

Periodical Report: Fatwas – November-December 2010

The following report is an overview of the main Fatwas published during November and December 2010 on the Minbar Al-Tawhid wal-Jihad site, which belongs to the Salafi ideologist Abu Muhammad Al-Maqdisi.¹ The surfers' questions are answered by the "site's Sharia Committee", which includes a number of prominent Salafi sheikhs.



Abu Muhammad Al-Maqdisi

It should be noted that since the arrest of Al-Maqdisi on September 17th, 2010, there has been a significant drop in the number of questions appearing on the site on the subject of Jihad.

The Fatwas published over the past two months have dealt with a broad range of subjects and areas, including: religious laws to be upheld in prison; laws pertaining to those who work in government offices; laws pertaining to those who work in non-Muslim institutions; religious judgments regarding Sharia-permitted ways of fundraising for Jihad; laws regarding the harming Christians; etc.

¹ <http://www.tawhed.ws/FAQ/>

The Fatwas chat room on the website

November 2010

Sheikh Abu Al-Mundhir Al-Shanqiti

- A Saudi Arabian surfer posted a question regarding his dilemma on how to treat a relative who supports the Saudi government. In his post, the surfer explains that one of his relatives is a member of the Kingdom's National Guard and that he praises the Saudi rulers. As a result, the surfer has decided to disown his relative. However, when he told his father about his decision, his father was angered. His father said that the relative was acting like this because he had no choice; "We are oppressed and cannot publish the truth about the rulers and therefore we must be patient". The son told his father that he would go back and greet the relative, provided he may tell him what his father said. His father warned him not to do this as it will bring disaster upon him.

On the forum, the surfer asked Sheikh Abu Al-Mundhir Al-Shanqiti whether he should listen to his father and be patient or whether he should continue to

ignore his relative despite him being ignorant and knowing nothing of his religion. He also asked about how one should treat a soldier who protects the Americans.

To the first question, the Sheikh responded that the general rule in such circumstances is to go to the person and to prove to him that his deeds are wrong, thus allowing him the opportunity to repent. If he then continues with his misguided ways, he should be ostracized. However, with regards to the surfer's current dilemma, the Sheikh expressed his understanding of the danger involved in speaking out and explains that, in such a case, it would be better not to reject the relative outright, but to contribute to Jihad and to the Mujahideen's cause in another manner. The Sheikh instructed the surfer to delay disowning his relative and, in the meantime, to simply avoid meeting with him for as long as possible. If the danger becomes less, however, the Sheikh said that the surfer must go to his relative and attempt to explain the truth to him.

To the second question, the Sheikh's answer was unequivocal – it is forbidden to act in the same manner towards a soldier who protects Americans, no matter the circumstances.²

- A Turkish surfer posted a question regarding whether Turkish Muslims are required to pray in the Turkish mosques on Friday even though all the imams belong to the Turkish Ministry of Religious Affairs and continuously praise the secular government. The question was directed at Skeikh Abu Al-Mundhir Al-Shanqiti. In the post, the surfer presented himself as someone who regularly follows the religious rulings on the site and who greatly benefited from the advice given by the Sharia Committee. The surfer also mentioned his fear

²http://www.tawhed.ws/FAQ/display_question?qid=3073&pageqa=1&i=&PHPSESSID=9795cb98e5fcfd54a6993015e99d41db

that, if he and his friends do pray at a Turkish mosque several times in a row, Turkish security forces will follow them and expose them.

The Sheikh responded that it is permissible to conduct the Friday prayers in small groups in one's home. However, the Sheikh emphasized that they must say the Friday sermon, even if there are only two people praying. Alternatively, one of them should give the sermon until a suitable imam is found. Ultimately, the Sheikh expressed his understanding of the surfer's antagonism toward Turkish mosques and supported his decision not to pray in them.³

- A surfer, identifying himself as Egyptian, posted a question regarding whether it is permissible to sell antiquities and Pharaoh Statuettes in order to raise money for Jihad. The question was directed at Sheikh Abu Al-Mundhir Al-Shanqiti. The Sheikh responded that it is forbidden to sell and earn money from statuettes. However, the Sheikh pointed out that if they are antiquities that are not statues, then it is permissible, and the money from the sale should be distributed amongst the poor or given to the cause of Jihad.⁴
- A surfer posed a question to Skeikh Abu Al-Mundhir Al-Shaquiti regarding the law pertaining to a Muslim who curses his own religion, identifies himself as a Jew or Christian, does not accuse the Christians of heresy, and works in the security arm of the state without remuneration. The Sheikh responded that such a person has completely removed himself from Islam and, as such, if he is killed, his money should be dispersed among Muslims and a fifth given specifically to charity.⁵
- A surfer posted a question to Sheikh Abu Al-Mundhir Al-Shanqiti regarding how one should treat heretics who operate in Islamic countries. In his post,

³ http://www.tawhed.ws/FAQ/display_question?qid=3743&pageqa=2&i=

⁴ http://www.tawhed.ws/FAQ/display_question?qid=3755&pageqa=1&i=

⁵ http://www.tawhed.ws/FAQ/display_question?qid=3703&pageqa=3&i=

the surfer asked whether such heretics should be treated kindly in order to persuade them to join Islam. The Sheikh responded that Jihad should be carried out against them. However, if there are any among the heretics who seem to be seeking the true religion, and there is the possibility of them joining Islam, then one should act to instill Islam in their hearts.⁶

- Sheikh Abu Al-Mundhir Al-Shanqiti was asked a number of questions. Following are his answers:
 - Abu Muhammad Al-Maqdisi is still incarcerated and is being pressured, verbally and perhaps more, to change his ways in an attempt to prevent him from helping the Mujahideen.
 - Financial distress is not a reason to join the Americans and to fight with them against the Mujahideen, and there is no forgiveness for those who behave in such a manner. This law also applies to those who fight against the Mujahideen based on religious ruling issued by clerics from government circles who claim that the Mujahideen are Khawarij (people who have abandoned Islam). There is no absolution for such people and they must be fought, as they have become the soldiers of tyrannical regimes.
 - Generally, soldiers of the Saudi Arabian Army must be considered heretics, as they aid the tyrant Saudi regime, act against the Mujahideen, and assist the Americans. As such, they must be fought. However, if there are some who are known to aid the Mujahideen or support the cause of Jihad, then this rule does not apply. The Sheikh specified in his response that those who guard buildings housing Americans and those who serve in the Saudi intelligence are to be considered heretics.⁷

⁶ http://www.tawhed.ws/FAQ/display_question?qid=3792&pageqa=1&i=

⁷ http://www.tawhed.ws/FAQ/display_question?qid=2513&pageqa=1&i=

Sheikh Abu Muhammad Al-Shami

- A surfer, who works in a company that has a branch in the U.S. and pays taxes to the country, posted a question for Sheikh Abu Muhammad Al-Shami, a member of the site's Sharia Committee. In his post, the surfer asked whether he is permitted to work in this company despite its affiliation with the U.S., particularly in light of the fact that it is a profession where not many can work and it could be beneficial for the Islamic nation in the future. The surfer also asked what the law is regarding the money he earns from the company. The Sheikh responded that companies such as the one for which the surfer works are multi-national and have several branches worldwide. While a branch may operate in a specific country, in actual fact it belongs to the holding company and the profits go the holding company. If the company for which the surfer works does not belong to the American military and does not operate for their benefit, then it is permitted to work there. The Sheikh gave pharmaceutical companies with branches in the U.S. as an example of companies where it is permissible to work. However, the Sheikh stressed that if the company is assisting in the operations of the American military, even if its operations are purely economic, then it is forbidden to work there. He also said that the operations of multi-national companies operating in the Middle East and their benefit to Muslims must be examined, particularly when they are foreign companies. Such questions must be put forward to the economic experts and the Muslim religious clerics.⁸
- On the same subject, Sheikh Abu Muhammad Al-Shami was asked by a Saudi surfer whether it is permissible to work at non-Muslim companies, such as

⁸ http://www.tawhed.ws/FAQ/display_question?qid=3708&pageqa=2&j=

German, Swiss or multi-national companies. The Sheikh responded that this is allowed so long as there is no harm done to the Muslim Sharia.⁹

- A surfer posted a question regarding whether it is permissible to connect to the Internet via a cell phone or wireless computer without the knowledge or permission of the network's owners. In response, Sheikh Abu Muhammad Al-Shami explained that if the network belongs to a Muslim, then it is not allowed to use it without the owner's permission. However, if it belongs to heretics or collaborators, then it is permissible. The Sheikh explained that this law also applies to the use of computer programs where the rights are reserved and which are produced by infidels such as the Americans, French and Germans.¹⁰
- A surfer posted a question to Sheikh Abu Muhammad Al-Shami regarding whether it is permissible to deposit money in banks or on the stock exchange in order to make profit and use the proceeds for Jihad. The Sheikh responded that such actions are strictly forbidden. The Sheikh cited Islamic sources in order to explain that Jihad and the Mujahideen want nothing to do with such 'foolishness'.¹¹

Sheikh Abu Al-Walid Al-Maqdisi¹²

- A surfer posted a question to Sheikh Aby Al-Walid Al-Maqdisi regarding the law pertaining to a person who works for the police and whose financial situation does not permit him to leave his job, as he has no education or alternative work and must support his wife, sons, and needy parents and

⁹ http://www.tawhed.ws/FAQ/display_question?qid=3721&pageqa=1&i=

¹⁰ http://www.tawhed.ws/FAQ/display_question?qid=3686&pageqa=1&i=,
http://www.tawhed.ws/FAQ/display_question?qid=2931&pageqa=1&i=

¹¹ http://www.tawhed.ws/FAQ/display_question?qid=3823&pageqa=1&i=&PHPSESSID=1bacc4bc451_9aaf9c9bf0351595421dc

¹² It should be noted that Sheikh Abu Al-Walid Al-Maqdisi serves as the Amir of Jama'at Al-Tawhid wal-Jihad, one of the active Jihadi groups in the Gaza Strip

siblings. The Sheikh responded that it is forbidden for a knowledgeable Muslim, who strictly observes his religion, to work for such a heretic system, and even a harsh economic situation does not justify doing so.¹³

- A surfer posted a question to Sheikh Abu Al-Walid Al-Maqdisi in which he inquired as to what the law is regarding joining the "Hizb ut-Tahrir" Party. The surfer explained in his post that he and his friend have been arguing over this issue and therefore have come to the Sheikh for the answer. In his response, the Sheikh explained that the Party is active in many Muslim countries as well as in Europe. However, the Party's outlook differs from that of the Sunni on a number of subjects. According to the Sheikh, the Party is an errant group and, therefore, it is forbidden to join it or to become part of its ranks. The Sheikh emphasized that young Muslims must be warned against the "Hizb ut-Tahrir" Party so that they do not become easy prey for the group and stray from the correct faith.¹⁴

The "Islamic Liberation Party" (Hizb ut-Tahrir) was founded in east Jerusalem in 1953 by Taqi Al-Din Al-Nabhani, a senior religious cleric of Palestinian origin. The party's objective was to re-establish the Islamic Caliphates (abolished in 1924) and to apply Islamic Law (Sharia) to its residents. This was to be accomplished by carrying out a revolution by the elite (by military officers for example) against secular Islamic regimes, or by assassinating those heading such regimes.¹⁵

¹³ http://www.tawhed.ws/FAQ/display_question?qid=2921&pageqa=1&i=&PHPSESSID=9795cb98e5fcd54a6993015e99d41db

¹⁴ http://www.tawhed.ws/FAQ/display_question?qid=2527&pageqa=1&i

¹⁵ http://www.terrorism-info.org.il/malam_multimedia/html/final/eng/sib/6_05/uzbek.htm

- Sheikh Abu Al-Walid Al-Maqdisi was asked what the law is regarding companies who distribute Jewish or American products, such as Coca Cola, McDonalds, and others. The Sheikh was also asked whether taking money from such companies was permissible.

The Sheikh responded that if the company is owned by Muslims, then they must not be harmed and their money must not be taken, even if they distribute products manufactured by Christians or Jews. If, however, the company is owned by infidels, then it is permissible to take their money as loot, because the infidels today are not entitled to mercy as they were in the past since they now fight Muslims directly. The Sheikh detailed how looted money from such companies must be taken in accordance with a planned and properly executed Jihad, so that the Jihad, and not the individuals acting on behalf of their own interests, will benefit.

Religious permission to kidnap and kill tourists

- On the forum, Sheikh Abu Al-Walid Al-Maqdisi explained that the kidnapping or killing of tourists must be conducted within the framework of a group or organization with clear Jihadi motives and plans. The Sheikh emphasized that honest people who are knowledgeable in Sharia and who have organizational and military experience must head such groups. The leaders must also be working for the interests of Muslims. If no such group exists, then such a group must be founded.

Religious permission for the Mujahideen to rely on crime

- A question on the forum was posed to Sheikh Abu Al-Walid Al-Maqdisi regarding whether it is permissible to seek help from the Mafia in order to carry out Jihad, as is being done by the Mujahideen in Algeria.

The Sheikh replied that if the Mafia people are infidels, then it is forbidden. Yet, he noted that it is permissible to purchase arms from them. If the Mafia people are Muslims, then it is permissible to accept their assistance. However, if such an association harms the Mujahideen's good name, then it would be preferable not to do so. The Sheikh was also asked whether a group in Palestine exists called the "Army of Revenge" (Jaysh Al-Thaer). The Sheikh responded that this group has no religious platform supporting Jihad activities, and that it is made up of only one or two people acting mostly on the Internet.¹⁶

Sheikh Abu Muslim Al-Jazairi

- A surfer posted a question to Sheikh Abu Muslim Al-Jazairi regarding whether it is permissible to take "Zakat" money from relatives such as parents and brothers or from other Muslims for the purchasing of arms and for training in order to leave for Jihad. The surfer added that there is no other means for him to raise money to this end.

The Sheikh responded that if the money was taken as charity for someone else, then it is forbidden to use it for this purpose, and the surfer must give the money to the person it was intended to help. A different scenario, however, is if the surfer himself is entitled to the Zakat money. If so, then, according to the Sheikh, the surfer may use the money as he sees fit. The

¹⁶ http://www.tawhed.ws/FAQ/display_question?qid=2750&pageqa=3&i=

Sheikh explained in his response that if the surfer has or receives the means to leave for Jihad, then there is no need to collect more money – one is required by Jihad to have only the means of purchasing a ticket to travel to the Jihadi arena via a safe path. In other words, you must seek out a Jihadi leader to send you to the Jihad arena.¹⁷

- A surfer who was imprisoned in Egypt for being a terrorist and who is now suing the Egyptian government for the period of his incarceration posted a question to Sheikh Abu Muslim Al-Jazairi regarding how he should act now that he has been released and has learned of Abu Muhammad Al-Maqdisi's religious ruling forbidding one to make such claims. The Sheikh responded that the surfer must halt legal proceedings that would not cause him harm, while the proceedings connected to the money he paid in legal expenses should be continued.¹⁸

Sheikh Nasir Al-Din Al-Baghdadi

- An Iraqi surfer posted a question to Sheikh Nasir Al-Din Al-Baghdadi, a member of the website's Sharia Committee. The surfer asked about the law regarding harming Christians and churches in Iraq and whether they were entitled to mercy or whether they must be fought. The surfer explained in his post that his confusion stems from reading a religious ruling regarding churches in Egypt in which it was mentioned that they are houses of worship, although in his opinion they are places of heresy.¹⁹

¹⁷

http://www.tawhed.ws/FAQ/display_question?qid=3637&pageqa=1&i=&PHPSESSID=9795cb98e5fcfd54a6993015e99d41db

¹⁸http://www.tawhed.ws/FAQ/display_question?qid=3704&pageqa=1&i=&PHPSESSID=bf480f43109223501797ead330a844a9

¹⁹On this subject, see:

http://www.ict.org.il/Portals/0/Internet%20Monitoring%20Group/JWVG_Periodical_Review_Fatwas_October_2010.pdf, pages 6-7.

The Sheikh responded that the Christians in Iraq, led by the Patriarch of the Iraqi Christians, Emmanuel Dali the 3rd, aid the heretic Iraqi government and, even more, the occupying American forces. As such, the Sheikh explained that he permits the harming of Christians in Iraq because they have declared war against Islam and Muslims. With regard to churches being places of worship, the Sheikh explained that churches are fake houses of worship and are indeed houses of heresy.²⁰

- A surfer posted a question on the forum on whether it is permissible to work in a company that belongs to the Iraqi Oil Ministry, which deals in refining oil solely for use inside Iraq and not for exportation. Sheikh Nasir Al-Din Al-Baghdadi responded that he had already answered a similar question. The Sheikh said that the surfer should leave this job and that Allah would provide for his livelihood.²¹
- A surfer from Mosul in Iraq posted a question regarding whether it is permissible to work for the force that guards the Iraqi Ministry of the Interior (FPS). Sheikh Nasir Al-Din Al-Baghdadi replied that working for this force was heresy and that it was forbidden to do so.²²

Sheikh Abu Hafs Al-Jazairi

- A surfer wrote about his desire to go on Jihad in a year and a half. In his post, he explained that he is married and has promised his wife a gold ring. However, he has not yet fulfilled this promise. Sheikh Abu Hafs Al-Jazairi responded to the surfer, telling him to keep his promise to his wife.²³

²⁰ http://www.tawhed.ws/FAQ/display_question?qid=3561&pageqa=1&i=

²¹ http://www.tawhed.ws/FAQ/display_question?qid=3672&pageqa=2&i=

²² http://www.tawhed.ws/FAQ/display_question?qid=3850&pageqa=1&i=&PHPSESSID=6ec5efc1bcbe11af08b660dbc9f06d63

²³ http://www.tawhed.ws/FAQ/display_question?qid=3746&pageqa=1&i=

December 2010Sheikh Abu Al-Mundhir Al-Shanqiti

- A surfer posted a question directed at Sheikh Abu Al-Mundhir Al-Shanqiti. The surfer explained that he currently resides in a Western country after leaving his country of origin in hopes of improving his lifestyle and because the regime was corrupt. However, he did not find work in his new country and thus began dealing in stolen goods. His question to the Sheikh is regarding the money he earns from the stolen goods. In his post, he asked the Sheikh if he should return the money to its owners, despite the fact that he is a praying man and that he uses the money for charity.

The Sheikh responded that if the surfer is making his transactions with these stolen funds in a heretic country, then it is permissible, as heretic money is not immune. However, the Sheikh stressed that if the surfer continues to deal in stolen funds after returning to a Muslim country, then he must get rid of the money by giving it to the poor.²⁴

- A surfer, who explained that he lived in Africa, posted a question on the forum regarding whether it is permitted to hold certain jobs in a "tyrannical country" (meaning, a Muslim state whose rulers do not uphold the laws of Islam) that are not involved in any fighting at present time. He gave examples such as working for the Ministry of Finance, for contracting companies employed by government offices, as a lawyer in court, or as a university professor or teacher in a government-funded school. In his post, he also asked what the law is regarding money earned from such positions.

Sheikh Abu Al-Mundhir Al-Shanqiti responded that many government offices in tyrannical states deal with matters pertaining to Muslim interests and

²⁴

http://www.tawhed.ws/FAQ/display_question?qid=3864&pageqa=1&i=&PHPSESSID=88465fa4068ad7716b8ce8b5c1be020c

affairs. Therefore, according to the Sheikh, one must differentiate between government offices dealing in military and security matters whose only concern is the preservation of the corrupt regime that has abandoned Islam and government offices dealing in matters pertaining to the welfare and interests of Muslims, such as the Ministries of Health, Education and Transportation.

The Sheikh stressed that the success of the Mujahideen depends on them being able to separate the regime's interests from those of all Muslims, a very crucial but difficult distinction to make as the regime usually combines these two interests for its own purposes. The Sheikh concluded that it is not wrong to hold government positions that aid Muslims; it is in fact legitimate, and leaving such positions will actually harm the interests of the Muslims.

Regarding the position of lawyer, the Sheikh stressed that this profession is not legitimate as it revolves around arbitration of man-made laws and not the laws of Allah. The other jobs mentioned by the surfer, however, are permitted, as are the profits earned from these positions.²⁵

- Sheikh Abu Al-Mundhir Al-Shanqiti responded to several questions regarding Muslim clothing. The Sheikh explained that religious clerics are not of one mind regarding the question of whether wearing a cross is considered heresy. The Sheikh explained in his response that he himself has written on the subject and has said that wearing a cross is allowed for the purpose of misdirection during war; in other words, a cross can be worn to pass oneself off as one of the enemy in order to camouflage oneself during war time.

²⁵ http://www.tawhed.ws/FAQ/display_question?qid=3707&pageqa=1&i

However, the Sheikh specified that one must not wear a cross for other purposes. Furthermore, according to the Sheikh, there is no difference between wearing an actual cross and wearing a shirt that has a picture of a cross.

However, a man wearing such a shirt should not be viewed as a heretic if he is unaware of his attire or does not know of this prohibition. With regards to wearing a shirt displaying the Swedish, Danish, or English flag, which contain a cross in their design, the Sheikh explained that if the cross on the shirt is not visible or if it appears only as part of a flag, then the wearer of the shirt must not be deemed a heretic. Despite this allowance, anyone who does notice the cross should refrain from wearing such shirts.²⁶

- A surfer posted a question to Sheikh Abu Al-Mundhir Al-Shanqiti about the law regarding captivity. The Sheikh responded that, during war, it is customary not to harm the captive. He explained in his response that, even though the Mujahideen are not subject to international law as it is a law legislated by men and not by God, during war there is no problem with upholding this custom, especially since it serves the Mujahideen and Islam overlooks it. Therefore, captives should be treated appropriately and one must refrain from killing women, children, or monks in a monastery.

The Sheikh stressed that taking captives is permitted but is not mandatory. He explained that one is permitted in Islam to refrain from taking captives if such actions will have positive effects for the religion, for example if it improves Islam's image or if it creates material gains, such as upholding the honor of Muslim women in captivity. However, Jihad must not be harmed as a result of such actions.²⁷

²⁶

http://www.tawhed.ws/FAQ/display_question?qid=3831&pageqa=1&i=&PHPSESSID=e57f8ca659395b30806ba221f00cc3fb

²⁷ http://www.tawhed.ws/FAQ/display_question?qid=3924&pageqa=1&i

- A surfer asked for Sheikh Abu Al-Mundhir Al-Shanqiti's opinion regarding a case where a Muslim provides protection to a heretic under the guise of a visit. The surfer asked whether the Mujahideen must adhere to the protection that the heretic is under or whether they are allowed to kill or kidnap the heretic. The Sheikh gave a response based on references from the Hadith. In his reply, he explained that if the protection is given by a believer, then the Muslims must obey it, so long as the protection does not result in the harming of Muslims.²⁸
- A surfer wrote a post in which he explained that he works under another Muslim at the company where he is employed and that his Muslim boss often holds back his transactions. As a result, the surfer often criticizes and speaks negatively about his boss behind his back with another employee who is a Christian. The surfer asked Sheikh Abu Al-Mundhir Al-Shanqiti to address this matter. The Sheikh responded to the surfer's story by explaining that, while it is permitted to speak of a man that was wronged and even to consort with peaceful people under protection (Ahl Al-Dhimmah) and treat them properly, it is religiously forbidden to do so with warmonger heretics. Furthermore, the Sheikh stressed that a Muslim must befriend other Muslims, even ones with weaker faith, before becoming close with heretics.²⁹
- A surfer, identifying himself as Algerian, asked for Sheikh Abu Al-Mundhir Al-Shanqiti's opinion regarding Christians living in Islamic countries. The surfer asked whether their fate is to be killed or abducted in retaliation for the similar treatment received by Muslims in other places around the world, as they no longer pay the Jizya tax and work to spread their religion and corrupt the youth. In his post, the surfer emphasized that he believes the Christians

²⁸ http://www.tawhed.ws/FAQ/display_question?qid=3933&pageqa=1&i

²⁹ http://www.tawhed.ws/FAQ/display_question?qid=3948&pageqa=1&i

are fighting the Muslims and are slandering Islam. The surfer also asked whether the Christians should be informed that they no longer have protection in Muslim countries so that other Muslims know that the Christians have been warned.

In his response, the Sheikh stressed that these Christians do not enjoy any protection (they are no longer Ahl Al-Dhimmah) and are not subject to the laws of protection. He explained that not every heretic born or living in a Muslim country is given a protected status; protection has clear conditions. These Christians do not pay the Jizya tax and they harm Muslims, and, as such, they are not protected.

As for whether it is permitted to harm the Christians in Islamic countries, the Sheikh stated that this depends on the Jihad leaders. If the leaders decide to fight the Christians in retaliation for crimes against Muslims, then one should help them in this endeavor. On the other hand, if they decide to postpone the struggle against the Christians, then one must not dispute their decision. The Sheikh also wrote that one must not doubt that the Christians know they no longer enjoy protection, as their alliances are with rulers who have abandoned Islam, which are not considered valid by the Mujahideen. However, it is no sin for the Mujahideen to send these Christians warning messages.³⁰

Sheikh Abu Al-Walid Al-Maqdisi

The law pertaining to the killing of women and children who abandoned Islam

- Sheikh Abu Al-Walid Al-Maqdisi was asked what the law is regarding the killing of women and children who have abandoned Islam.

³⁰ http://www.tawhed.ws/FAQ/display_question?qid=3862&pageqa=1&i

To respond to this question, the Sheikh explained that the wife and children of someone who has abandoned Islam should not be judged by his actions; rather, their situation must be examined independently. If the wife is an adult, but is not party to and does not support her husband's abandoning of Islam, then she must not be killed since she herself has remained faithful to Islam. The same applies to children. If the wife is an adult and does support her husband's abandonment of Islam, then she too has abandoned Islam and should be killed. Before this, however, she must be asked to repent and, if she agrees, then she should be left alone. Once again, the same applies to children. The Sheikh explained that there is no difference between women and men with regards to fulfilling the duty to kill them if they are apostates. The Sheikh then explained that the Prophet's prohibition on killing women applies only to women who are born heretics and not women who have chosen to become heretics. The Sheikh also stated that abandoning Islam applies only to people who are mature adults. Therefore, in situations where the women or children have not yet reached the age of maturity, one should wait until they have done so and then ask them to repent. If they repent, then they should be left alone, and, if not, then they should be killed.³¹

Sheikh Abu Humam Bakr bin Abd Al-Aziz Al-Athari

- A surfer asked for the opinion of Sheikh Abu Humam Bakr bin Abd Al-Aziz Al-Athari, a member of the forum's Sharia Committee, regarding Islamic preachers and philosophers who permit the celebration of the New Year and the felicitation of Christians. In his response, the Sheikh completely dismissed

³¹ http://www.tawhed.ws/FAQ/display_question?qid=2960&pageqa=1&i

this allowance. He emphasized that a Muslim must not take part in a Christian celebration and must not felicitate them on their holidays. He cited many examples from Islamic sources showing that there is a consensus on this matter.³²

32

http://www.tawhed.ws/FAQ/display_question?qid=4042&pageqa=1&i=&PHPSESSID=f5b76c1effba28e55e2bd0230520366a