

In the name of Allah, the most gracious, the most merciful

All thanks to Allah, the lord of both worlds, and may prayers and peace be upon our prophet, Muhammad and, upon his companions, Furthermore...

To both of my dear brothers/ Shaykh Mahmud and Shaykh ((Abu Yahya)), may Allah bless them.

May Allah's peace, mercy, and blessing be upon you.

I hope you receive my message while both of you, your families and children, and all the brothers are in good health, furthermore...

I received the letter for the brothers in the Islamic Maghreb by Shaykh Abu Yahya, dated 28 Rabi' al-Awwal 1431 (TN: 14 March 2010), and I read it. The letter contains great benefit, but I have one remark about one statement, and this does not mean that preaching and harshness should be applied when it comes to answers, guidance, and recollection. I had hoped you would have completed this statement, "Take notice that the more common of the harsh terms that we received from our virtuous forefathers (may Allah bless them) took place during an era when the nation was taking off and the Muslims were strong."

I also consider that whoever wrote this letter and since this is his jurisprudence and way of thinking, after more research and reflection, he will find that what was stated in the second letter, dated 28 Shawwal 1431 (TN: 07 October 2010), when talking about the method of making decisions with regard to jurisprudence issues and reference to certain situations that opinion taking will take place via the majority and will realize that what was stated in the first letter was accurate. This is just like stating what the scholar Ibn Abu Al 'Izz Al-Hanafi (May Allah bless him): [Scripts and texts of the book and Sunnah and the ancestors of the nation agreed that a ruler, an Imam of prayers, an emir of war, and a person who performs charity is obligated to be obeyed when it come to jurisprudence issues. He (TN: the ruler) does not have to obey his followers' sources. Indeed, they have to obey him when it comes to these matters and abandon their own opinion for his opinion. The interest of a group and harmony and the corruptions and disagreement within a unity is considered greater than these partial issues. Therefore, it is not allowed for rulers to undermine the rule of other rulers. And what is considered correct is praying behind each other. Abu Yusuf narrated that when he went for the pilgrimage with Harun Al Rashid. When the ruler was undermined, when Malik told him (Abu Yusuf) that the ruler did not perform ablution and people prayed behind him, Abu Yusuf was asked, "Did you pray behind the Khalifah?" He (Yusuf) said, "Praise Allah, he is the emir of believers. Insinuating that not performing prayers behind people who are in charge is an invented heresy."]

This is an important and dangerous matter, and this is a substantial matter. If disagreement is not resolved via friendly and calm reflection, it will be just like what happened with our brothers in the Islamic Maghreb. If you perform a close examination of a few statements in both letters and others, it will become clear, Allah willing.

Therefore, I ask you to perform more research on the matter, and due to shortness in time, I will give a decision in the upcoming letter, which will be sent with a facilitator who is going to bring Hamza and his mother.

Finally, I ask Allah the mighty to grant us success...and all thanks to Allah, Lord of both worlds...and may peace and prayers be upon his prophet, Muhammad, and his companions...

And may Allah peace, mercy, and blessing be upon you...

Your brother,

Zamrai

Friday, 27 Dhu I-Hijja 1431 (TN: 04 December 2010)