengthen them, for He is the All-Hearing and All-Knowing.

Peace and Allah's prayers and mercy be upon you



Your brother/Abu Yahya

17 Dhu al-Hijja 1430 Hijri