

The **LONG ROAD** to **KISMAYU**

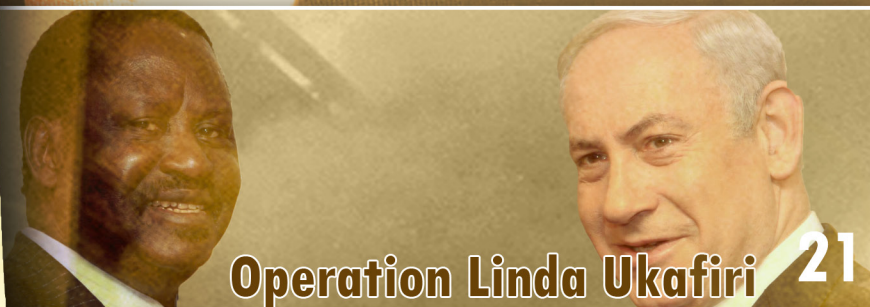


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The Long Road to KISMAYU

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Kila sifa njema ni za Allah(SW) Mola wa viumbe vyote Aliyetuamrisha katika Qura'an tukufu "Na piganeni na washirikina wote kama wao wanavyopigana nanyi nyote. Na jueni kuwa Mwenyezi Mungu yu pamoja na wachamungu"(9:36) na swala na salamu zimfikie Mtume Muhammad(SAW) aliyesema "Nimeamrisha nipigane na watu mpaka washahadie kuwa hakuna Mungu isipokuwa Allah na Muhammad ni Mjumbe wa Allah na mpaka watakaposwali, na wakatoa zakah, na wakifanya hivyo, watakuwa wamepata himaya kwangu ya damu yao isipokuwa kwa haki ya Uislamu. Na hesabu yao itakuwa kwa Allah" (Bukhari na muslim)

Kwa hakika ni mengi yametokea tangu toleo letu la kwanza, kwa upande wa ndugu zetu Somalia na hata huku kwetu Kenya. Mbali na hayo, ulimwenguni-hasa Yemen, kumekuwa na mabadiliko na michipuko kadhaa. La muhimu ni kukumbuka kuwa mitihani na misukosuko katika njia ya Allah(S.W) ni miongoni mwa dalili kuwa uko katika njia ya haki, Allah(S.W) Anasema katika Qur'an Yake tukufu "Je, mnadhani kwamba mtaingia Jannah (Peponi) na hali bado haijakufikieni (mitihani) kama ya wale ambao wamepita kabla yenu? Iliwapata shida na dhara na wakatetemeshwa mpaka akawa Mtume na wale ambao wameamini pamoja naye wanasema: "Lini itafika Nusura ya Allaah?" Tanabahi! Hakika Nusura ya Allaah iko karibu." (2:214) kwahivyo la kufahamu ni kuwa mitihani katika ummah huu ni neema kutoka kwa Allah(S.W), kwasababu inatusaidiwa katika kuwafahamu wema na waovu miongoni mwetu... mwovu atatoa kila sababu ili atie dosari thabaa (msimamo) ya waaumini, lakini kwa subra na msimamo thabiti katika mitihani hayo ndipo tupatapo kuona DHAHIRI

Ni furaha kubwa kuwa toleo la kwanza la **GAIDI MTAANI** limekaribishwa vyema na waislamu na tunawashukuru wote waliochangia katika maoni na nasiha muhimu tulizopata, alhamdu-lillah na jaza ya yenu ni kwa Allah(SW). Katika hili chapisho la pili tumeamua kufanya badi-liko kadhaa, kwani tunazidi kuendelea kulirekebisha jarida ili tuweze kufanya da'awah kwa njia iliyo bora: Tumeongeza idadi ya makala za kiingereza, kwani tumepata makala kadhaa kwa lugha hii. Kwa Mfano makala ya: 'The Long Road to KISMAYU' - inayoelezea kuhusiana na kibarua cha wakenya kufika Kismayu, jambo muhimu liloelezewa ni ufahamu wote wa kufika Kismayu, yaani sio mwisho wa barabara bali ni mwanzo wake. Uzembe wa wakenya kudhani kuwa Kismayu ndio mwisho wa safari basi watajua hapo watakapofika Kismayu. Kiherehere na piga domo la wakenya eti 'Chai ni Kismayu' wasije tu kugundua kuwa kilichoko Kismayu sio Chai bali 'Kahawa Chungu'. kuna makala yanayoelezea chuki zilizotendewa ndugu yetu Samir Khan na Muhammad Kassim, 'Madonda Yasiopona', na mengi miongoni mwa makala kutoka kwa waandishi wetu pamoja na wasomaji.

Na mwishowe tuko na furaha tele kuona kuwa ndugu zetu wa Yemen kwa kuendelea jarida lao la 'INSPIRE' na tunawaeleza kuwa jarida hili nalo limetuhamasisha katika kuendelea kazi hii, na tunawaeleza kuwa GAIDI MTAANI imekuwa 'Inspired na INSPIRE' na tutaendelea kupiga dharba makafiri mpaka watakapo elewa uhakika na uzito wa kalimma ya Allah(sw)

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Maswala Muhimu, Kuhusiana na **JIHAD SOMALIA**

sehemu ya kwanza: Hukmu juu ya serikali ya Shekh Shariff na hukmu ya mwenye kuungana na Makafiri dhidi ya Waislamu

“Hassan amebeba silaha chini ya bendera ya ukafiri ya Kenya anaenda Somalia kumpiga ndugu yake musulamu Hassan, kisha adhani kuwa bado atakuwa ndani ya Uislamu?! Hilo haliwezekani.

Abu Hussein



Allah(SW) Ameamrisha waumini kwa amri Aliyowaamrisha nayo Mitume, **“Na tumekuteremshia Dhikr (Qura’an) ili uwabainishie watu yaliyoteremshwa kwao, na ili wapate kufikiri” (An-nahl:44)**, kwahivyo Mtume(SAW) alifikisha ujumbe na akatekeleza amana, na hili ni wajib kwa wanavyuoni, kutekeleza amana na kufikisha ukweli, na kila yule ambaye ana sehemu katika ilimu hafa kuficha katika yale aliyopewa na Allah(SW). MwenyeziMungu(SW) Alichukua ahadi kwa wale wenye ilimu **“Alipochukua Allaah funga-mano la wale ambao wamepewa Kitabu (Allaah Akaa-wambia): “Bila shaka mtakibainisha kwa watu na wala hamtokificha.” Lakini walikitupa nyuma ya migongo yao na wakainunua kwayo thamani ndogo. Basi ubaya ulioje yale wanayoyanunua.” (3:187)** Na kwa ajili ya hii ndio maana tungependa kuweka wazi swala ambalo wengi miongoni mwa wanafunzi wa Sheria wamekuwa wakitatizika juu ya yale yanayoendelea Somalia, ndio nimependa kuweka wazi na ili iwe hoja kwa wale ambo kwamba hawajafikiwa na uwazi kama huu na iwe ni kuondosha jukumu mbele ya Allah(SW) kwa sababu ya yale MwenyeziMungu aliotupatia. Na nitazungumza kuhusianan na maswala matatu muhimu yenye kuwaletea matata wanafunzi wa sheria. Nayo ni: **Hukmu Kuhusiana na serikali ya mpito(federal government) Somalia inayoongozwa na Shekh Shariff, Hukmu ya Jihad Somalia, Hukmu ya sheria katika kupigana Jihad chini ya viongozi waovu.**

Sote tunaelewa kwamba Somalia ni ardhi ambayo kwamba ilisimama dola ya kiislamu na kulikuwa kumesimama Sheria wakati wa 2006 na kabla ya hapo kulisimama hukuma ya Mahakim za Kiislamu na baada ya hapo makafiri na munafiqun wakafanya bidii kuiangusha serikali ya Mahakim na kuitoa katika uongozi, na baadaye baadhi kati ya wale ambao kwamba waliojitoa ni Shekh Sharif, aliyetoka katika safu za Mujahidin na kujiunga na makafiri na wakafanya mazungumzo tofauti tofauti na mwisho kusimamishwa serikali (mpya) na kuwachiwa uwongozi. Na wala sitakuwa kwamba kuzungumza juu ya hukuma hii ya Shekh Shariff, bali wametangulia kabla yangu wanavyuoni wenye kutegemewa katika Ummah huu na wametowa Fatwa kuhusianan na serikali hii pamoja na viongozi wake. Kama vile ilivyo karibuni Fatwa ya Ulamaa zaidi ya 73 waliokusanyika katika mji wa Somalia-Baidoa wilaya ya BayBokol.

Lazima kwanza tuelewe hukuma hii liyosimamishwa ya Shekh Shariff, lile ambalo kwamba tunaloliitakidi na tunaloliona kuwa ni sawa kuhusiana na swala hili ni kwamba hii ni hukuma ya kikafiri na wameritadi na wakatoka katika Uislamu na wala siyo hukuma ya kiislamu na hawa ambao kwamba ni viongozi wa hukuma hii ni munafiqun, kwa hivyo siyo serikali inayotambuliwa katika Uislamu lakini ni serikali inayotambuliwa na makafiri na vyama vya kikafiri. Dalili ambazo kwamba zinaeleza ukafiri au zenye kuikufurisha serikali kama hii ni nyingi. Lankini mwanzo tungependa kueleza ya kwamba wanavyuoni 73 kutoka maeneo tofauti tofauti walikutana Muharram, lazima tuelewe

kuwa wanavyuoni hawa siyo kutoka kabila moja na wala siyo watu wa upande Fulani, wote ni Ulamaa wakutegemea katika mujtamaa ya Somalia na wote wakatoa Fatwa kwa pamoja tarehe 8-Muharram-1433. Katika mambo muhimu ambayo kwamba waliyapitisha: Jambo la kwanza kabisa katika hiyo Fatwa waliyotitwa, walisema:

“Serikali ambayo kwamba inayoitwa ya fedralia, sio ya kiislamu na sio yenye kutambulika katika Sheria. Kwasababu imeanzishwa na nchi za kikristo ulimwenguni, na nchi za jirani ambazo ni adui ya waislamu. Serikali kama hii yenye kushikana na maadui wa kiislamu, viongozi wake wale ambao kwamba ni viungo vya serikali hii, wanatokamana na waliokuwa mababe wa kivita-walioleta ufisidifu katika miji, na ma-secularisti ambao hawataki dini na kuiveka dini kando. Hawa ndio watu walioko uongozini mwa serikali kama hii ambao wamekulia chini ya maadui wa kiislamu, na wengine ni wale ambao kwamba wanajinasibisha na Uislamu lakini wametoka katika dini.

Makubaliano yote yaliyofanywa na serikali kama hii katika kuwaletea makafiri, kuuzwa ardhi na kutoa bandari ya nchi kama hii ili naweze kuleta ndege na vyenginero kwa makafiri ni mambo ambayo kwamba hayakubaliki kisberia. Na hukmu ya kisberia kubusiana na serikali hii ni kuwa hii ni serikali ya kikafiri” na ikataja baadhi ya dalili. Na dalili kubwa ambayokwamba iliyopo kuhusianan na kukufurisha serikali kama hii ni swala muhimu la **kushikamana pamoja na makafiri dhidi ya waislamu** – serikali kama hii ya Shekh sharif imeshikana na kuwekwa na makafiri, na ikaletwa na makafiri na maadui wa kiislamu ambawo ndiwo walioishikana nao wakaleta serikali kama hii: Uganda, Kenya, Burundi, Ethiopia amabao ni maadui wa kiislamu. Kama tulivoona namna Shekh Shariff alivyoshikana na Ethiopia ilhali kabla ya miaka kadhaa alikuwa akipigana nayo, ni vipi kuwa huyu adui leo amegeuka kuwa rafiki! Kwa sababu gani? Kwa sababu ya kuwapenda na kushikana na makafiri, katika swala la kupenda makafiri na kushikana nao, na kuwa katika safu zao na kuwaunga wao dhidi ya kupiga waislamu wenzao. Shekh Shariff na wenzake(makafiri) wameungana kuwapiga waislamu Somalia, hili ni swala ambalo kwambo lenye kumtoa mtu katika Uislamu. Na jambo hili halina utata kabisa katika dini, na ni swala ambalo kwamba halina ikhtilafu baina ya wanavyuoni kwamaba mtu yeyote atakayeshikana na makafiri kwa kuwapiga vita waislamu basi mtu kama huyo atakuwa **AMER-**

ITADI katika dini ya kiislamu. Kama vile alivyoeleza ibn Taymiyya kuwa swala hili halina utata na sio swala lenye ikhtilafu baina ya watu, aasema Imam Abdallah ibn





“ Serikali hii sio ya kiislamu na sio yenye kutambulika katika Sheria. Kwasababu imeanzishwa na nchi za kikristo ulimwenguni, na nchi za jirani ambazo ni adui ya waislamu.

Muhammad an-Najd al-Yamani kuhusiana na ayah **“Walioamini wasiwafanye makafiri kuwa wapenzi wao (wa kuwapa siri zao) badala ya (Waislamu wenziwao). Na atakayefanya hivyo, basi hatakuwa na chochote mbele ya Allah.” (3:28)** - “ayah kama hii imejulisha juu ya uharamu wa kushikana, kuwapenda, kuwanusuru na kuwa pamoja na makafiri. Katika mambo ambayo ni dharura katika dini yanajulikana wazi, hayana wasiwasi kuwa atakayeshikana na makafiri basi atakuwa yuko na wao. Mtu kuweka dhahiri kwamba yuko pamoja na makafiri lakini afiche uadui wake moyoni basi hilo ni jambo ambalo kwamba haliwezekani” haya yametajwa katika Shafil alil fi sharh

Anasema Shekh Muhammad bin Atiq, “ama kuwachukia makafiri na washirikina, ujue Mwenyezimungu Amelazimisha hilo-kuchukia makafiri ni jambo la lazima katika uislamu- Na Mwenyezimungu Akasisitiza kulazimisha na Akaharamisha kuwapenda na Akatilia mkazo swala hilo, kwamba haifai kuwapenda. Bali hakuna katika kitabu chake Mwenyezimungu hukmu ambayo kwamba yenye dalili nyingi na iliyokowazi kama hukmu hii, baada ya Tauhid na kuharimisha shirk ”

An-Najath wal Fikak min mualatil murtadin wal shirk . Na akasema allama Najm-u-deen Taufy “Na kwamba ada imeendelea ya kwamba adui wa adui ni rafiki, na rafiki ya rafiki ni rafiki. Na adui ya rafiki ni adui, na rafiki ya adui ni adui – na basi hivyo hivyo Yule atakayekuwa adui ya kipenzi cha Mwenyezimungu huyo ndio adui wa Allah(SW)”. Kama sasa serikali ya Kenya na Uganda ni maadui ya Mwenyezimungu, na hakuna aliye na shaka na hilo, kwahivyo kama hawa ni maadui wa Mwenyezimungu basi wanakuwa ni maadui wa vipenzi wa mwenyezimungu na ikiwa ni maadui wa vipenzi wa Mwenyezimungu basi wanakuwa ni maadui wa Allah(SW). Na hakuna shaka ya kwamba ukafiri wenyewe katika kushikamana pamoja na makafiri, upo, na unapatikana katika watu kuwanusuru makafiri na kushikana nao.

Makafiri wametoka walipotoka wanataka kuwapiga waislamu na mtu akashikana nao ili kupiga au kutoa siri dhidi ya Waislamu au kuwa pamoja na makafiri dhidi ya waislamu – basi hapo ndipo ukafiri wenyewe wapatikana. Wakati wowote ambapokwamba itapatikaniwa watu kuwanusuru makafiri basi na hukmu ya ukafiri imethubutu kwa Yule mtu ambaye atakuwa pamoja na makafiri. Na Allah(SW) akase-

ma: **“Walioamini wasiwafanye makafiri kuwa wapenzi wao (wa kuwapa siri zao) badala ya (Waislamu wenziwao)...”(3:28)** Imam Al-Baghawi akasema katika tafsiri yake ya ayah hii, **“Na atakayefanya hivyo,...” (3:28)** - yaani huko kushikana pamoja na makafiri, ni katika watu kuchukua khabari kuwapelekea makafiri na kuonesha aibu au kasoro za waislamu kwa makafiri (ili wapate kudhuriwa na makafiri) – basi huko ndio kushikana na makafiri” Yule atakayeshikana na makafiri na kuwaonesha aibu,siri na kasoro za waislamu au sehemu watakazoweza kuvamiwa na kudhuriwa, basi huko ndipo kushikana na makafiri na basi wao mbele ya Allah(SW)

“...basi hatakuwa na chochote mbele ya Allah.” (3:28) Na akasema Zamakhshari katika kutafsiri katika ayah **“basi hatakuwa na chochote mbele ya Allah.”** – yoyote atakaye shikana na makafiri basi hatokuwa chini ya nusra ya Mwenyezimungu(SW) kwa chochote.

Na amesema Imam Sakhawy kueleza ayah **“Walioamini wasiwafanye makafiri kuwa wapenzi wao (wa kuwapa siri zao) badala ya (Waislamu wenziwao).”** ‘ni kwamba awahusishe makafiri kwa mapenzi kwa kuwajulisha makafiri juu ya sehemu za waislamu...’

Sahii shekh shariff anapigana na waislamu na bali anaonesha sehemu za aibu za waislamu, hungoja pale waislamu watakuwa wameteleza kidogo tu basi aungane na makafiri ili kuwatandika Waislamu

Na pia wanapenda makafiri wawe juu ya waumini, na hivi ndivyo walivyo. Na pia katika dalili zenye kuonyesha ya kwamba mtu ana ritadi kwasababu ya kushikana na makafiri, ni ayah ya Allah inayosema **“Enyi mlioamini msiwafanye Mayahudi na wakristo kuwa marafiki (wakuwapa siri zenu); wao kwa wao ni marafiki. Na miongoni mweni atakayefanya urafiki huo nao, basi huyo atakuwa pamoja nao. Hakika Mwenyezi Mungu hawaongozi watu madhalimu” (5:51)** katika kueleza ayahi, asema Abu is’haq ibrahim az zujaj (r.a) “Mtu yeyote ambaye atakaye watia nguvu makafiri, awe pamoja nao dhidi ya waislamu, hii ni nifaq” na hii inaonesha wazi yakwamba mtu yeyote ambaye kwamba atashikana na makafiri na kuwa pamoja nao basi atakuwa pamoja nao katika ukafiri.

Abu jafar an-Nuhas, asema kuhusu ayah hii: “hawo wanafik walikuwa wakienda kwa mushrikin na wakiwapatia habari za waislamu” na pia wakasema hawo maulama kuwa mtu kama

huyo ame mkhalifu Allah na mtume wake, basi lazima mtu kama huyo afanyiwe uadui kama vile ambao kwamba ilivyo wajibu kuwafanyia uadui makafiri na haya ni maneno yalio wazi juu ya kuwakufurisha watu kama hawa walioshikamana na makafiri

Kuwarafiki/Kuwapenda Makafiri

Tukiangali maana ya Wilaayah(kuwarafiki) au kunusuru makafiri ni nini? Wanazuoni wanaeleza: Abu Mansur al lughawi asema maana ya **“Na miongoni mwenu atakayefanya urafiki huo nao,”(5:51)**- ni Yule mwenye kuwafuata makafiri na akawa mwenye kuwanusuru ” Kuhusiana na mualatil kafirin(kuamiliana na Makafiri) ipo sehemu mbili:

Kwanza, kuna kushikamana na makafir ambapo kwamba unamtoa mtu moja kwa moja katika dini ya kiislamu, na hiyo ni pale atakaposhikana na dini yao na kuwa pamoja nao

Pili, ni mtu kuwanusuru na kuwa pamoja na makafiri dhidi ya waislamu ili makafiri washinde, hili pia linamtoa mtu katika uislamu na ndio maulama wameeleza kwamba mambo kama haya ni yenye kumkufurisha mtu.

Maana ya pili ya Wilaaya(kuwarafiki): Ni ufasiq, mtu kuketi na makafiri na kufanya urafiki hivi hivi kikawaida tu! Au mtu kufanya baadhi ya mambo ambayo kwamba ni ya upotovu kama mtu kusherehekea sherehe zao... hizi zote ni katika wilaaya ya kufar lakini mtu hatoki katika uislamu. Lakini kule kushikamana kunapomtoa mtu kutoka kwa uislamu ni kule mtu imma kufuata dini yao au kushikana na makafiri ili kuwapiga waislamu na kuwanudhuru, kuwapatia siri za waislamu hiyo ni katika wilaya ambayo inamtoa mtu katika uislamu. Ndio maana maulamaa katika ayah **“Na miongoni mwenu atakayefanya urafiki huo nao,”(5:51)** - wakasema kama Suleiman ibnu abdu qawi at-tawfi (r.a) asema “ayah kama hii imekataza jumla ya kushikamana nao na kutaka msaada kutoka kwao kwa njia ya kuwapenda kwa lolote katika dini au dunia, na huku kupenda na kushikana nao ni kuwasaidia kwa wazi kwa mapenzi yalio kuwa ndani”

Swala lingine ambalo kwamba linamkufurisha mtu katika mas'ala ya mualat ni kwamba huku mtu kuwapenda makafiri ama mualatil kufar jumla yake ni watu kuwanisuru na kuwasaidia, ndio maana hawo makafiri mwenendo wao siku zote ni kuwa hawawezi kuingia mji wa kiislamu mpaka wasaidiane na wanafiki, watafute watu katika sisi wawavunje na wawaeke katika safu zao ndio waingie. Ndio maana hawa pia wanakuwa makafiri. Na hivi ilivyo makafiri hawakuweza mpaka wakatoa baadhi ya waislamu wakakuwa kwa safu zao kama vile Karzai, na hawa ndio wakawa wenye kushikana na makafiri na hivi hivi ndio inafanyika Somalia, Makafir hawakuweza kuingia ila baada ya kuungwa mkona na watu wanao toka pale Somalia na hawa ni serekali ya sheikh Sharif.

kuwa katika jeshi la makuffar

Swala lengine katika kushikana na makafiri ni mtu kushikana na kuwa katika jeshi la makuffar, hilo tu wanavyuoni wamelitambua kuwa ni jambo la makosa na ni jambo lenye khatari.

Asema Abdallah bin Muhammad An-Najr Al-Yamani “Mtu yeyote atakayekuwa katika jeshi la viongozi madhwalim, basi hakuna utata kuwa mtu kama huyu ni mtu muovu” kwahivyo yeyote atakayeshikana na serikali ya kidhalim na kuwa katika idara za serikali hiyo – iwe ni kadhi au ni mtu wa kupokea zakah - basi hakuna shaka kuwa mtu kama huyu ni muovu na ni fasiq, na hii ni kuhusiana na serikali ya kiislamu ambayo ni ya dhulma na jee serikali itakapokuwa ni ya kikafiri? Asema shekh “Mtu yeyote akishikana nao (serikali ya makafiri) basi ametoa Fatwa Imam Ali bin Muhammad (kuhusiana na serikali Yemen hapo zamani, kwani pia ilikuwa sio ya kiislamu) kuwa yule atakayekuwa katika jeshi la hao makafiri basi ni Kafiri” Kwa hivyo hiyo inakusanya wale wafanyao kazi katika jeshi la kikafiri, anaendelea kusema “Kushikana na makafiri dhidi ya waislamu ni ukafiri”. Kwa mfano mtu aitwaye Hassan amebeba silaha chini ya bendera ya ukafiri ya Kenya anaenda Somalia kumpiga ndugu yake musulamu Hassan, kisha adhani kuwa bado atakuwa ndani ya Uislamu! Hilo haliwezekani. Na hii ndio sababu ya kwanza ya kuikufurisha serikali ya Shekh Shariff.

Sehemu ya pili: Hukmu ya Jihad Somalia (Katika jarida lijalo Inshallah)



Maisha Chini ya Imara ya Kiislamu

Abu-Nassir Al-Muhajir (kutoka Somalia)

Ulimwengu wote umesikia kuhusu Somalia katika vyombo vya habari na wengi hudhania kuwa maisha hayawezekani nchini humo. Kwa wale wanaoishi Somalia maisha yamegeuka na kuwa bora tangu walipoingia mujahidin. Tofauti walizoziona waislamu wa Somalia ni kama mashariki na magharibi na kuonyesha tofauti hizi tutaangalia dhulma zilizokuwa nchini kabla ya kuingia kwa mujahidin kisha tutaangalia mabadiliko yaliyopatikana chini ya imara ya kiislamu.

MAISHA KABLA YA IMARA YA KIISLAMU

Ushirikina ulikuwa umeenea Somalia na asili yake ilikuwa ni itikadi mbovu za baadhi ya wachawi waliojidai kuwa mashekhe wa kidini. Mashekhe hawa waovu walamrisha watu kuabudu makaburi ili wafanikiwe katika maisha yao. Makaburi yalijengwa misikitini na watu walikuwa wakiwaabudu maiti wakidhania kuwa dua zao zitajibiwa. Wachawi walieneza ufasidi katika ardhi ya Somalia mpaka ikawa mtu hawezi kufanya biashara au kuoia ila baada ya kuwatembelea wachawi.

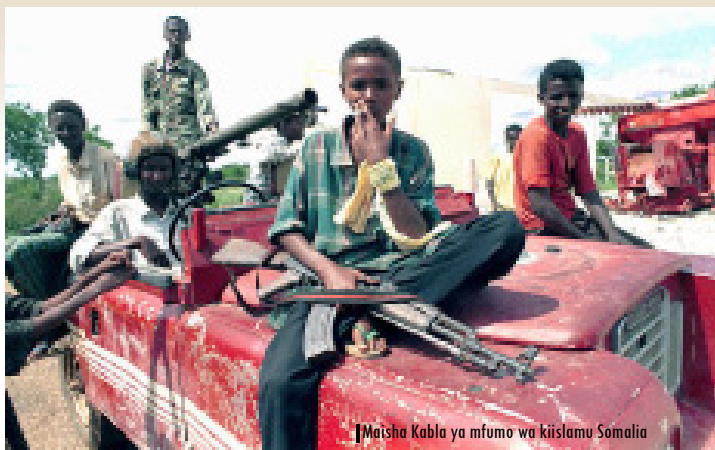
Ukabila nao ulikuwa ni jambo la kawaida nchini Somalia. Mtu alikuwa hawezi kuishi katika mtaa usiokuwa wa kabila lake. Ndoa baina ya waislamu wa kabila tofauti ilikuwa ni jambo la kustaa-jabisha na wenye kufanya hivyo waliadhibiwa au kuuliwa. Ukabila ulikuwa kama dini katika ardhi ya Somalia. Visa vya ubaguzi kika-bila vilikuwa vimeenea kutoka kaskazini mpaka kusini mwa nchi hii. Allah (SWT) anasema:

“Enyi watu! Hakika Sisi tumekuumbeni kutokana na mwana-mume na mwanamke. Na tumekujaalieni kuwa ni mataifa na makabila ili mjuane. Hakika aliye mtukufu zaidi kati yenu kwa Mwenyezi Mungu ni huyo aliye mchamngu zaidi katika nyinyi. Hakika Mwenyezi Mungu ni Mwenye kujua, Mwenye khabari.” (49:13)

Msiba mwingine uliokuwa umewakumba waislamu Somalia ulikuwa msiba wa vita. Tangu mwaka wa 1991 mpaka mwaka wa 2006 Somalia ilikuwa imekumbwa na vita vya kikabila. Watu wengi walikufa na wengi wakupoteza makao yao kwa ajili ya vita hivi. Wakimbizi wa kisomali walitapakaa duniani kote wakadhalilishwa na makafiri na kuwekwa katika kambi za wakimbizi zilizofanana na mbuga za wanyama.

Vita vilileta ufasidi mwingi katika ardhi hii ya waislamu na moja kati ya ufasidi ulikuwa ni wizi wa kimabavu na ukatili. Wezi waliweka vizuizi barabarani na kuwapokonya wasafiri mali yao. Wezi hawa walikuwa hawana mipaka katika uovu wao. Waliwaua watu na kuwanajisi wanawake waislamu bila kuogopa bali waliona ni kama wao ndio wenye haki. Kuuwa kulikuwa jambo jepesi katika jamii hii na ujane ukawa kawaida.

Maafa mengine yaliyokumba jamii ya kiislamu Somalia kabla ya kuja mujahidin yalikuwa ni usherati na utumizi wa madawa ya kulevya. Upungufu wa elimu ya kidini uliwapeleka watu kutumia madawa ya kulevya na kufanya usherati. Wengi wanaoishi nje ya Somalia hawadhani kwamba jamii hii ilikuwa imefikia kiwango hi-



za

katika uchafu huu. Usherati nchini humo haukuwa mwingi kama nchini Kenya au Ethiopia lakini lilikuwa ni jambo la kusikitisha kwa jamii ya kiislamu. Allah (SWT) anasema kuhusu jambo hili:

“Wanakuuliza kuhusu ulevi na kamari. Sema: “Humo (katika viwili vyote) mna dhambi kubwa na (pia mna) manufaa kwa watu. Na dhambi yake (vitu viwili hivyo) ni kubwa kuliko manufaa yake.” Na wanakuuliza nini watoe. Sema: “Al-’Afwa (yaliyokuzidieni).” Hivyo ndivyo Allaah Anavyokubainishieni Aayaat (Wahyi, Ishara, dalili, miujiza, mazingatio, maonyo n.k.) mpate kutafakari.” (2:219)

Tukiangalia upande wa madawa ya kulevya, nchi ya kikafiri ya Kenya ilikuwa ikipata faida kutokana na matumizi ya miraa nchini Somalia na hali ya wakazi wa Somalia ilikuwa si hali. Miraa ilikuwa ikisafirishwa kutoka mji wa Meru nchini Kenya mpaka Somalia.

Ufisadi huu wote ulisababisha kuzoroteka kwa uchumi. Vita, ukabila, wizi, ulevi na ushirikina uliwazuia watu kufanya biashara na hivyo kuenza umasikini. Jambo lingine lililochangia katika kuzorota kwa uchumi ni kuingia kwa vikosi vya huduma nchini Somalia. Vikosi hivi vilidai kuwa vinawasaidia masikini lakini ulikuwa ni uwongo mtupu. Walileta vyakula na kugawa bure katika misimu ya mavuno. Lengo lao lilikuwa ni kumaliza ukulima nchini Somalia kwani watu hawawezi kununua mazao ya wakulima kukiwa na vyakula vya bure. Umasikini ulitanda Somalia na waislamu wakawa ni wenye kungoja msaada kutoka kwa makafiri.

KIPINDI KATIKA IMARA YA KIISLAMU

Allah (SWT) hakuwawacha waja wake waislamu Somalia bali aliwan-eemesha kwa kuwaongoza katika njia iliyonyooka na kufufua dini kupitia mikono ya mujahidin. Allah (SWT) anasema:

“Ee Nabii! Hasbuka-Allaah (Anakutosheleza Allaah) na anayekufuata miongoni wa Waumini.” (8:64)

Kulitokea vijana wasiogopa mauti wala lawama za wenye kulaumu. Vijana ambao majina yao yataandikwa katika historia kwa dhahabu. Vijana ambao waliwacha anasa za dunia na wakatafuta radhi za Allah (SWT). Vijana ambao walikuwa tayari kulala msituni ili kulinda dini wakati ambao wenzao walikuwa wakilala katikati ya mapaja ya wake

zao. Vijana ambao walimfanya simba awe kama paka kwa ushujaa wao. Vijana hawa walipigana kuondoa dhulma na ufisadi katika ardhi ya Somalia.

Uislamu ulirudi katika nchi ya Somalia na ushirikina ukatoka. Makaburi yaliyokuwa yakiabudiwa yalivunjwa na wachawi wakatoweka na nuru ya Uislamu ikatanda katika sehemu zilizohukumiwa kwa Sheria ya Kiislamu. Allah (SWT) anasema:

“Hakika Dini mbele ya Allaah ni Uislamu. Na hawakukhitilafiana waliopewa Kitabu ila baada ya kuwajia elimu (ikawa) ni chuki baina yao. Na atakayekanusha Aayah za Allaah; (Wahyi, Ishara, dalili, miujiza, mazingatio, maonyo n.k.) basi hakika Allaah ni Sariy’ul-Hisaab (Mwepesi wa kuhesabu).”

Ukabila ulipotea na watu wakapendana kiislamu bali si kikabila. Ndoa baina ya watu wa kabila tofauti ikawa ni jambo la kawaida. Katika kipindi hiki, vita vya kikabila vilikoma na vita vya pekee vikawa ni dhidi ya makafiri waliowavamia waislamu. Waislamu walirudi mashambani na wakaendelea na kilimo huku mujahidin wakiwalinda kutokana na maadui. Uchumi ukainuka na ufisadi ukapotea. Amani ilipatikana nchini hata likawa jambo la kawaida kwa wazee na wanawake kusafiri bila uwoga wa kuporwa mali au kunajisiwa. Uislamu ulikuwa umerudi kwa kishindo na dhulma ikawa ni jambo limesahaulika.

Kulipatikana Mahkama ya Kiislamu na Sheria iliyohukumu ikawa ni ya Allah (SWT). Jambo hili liliwakera makafiri na wakapanga njama zao kuivamia imara ya kiislamu. Walizua habari za uwongo kwamba wananchi wa Somalia walikuwa katika mateso. Jambo la kustaajabisha ni kwamba raia wao hao ndio wanaopigana dhidi ya ukafiri na makafiri ili kulinda dini ya Uislamu. Waislamu hao walionja utamu wa kuishi chini ya Sheria ya Allah na wakawa tayari kufa kwa ajili ya Uislamu.



Mojawapo wa mashindano ya Tahfidh Qura'an yaliyoandaliwa na Harakatu Shabab Mujahidin



The LONG ROAD to KISMAYU

Deep in the forests of Southern Somalia, young Kenyan soldiers gather around the burning logs of fire for their daily dose of indoctrination. In their harsh, grating tones, they cautiously chant the well-rehearsed mantra. ‘We will capture Kismayo,’ they vehemently repeat, with great gusto, as the sound of their discordant tune cracks into the silence of the night. Their commanders are clearly perceptive of the dangers ahead but, with a feigned sincerity, labour the point and reassure the inexperienced soldiers that they would one day - that is one day in the distant future - be celebrating at the pristine Kismayo beaches. The soldiers are unsure of their prospects as the wave of scepticism quickly soaks the premature hopes, but nonetheless they chant; not with a deep, patriotic

the Kenyan soldier's capability and mental fortitude.

The staccato rounds of the gunfire roaring in the thick of the night, and from all corners of the camp, quickly demolished the elaborate castles and drew the Kenyan soldiers to the poignant realisation that the road to Kismayo was not as easy as they had predicted. Familiar

“*The soldiers are unsure of their prospects as the wave of scepticism quickly soaks these premature hopes*”

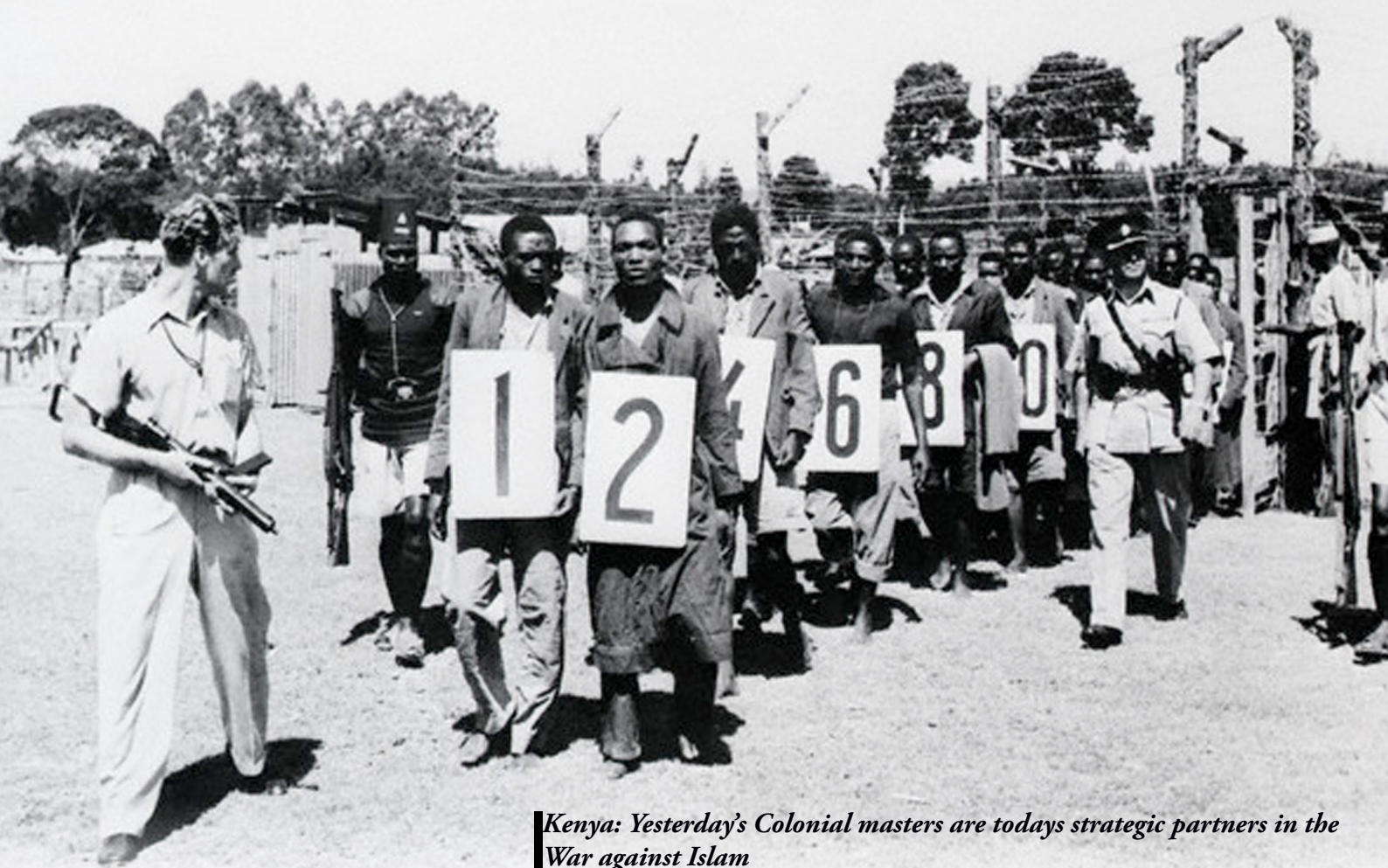
sounds of terror pierced through the harmony of the gathering and filled the corridors of the camp with panic and alarm. Disoriented by the rapid gunfire, the soldiers awkwardly ran in all directions for their weapons but by the time they had regained their composure and corrected their bearings, the Mujahideen were nowhere to be seen. They rummaged through the camp, combed the surrounding area for any trails and searched behind the bushes and thickets only to be enveloped by the darkness of the night. With a feeling of ambivalence and despair, the terrified soldiers surrendered to their fate and began tending to their wounded comrades when, to their dismay, they found several soldiers dead and one of their commanders with blood spurting from his throat. A few minutes later, he was also pronounced dead.

Scenes like these have now become all too common in the Somali theatre of war and the Kenyan military, though still unripe for such an undertaking, is slowly counting the casualties. But Kenya is not ready, and yet unwilling, to sustain casualties. The Kenyan military wanted a quick, casualty-free war and hoped to win without directly engaging the Mujahideen. What they have painfully realised now was that they were facing an elusive enemy - the 'elusive' aspect being strategically significant.

resolve, but merely to revel in the fleeting moments of escapism that the mantra provides.

As they encircle the fire, the constant reassurances of their commanders further stoke their growing uncertainties. Judging by their current predicament, and the fate of the Kenyan government officials captured by the Mujahideen, they question the practicality of the commanders' words and the promise of Kismayo, at least to them, only adds to cloud of ambiguity threatening the feasibility of the entire operation. They dread to think of what would happen to them should they fall into captivity. It is a sense of fear often compounded by the feeling that the ubiquitous cadres of Mujahideen are never too far away, but the excitement of the moment and the wild, enthusiastic songs of optimism lulled them into a false sense of security. They were right. The Mujahideen were all too familiar with the Kenyan military camps in Somalia and lurking behind the thick bushes, not too far away from their camp in Qoqaani, was a group of Mujahideen solely dispatched to torment the Kenyan soldiers. After long hours under the canopy of darkness, patiently listening to the laughter of the soldiers as they sang their songs with unbridled enthusiasm, the Mujahideen showered the camp with bullets all at once. The celebratory chants were soon replaced





Kenya: Yesterday's Colonial masters are today's strategic partners in the War against Islam

From its inception, the Kenyan invasion was doomed to fail and the embattled Kenyan military is now caught between a rock and a hard place. With no prospects of achieving its objectives, the war has reached its culminating point – a military cul-de-sac - where the Kenyan military can no longer sustain the offensive or retreat gracefully with its pride intact. It is a case of the blind leading the blind.

Kenya is waging a war against a generation that has known nothing but conflict; a generation that has, over the years, gained more combat experience than many conventional East African armies. It is a generation where the average 15 year-old has more battleground credibility and practical know-how than all the Kenyan generals combined. But above all, it is the complexity of the nature of this war, augmented by the Kenyan military's sheer lack of experience, military ineptitude, and the overzealous nature of their command-

ers – a critical weakness – that will be Kenya's undoing. But the Kenyan invasion is not entirely without coordination, despite apparently seeming so.

Orchestrating the battle plans and devising the plots of the offensive are mostly American military advisors, to whom the Kenyan generals remain eternally subordinate. From its strategy and tactics to psychological operations and perception management procedures, the Kenyan invasion bears all the patterns and hallmarks of America's global war on Islam - except that the battle this time is being carried out by an exceedingly inept 'career army' that has never seen any 'combat' outside its military barracks. It is a full embodiment of America's war on Islam on the East African coast and an atrocious evolution of the failed Ethiopian prototype. Imposed using the carrot and stick strategy, Kenya is waging a war on behalf of the United States in return for a meagre salary and per-

haps the gradual gentrification of Kenyan slums with 'white' tourists.

The Kenyan military crossed the colonial border into Somalia in October 2011 and trudged through the swamped terrain in order to form what the West thought would be an 'impenetrable fortress' against the 'dreaded' concept of Jihad that was slowing permeating into the heart of the East African public and far beyond. It was, by all measure, an ambitious undertaking, albeit, futile. And now more than eight months later, victory still continues to elude the Kenyan army.

Many had predicted that the highly-equipped Kenyan force would, perhaps within a few months, wipe out the Mujahideen from Southern Somalia with a decisive blow and disintegrate them into the wilderness. The Kenyan military, too, was brimming with confidence and calculated that it would quickly render the Mujahideen's



Kenyan soldiers pose next to their American trainers

capability to resist ineffective. But over time, confidence wanes and the mental capacity to endure the constant barrage of artillery too withers.

The generals formulated battle plans long before the invasion and ruminated about all the different ways in which they could weaken or subdue the will of the Mujahideen to fight. But plans do not always materialise as envisaged and war does not usually conform to any rigid principles, but is too often influenced by the combat environment. What they failed to comprehend was that no force, however numerically superior, has ever managed to fully destroy the Mujahideen's will to resist. The Mujahideen fight with the invincible conviction in the promise of Allah that victory belongs to them. It is a war of ideology that is deeply-rooted in Islamic doctrine and

the numerical inferiority of the Mujahideen is counterbalanced by their ideological superiority; an ideology that all transcends geographical boundaries and whose adherents are very often imbued with a deep, profound hatred for the belligerent Kafir.

The Ideological CoG

In attitudes that can best be defined as being quintessentially *Kafir* in their nature and simplicity, the Americans, through their African puppet regimes, began waging a large-scale conventional war against this ideology and were willing to go to any length, however bleak the prospect of success, in order to stop it. A quick inspection into the terrain, their military capability and the soldier's declining morale and the Kenyan generals in Somalia feel almost impelled by their

intuition to give up the war.

It is a war they can no longer sustain, despite the flowery language used to supplement the soldier's anaemic efforts. They remain compelled, however, by the expectations of their American military advisors - or their paymasters. As such, the Kenyan generals quickly adopted the aggressive, but highly unproductive, strategies as viable solutions. Integrating the desiccated concepts imposed upon them by their advisors – without having really understood the comprehensive objectives - the Kenyans, under much media fanfare, quickly set their sights on Kismayo. To them, as well as their military advisors, Kismayo was understood to be the Mujahideen's **Centre of Gravity (CoG)** - a vital concentration of all the Mujahideen's strengths.

They were instructed that Kismayo was the most significant point – a strategic city where the Mujahideen derived all their strength and that the capture of Kismayo would somehow inevitably lead to the eventual defeat of the Mujahideen. Thus from the beginning of their operations, the Kenyan military pursued the long road to Kismayo and directed all their energies towards capturing that port city, under the notion that attacking and destroying what was deemed to be the Mujahideen's most vital economic hub would consequently conclude the war in their favour. The capture Kismayo was to mark the success of *Operation Linda Nchi*, the milestone of the Kenyan military and the triumph of the Kenyan government.

That notion, however, was severely flawed from all angles and such textbook application of Western strategies in an African state seemed incongruous at best with the reality on the ground. It is this false analysis of the Mujahideen's source of strength that

depicts itself in the *Kafir's* inability to defeat the Mujahideen, just as their American counterparts have painfully discovered in places such as Iraq and Afghanistan. It is not surprising, therefore, that the vast majority of Western powers still employ the same erroneous concepts in their war against Islam - a war in which defeat of the *Kafir* forces is not only evident, but guaranteed.

The Mujahideen's *CoG*, their source of strength, is intangible; it is an *ideological* strength – a strength that cannot be diminished or crushed by the numerical or material superiority of the enemy – that propels the motivation of the Mujahideen. It is a psychological capability, as opposed to a physical capability, that, if adequately protected, acts as the source of strength of the Mujahid. It is his *Taqwa*. It is the level of *Taqwa* upon which his level of strength or weakness duly depends. The stronger the *Taqwa*, the more protected his *CoG* remains, and it is this fundamental concept

***The Mujahideen's
CoG, their source
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strength***

of *Taqwa*, combined with the correct *Aqeedah* (methodology), that acts as the source of his physical and psychological capacity to fight a hundred wars. For as long as that strategic *CoG* remains intact, it becomes virtually unfeasible for any *Kafir* to have that decisive advantage over the Mujahid. And it is this ideological superiority and the Mujahid's unwavering determination that will shape the geopolitical struggle for centuries to come and ultimately prevail - both on the battlefield and the war of ideas.

Kismayo, however symbolic for the Kenyan military, is nothing more than any other war-battered city in Southern Somalia that

The Long march to Kismayo



Gaidi Mtaani | "The Long Road to Kismayu"

often changed hands during the course of the two-decade conflict. By focusing primarily on Kismayo and directing all their energies towards it, the Kenyan military have not only failed to comprehend the Mujahideens capability as an army, they have also miserably failed to analyse and understand the socio-political dynamics that drive the Somali society, the complex interactions of the tribal system and the pervasiveness of the Jihadi ideology among the younger generation - and as such do not yet have an accurate picture of the 'enemy' they intend to engage.

They cannot comprehend the ideological factor that unites the Mujahideen, the last bastions of the unadulterated creed of Prophet Muhammad (*may peace and blessings of Allah be upon him*), and the wider Muslim population. Without an in-depth knowledge of the battlefields, wouldn't the Kenyans have to rely on the locals to navigate the arduous terrain? And on the other hand, the Kenyan generals failed to keep pace with

the expectations of their Western masters because the Western concept of *CoG* seemed to be fairly at odds with the old African way of doing things – that is going for the kill, à la blitzkrieg.

The Propaganda War

Having failed to monopolise Somali media outlets to support its failing endeavours in Somalia, the Kenyan military embarked on a disastrous propaganda campaign to complement the ground force and shape the military invasion in a favourable fashion at home. A lot of effort has been exerted in order to boost the depleted morale of the soldiers at war and popularize the perception that the Kenyan invasion was an action of Kenya protecting its national interest and not those of America – that is despite the fact that Kenyan national interests have largely been sacrificed on the altar of American hegemony and the vague promises of economic prosperity. But to assuage the public fear, and allay the

possibility of domestic reprisals that were sure to rupture the social equilibrium in Nairobi and a political backlash, the Kenyan Military, primarily through a half-witted spokesman with an unrestrained propensity for exaggeration, began disseminating pre-packaged propaganda to the credulous public.

Kenya perhaps employs one of, if not the, most unsophisticated propaganda campaigns in the history of War on Islam. The Kenyan information warfare comprises of politically immature and highly unpersuasive psychological operation (PSYOPS), implausible deception tactics and, in most cases, outright fabrication - not in an attempt to influence the Mujahideen's decision-making process or morale, but, rather surprisingly, to enhance the image of their military and to prove that not only were they well-equipped for the task but were also performing



competently on the battlefield. The Kenyan military set out to create and furnish the media with an effective brand identity - a patriotic Kenyan soldier at war - but in reference to the events on the ground, however, this seemed quite paradoxical.

At the receiving spectrum of the PSYOPS, the target audience was not the 'enemy', as one would suppose, but rather the average Kenyan public whose only means of obtaining any information from the war in Somalia was through the weekly military briefings conducted by the spokesman. And with the possibility of communicating directly with the public further enhanced by the use of the internet, particularly the micro-blogging websites, the Kenyan military spokesman, in a dreadful attempt at perception management, took to Twitter and embarked on a verbal onslaught that spared no one – not even the donkeys! This was Kenya's own podium for 'advanced' tactical PSYOPS and the level of hysteria in the Kenyan media soon became grossly stifling and unbearable.

“the Kenyan military spokesman, in a dreadful attempt at perception management, took to Twitter and embarked on a verbal onslaught that spared no one – not even the donkeys!”

Haphazardly conceived and poorly coordinated, the information campaign, with all its irrational outbursts, was appallingly mediocre, to say the least, and the ludicrousness of the commentary on twitter beggars belief. Conveying selected, and more often than not implausible, information and suppressing the number of fatalities of the Kenyan military, the spokesman intended to magnify the impact of the operations, but the plan seems to have misfired and rendered the Kenyan military a laughing stock.

In one instance the spokes-

man even tried to pass off a 2009 photo as that of a Kenyan Mujahid allegedly being stoned to death by the Mujahideen, in a dismal attempt to deter the sincere Mujahideen from making Hijra to Somalia. But when the details of the original photo emerged and the alarmed public demanded an explanation, the spokesman continued with his fabricated reports long after the incident had subsided. Notably though,

the serious blunders of the Kenyan military inspired many young Kenyans to discover Twitter and to question, some rather scathingly, the veracity of the media briefing of the spokesman as well as the Kenyan media coverage of the war. The absurdity of the disaster-prone information warfare, however, wasn't merely confined to the limits of the World Wide Web.

To drive the narrative home, embedded journalists covered the war from inside armoured personnel carriers, often broadcasting simulated scenes of battles and portraying camera-happy young soldiers posing in various fighting positions. But while carefully planned PSYOPS can generally serve as an



Right:
Soldier
poses for the
perception
management
campaign





invaluable tool in any war effort, the Kenyan version only further illustrated the instinctive incompetence of the Kenyan military as a fighting force. Credibility is the key and the superficial statements of the Kenyan PSYOPS teams are far from convincing. The Kenyan Information machine lacks the vivacity of imagination and does not concentrate on the tangibles. Despite the claims of substantial casualties on the side of the Mujahideen, the Kenyan military has yet to produce any firm evidence to corroborate their claims. And if we were to believe the number of Mujahideen fighters killed by the Kenyan military as quoted in the Kenyan media, Al-Shabaab would have practically been extinct by now. But in the light of the unfolding events on the battlefields and the perilous journey of their fledgling army in Somalia, the statements of the Kenyan military, unless undecipherable lateral thinking concepts were employed, appear, for the most part, hypothetical and largely untenable


The Rains or the Raids

Theoretically speaking, Kenyan generals and arm-chair strategists would have long won the war from the comfort of their homes with a stroke of a pen and few military drills. Practically, however, Kenya finds itself waging a war that lacks a coherent strategy in a hostile territory and under unfavourable conditions. At the operational level, the Kenyan army was severely

debilitated, first by the rains – a strategic lack of adequate planning – and then by the unrelenting campaign of raids that left them tentatively altering all procedures and plans continuously.

The Mujahideen's endurance, adaptability to the environment and perseverance, physically and psychologically, against the Kuffar soon began to erode the will and strengths of the young Kenyan infantry. Tactically, where the Mujahideen were made up of logistically independent units that relied on accurate surveillance and speed for their operations, the Kenyan forces were garrisoned in large encampments, surrounded by bush fences, in the middle of small villages. Their camps as well as their essential supply routes were always vulnerable to attack and, once the Mujahideen exploited these vulnerabilities, the logistical supply line soon became the worse hit sections of the Kenyan army.

Within the first few months alone, between October and December 2011, an average of 23 raids, IED attacks and ambushes targeted Kenyan convoys and military encampments each month. To avoid the daily raids on their bases, the Kenyan military surrounded the camps with thick, thorny bushes as deterrents and dug solid bunkers underground to evade the mortars. But by simply striving to accomplish mere tactical objectives whilst committing suicidal strategic blunders is, in itself, a clear indicator of Kenyan military incompetence.



And it is such incompetent military minds that often falsely interpret a *strategic withdrawal* of the Mujahideen from a town as a *strategic victory* and concentrate more on short-term *territorial gains* rather than preserving long-term *operational integrity*.

ployed for many years; a method whose efficacy has been proven by the Mujahideen in all the fronts of Jihad today, particularly Afghanistan and Iraq.

Replicating these methods in the fertile plains of Southern Somalia, particularly in *Qooqaani, Hayo, Eel Adde,*

Fahfahdhun, in Jubba and Gedo regions, and even as far as *Gerille*, in the North Eastern District, the Mujahideen permanently etched the severity of the mission onto the memory of the young, non-combat-tested Kenyan recruits.

For the Kenyan military, it is a race against time; for the Mujahideen, time is of no major significance. By protracting the battles as long as possible and deferring that decisive battle until the Kuffar are severely exhausted and could no longer muster the morale to fight effectively, the Mujahideen have succeeded in dislocating, physically as well as psychologically, the enemy's balance. But now, under a myriad of criticisms, lack of per-

ceptible military successes, political and economic strains, Kenya's approach to the Mujahideen (and more importantly the US approach to the Mujahideen in Afghanistan, Iraq and the Arabian Peninsula) has largely metamorphosed into a strategy of '*containment*' – under the auspices of the African Union -

A Strategy of Containment

From the onset of its misadventure, Kenya sought a definitive end to the Mujahideen's activities; to nip the proliferation of this 'insidious' Jihadi ideology in the bud, as it were. The Kenyan army dreamt of a decisive blow, and hoped to quash the small band of Mujahideen instantaneously upon launching their offensive. It was a pious hope which ultimately gave birth to further insurmountable difficulties. The Mujahideen, due to the disparity of resources, reverted to an asymmetrical warfare and opted for the gradual attrition of the enemy forces. It is a method of gradual degradation of the capability of the Kafir aggressors to continue fighting the war that the Mujahideen have em-

“Kenya’s approach to the Mujahideen has largely metamorphosed into a strategy of ‘containment’”

rather than a strategy of a decisive victory, despite the fervent chest-thumping of the political bloc. To complicate the gradual retreat of the Kenyan army, the rainy season has once again arrived to irrigate the barren Somali terrain, making the usual supply routes impassable and precipitating the Kenyan invasion headlong towards the gloomy graveyard where all other previous foreign invaders are buried; 'to the bottomless pits of hellfire!' being their fitting epitaph!

The Somali narrative is replete with failed foreign interventions and doomed invasions and the Kenyan military will certainly not be the last in line to taste its death throes on this Muslim land. Foreign interventions have never really added anything of significant value to the social and political milieu of Somalia and have, to the contrary, been counterproductive to the Western goals of establishing apostate regimes and Kafir constitutions intended to please the West – that is despite the enormous multilateral military and economic assistance from the Western nations.

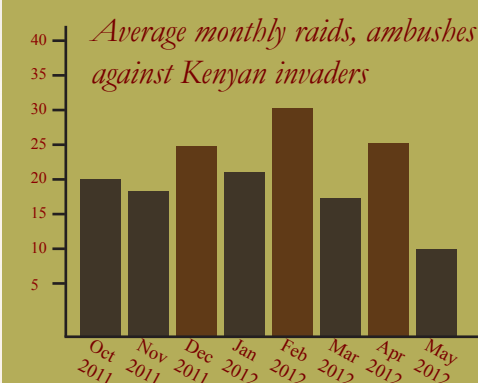
The US has tried and failed miserably in the early 90s, with the Black Hawk debacle evoking powerful images of the ‘invincible’ American soldiers being dragged, half-naked, on the streets of Mogadishu. Ethiopia followed suit, more than a decade later, only for her emaciated soldiers to slowly succumb to a humiliating defeat and withdraw with their tails between their legs. But only now, and particularly with the forces of the entire East African nations grap-

pling to defeat the burgeoning ideology of Jihad, has the Somali narrative reached its climax point. And while the protagonists of this ideology remain largely unscathed by the manoeuvres of the enemy forces, the invaders and their apostate apologists are gradually approaching the twilight of their political potential.


The road to Kismayo is plagued with perils of all sorts and a tremendous array of surprises that will shatter the illusory hopes harboured by the young Kenyan recruits of defeating the Jihadi ideology and vanquishing the soldiers of Allah. It is an arduous journey and a long road, dyed with the blood of fallen invaders and bestrewn with decaying skulls and pulverized bones, which awaits them. But despite the blind optimism that has falsely impregnated the Kenyan military and that does not see beyond this limited invasion, the unassailable truth remains that the prospect of capturing Kismayo still appears to be merely a distant mirage and the hope of annihilating the Mujahideen’s CoG virtually an impossibility.

To the young Kenyan soldiers submerged in that perpetual fantasy of capturing Kismayo, however, the elusive Mujahid will forever remain a phantom entity and Kismayo, a figment of the general’s imagination. ■

“Therefore, when you meet the disbelievers (in fight), smite at their necks; at length, when you have thoroughly subdued them, bind a bond firmly (on them): thereafter (is the time for) either generosity or ransom: until the war lays down its burdens. Thus (are you commanded); but if it had been Allah’s Will, He could certainly have exacted retribution from them (Himself); but (He lets you fight) in order to test you, some with others. But those who are slain in the way of Allah, He will never let their deeds be lost [Suratu Muhammad : 4]



Ni sisi na nyinyi,
mpaka **INJURY TIME**



“Wala kabisa usiwadhanie waliouliwa katika Njia ya Mwenyezi Mungu kuwa ni maiti. Bali hao ni wahai, wanaruzukiwa kwa Mola wao Mlezi.”
(3:169)

MADONDA YASIOPONA

Abu-Hassan An-Nairobi

Masiku ya hivi karibuni wanaharakati wa Kiislamu Samir Hashim Khan na Muhammad Kassim walieza kutekwa nyara na maafisa wa serikali ya Kenya. Masiku macheche baadaye Samir alipatikana ameuwawa, macho kutolewa na sehemu za siri kukatwakatwa, na hadi sasa Muhammad Kassim (ambaye ni kipofu) hajulikani alipo.

Samir ni miongoni mwa watu waliojitolea muhanga ili kuhakikisha kuwa haki za waislamu aimetokelezwa, hasa utakapozungumzia Waislamu wasiojiweza. Miongoni mwa kawaida zake ni kuwa hufanya bidii aweze kuzuru waislamu wasiojiweza na kuwashughulikia hadi atakapohakikisha kuwa shida zao zimetatuliwa vilivyo. Licha yakuwa ni mwenye asili ya kihindi, miongoni mwa lugha alizokuwa akizungumza ni kiduruma, kigirima na kidigo – na kwakuwa alizaliwa na kuishi sehemu ya pwani-kusini Kenya jambao ambalo lilimuezesha awe ni mwenye kufanya da’awah kwa himma katika sehemu hizo. Alikuwa mfano wa daraja lilounganisha Waislamu, ni miongoni mwa wachache waliokuwa na kipawa cha kuvunja pingu za kujigamba kiutamaduni na kutufahamisha kihakika maana ya undugu ndani ya Uislamu. Mauaji yake sio huzuni tu huzuni kwa familia yake, bali hata waislamu wote hasa wanyonge waliokuwa mfano wa familia yake alipokuwa hai. Utetezi wake dhidi ya wafungwa wa kiislamu na walodhulumiwa haukuwa na shaka – bali alikuwa ni mwenye kutoa machozi kwa urahisi pindi akumbukapo ndugu zake wafungwa. Ishara ya ndugu huyu aliye na huruma na upendo kwa Waislamu ni ile ya kufadhilisha ndugu zake Waislamu zaidi kuliko mwenyewe, kuwarahishia shida zao, kumfurahisha yatima na fukara na kunusuru waislamu pindi wana-

podhulumiwa. Kama mtume(SAW) alivyosema katika hadithi yake **“Haamini mmoja wenu(Kikwelikweli) mpaka atakapompendelea ndugu yake kile anachojipendelea nafsi yake.”** (Al-Bukhari na Muslim) na Allah Alipotaja katika Quran **“Hayawi malipo ya ihsan ila ihsan”** (55:60) na mwishoe akamjaalia awe ni mwenye kufa Shahid **“Wala kabisa usiwadhanie waliouliwa katika Njia ya Mwenyezi Mungu kuwa ni maiti. Bali hao ni wahai, wanaruzukiwa kwa Mola wao Mlezi.”** (3:169) Tunamuomba Allah Amtakabaliye Shahada yake inshallah.

Muhammad Kassim, ni bora kupofuka macho kuliko kupofuka moyo. Licha ya ndugu Muhammad Kassim kuwa ni kipofu, jambo hilo halikumzuia kutekeleza wajibu wake juu ya waislamu – kusaidiwa wanyonge dhidi ya hila na dhulma za makafiri. Tunamuomba Allah Ajaaliye ndugu yetu awe ni mwenye kupatikana salama, Amin. Ni wangapi miongoni mwa waislamu hii leo walopofuka nyoyo, nyoyo zilojaa shirk na ukafiri, nyoyo zenye walaa(mapenzi) kwa makafiri na Baraa(uadui) kwa waislamu, nyoyo za kufadhilisha sheria za kikafiri dhidi ya sheria ya Allah na nyoyo zisonahuruma yeyote juu ya ndugu zao waislamu – na wangapi kama hawa wamekithiri katika jamii zetu hii leo?

Dhulma kama hizi hazijaanza hii leo, bali imekuwa ni mtindo wa vikafiri hivi kudhalilisha na kueneza mafa kwa Waislamu. Zanzibar na Bagamoyo mwaka wa 1963, ambapo zaidi ya Waislamu 20,000 walieza kuuliwa kwa kipindi cha siku tatu tu. Tukienda kisa cha huzuni cha wagala, ambapo waislamu zaidi ya 3000 waliu-

“ Wale ambao watakao kuwa katika gari la Imani, mambo matatu huenda yakawakumba : Kushikwa, Kufukuzwa mji au **KUPATA SHAHADA**

Samir Hashim Khan (Rahimahullah)

uliwa na wanajeshi wa Kenya – na wala sio uadui wa serikali tu bali uadui wa hata raia wa Kenya. Kuna visa vya ndugu zetu Waislamu kufungwa bila hatia yeyote. Tukiachana na hayo tuangalie namna milisha wa KDF wanavyo uwa ndugu zetu Somalia, kwa udhalilifu wao KDF wa kutowezana kupambana na Mujahidin Somalia, imekuwa kubwa wafanyalo Somalia ni kuuwa raia watoto na wazee kupitia makombora ya ndege. Na sasa kuna kifo cha kinyama cha ndugu yetu Samir Khan, kilichotekelezwa na serikali ya Kenya. La kusikitisha ni kuwa mengi yametendeka lakini waislamu wamekuwa wakitegemea nidhamu za makafiri ili kusuluhisha mata-tizo yao hata kuliko maamrisha ya Allah(SW) – kwa mfano ni tume ngapi zilizowekwa ili tu ziweze kutathmini kama yaliotokea wagala ni halaiki au la! Na hata kama hizi tume za kikafiri zitawekwa, je haki (tukikusudia haki za waislamu kisheria) itaweza kutekelezwa? Jawabu ni la! Kwani haitakuwa haki ni haki illa kama itahukumiwa na sharia ya Allah(SW) Sharia isio na up-ungufu wowote.

Na baada ya matokeo haya (kuuliwa kwa Samir Khan na kutekwa nyara kwa Muhammad Kassim), kumetokea makundi ya waislamu (Allah atuongoze na awaongoze ndugu zetu) waliochukulia tokeo hili kama chambo cha kuwavutia waislamu katika suluhu za kisiasa. Wakaweza chukua ‘fursa’ hiyo kwa kujifaidisha kisiasa na kuwahadaa waislamu katika kukabidhi suluhhu za kisheria za kiislamu.

Enyi waislamu...hii ni dini ya Allah(SW) na damu iliyo-mwagika sio ya kafiri kibaki au Raila, bali ni ya muislamu – muislamu ambaye amejishughulisha katika kuitumikia dini ya Allah(SW). Hii ni dini ya Allah(SW) aliyo-

tumilizwa nayo Mtume Muhammad(SAW). Mtume wa rahma na Mapambano, Mtume aliyesema **“Nimeam-rishwa nipigane na watu mpaka washahadie kuwa hakuna Mungu isipokuwa Allah na Muhammad ni Mjumbe wa Allah na mpaka watakaposwali, na wakatoa zakah, na wakifanya hivyo, watakuwa wamepata himaya kwangu ya damu yao isipokuwa kwa haki ya Uislamu. Na hesabu yao itakuwa kwa Allah” (Bukhari na muslim)**. Mtume aliyeanzisha vita na mayahudi kwa kisababu cha mwanamke kuvuliwa nguo tu! Je itakuwaje waislamu wauliwe kinyama na sisi tubaki kimya? Enyi waislamu wapendwa...hii sio dini ya Ghandhi-ya kusuluhisha kila jambo na maandamano na udhalilifu – bali ni dini ya Allah yenye HESHIMA na stara yake.

Tunamuomba Allah(SW) awape subra familia za waathiriwa, na tunawakumbusha waislamu wasisahaujumu lao juu ya hizi familia.

Msimamo wetu juu ya haya ni kama Allah(SW) Alivyo-tueleza katika Qura’an **“Na piganeni na washirikina wote kama wao wanavyopigana nanyi nyote. Na jueni kuwa Mwenyezi Mungu yu pamoja na wachamungu”(9:36)** – Tulipodungwa nasi tutadunga, hiyo ndio lugha itakayozungumza. Tunawasihi waislamu warudi nyuma na kufahamu uwajibu wao wa Jihad dhidi ya dhulma hizi za makafiri. Na kama tulivyoahidi kitambo, tunaikumbusha Kenya tena kuwa mizani itasawazishwa, na uchungu tulonawo tutahakikisha kuwa umesikika.

Tunamuomba Allah Atuweke thabiti katika njia ya haki tueleze kupigana Jihad ili tuweze kulinyanyua neno Lake na tuwe ni wenye kuthubutu na kupata shahada. Amin.

“Tulipodungwa nasi tutadunga, hiyo ndiyo lugha itakayozungumzwa.



ILANI MUHIMU

Kwa mujibu wa ndugu zetu walioko Somalia tumeonelea kuwa ni bora nasi tuweke ilani kama hii iliyotolewa na Sheikh Mujahid Fuad Shongole, ambaye siku tu bada ya waamerika kuonesha udhaifu wao wa kutoweza kupambana na waislamu Somalia - kwa sababu ya waislamu Somalia kuwa pamoja na Mujahidin...basi wameanza uzembe wao wa kutaka waisalmu wauze dini yao kwa kisababu cha pesa. Sheykh Fuad katika Khutbah ya kawaida mbele ya ummati wa watu alitoa ilani ya kuuliwa kwa Obama - Wengine hulichukulia kwa mzaha lakini naiona kama ni jambo la muhimu sana. Hasa tunapoona kuwa ilani hii ilitolewa mbele za watu wazi wazi hata baada ya Amerika kutoa ilani yao, hali hii inakuonyesha mambo mawili: Kuwa waislamu Somalia wanaweka kipao mbele aqida yao na wala sio duniya, kuwa thamani ya kuuliwa au kushikwa kwa Obama iliwekwa kuwa ni **ngamia 10** - na hii inakuonyesha wazi thamani ndogo ya Vikafiri hivi vya Amerika



WANTED DEAD OR ALIVE

JINA: Barak Obama

Amezaliwa: 04/08/1961

Anahitajika kwa kuhusika katika mauaji na dhulma kwa Waislamu ulimwenguni na kwa kuungana na Israel katika kuvamia ardhi na kunyanyasa waislamu Falestine/Iraq/Afghanistan/Somalia/Yemen ...

ZAWADI: Ngamia kumi (Hii ni idadi kulingana na thamani ndogo ya kikafiri hiki)



"And Since it wouldn't be a complete "Operation Linda Ukafiri" unless it got the backing of the worst enemy of Islam, the Jews, Kenya's prime minister made a formal visit to Israel to request for any kind of support in the operation. And by Israel's promised commitment to the Operation, the final seal to "Operation Linda Ukafiri" was achieved and completed."

Operation Linda UKAFIRI

Abu-Usama

Kenya has been at the frontline in fighting against Islam and Muslims for decades. Islam is the ONLY Religion that has faced every kind of Persecution from the Government and its agents simply because of its Faith! Don't take my word for it, ask yourself why is it that its always Muslims on the "receiving end" and worst yet they get harassed, tortured, and at times executed simply because they stand for what they believe in! (for more refer to a video release by Friends & Family Production titled: Kenyan Renditions, betrayed by the state)


At times to see the big picture you have to understand the connections in separate snaps! Find the snaps, identify the links, understand them and you will see the Big Picture!

If Kenyans had contemplated the words of Sheikh Usama bin Laden Rahimahullah when he explained why the American embassy in Kenya was chosen for the 1998 Bombing then they would totally have expected whatever happened to happen, and more so, at an even larger scale and frequency than what was experienced.

To summarize what Sheikh Usama bin Laden Rahimahullah explained in two very important points:

- 1- The American Embassy is involved in all matters concerning the Government of Kenya both internally & externally, and the so called leaders of Kenya were just pawns to further the objectives of their masters.
- 2- The American Embassy had a firm grip on the affairs of East, North and Central Africa since they had their CIA headquarters for the mentioned region in Kenya.

As for point one then for those who think with their brains and not their stomachs they are aware of the fact that politics in Kenya is and has always been under the control of the American embassy, it has an active role in all decision making mechanisms, and can influence almost any Government policy to what they deem as fit. But would the reverse be acceptable, imagine the Kenyan embassy meddling in US politics, wouldn't that be a sight to remember? As an example, Let's say the Kenyan embassy in America mentions US officials who are corrupt or sell drugs from South America, and that henceforth they can no longer visit Kenya, or it writes a letter to the ICC to



“ If Kenyans had contemplated the words of Sheikh Osama bin Laden Rahimahullah when he explained why the American embassy in Kenya was chosen for the 1998 Bombing then they would totally have expected whatever happened to happen, and more so, at an even larger scale and frequency than what was experienced.

have Israel officials, the likes of Ehud Olmert, arrested for crimes against humanity. That can never happen as the current relationship is that of master and slave and it's well known that the master orders, the slave obeys and NEVER vice versa!

Muslims who have not been compromised understand this relationship all too well, so when harassment, torture, renditions, detentions, and extra judicial killings occur on their presumed “cheap” blood, they track down the source of such actions back to the masters. But as we are speaking the slave has been involved in the masters wicked deeds for decades to the extent that he has come to perfect the desires of his master! That is to say the slave is free to act without an order from the master to what would prove pleasing to the master, and such an action would receive an encouraging pat on the slave's shoulder . . . And that's what Terrorism has come to mean in Kenya and in the world in general!

Sheikh Feisal Abdullah, the Jamaican, was NOT a threat to Kenya when he was in Mombasa conducting several lectures, in fact he gave one of his lectures in a Masjid known too well for its support for Jihaad and Mujaahideen. But what exactly happened in Nairobi that led to the killing of innocent Muslims by the Kenyan police?! It's because when he was invited to Nairobi to give more lectures, the government was ordered by the American embassy to arrest him for Terrorism, or to be more precise for speaking against the America's oppression against Muslims in their own lands. It happened that the American embassy were not aware of his presence while he was in Mombasa but the Kenyan government was very much aware due to the fact that his lectures in Mombasa were videotaped and distributed everywhere! But he became a security threat later on in Nairobi simply because he was labeled as one by the American embassy.

Sheikh Bilal Phillips, has visited Kenya several times and gave lectures in Nairobi and Mombasa, his last visit was in 2009. Early in 2012 he had an itinerary for lectures in Kenya, but he was held at the Jomo Kenyatta Airport upon his arrival, and ordered to take the next plane out of Kenya. Muslims were concerned about this and enquired from the government, the answer of course was as expected, the Sheikh became a victim of his own Faith. He was labeled an extremist simply because he was against homosexuality and lesbianism, but who labeled him as such and who ordered the cancellation of his visit? The masters, as it was a repeat of what had previously transpired in Britain, the same Sheikh was denied a visa on the same accusations!

As for point two let's take Sudan as our example: SPLA has been fighting its former “Islamic” Government for decades but why were they successful to the extent of earning their own independence? It's because the Americans wanted it, they financed them, armed them, gave them expatriates and all sorts of aid that they required, and all done in offices and corridors of Kenya. What if the roles were changed, let's say SPLA was leading Sudan and North Sudan rebelled, would the North have received the kind of assistance the SPLA got from America? or would they have been branded a Terrorist outfit?! Or for a more practical example: is America ready to finance MRC of Mombasa with cash and weapons so that they can be independent from Kenya?

From such meddling of internal and external affairs of “sovereign” states by America, two very distinct objectives can be deduced:

“America's defeat in their cowboy adventures of the 90s in Somalia and their totally crippled economy could not wage war directly in Somalia, so it had to be a proxy one, so Amisom was created, Ethiopia armed and financed, and Kenya's role defined.



1- Crush Islam or Islamic Renaissance wherever it might appear, whether its individuals, organizations, states so longer as they want to Rule by Islamic Sharee'ah and bring back the Glory of the Caliphate then STOP them at whatever cost, that's called "War on Terrorism" "Fight against Extremism" "Wipe out Al-Qaeda" etc

2- Invade either diplomatically, militarily or both, occupy, run whether direct or indirect and secure American interests and deplete the resources of the natives for the benefit of America and its allies/corporations whether the natives suffer or not, this has been termed "Peace Keeping" "War for Freedom" "Fight for Democracy" etc

It is from these two very clear objectives that America has sent troops all over the world and has asked "allies" to aid her in her masquerading missions that has seen millions of Muslims tortured and killed, no one was spared whether women, children or the elderly, they experienced first-hand the wicked satanic blows of America. But as for the ones who stood against the Americans, they always had a price to pay, dearly . . . And that's the true experience of Somalia.

First, Somalia could be the ONLY country in the world that has NO church inside its borders, now that is really worrying, because a conservative Muslim nation always preserved its Islamic Faith and would fight to its last breathe just to preserve their Faith, and secondly the natural resources in Somalia are in plenty including the black gold that runs the World. So what strategy was used to achieve the American objectives in Somalia:

First Siad Barre was toppled, then a humanitarian catastrophe was created to keep nations and individuals occupied and less concerned with other hidden agendas. But warlords arose from the leadership vacuum, and Americans found out that they could not set up a puppet government with ease as Operation Black Hawk Down became a total disaster for the American military and they had to pull out of Somalia immediately, in order to escape discombobulation.

After that Ethiopia was used to arm specific warlords and Kenya to arm other warlords, and Somalis ended up killing each other, caused mayhem, and every warlord grabbed his portion of Somalia. No Military nor Diplomats were sent to Somalia to quench the chaos, suppress or crush the warlords. But they managed to extend the period of this mayhem by setting up a transitional gov-

ernment in Kenya that was blind and crippled, while they were in Kenya enjoying themselves, their brethren were being armed to their teeth, by the two governments which are the worst enemies of Somalia, so as to continue with the mayhem. But as is well known, NO condition is permanent, After years of killings, chaos, mayhem there emerged a new hope . . . The Union of Islamic Courts.

This was the next biggest blow the Americans had received since the fail of their operation black hawk down, whatever they were trying to prevent at all costs had become a reality. Somalia after a decade and a half of chaos, they once again enjoyed peace, tranquil, calmness for more than six months under the governance of the Islamic Courts Union ruling by the Islamic Sharee'ah. No foreign military intervened, No democracy was applied, No diplomats were sent and Not even Kofi Annan negotiations were utilized, but at last the whole world witnessed that the same people who killed each other yesterday were now eating in the same plate and establishing a society that was admired by all Muslims across the world. Islam at last was the driving force in uniting Somalia and establishing an Islamic government, spreading peace and love, even those in refuge returned back to assist in building an Islamic nation.

The Muslims of Somalia long sought-after dream was shattered by the invasion of Ethiopia by orders from America, Kenya became an active player giving the Ethiopians air support in their invasion. But why invade a country, that has been fighting a civil war for a decade and a half, as soon as they have decided to live in peace? Its puzzling but the only reason is because the peace was achieved through their own Religion, Islam but never through American policy, democracy nor its military might. The fear of America was other Muslim countries under their influence might take the same course, and that's real bad news for America, so the Islamic Courts Union had to be crushed by any means necessary so as to send a "message".

Islamic Courts Union leader was compromised and crossed over to the camp of the Americans, and after pledging allegiance his former title of leader of a terrorist group was dropped and he was promised the president's seat in the Transitional government, so he replaced Abdullah Yusuf without even tossing a coin.



A Muslim demonstrator severely beaten during demonstrations to demand the release of Sheykh Faisal

After the invasion and occupation of Somalia by Ethiopian forces, a new force arose that became a real stubbing pain for the Ethiopian forces, they were the Al-Shabaab. In less than two years, the Ethiopians forces had to quit Somalia as they could NO longer sustain the attacks from Al-Shabaab. Al-Shabaab were able to control south, central, and parts of north Somalia. They received recognition from the areas they administered as peace and justice were established under the Islamic Sharee'ah. Al-Shabaab became a staunch enemy of America simply because they never heeded the lesson that was given to the Islamic Courts Union.

America's defeat in their cowboy adventures of the 90s in Somalia and their totally crippled economy could not wage war directly in Somalia, so it had to be a proxy one, so Amisom was created, Ethiopia armed and financed, and Kenya's role defined. For America's interests its much cheaper to use third world blood for their wars for two main reasons, their military cost peanuts and their blood is insignificant, as compared to America's military.

Kenya's "Operation Linda Nchi" is actually "Operation Linda Ukafiri" in word and deed . . . Al-Shabaab presents The Islamic Society that has to be fought by all means, whether through the media, the internet, any kind of propaganda that will work had to be used, any amount of bribe or bounty that can be used to crush the group America will finance, any military equipment or force that is needed will be provided, the command is obvious, use any means necessary to crush Al-Shabaab, or more precisely, Islam.

The wikileaks documents that were posted in late 2010, gave a hint to Kenya's "Operation Linda Ukafiri". This document surfaced one year before the actual invasion proving that plans were underway years before the four whites were nabbed giving Kenya it's vindication for war!

Actually it's not the four hostages that whistled the war, whoever thinks that has no idea of what has been going on before the Kenyan invasion. After the Islamic Courts Union was crushed and its leader bribed, the rise of Al-Shabaab was such a big threat that the master and his slaves had to train

militia groups to wipe out the Al-Shabaab, because NO other country wanted to face the humiliation of the Ethiopians in Somalia and previously their masters the Americans, so they came up with the idea of arming other groups that will be directly under their command and also have Amisom presence so as to keep things on check. Ethiopia was begged to send its' soldiers for another escapade in Somalia but they declined unless another force invaded too, more precisely Kenya.

Kenya had training grounds for somali militia in Voi, Ngon'g and Isiolo, then posted them into Somalia. Madobe's group was also financed and armed by Kenya to revolt but they were NO match for Al-Shabaab, so they had to take refuge in Kenya.

The biggest attack that Kenya launched with its trained militia group was in early 2011 for more than two months they could not capture the town of Doble. Al-Shabaab later tactfully retreated from the town but numerous guerilla operations were carried out in that town that in the long run the militia gave up the town once again, and took to their heels. Finally it crushed down on Kenya that years of investment on the militias bore no fruits, and time had come for the much secretive "Operation Linda Ukafiri" to come into the open.

The sending of a military force into another country requires a lot of planning and authorization, but since "Operation Linda Ukafiri" was already at play, all that formality was skipped and Kenyans were informed of the incursion long after the Kenya Defense Forces had already crossed the Somalia border.

The fact that the operation was now in the open, meetings were now publicized. Kenyan leaders went round the world requesting military reinforcement; America, France and Denmark didn't require much convincing as they all have quite a historical enmity towards Islam. And Since it wouldn't be a complete "Operation Linda Ukafiri" unless it got the backing of the worst enemy of Islam, the Jews, Kenya's prime minister made a formal visit to Israel to request for any kind of support in the operation. And by Israel's promised commitment to the Operation, the final seal to "Operation Linda Ukafiri" was achieved and completed.

Bado Hatujasahau...

mauaji na dhulma kwa ndugu Samir Khan na Muhammad Kassim,
mizani zitasawazishwa INSHALLAH.

Gaidi مطعم **mtaani**

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