

(This a draft and headlines waiting your respond)

Details commentary and respond to the Islamic Army letter

Introduction:

1. Who are the beneficiary from propagating the Islamic Army message from the point of place, time, quantity, type and how?
In practical wisdom we will relay on Time, place, quantity, type and how, did that was accomplished by the Islamic Army message?
 - A. The place (The web) is visited even by the enemy of religious and even if we need to believe that in them (To every thing that fall to the street, some one will pick it up) There are many issues , will not be acceptable to be aired especially by the leadership of the Islamic army, and airing the information in a chat rooms will not be the right move, and if the lean toward more transparency in there advice , and what have they said: they will inform their readers with a few thing can not be resolved.
 - B. Dose the time of airing there message will solve or answer the problem between the Army and the State? And if the answer is not, then why did they air it? And if the answer is yes, dose their action will fix the tension, at this fashion and place. It nothing but a minute when it comes to the type and like a fogs when it comes to the how?
 - C. Quantity- airing the message in points as it was spread. It was similar like a tornado in a cup, it was nothing but accusations against the State and they did not take the time to discuss every point in details and how can proof there accusations, except that all there accusation nothing but aimless attacks, which are not difficult thing for anyone to do.
 - D. Type: there was a few sensitive points represented some of the part of Shariea, and some political and discussing those point in a char room or the web not suitable or appropriate.
 - E. The how: using this way of message decimation which has carried nothing but innuendo and illusions. And if u accused without clarification nothing but accusation without evidence. Who is the beneficiary of this letter with the five content: Time, Place, Quantity, Type, How? If the leadership of the Army expect to solve the currant issues with the state using this toll, I say they have to look their mechanism of repair, because it will known using these methods will create irruptions more than repair. And if they wrote the letter knowingly it will become fuel to the fire, why did they write it?
2. If the writers of this letter publicly air that way with there five points (Time, Place, Type, Quantity, How)in hope of helping the Jihad project using it unjustly against us, we will not do us the same thing to assault or attack them unjustly, we will not be side tracked that will take us form our main war with the enemy of religious, thus we will not underrate there rights, with God's well.

3. Most of there accusation can be answered according to the prophetic principles (The prove in the hands of the alleged and the oath comes from the one who deny) and the example has to comes from the representative of the State and the Islamic Army.
4. When it comes to Shariea side and to the answer to this problem very simple by gathering scholars from the two sides and between then they can chose a judge, and after they look to there differences, and after eliminations of all security issues, which have been decided upon, at the end the brothers will find the truth according to God and the prophet.
5. God love who fight as on line close and tight together. Dose the Jihad form this group resemble that? And dose the opposite here acceptable or not? I mean dose God hate who fight in his bath if they we are not one close, tight line? And if there no foundations to what was said by our scholar, we can ask the question in a different way: Dose god love who fight as separate team? And if the answer is yes, where is the evidence? I say there no evidence and if it was one, why our Jiahdie battalions contribute in weakening our effort as a team against the occupier and there supporter the renegade, and if that was but a vogue did you set with us and if not did you follow us.
6. We will accept every advice from the advisor with gratitude, and we will look to what has been advised to us and correct it or to hold our standard and asked the advisor to examine his advice scientifically and practically.

- My comment according to your message sequences, and I have avoid great part of it, which will be overlooked by the eyes of the critics and I left behind any tolerable words , taking the cautious of saying what was never said by the writer.

- 1) The letter quotes some verses and some of it Sake thy firmness, who have (themselves) no certainly of faith (Rum 60) and also said be patient until God will judge.

Comment

- 1- This was quote by the scholars in the section of (Mark of the signs) and what has the almighty said about the Jews (He said be as ... as such the people never done what the promise) he pointed to the Jews and to there inability to do any thing without even saying such thing.
- 2- If this letter was an advice not as a slander, would have been better if the opening could have been better for us to open out heart not as knife.
- 3- The teachers of rhetoric commend charming opening, do you concenter the opening of your letter as charming?
- 2) Your letter mentioned (the increase of the fight between the man and the devil, and there cunning to create plot between Mujahdeen)
 - 1- Do we concenter this accusations to all or some the children of the state for being devils on earth?
 - 2- If your answer: yes? Do you concenter your way of presenting the letter as a way of united of hearts between Mujahdeen, or increasing the hate or making the situation worse?

- 3- If the person who are trying to create problem between Mujahdeen not from the children of the State why are you accusing the State?
- 3) Your letter spoke about the devils from demons and mankind (And how are they trying to create interruptions and sending signals of egotistical to there attempt to scatters our lines, breaking up our unity, and also parting our words)

Comments:

1. Due to the lack of definitions in your letter, it will be very difficulties to determine whom are you speaking too?
 2. As we can see form the letter, that it dose have the insinuations from the prince of the believers that he did mean the Islamic Army, it is a shame the he call and conceders the soldiers of the Sates are devils from demons and mankind, and they are the one creating the problems between Mujahdeen, if he is blaming us, he also should blame him self for what have he done, and if dose not blame us let he suffer the consequence from the Islamic Army.
- 4) You have said in your letter (to keep the Muslims busy with the internal fight, which will scatter the fruits of our Jihad)

Comments:

1. It is clear and obvious that the Islamic Army slanders the internal fight, and do not like to scatter the fruits of Jihad, dose publication of such a letter will remove the internal fight- If it dose exist- and he can harvest the fruit of Jihad and will increase their vitality and richness?
 2. Don't you think the lack of our unity is the main reason for our defamed struggles?
- 5) You letter said, that the army waling the straight way with clear mission and sight and also mentioned 1) the hard working that was built on the book and the Sunna'h and the curriculums of the Salafi (Scholar) which have combined between the originality and the modernizations in all fields.

Comments:

1. The word (Whom) dose it explain the word (curriculums) or the word (work) and if we look to the closer word in meaning in grammars we will find out that (curriculums) is closer . So dose that means the curriculums of our scholar was built in originality and the modernizations? Or what do you mean by the word modernizations in your letter.
2. The word modernizations in your letter not clear to the viewer; due to the fact that good modernizations will be the return back to originality, and when we see your letter gathered between both of them but it dose show separations between originality and the modernizations, dose this separations expression or legal (Shariea) and if it was an expression, where dose the writer of the letter brought the expression from, or when expression and Shariea gathered in harmony? It is indisputable that Shariea will take the

upper hands against expression and the amount of dispute will increase if there were not oppositions. And this least I can say.

3. And if you mean by modernizations that you come with the modern which has never exist , then the right word will be exchange not modernizations which unacceptable not acceptable and the curriculums of our scholar far a way from that.
- 6) It was mentioned in your letter by the person who wrote it 2) invest every effort against the Americans and who are joining them from Iran and the Safawi (Shia'at) and never relent to help any project in this war.

Comments:

1. Dose the unity with the State under one flag help our fight or not?
 2. If the answer is yes, then why did the Army (Islamic) let go of this value and according to that, your end result saying one thing and doing the opposite.
 3. Dose the release of the letter help the fight? And if the answer is yes what have you accomplished? Did it have any effect on our enemy the occupiers?
 4. Your letter did not comment on the renegade government with what God has ordered us with. What are the opinions of the army (Islamic)?
- 7) It was mentioned in your letter by the person who wrote it: Invest very effort to gather us to align our troops.

Comments:

1. Did the army invest every effort to gather and align our Jihad battalion?
 2. Dose the publications of this letter in such a way was on target to gather or disperse the populace from the state, plus igniting the fire in there heart against the Islamic Army.
- 8) It was mentioned in your letter by the person who wrote it: chose the priority of conducting our work and the concentrations on the target and avoiding the separations of our vision.

Comments:

1. Priority should be decided by Shariea not personals, except what was left by Shariea.
 2. It is not important to have one target, we could have numbers of targets, so the person or persons concerning them self with them can not be blamed or considered destructive to the vision.
 3. We can notice and see Abu Baker fighting the reneged and the Roman's together then the Farsi and the Roman together without distortions to his vision.
- (8) It was mentioned in your letter by the person who wrote it: Every stage has it is own tools according to the time and the stage. And this is a mark of our Islam the true religion.

Comments:

1. This stage not as important in every country, and we have no evidence to show its impportunacy either in Shariea or in history.

2. (The master of our martyr Hamzza) counter this issue with by confronting such matter according to what it.(Linguist comment: Please notes sequence error)

(9) He also mentioned in his clear assessment (Unity according to Shariea and curriculums, not according to names or persons)

Comments:

1. When the people gathered around kalifa's in the time the companion of the prophet to the time of Ottomans empire fall. Dose this gathering was around person or Shariea?
2. Can we gather with the State according to Shariea and curriculums? And if the answer is yes, why doesn't the Islamic Army rush to unity.
3. Dose the assembly of the Army now around the Shariea and curriculums? And dose the Shariea prompting to write such a letter? Such a letter as we suspect not a way of gathering and unity.

(10) (9) Your letter mentioned 11) your interpretative judgment to dismiss the evidence and the words of the scholar, and any subject have many interpretations, the final respond have to relay on the majority of the scholars. And it will become the law and void any other diction.

Comments :(Linguist comment: Pages 6 to page 23 from the original documents are nothing but incoherent babbles to the writer interpretations of Shariea).

(Linguist comment: Please notes sequence error repeating Number 9).

(13) Your letter mentioned: (Despite what happen in the battlefield form mistakes and atrocity we have taken the way of gaudiness and rationalizations and far a way from degrading malarkey. Following the guiding light of our prophet Muhammad my the prayer of the almighty God be upon him)

Comments:

1. The meaning of the sentences are very clear between the different of guiding and malarkey , it is also very clear the methods of our prophet only for to guide and not for making a malarkey, with that said, dose the publication of your letter in such way done in such harmless way, or dose it carry a hint of malarkey? If your answer is no, that were no notions of malarkey! Then we will request a clear correction form the writer of the letter.
2. The battlefield dose contains mistakes with no doubt. Even during the time of our prophet to this time, and that is natural, due to the creation and birth to the son of Adam that was done wrongly. (Linguist comment: Please notice the bold sentences and how is the writer accusing God of creating Adam and his son mistakenly and wrongly). Thus why dose the Islamic Army advice only Al Qaeda Organization? And dose the rest of the groups are infallible? (Linguist comment: Notice in bold the writer of this letter using at this time Al Qaeda Organization not Islamic State of Iraq).

3.

4.

Your letter mentioned: (Mistakes are natural and easy to fix and repair, except if is did increase and became obscene. Or also becoming part of larger

situations that affect Shariea, religious, money, honor, which has happen form our brothers from Al Qaeda Organization in the lands of the two rivers).

1. What we understand from your words that the mistakes of Al Qaeda Organization became so large that effected religious, money, honor. And if we take your words to the most explicit meaning.
 2. But if we take (Or) as a division to the situations: our understanding will be either Ala Qaeda Organization mistakes have reached the highest level quantity wise or type wise>
 3. (From) your letter, do see division. Are you accusing all members of Al Qaeda Organization or some? Or It can be understood as an accusation to all members of Al Qaeda Organization leaders and followers? But we will notice in a latter part of your letter, that it dose mean some of the brothers and not all.
 4. In either cases why do you accuse all, if only some has committed the mistakes or errors, why are publicly announcing your letter which will lead any readers who are far a way from our environment to suspect every members of Al Qaeda Organization are accused. (Linguist comment: this part not numbered but according to the next points my assumptions it was no 14).
 5.
 6.
- (15) Your letter mentioned (Despite the most are accusing Mujahdeen in generals and Islamic Army in particulars the sin of silent towards what has been done by some of the members of Al Qaeda Organization from some in fragment against Shariea.
- Comment:
1. If some of the brothers are neglectful, why your advice is to the Organization, even to which has not organization authority and never neglected to do so?
 2. If the mistakes have reached such high level, and the silent became the sinner, dose what the letter will reveal in a moment considers as redemptions.
 3. If over stepping the Shariea requires the advice in an open fashion might be considerations of forgiveness of the sin of silent?
 4. Did the Islamic Army tried to advice in secret and fail, though they were compel to speak about it publicly?
 5. If the advice in secret was a failure, how will you know that coming openly will become a success?
 6. If the Islamic Army will a wear that public reconciliations will not deterred the abridged?
 7. Dose the Islamic Army conclude there redemptions of the sin of silent?
- (16) Your letter describes your silence for the following reasons:
1. Our occupations to fight the enemies of the almighty God from Christians and Safawi's and whom who support them.
 2. To preserve the brotherhood of Islam with the rest of Mujahdeen.
 3. To preserve Jihad project which is own by the entire Um'ma.

4. To stop any exploitations from the enemy of Islam and the Muslims.
5. To give enough opportunity for reformation and the return to the truth.

Comments:

1. If silence is sin in the eyes of the Army. We assume that delay your talk or being busy with other issues will not be an as intercessors for your mistakes.
 2. If our conversations now in reference to the army given as an advice, then the advice will increase our friendship as the children's of God. If silence used to overcome illegal activities in Shariea, thus silence can not be used as an excuse.
 3. It is imperative –between us- to look at the army and if they do not care about the brotherhood between us, because your silence as you said.
 4. If silence is sin, how can we use silence toward sin as an avenue for our Jihad project and dose the ill-gotten now will bring better thing to us.
 5. If your silence was mint to hide things form our enemy, Dose your announcement now will not become useful to the enemy?
 6. (Linguist comment: again using nothing but repeating to the above point).
- (17) Your letter mentions (We have chosen treating them with wisdom ... we have over them but advices, even with that it did not help).

Comments:

1. Dose the publications of your letter now a sign of wisdom.
2. If the advice accepted here and silence is sin. Why did you commit the sin?
3. If your defense here, that you have tried the silence and it did not produce any thing at all, dose publishing it now will help?

(18)

(19) Your letter mentions that Al Qaeda personals (nothing more important in there missions but attacking our team using every means and way)

Comments:

1. :(Linguist comment: Pages 25 Item #19 to the end of page 37 from the original documents is nothing but incoherent babbles and continues repeats to what the writers have said before numerous times and also the writer interpretations of Shariea and Hadieth).