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AL-QAIDA PAPERS:

AL-QAIDA CHANGES POLICY TO AVOID MUSLIM CASUALTIES

When fighters from al-Qaida's branch in East Africa, al-Shabab, attacked an upscale mall in Nairobi on Sept. 21, 2013, they used a set of questions to weed out Muslims from non-Muslims. Those who answered the questions correctly were allowed to live. The evolution of Shabab -- from a terror group that previously killed Muslims indiscriminately to one that is trying to give the appearance of sparing Muslims -- can be traced through three documents found in Timbuktu, all recovered inside the Ministry of Finance's Audit Control Building.



Fatwa of Somali Scholars on Current Affairs in the Country as follows:

1. Islamic Ruling on the London Conference.
2. The Duty of Muslims regarding the Crusaders in the Country.
3. Warning Muslims Against Approaching the Enemy and its Camps and
4. Notifying Them of the Appropriate Official Rulings.

In the Name of Allah the Most Gracious the Most Merciful,

Praise be to Allah, who in each era, created a group of messenger scholars who led those who had gone astray back to the right path, and protected them from harm; they revive the dead by the help of the book of Allah, and with the light of Allah, they helped the blind see again. Many of them have brought back to life those killed by Satan, and they led back many lost souls to the true religion. So good is their effect on people and so bad is people's reaction to them. They reject the ideas in the book of Allah, by distorting the facts by people who exaggerate, and by the false claims of slanderers, and the explanation of the ignorant, who introduced heresy and caused trouble, as they are different from the book, disobedient to the book, all agreeing to contradict the book. They talk about Allah, and in Allah's name, and about Allah's book knowing not what they say, uttering something akin to words. They trick ignorant people with their heresies. Allah save us from the temptation of the deceivers.

Every wise man, and every zealous Muslim, is aware of the continuous enmity between Islam and Muslims on the one hand, and apostasy and disbelievers on the other, in the past and in the present. Kuffar (non-believers) still plot against Muslims with all sorts of ploys, to draw them away from their religion and lead them to apostasy after belief. As the Almighty Allah said: "And they will continue to fight you until they turn you back from your religion if they are able." (Surat al Baqarah: 217), but their plots never worked and never will, as the Almighty said: "Indeed, those who disbelieve spend their wealth to avert [people] from the way of Allah. So they will spend it; then it will be for them a source of regret; then they will be overcome." (Surat Al Anfal: 36). He said: "And the disbelievers planned, and Allah planned. And Allah is the best of planners." (Surat Al Imran: 54).

Their conspiracy against Islam and Muslims had taken various and different paths, at times with annihilation and killing by using all kinds of lethal, dangerous weapons, and at times by starving them and driving them out of their homes. They also marred their reputation and accused them wrongly, and sometimes they tempt and threaten them.

Among the latest abominable plot against pious Muslims was the conspiracy of England, which has long plotted against them and occupied their lands, including the Holy Land, dividing them into quarrelling states as it did in Somalia as soon as it occupied the land. Here it is again, revealing its guarded hate in the guise of giving advice, reestablishing hope, developing the country and having mercy on the Somali community which has always suffered from its evil deceit. It called upon its bishops, priests and people to conspire along with the descendants of monkeys and pigs to dictate on them its new conspiracies which were plotted beforehand in the name of democracy. The major consequences of this satanic plot were:

- Extinguishing the light of Allah which was shining in Somalia.
- Extracting the roots of the Muslim people, especially the Mujahedeen at the forefront who are faithful to God.
- Throwing the country again under dominance and submission through episodes of trickery and plots, among them sending invading crusaders (AMISOM mercenaries).
- Stealing the resources of the country to compensate for their stagnant economies which were weakened by Mujahedeen attacks.
- Spreading prostitution, pornography and lethal diseases among Muslims in Somalia.

- Spurring fights and disputes among fellow tribes under the guise of applying Allah's laws in the country, evangelization, and spreading atheist sects such as Qadyanis, denial of Allah, and secularism.

In light of the danger of this conspiracy, for the sake of advising the nation, to clear our conscience, and to fulfill the obligation of enlightening the people whom Allah entrusted to scholars: "And when Allah took a covenant from those who were given the Scripture, saying "You must make it clear to the people and not conceal it." (Surat Al Imran: 187), the scholars in Somalia decided to issue the following Fatwas on current affairs in the country.

Ruling of Islam on the London Conference

The Almighty said: "And never will the Jews or the Christians approve of you until you follow their religion" (Surat al Baqarah: 120), and he said "They wish you would disbelieve as they disbelieved so you would be alike. So do not take from among them allies" (Surat al Nissa'a: 89), and he said: "Many of the people of the Scripture wish that they could turn you away as disbelievers, out of envy after they have seen the truth" (Surat al Baqarah: 109). Allah also said: "O you who believe! If you obey a group of those who were given the Scripture, they would render you disbelievers after you have believed!" (Surat al Imran: 100), and he said: "O you who have believed, do not take as intimates those other than yourselves, for they will not spare you ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their hearts conceal is greater. We have certainly made clear to you the ayahs, if you will use reason (118) here you are loving them but they are not loving you, while you believe in the

Scripture -- all of it. And when they meet you, they say, 'We believe.' But when they are alone, they bite their fingertips at you in rage. Say, 'Die in your rage. Indeed, Allah knows of that within the hearts.' (119) If good touches you, it distresses them; but if harm strikes you, they rejoice at it. And if you are patient and fear Allah, their plot will not harm you at all. Indeed, Allah is aware of what they do." (Surat al Imarn: 118-120)

This is the reality of the enemies of Allah and their position toward Islam and Muslims, "How [can there be a treaty] while, if they gain dominance over you, they do not observe concerning you any pact of kinship or covenant of protection? They satisfy you with their mouths, but their hearts refuse to comply, and most of them are defiantly disobedient (8), they have exchanged the ayahs of Allah for a small price and averted [people] from His way. Indeed, it was evil what they were doing (9), they do not observe toward a believer any pact of kinship or covenant of protection. And it is they who are the transgressors" (Surat al Tawba: 8-10), as Allah told us of their infinite hatred and that they do not like when a believer receives good from the almighty, so he said: "Neither those who disbelieve from the People of the Scripture nor the polytheists wish that any good should be sent down to you from your Lord." (Surat al Baqarah: 105).

Here, in our hands is the clear and unmistakable book of Allah. "And none can inform you like [one] Acquainted [with all matters]", for that conference holds no good nor benefit to the Muslim Somali nation, only pure evil and explicit disbelief. What benefit can one hope for from those who made an enemy of Allah and cursed his prophet? This conference is like a forum attended and chaired by the damned Satan, therefore:

- **Any person who participates in it in heart or body is an enemy of Allah, his Prophet and all believers and considered a rejecter of Islam – if he was a Muslim – an infidel to Allah Almighty, and what he blessed the prophet with. He shall be fought and killed according to the script of the Book and Sunnah and Ijama until he returns to Islam, and Allah the Almighty said: "And it has already**

come down to you in the Book that when you hear the verses of Allah [recited], they are denied [by them] and ridiculed; so do not sit with them until they enter into another conversation. Indeed, you would then be like them. Indeed Allah will gather the hypocrites and disbelievers in Hell all together” (Surat al Nisa’: 140), and Imam Suleiman Bin Abdullah Al Sheikh said: “The ayah is as it seems, that is if the man hears the ayahs of Allah being cursed and ridiculed, and sat with the disbelievers and scoffers with no compulsion or denial and he did not leave until the subject of the conversation changed, he is a disbeliever even if he did not act as they do, because this is an acceptance of disbelief and the acceptance of disbelief is an act of disbelief itself. With this ayah and others like it, the scholars concluded that he who accepts guilt is as guilty. Even if he claims to disapprove of it, his claim is not accepted because the judgment is made on the explicit, and he has expressed disbelieve, therefore he is a disbeliever”.

The scholar Suleiman Al Alwan – Allah grant him freedom – said: “He who hears the ayahs of Allah being cursed and ridiculed as he willingly sits with those people, is their equal in disbelief and rejection of Islam, as the Almighty says: ‘Gather those who committed wrong, their peers, and what they used to worship.’ Allah has forbidden an alliance with the disbelievers and emphasized that, and said whoever allies with them is one of them, saying: ‘O you who have believed, do not take the Jews and the Christians as allies. They are allies of one another. And whoever is an ally to them among you - then indeed, he is one of them. Indeed, Allah guides not the wrongdoing people” (Surat al Maida: 51).

Imam Tabri said: “He who allies with the Jews and Christians and not the believers, is one of them.” And he said: “He who allies with them and aids them against the believers, is one of their religion and faith. For he does not ally with any man, unless he is like him and of his religion which he accepts. And if he accepts that religion, he makes

an enemy of the religion he violated and hated, and he shall be judged as shall they.”

Imam Ibn Hazem also said: “As the Almighty Allah rightfully said: “And whoever is an ally to them among you - then indeed, he is one of them” for he is explicitly a disbeliever as all disbelievers – **and that is a truth on which no Muslims disagree.**

The scholar Ahmed Shaker said: “As for the cooperation with the English, for any kind of cooperation, be it small or big, is a rogue defection and explicit disbelief, in which no apology or excuse is accepted. And no foolish anger, clumsy policy or devious courtesy shall be considered an excuse, whether for people, governments or leaders, they are equal in disbelief and rejection, unless it is a mistake of ignorance and they return to redemption and take the path of believers, those may be redeemed by Allah if they were faithful to him and not to politics nor people”. Sheikh Ibn Baz – god have mercy on his soul - also said: the scholars of Islam have agreed that he who collaborates with the disbelievers and aids them in any form against Muslims, is a disbeliever just like them.”

- The scholars of Somalia warn the Muslim people of being cheated into such a diabolical scheme which has been set up by the enemies of the nation to uphold wrongdoings and lead people away from the holly religion and tear down the rule of Allah in the country.

2. The Duty of Muslims regarding the Crusaders in the Country

Allah the Almighty said: “And what is [the matter] with you that you fight not in the cause of Allah and for the oppressed among men, women, and children who say, ‘Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?’” (75) “Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of Taghut. So fight against the allies

of Satan. Indeed, the plot of Satan has ever been weak.” (Surat al Nisa’a: 76).

The Almighty also said: “O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except [very] little” (38), “If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allah is over all things competent” (39). “If you do not aid the Prophet - Allah has already aided him when those who disbelieved had driven him out [of Mecca] as one of two, when they were in the cave and he said to his companion, "Do not grieve; indeed Allah is with us."

And Allah sent down his tranquility upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest. And Allah is Exalted in Might and Wisdom” (40).

“Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allah. That is better for you, if you only knew” (Surat at Tawba: 38-41). Al Qurati said: “This is a great threat and definite promise of mobilization”. Ibn Al Arabi highlighted that by saying: “The painful torture on earth is when the enemy rules, and in the afterlife when one is doomed to hell”.

It is agreed that the Prophet himself said: “A conquest in the name of Allah is worth this world and everything on it.” He said as well: “He who fights for Allah (Mujahideen) – and only Allah knows who they are – is like a man who continuously fasts, and Allah shall take care of him. If he dies he will enter heaven and if he comes back home, he will do so with a bounty or spoil”.

Al Hafez Bin Hajar said: “He made the case of the fasting man similar to the Mujahideen in the eyes of Allah in regard to redemption of every movement and serenity. Because the fasting man spares no hour to worship thus he is rewarded continuously, so is a Mujahideen who wastes no hour without redemption based on the Hadith: “That when a Mujahideen rides his horse to battle he shall receive many goods.”

The Almighty more explicitly said: “They shall not know any thirst or fatigue.”

Al Turmuzi, Abi Maja and Abi Daoud and others took a story from Abi Hureira’s Hadith: “He said: One of the companions of the Prophet passed by and saw an oasis with a fresh water fountain which he loved. So he said: If I abandon people I shall live in this oasis, but not until I take the permission of the Prophet. He then spoke with the Prophet, and the latter said: “Do not do this, your work for the sake of Allah is better than seventy years of prayer in your home. Do you not want Allah to forgive you and send you to heaven? Conquer in the name of Allah, for he who fights for Allah even for a small time earns the right to enter heaven. And Abu Issa said: these are true words” (Al Albani – god have mercy on his soul - also said it to be true).

The prophet also said: “fight the polytheists with your money, yourselves and your words” as reported by Abu Daoud and corrected by Al Albani.

On this matter, Abu Baker Al Jassas said: “He ordained that the duty of jihad must be fulfilled with both money and soul. He who has money and is sick, crippled or weak and unfit for combat must fulfill jihad with his money and give it to others to conquer with it. He who has the power and ability to fulfill the duty of jihad himself must assume it. If He has no money nor power yet, then he must find something to report. And whoever was strong enough to fight and has the money, must fulfill the duty of jihad with himself and his money. But if one is poor and helpless, he performs jihad by being faithful to Allah and his Prophet. As he said: "There is not upon the weak or

upon the ill or upon those who do not find anything to spend any discomfort when they are sincere to Allah and His Messenger.”

Our scholars stated that jihad is due when the enemy occupies a town of the land of Muslims. Imam Al Nawawi said: “There are two cases for disbelievers:

First: If they are in their country, they must pay a sufficient tax and if few among them paid sufficiently they will make amends for the rest.

Second: If they enter a town of ours, then its people are compelled to give away all they can to resist, and if possible fight and all is compelled to give what they can even the poor, the child, the indebted and the slave without permission.

Ibn Qudama said: “Jihad is due in three cases:

First: If two conquering armies meet or cross, it is forbidden for those who were there to flee and are compelled to fight.

Second: If disbelievers occupy a country, its people must fight and drive them away.

Third: If the Imam mobilized a people they are obliged to fight beside him.”

Imam Ibn Tamima said: “The fight to drive away conquerors is the noblest kind of fighting the violator of sanctity and faith, therefore it is an obligation because the violator corrupts the faith and the earth. And there is no urgent matter but to drive him away unconditionally and as much as possible. And our companion scholars and many others have stipulated that.”

Therefore we call upon all Muslims in general, and specifically Somalis to prepare themselves and rise up to uphold their religion and defend their land and sanctity and to have patience in face of their enemies “So do not weaken and do not grieve, and you will be superior if you are [true] believers (139). If a wound should touch you - there has already touched the [opposing] people a wound similar to it. And these days [of varying

conditions] we alternate among the people so that Allah may make evident those who believe and [may] take to Himself from among you martyrs - and Allah does not like the wrongdoers" (Surat al Imran: 139-140), "And do not weaken in pursuit of the enemy. If you should be suffering - so are they suffering as you are suffering, but you expect from Allah that which they expect not. And Allah is ever knowing and wise" (Surat al Nisa': 104). And we say to them:

- Know that – may god set you straight – many reported that the Prophet said: "A group of my nation obeys still Allah, none of those who failed them or disobeyed them shall ever do them wrong until Allah commands, and they are there for all to see."
- Know that in jihad you gain this life and the afterlife, and by abandoning it you lose both.
- Know that there is no death but in abandoning Allah's commands, or doing what he banned and that is the reason of disgrace in this world and the misery of the enemy. If the believers abandon what they were commanded to do, and worked on the contrary of earthly possessions, they shall be doomed on earth and suffer disgrace and misery inflicted by the enemy who shall take their soul, offspring and wealth, and he shall forbid them from practicing their religion and prospering in this life. He will also make them abandon their religion and corrupt their creed.

Other corruptions exist in every nation that does not fight its enemy, whether it is a Muslim or disbeliever nation.

In this regard, Allah said: "And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good" (Surat al Baqarah: 195). Abi Daoud told Abi Ayoub: "... This ayah was sent to us the Supporters, when Allah aided his prophet to victory and revealed Islam. And we said: let us enjoy our wealth and increase it, so Allah said: "And spend in the way of Allah and do not throw yourselves with your [own]

hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good.” Throwing ourselves into destruction is accomplished by enjoying our riches and increasing it and abandoning jihad,” according to the correction of Al Albani.

- Know that every nation which does not fight shall be doomed by the enemy who will occupy it and take the soul of its people and their wealth.
- Know that abandoning jihad causes death in this world as people can see, and hell in the afterlife.
- And know that faith is for those who fight for it, defend and protect it.

3. Warning Muslims against Approaching the Enemy and its Camps and Notifying Them of the Appropriate Official Rulings

Allah said: “Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." The angels will say, "Was not the earth of Allah spacious [enough] for you to immigrate therein?" For those, their refuge is Hell - and evil it is as a destination (97), Except for the oppressed among men, women and children who cannot devise a plan nor are they directed to a way (98), For those it is expected that Allah will pardon them, and Allah is ever Pardoning and Forgiving (Surat al Nisa': 97-99).” And the Prophet said: “I disown every Muslim who inhabits amidst the camps of the polytheists.” They replied: O Allah’s prophet, why is that, he replied: So that their homes shall not face yours, according to the citing of Abu Daoud and Al Tourmothi (corrected by Al Albani). The Prophet also said: “He who lives with a polytheist and shares a home with him is the same as him,” as reported by Abu Daoud and corrected by Al Albani.

Therefore all Muslims must stay as far as possible from the areas and camps of the enemy, so that they will not be used as human shields for him and that the strikes of the Mujahideen targeting the enemies of Islam, the Crusaders and their rejecting supporters, will not strike them down. Because the Mujahideen are most careful not to shed any blood of their Muslim brothers, and abhor the death of a Muslim by their bullets targeting the enemies of Allah and will never intentionally attack a Muslim as the enemies of Allah and his Prophet say. Thus he who cohabitates and lives among the enemy in his areas, camps and neighborhoods and suffers from an attack by the Mujahideen has no excuse. In this regard, the Prophet said: "I wonder how some of my own nation can live in a house with a man from Quraish, who took this house as shelter and if they were in the desert they shall be killed. So we said: O prophet, the road brings people together. He replied: "Yes, the enlightened, the compelled and the traveler, but they all face the same death, but they go in separate ways as Allah sends them based on their intentions" (Agreed upon).

Imam Al Nawawi – God have mercy on him – said: "This part of Hadith can be explained as an advice to stay away from oppressors, and a warning not to sit with them nor with rejecters of Islam and other wrongdoers, so one will not be punished as they will. Also whoever associates with a certain group of people shall be judged as them in all clear punishments of the world," as Allah said: "If Allah brought down a suffering upon a people, all those people will suffer, then He shall judge them for their deeds" (agreed upon). Al Hafez Bin Hajar said: "This indicates the duty to stay away from disbelievers and oppressors, because living amongst them is casting one's own soul to doom. Unless if he aids them and accepts their deeds, if so, then he is one of them."

Ibn Taymiya said: "Scholars have agreed that if the army of disbelievers barricade themselves behind Muslim prisoners who were feared for to be harmed if they did not fight, that army will be fought even if that led to the killing of the Muslims who are being used as human shields.

If those Muslims were not feared to be fought against, there are two famous sayings for scholars on that subject. In case these Muslims were killed they shall be martyrs. **The duty of jihad shall not be abandoned because martyrs. If Muslims fought disbelievers, whoever among them was killed shall be a martyr, and those who were killed but did not deserve in their hearts to die for the sake of Islam, shall also be considered martyrs.**

This was proven by these two parts of Hadith (Sahih): It is reported that the Prophet said: "This house shall be conquered by an army of people and they shall be killed while they are in the desert. And he was asked: what about those compelled among them? He replied: they shall be judged by their intentions."

If the suffering which was brought down upon them by Allah shall strike those compelled among them, then what say you of the suffering brought down upon them by Allah through the hands of believers? The Almighty also said: "Say, 'Do you await for us except one of the two best things while we await for you that Allah will afflict you with punishment from Himself or at our hands? So wait; indeed we, along with you, are waiting.'"

We do not know who is compelled and cannot distinguish, so if we killed them according to the commands of Allah we are excused and shall be rewarded. If he who were compelled and cannot refuse, he shall be judged by his intentions on judgment day. If he were killed to uphold faith then his killing is equal to the death of a Muslim soldier. If this was the case of the compelled prisoner then what say you of the one living among them and in their camps on his own will?!!!

Finally:

We recommend all people to be pious, obey Allah in secret and in public and be wary not to drift away from faith and be patient in face of your enemy. We also advise the Somali Muslim people to participate in jihad against the disbeliever conquerors who will corrupt the earth in our Muslim land – whether they were individuals, groups or tribes – under the flag of Tawheed. We ask Allah to aid us to his will of words and actions. Allah, the lord of Gabriel, Michael and Israfil, king of heavens and earth, the ever knowing of fate and martyrdom, you rule among men in what they disagree, show us the right, for you enlighten whomever you wish and take him in the straight path. We seek refuge in Allah to aid us through loss after gain.

Our last prayer is to thank Allah, the god of both worlds, and may he bless our prophet Mohamed and all his family and companions.

This Fatwa was executed on Wednesday – 7 Rabi' Al Thani – 1433
(Feb. 29, 2012)

Scholars who issued this fatwa:

1. Sheikh Mohamed Burro Mahmoud
2. Sheikh Nour Moalem Abdurrahman
3. Sheikh Jameh Abdul Salam
4. Sheikh Abdul Qader Moemen Youssef
5. Sheikh Ahmed Abdullah Arab (Ahmed Tiri)
6. Sheikh Abdul Rahman Mohamed Hussein (Firn)
7. Sheikh Hassan Mahmoud Tukar
8. Sheikh Abdullah Rabi
9. Sheikh Adam Sheikh Saaïd
10. Sheikh Mohamed Bashar Abdul Karim
11. Sheikh Ali Abdullah Abdullah (Ali Kuttein)
12. Sheikh Mohamed Ali Jameih
13. Sheikh Ahmed Mohamed Tahir (Bili)
14. Sheikh Mohamed Abdul Nour (Al Marouzi)
15. Sheikh Bashir Aideed Mohamed
16. Sheikh Mahdi Ali Wahlih

فتوى علماء الصومال حول القضايا الراهنة في البلد وهي كالتالى:-

1. حكم الإسلام في مؤتمر لندن.
2. واجب المسلمين حول الغزو الصليبي تجاه البلد.
3. تحذير المسلمين أن يقتربوا من العدو ومعسكراته مع إعلامهم ما يترتب على ذلك من الأحكام.

بسم الله الرحمن الرحيم

الحمد لله الذي جعل في كل زمان فترة من الرسل بقايا من أهل العلم يدعون من ضل إلى الهدى ويصبرون منهم على الأذى يحيون بكتاب الله الموتى ويبصرون بنور الله أهل العمى فكم من قتيل لإبليس قد أحيوه وكم من ضال تائه قد هدوه فما أحسن أثرهم على الناس وأقبح أثر الناس عليهم ينفون عن كتاب الله تحريف الغالين وانتحال المبطلين وتأويل الجاهلين الذين عقدوا ألوية البدعة وأطلقوا عقال الفتنة فهم مختلفون في الكتاب مخالفون للكتاب مجمعون على مفارقة الكتاب يقولون على الله وفي الله وفي كتاب الله بغير علم يتكلمون بالمشابهة من الكلام ويخدعون جهال الناس بما يلبسون عليهم فنعوذ بالله من فتن المضلين.

أما بعد:

فلا يخفى على كل عاقل - فضلا عن مسلم غيور لدينه - العداوة المستمرة بين الإسلام وأهله من جهة ، والكفر وأهله من جهة في قديم الزمان وحديثه ، فما زال الكفار يكيدون بالمسلمين بشتى أنواع المكاييد ؛ ليفتنوهم عن دينهم وليردوهم إلى الكفر بعد الإيمان كما قال تعالى: ﴿وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا﴾ [البقرة: 217] ، ولكن كيدهم لم ولن يجدي شيئا، كما قال تعالى: ﴿إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ﴾ [الأنفال: 36] وقال تعالى: ﴿وَمَكْرُوا وَكَرَّ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ﴾ [آل عمران: 54] ، وقد اتخذت مؤامراتهم ضد الإسلام وأهله أشكالا متنوعة ومتعددة، فمرة بالسحق والتقتيل باستخدام شتى أنواع الأسلحة الفتاكة والمخطورة كما يتشدقون ، وتارة بالتجويع والتهجير والتشريد ، وبالتشويه وإثارة الشبهات عليهم أحيانا ، وأخرى بالإغراءات والمواعيد والتهديدات، وكان من آخر تلك المؤامرات القدرة التي حيكت ضد المسلمين البررة مؤامرة إنكلترا (بريطانيا) الشهيرة بالمكر بهم واحتلال أراضيهم من بينها بيت المقدس، وتقسيمها إلى دويلات متناحرة كما فعلت في الصومال آن احتلالها على البلد ، وها هي اليوم أظهرت حقدتها الدفين في صورة النصح وإعادة الأمل وتنمية الوطن والشفقة على المجتمع الصومالي الذي طالما عانى من مكرها الخبيث، فدعت أحبارها ورهبانها وعبيدها فتآمرت هي وأحفاد

القردة والخنازير لتملى عليهم مؤامرتها الجديدة التى أحكم نسج حلقاتها من قبل تحت جنح ظلمات الديمقراطية ، فكان من أبرز نتائج تلك المؤامرة الشيطانية ما يلى :-

- إطفاء نور الله المستنير فى ربوع الصومال.
- استئصال شأفة الشعب المسلم لا سيما طليعته المجاهدة القائمة بأمر الله فى زمن الغربة.

■ إدخال البلاد تحت استعباد واستذلال جديد عبر حلقات من الكيد والخداع، من بينها إعزاز القوات الصليبية الغازية (مرتزقة أميصوم).

- نهب ثروات البلاد لتعويض شلل اقتصادهم الذى أوهنته ضربات المجاهدين.
- إفشاء الدعارة والإباحية والأمراض الفتاكة بين أبناء المسلمين فى الصومال.
- إنعاش التناحر والتقاتل القبلى بين العشائر المتآخية تحت تطبيق شرع الله فى البلاد ، وتكثيف الحملات التنصيرية ، ونشر المذاهب الإلحادية كالقاديانية والرفض والعلمانية.

فنظرا لخطورة هذه المؤامرة ونصحنا للأمة وتبرئة للذمة وأداء لواجب البيان الذى أخذه الله على العلماء فى كتابه فى قوله جل فى علاه: ﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ﴾ [آل عمران: 187] قرر علماء الصومال إصدار فتوى حول القضايا الراهنة فى البلاد وهي كالتالى :-

1. حكم الإسلام فى مؤتمر لندن:

قال الله تعالى: ﴿وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصَارَى حَتَّى تَبِيعَ مِلَّتَهُمْ﴾ [البقرة: 120] وقال تعالى: ﴿وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ﴾ [النساء: 89] ، وقال تعالى: ﴿وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ﴾ [البقرة: 109] ، وقال تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَطِيعُوا فَرِيقًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كَافِرِينَ﴾ [آل عمران: 100] وقال تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةً مِنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ (118) هَا أَنْتُمْ أَوْلَاءُ يُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَنْكُمْ مِنَ الْأَمَلِ مِنَ الْغَيْظِ قُلْ

مُوتُوا بِعِظْكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ (119) إِنَّ تَمَسُّكُمْ حَسَنَةٌ تَسُوءُهُمْ وَإِنْ تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصِيرُوا تَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿آل عمران: 118-120﴾، فهذا هو حال أعداء الله وموقفهم من الإسلام وأهله ﴿كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً يُرْضُونَكُمْ بِأَفْوَهِهِمْ وَتَأْتِي قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ (8)﴾ اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَنْ سَبِيلِهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ (9) لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً وَأُولَئِكَ هُمُ الْمُعْتَدُونَ ﴿التوبة: 8-10﴾ كما أخبرنا الله عن بالغ عدوانهم وأنهم لا يحبون لمؤمن أن يصيبه خير من ربه قال تعالى: ﴿مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ﴾ [البقرة: 105] ، فهذا كتاب الله بين أيدينا بين واضح لا لبس فيه ولا غموض ﴿وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ﴾ ، فلا خير ولا مصلحة للأمة المسلمة الصومالية في ذلك المؤتمر بل ليس فيه إلا الشر المحض والكفر الصراح ، وأي مصلحة ترجى ممن عادى الله وسب رسوله، فحال هذا المؤتمر هو حال مؤتمر دار الندوة الذى حضره إبليس اللعين وتولى كبره؛ وعليه :

■ فإن كل من شاركه بقلبه أوقالبه عدو الله ولرسوله صلى الله عليه وسلم وللمؤمنين خارج عن الإسلام - إن كان منتسبا إليه- كافر بالله العظيم وبما أنزل على محمد صلى الله عليه وسلم ، حلال الدم والمال ، يجب قتله وقتاله بنص الكتاب والسنة والإجماع حتى يرجع إلى الإسلام ، قال الله تعالى: ﴿وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مِثْلُهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا﴾ [النساء: 140] ، قال الإمام سليمان بن عبد الله آل الشيخ : "الآية على ظاهرها، وهو أن الرجل إذا سمع آيات الله يكفر بها، ويستهزأ بها، فجلس عند الكافرين المستهزين، من غير إكراه ولا إنكار، ولا قيام عنهم حتى يخوضوا في حديث غيره، فهو كافر مثلهم، وإن لم يفعل فعلهم، لأن ذلك يتضمن الرضاء بالكفر، والرضاء بالكفر كفر. وبهذه الآية ونحوها، استدل العلماء على أن الراضي بالذنب كفاعله، فإن ادعى أنه يكره ذلك بقلبه لم يقبل منه لأن الحكم على الظاهر، وهو قد أظهر الكفر، فيكون كافراً" اهـ ، وقال العلامة المحدث سليمان العلوان - فك الله أسره: " فمن سمع آيات الله يكفر بها، ويستهزأ بها وهو جالس معهم مع رضاه بالجلوس معهم، فهو

مثلهم في الإثم والكفر والخروج عن الإسلام ؛ كما قال تعالى : (احْشُرُوا الَّذِينَ ظَلَمُوا وَأَنُؤُوا جُحُومًا) ، أي : شبهاءهم ونظراءهم . " اهـ ، وقد نعى الله سبحانه عن موالاة الكفار ، وشدد في ذلك ، وأخبر أن من تولاهم فهو منهم قال الله تعالى : ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾ [المائدة: 51] قال الإمام الطبري : " ومن يتولّى اليهود والنصارى دون المؤمنين ، فإنه منهم . يقول : فإن من تولاهم ونصرهم على المؤمنين ، فهو من أهل دينهم وملتهم ، فإنه لا يتولى متولٍ أحدًا إلا وهو به وبدينه وما هو عليه راضٍ . وإذا رضيه ورضي دينه ، فقد عادى ما خالفه وسخطه ، وصار حكمه حكمه " اهـ ، وقال الإمام ابن حزم : " وَصَحَّ أَنَّ قَوْلَ اللَّهِ تَعَالَى : ﴿ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ﴾ : إِنَّمَا هُوَ عَلَى ظَاهِرِهِ بِأَنَّهُ كَافِرٌ مِنْ جُمْلَةِ الْكُفَّارِ فَقَطْ - وَهَذَا حَقٌّ لَا يَخْتَلِفُ فِيهِ اثْنَانِ مِنَ الْمُسْلِمِينَ . " اهـ . وقال العلامة المحدث أحمد شاكر : " أما التعاون مع الإنجليز ، بأي نوع من أنواع التعاون ، قلّ أو كثر ، فهو الردّة الجاحقة ، والكفر الصّراح ، لا يقبل فيه اعتذار ، ولا ينفع معه تأوّل ، ولا ينجي من حكمه عصبية حمقاء ، ولا سياسة خرقاء ، ولا بحاملة هي النفاق ، سواء أكان ذلك من أفراد أو حكومات أو زعماء ، كلهم في الكفر والردّة سواء ، إلا من جهل وأخطأ ، ثم استدرك أمره فتأبى وأخذ سبيل المؤمنين ؛ فأولئك عسى الله أن يتوب عليهم ، إن أخلصوا لله ، لا للسياسة ولا للناس " . وقال الشيخ ابن باز - رحمه الله - : " وقد أجمع علماء الإسلام على أن من ظاهر الكفار على المسلمين وساعدهم عليهم بأي نوع من المساعدة ، فهو كافر مثلهم " .

■ ويحذر علماء الصومال الشعب المسلم من الاغترار بهذه المكيدة الشيطانية التي يديرها أعداء الأمة ويُرَاد منها إحقاق الباطل وإخراج الناس من دين صاحب المقام المحمود ، وهدم تطبيق شرع الله القائم في البلد .

2. واجب المسلمين حول الغزو الصليبي تجاه البلد:

قال الله تعالى: ﴿وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا﴾ (75) الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿[النساء: 75-76]، وقال الله تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ اثَّاقَلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ﴾ (38) إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (39) إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ (40) انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾ [التوبة: 38-41] قال القرطبي: "وهذا تهديد شديد ووعيد مؤكد في ترك النفير" اهـ وقال ابن العربي: "العذاب الأليم هو في الدنيا باستيلاء العدو وبالنار في الآخرة." اهـ .

وقال الرسول صلى الله عليه وسلم: «لَعْدَوْهُ فِي سَبِيلِ اللَّهِ أَوْ رَوْحُهُ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا» متفق عليه ، وقال أيضا: «مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، - وَاللَّهُ أَعْلَمُ بِمَنْ يُجَاهِدُ فِي سَبِيلِهِ - كَمَثَلِ الصَّائِمِ الْقَائِمِ، وَتَوَكَّلَ اللَّهُ لِلْمُجَاهِدِ فِي سَبِيلِهِ، بِأَنْ يَتَوَقَّاهُ أَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرْجِعَهُ سَالِمًا مَعَ أَجْرٍ، أَوْ غَنِيمَةٍ» متفق عليه ، قال الحافظ ابن حجر: "وَشَبَّهَ حَالِ الصَّائِمِ الْقَائِمِ بِحَالِ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ فِي نَيْلِ الثَّوَابِ فِي كُلِّ حَرَكَةٍ وَسُكُونٍ لِأَنَّ الْمُرَادَ مِنَ الصَّائِمِ الْقَائِمِ مَنْ لَا يَفْتُرُ سَاعَةً عَنِ الْعِبَادَةِ فَأَجْرُهُ مُسْتَمِرٌّ، وَكَذَلِكَ الْمُجَاهِدُ لَا تَضِيعُ سَاعَةٌ مِنْ سَاعَاتِهِ بِغَيْرِ ثَوَابٍ لِمَا تَقَدَّمَ مِنْ حَدِيثٍ: «أَنَّ الْمُجَاهِدَ لَتَسَنَّ فَرَسَهُ فَيُكْتَبَ لَهُ حَسَنَاتٌ» وَأَصْرَحَ مِنْهُ قَوْلُهُ تَعَالَى: ﴿ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ﴾ الْآيَتَيْنِ. " اهـ ، وأخرج الترمذی وابن ماجه وأبوداود وغيرهم من حديث أبي هريرة: «قَالَ: مَرَّ رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَعْبٍ فِيهِ عُيَيْنَةٌ مِنْ مَاءٍ عَذْبَةٍ، فَأَعَجَبَتْهُ لَطِيبُهَا، فَقَالَ: لَوْ اعْتَزَلْتُ النَّاسَ فَأَقَمْتُ فِي هَذَا الشَّعْبِ، وَلَنْ أَفْعَلَ حَتَّى أَسْتَأْذِنَ رَسُولَ اللَّهِ صَلَّى

الله عليه وسلم قَدْكَرَ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : « لَا تَفْعَلْ ، فَإِنَّ مُقَامَ أَحَدِكُمْ فِي سَبِيلِ اللَّهِ أَفْضَلُ مِنْ صَلَاتِهِ فِي بَيْتِهِ سَبْعِينَ عَامًا ، أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَيُدْخِلَكُمُ الْجَنَّةَ ؟ اغْرُؤُوا فِي سَبِيلِ اللَّهِ ، مَنْ قَاتَلَ فِي سَبِيلِ اللَّهِ فَوَاقَ نَاقَةَ ، وَجَبَتْ لَهُ الْجَنَّةُ » ، قَالَ أَبُو عِيْسَى : هَذَا حَدِيثٌ حَسَنٌ (وحسنه - أيضا - الألباني رحمه الله) .

وقال رسول الله صلى الله عليه وسلم: «جاهدوا المشركين بأموالكم وأنفسكم وألستكم» أخرجه أبوداود وصححه الألباني ، قال أبوبكر الجصاص: "فأوجب فرض الجهاد بالمال والنفس جميعا فمن كان له مال وهو مريض أو مقعد أو ضعيف لا يصلح للقتال فعليه الجهاد بماله بأن يعطيه غيره فيغزو به كما أن من له قوة وجلد وأمكنه الجهاد بنفسه كان عليه الجهاد بنفسه وإن لم يكن ذا مال ويسار بعد أن يجد ما يبلغه ومن قوي على القتال وله مال فعليه الجهاد بالنفس والمال ومن كان عاجزا بنفسه معدما فعليه الجهاد بالنصح لله ولرسوله بقوله ﴿ لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَحْدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ ﴾ .

وقد نص علماؤنا على أن الجهاد يتعين إذا احتل العدو بلدة من بلاد المسلمين ، قال الإمام النووي: "... فَلِلْكَفَّارِ حَالَانِ:

أَحَدُهُمَا: يَكُونُونَ بِبِلَادِهِمْ فَقَرَضُ كِفَايَةٍ إِذَا فَعَلَهُ مَنْ فِيهِمْ كِفَايَةً سَقَطَ الْحَرْجُ عَنْ الْبَاقِينَ

الثاني: يَدْخُلُونَ بِلَدَةً لَنَا فَيَلْزِمُ أَهْلَهَا الدَّفْعُ بِالْمُمْكِنِ ، فَإِنْ أُمِكنَ تَأْهُبُ لِقِتَالٍ وَجَبَ الْمُمْكِنُ حَتَّى عَلَى فَقِيرٍ وَوَلَدٍ وَمَدِينٍ وَعَبْدٍ بِلَا إِذْنٍ

وقال ابن قدامة: "ويتعين الجهاد في ثلاثة مواضع:

أحدها: إذا التقى الزحفان وتقابل الصفان حرم على من حضر الانصراف وتعين عليه المقام.

الثاني: إذا نزل الكفار ببلد تعين على أهله قتالهم ودفعهم.

الثالث: إذا استنفر الإمام قوما لزمهم النفير معه " اهـ

قال الإمام ابن تيمية: "وأما قتال الدفع فهو أشد أنواع دفع الصائل عن الحرمه والدين فواجب إجماعا فالعدو الصائل الذي يفسد الدين والدنيا لا شيء أوجب بعد الإيمان من

دفعه فلا يشترط له شرط بل يدفع بحسب الإمكان . وقد نص على ذلك العلماء أصحابنا وغيرهم " اهـ

ولذا نناشد المسلمين عامة والشعب الصومالي خاصة ، أن يعدوا العدة وأن يهبوا لنصرة دينهم والدفاع عن أراضيهم وأعراضهم وأن يصبروا ويصابروا أعدائهم ﴿وَلَا تَحْزَنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ (139) إِنْ يَمَسُّكُمْ فَزَعٌ فَقَدْ مَسَّ الْقَوْمَ مِثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿آل عمران: 139-140﴾ ﴿وَلَا تَحْزَنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلُمُونَ فَإِنَّهُمْ يَأْلُمُونَ كَمَا تَأْلُمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾ [النساء: 104]. ونقول لهم:

■ اعلّموا - أصلحكم الله - أن النبي صلى الله عليه وسلم قد ثبت عنه من وجوه كثيرة أنه قال « لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي قَائِمَةٌ بِأَمْرِ اللَّهِ ، لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ أَوْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ عَلَى النَّاسِ ».

■ واعلموا أن الجهاد فيه خير الدنيا والآخرة وفي تركه خسارة الدنيا والآخرة.

■ واعلموا أن التهلكة والهلاك لا يكون إلا بترك ما أمر الله به ، أو فعل ما نهى الله عنه ، وذلك من أسباب الذل في الدنيا وقهر العدو ، فإذا ترك العباد الذي أمروا به ، واشتغلوا عنه بما يصدّهم عنه؛ من عمارة الدنيا هلكوا في دنياهم بالذل وقهر العدو لهم ، واستيلائه على نفوسهم وذراريهم وأموالهم ، وردّه لهم عن دينهم ، وعجزهم حينئذ عن العمل بالدين ، بل وعن عمارة الدنيا وفتور همهم عن الدين ، بل وفساد عقائدهم فيه.

إلى غير ذلك من المفاسد الموجودة في كل أمة لا تقايل عدوها سواء كانت مسلمة أو كافرة. قال الله تعالى: ﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾ [البقرة: 195] ، ولحديث أبي داود عن أبي أيوب مرفوعاً: «... إِنَّمَا نَزَلَتْ هَذِهِ الْآيَةُ فِيْنَا مَعْشَرَ الْأَنْصَارِ لَمَّا نَصَرَ اللَّهُ نَبِيَّهٗ وَأَظْهَرَ الْإِسْلَامَ قُلْنَا : هَلَمْ نُقِيمْ فِي أَمْوَالِنَا وَنُصْلِحْهَا فَأَنْزَلَ اللَّهُ تَعَالَى : ﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾ فَإِلْقَاءُ بِالْأَيْدِي إِلَى التَّهْلُكَةِ أَنَّ نُقِيمْ فِي أَمْوَالِنَا وَنُصْلِحْهَا وَنَدَعَ الْجِهَادَ». وصححه الألباني .

- واعلموا أن كل أمة لا تقاتل فإنها تهلك هلاكاً عظيماً باستيلاء العدو عليها وتسلبته على النفوس والأموال.
- واعلموا أن ترك الجهاد يوجب الهلاك في الدنيا كما يشهده الناس وأما في الآخرة فلهم عذاب النار.
- واعلموا أن الدين لمن قاتل عليه ودافع وذب عنه.

3. تحذير المسلمين أن يقتربوا من العدو ومعسكراته مع إعلامهم ما

يترتب على ذلك من الأحكام:

قال الله تعالى: ﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا (97) إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا (98) فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفُورًا ﴿ [النساء: 97-99] ، وقال رسول الله صلى الله عليه وسلم: «أَنَا بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ يُقِيمُ بَيْنَ أَظْهَرِ الْمُشْرِكِينَ». قَالُوا: يَا رَسُولَ اللَّهِ، وَلِمَ قَالَ: «لَا تَرَاوَى نَارَهُمَا» رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ (وَصَحَّحَهُ الْأَلْبَانِيُّ) ، وقال أيضا: «مَنْ جَامَعَ الْمُشْرِكَ، وَسَكَنَ مَعَهُ فَإِنَّهُ مِثْلُهُ» أخرجه أبو داود (وَصَحَّحَهُ الْأَلْبَانِيُّ) ، ولذلك يجب على جميع المسلمين أن يتعدوا كل البعد من أماكن العدو ومعسكراته حتى لا يكونوا دروعا بشرية لهم ، وحتى لا تصيبهم ضربات المجاهدين الموجهة لأعداء الإسلام الصليبيين وأعدائهم المرتدين ، لأن المجاهدين هم أحرص الناس على حقن دماء إخوانهم المسلمين ولا تطيب أنفسهم أن يموت مسلم برصاصهم الموجه لأعداء الله فضلا عن أن يقصدوا لقتله ، كما يهرف بذلك أعداء الله ورسوله صلى الله عليه وسلم. وعليه فمن ساكن الأعداء وخالفهم في أماكنهم ومعسكراتهم أو جاورهم فأصابته ضربة المجاهدين - تبعاً - فلا عذر له في ذلك ، قال رسول الله صلى الله عليه وسلم: «الْعَجَبُ إِنَّ نَاسًا مِنْ أُمَّتِي يُؤْمُونَ بِالْبَيْتِ بِرَجُلٍ مِنْ قُرَيْشٍ، قَدْ جَاءَ بِالْبَيْتِ حَتَّى إِذَا كَانُوا بِالْبَيْدَاءِ خُسِفَ بِهِمْ»، فَقُلْنَا: يَا رَسُولَ اللَّهِ، إِنَّ الطَّرِيقَ قَدْ يَجْمَعُ النَّاسَ، قَالَ: «نَعَمْ، فِيهِمُ الْمُسْتَبْصِرُ وَالْمَجْبُورُ، وَابْنُ السَّبِيلِ يَهْلِكُونَ مَهْلَكًا وَاحِدًا، وَيَصْدُرُونَ مَصَادِرَ شَيْءٍ يَبْعَثُهُمُ اللَّهُ عَلَى نِيَّاتِهِمْ» متفق عليه ، قال الإمام النووي - رحمه الله - : "وَفِي هَذَا الْحَدِيثِ مِنَ الْفَقْهِ التَّبَاعُدُ مِنَ أَهْلِ الظُّلْمِ، وَالتَّحْذِيرُ مِنْ مُجَالَسَتِهِمْ، وَتَحَالُتِ الْبُعَاةِ وَنَحْوِهِمْ مِنَ الْمُبْطِلِينَ ؛ لِأَنَّ يَنَالُهُ مَا يُعَاقِبُونَ بِهِ. وَفِيهِ أَنَّ مَنْ كَثُرَ سَوَادُ قَوْمٍ جَرَى عَلَيْهِ حُكْمُهُمْ فِي ظَاهِرِ عُقُوبَاتِ الدُّنْيَا" اهـ ، وقال صلى الله عليه وسلم: "إِذَا أَنْزَلَ اللَّهُ بِقَوْمٍ عَذَابًا أَصَابَ الْعَذَابُ مَنْ كَانَ فِيهِمْ، ثُمَّ بُعِثُوا عَلَى أَعْمَالِهِمْ" متفق عليه ، قال الحافظ ابن حجر: "وَيُسْتَفَادُ

مِنْ هَذَا مَشْرُوعِيَّةُ الْهَرَبِ مِنَ الْكُفَّارِ وَمِنْ الظُّلْمَةِ لِأَنَّ الْإِقَامَةَ مَعَهُمْ مِنَ الْإِقَاءِ النَّفْسِ إِلَى التَّهْلُكَةِ، هَذَا إِذَا لَمْ يُعْنَهُمْ وَلَمْ يَرْضَ بِأَفْعَالِهِمْ فَإِنْ أَعَانَ أَوْ رَضِيَ فَهُوَ مِنْهُمْ " أهـ

وقال الإمام ابن تيمية: "وقد اتفق العلماء على أن جيش الكفار إذا تترسوا بمن عندهم من أسرى المسلمين وخيف على المسلمين الضرر إذا لم يقاتلوا فإتاهم يقاتلون؛ وإن أفضى ذلك إلى قتل المسلمين الذين تترسوا بهم ، وإن لم يخف على المسلمين ففي جواز القتال المفضي إلى قتل هؤلاء المسلمين قولان مشهوران للعلماء، وهؤلاء المسلمون إذا قتلوا كانوا شهداء . ولا يترك الجهاد الواجب لأجل من يقتل شهيدا ، فإن المسلمين إذا قاتلوا الكفار فمن قتل من المسلمين يكون شهيدا ، ومن قتل وهو في الباطن لا يستحق القتل لأجل مصلحة الإسلام كان شهيدا .

وقد ثبت في الصحيحين : عن النبي صلى الله عليه وسلم أنه قال : «يغزو هذا البيت جيش من الناس فينما هم ببيداء من الأرض إذ خسف بهم . فقيل : يا رسول الله ، وفيهم المكره فقال : يبعثون على نياتهم».

فإذا كان العذاب الذي ينزله الله بالجيش الذي يغزو المسلمين ينزله بالمكره ، فكيف بالعذاب الذي يعذبهم الله به أو بأيدي المؤمنين كما قال تعالى ﴿قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسَيْنَيْنِ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمْ اللَّهُ بِعَذَابٍ مِنْ عِنْدِهِ أَوْ بِأَيْدِينَا﴾.

ونحن لا نعلم المكره ولا نقدر على التمييز فإذا قتلناهم بأمر الله كنا في ذلك مأجورين ومعذورين ، وكانوا هم على نياتهم ، فمن كان مكرها لا يستطيع الامتناع فإنه يحشر على نيته يوم القيامة ، فإذا قتل لأجل قيام الدين لم يكن ذلك بأعظم من قتل من يقتل من عسكر المسلمين." أهـ. فإذا كان هذا حال الأسير المكره فكيف حال من ساكنهم وأقام بين أظهرهم باختياره ؟!!

وأخيرا:

نوصى الجميع بتقوى الله ولزوم طاعته في السر والعلن والحذر من الافتتان عن الدين
وبالصبر والمصابرة لأعداء الله ، كما نوصى الشعب الصومالي المسلم بالاشتراك في الجهاد
على الكفار الغزاة المفسدين في بلادنا المسلمة - أفرادا كانوا أو جماعات أو قبائل - تحت راية
التوحيد ، ونسأل الله أن يوفقنا لما يحبه ويرضاه من الأقوال والأفعال والآراء ، اللهم رب
جبرائيل وميكائيل وإسرافيل فاطر السموات والأرض عالم الغيب والشهادة أنت تحكم بين
عبادك فيما كانوا فيه يختلفون اهدنا لما اختلف فيه من الحق بإذنك إنك تهدي من تشاء إلى
صراط مستقيم ، ونعوذ بالله من الحور بعد الكور
وآخر دعوانا أن الحمد لله رب العالمين وصلى الله على نبينا محمد وعلى آله وصحبه
وسلم أجمعين.

تم تحرير هذه الفتوى يوم الأربعاء - 7 من ربيع الثاني - عام: 1433هـ...

ومن العلماء الذين أصدروا هذه الفتوى:

1. الشيخ محمد برو محمود.
2. الشيخ نور معلم عبد الرحمن.
3. الشيخ جامع عبد السلام.
4. الشيخ عبد القادر مؤمن يوسف.
5. الشيخ أحمد عبد الله عرب (أحمد طيري).
6. الشيخ عبد الرحمن محمد حسين (فرن).
7. الشيخ حسن محمود تكرر.
8. الشيخ عبد الله راوي.
9. الشيخ آدم شيخ سعيد.
10. الشيخ محمد بشار عبد الكريم.
11. الشيخ علي عبد الله عبد الله (علي كتين).
12. الشيخ محمد علي جامع.
13. الشيخ أحمد محمد طاهر (بلي).
14. الشيخ محمد عبد نور (المروزي).
15. الشيخ بشير عديد محمد.
16. الشيخ مهدي علي وهليه.