



**ICT**  
International Institute  
for Counter-Terrorism

**ICT's Jihadi Websites Monitoring Group**

**Periodical Review**

## **Jihadist Fatwas**

**January-February 2013**



**ICT**  
International Institute  
for Counter-Terrorism  
With the Support of Keren Daniel

**International Center for Counter-Terrorism (ICT)**

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## Highlights

This review reports the main fatwas [religious-legal rulings] issued in response to readers' questions by Minbar Al-Tawhid wal-Jihad, the Web site of Salafist ideologue Abu Muhammad al-Maqdisi. In January and February 2013, Sheikh Shanqiti ruled as follows:

- Once the Muslims in Libya have established an Islamic state, they must prepare for war. Sheikh Shanqiti suggested that a large number of armed men seize power and key positions, and impose Islamic law [shari'a].
- The new Egyptian constitution is heretical and antithetical to shari'a and Islam; anyone who signs it is an infidel. So, too, is any ruler who makes or passes legislation that contravenes shari'a.
- Muslims in North Africa should give jihad in Mali priority over jihad in Syria, because of their geographic proximity to it.
- It is permissible and justifiable to kill Algerian diplomats.
- It is permissible to hack into, or hire the services of hackers to hack into, American Web sites, for the purpose of stealing money.



السؤال	القسم	العجب	أجوبة
ما حكم إرسال إحدى الأخوات صورة شخصية لأخ يريد خطبتها ؟ أبو بكر الأصراري 23:58:18 2013-01-30	فقه الأسرة	الفتحة الشرعية في المنبر [أبو المنذر الشنقيطي]	7914
أي الجبهات أولى بالتفكير إليها ؟ وهل يجب علي طلب العلم وحفظ القرآن قبل التفكير ؟ الواعظ عن الجهاد 23:55:25 2013-01-30	الفقه وأصوله	الفتحة الشرعية في المنبر [أبو المنذر الشنقيطي]	6781
هل أترك الدراسة لهذه الأسباب ؟ أكرم دلدول 15:48:05 2013-01-30	الآداب والأخلاق والرفائق	الفتحة الشرعية في المنبر [أبو المنذر الشنقيطي]	6449
كيف تصلي أُمي التي لا تتحرك ولا تدخل الخلاء ولا تتطهر إلا كل حين ؟ أبو بكر الأصراري 15:39:10 2013-01-30	الفقه وأصوله	الفتحة الشرعية في المنبر [أبو المنذر الشنقيطي]	6826
ما حكم ولاية هذا الأب على ابنته في مسألة النكاح وفي مسألة الوصاية؟ امم محاهد 00:34:58 2013-01-29	فقه الأسرة	الفتحة الشرعية في المنبر [أبو المنذر الشنقيطي]	9562
ما حكم تقصير الحليّة دون القبضة؟ مراسلات المنبر 00:27:50 2013-01-29	الفقه وأصوله	الفتحة الشرعية في المنبر [أبو المنذر الشنقيطي]	6448
ما معني قول الله: [ولقد علمنا المستقيمين منكم ولقد علمنا المستأخرين] مراسلات المنبر 01:41:49 2013-01-28	القرآن وعلومه	الفتحة الشرعية في المنبر [أبو المنذر الشنقيطي]	5657
ما شرح حديث : ما ذنبان جانعان .. مراسلات المنبر 01:33:45 2013-01-28	الحديث وعلومه	الفتحة الشرعية في المنبر [أبو المنذر الشنقيطي]	7092

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## Questions Directed at Sheikh Abu al-Mundhir al-Shanqiti

### Kazakhstan

#### Ceasing Da'wa Activities for Fear of Being Followed<sup>1</sup>

- ❖ Question: A man from Kazakhstan, a country ruled by an infidel regime that imprisons Muslims who wish to live according to the Qur'an and Sunnah, was incarcerated for distributing religious books that are banned by the laws of the state. Upon his release, he was prohibited from engaging in da'wa [missionary work] for one and a half years, or from leaving his home after 10:00 p.m.; moreover, a surveillance team was assigned to him. May he capitulate to [the state's] demands and partially cease his engagement with da'wa so as not to be put in prison again?
- ❖ Answer: Da'wa is obligatory. However, if it draws too much attention to a man, he may cease it temporarily so as to fool the enemies of Islam and keep them at bay; once they have gone, he can again go back to the regular practice of da'wa.
  
- ❖ Question: Is it permissible to cut off contact with a brother who is a spy for Kazakh Intelligence?
- ❖ Answer: It is permissible to cut all ties to this brother, as they might prove very damaging.
  
- ❖ Question: Kazakh Intelligence threatened a man that if he did not agree to spy on Muslims, he would bear the consequences. May he consent for now, and lie to the intelligence services that he is going to collaborate with them, even though he has no intention of spying on his brothers?
- ❖ Answer: In principle, one may agree to act as a spy but pass on false information. However, this man will have to give the intelligence services something of value if he does not want them to suspect him of lying. It is therefore preferable for him to refuse to spy for them.

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<sup>1</sup> [http://tawhed.ws/FAQ/display\\_question?qid=7133pageqa=4&i=](http://tawhed.ws/FAQ/display_question?qid=7133pageqa=4&i=)

## North Africa

### Justification for Abandoning One's Studies<sup>2</sup>

- ❖ Question: A man is attending university in Tunisia but wishes to leave his secular studies to begin religious studies and save money so that he can join one of the arenas of jihad. May he leave his secular studies for this reason if his parents are opposed to his doing so?
- ❖ Answer: Allah has commanded us to honor our mothers and fathers, and we must not disobey their instructions. The man must endeavor to obey his parents while fulfilling his desire to obtain a religious education and prepare for jihad.

### Advice to Our Brothers in Libya<sup>3</sup>

- ❖ Question: In light of recent events, what advice would you give our brothers in Libya? What should their priorities be at this time?
- ❖ Answer: In my previous response, I stipulated that one could formally join the Security Council in Libya so as to take up arms if there were no other way to do so; however, one may not join the army of the infidels or abet the establishment of a democratic regime that is not Islamic. I wish to cite two important points regarding Libya: (1) a fight to impose shari'a [Islamic law] will be unavoidable; (2) our brothers in Libya must prepare to be attacked as soon as they have declared their desire to establish an Islamic theocracy. They must not accept the rule of the infidels or capitulate to it, but rather should fight it in every way possible. Furthermore, dissent among the brothers in Libya only aids their enemies; the brothers must aspire to unity, set their priorities through shura [consultation], and appoint a leader who will lead according to the Qur'an and Sunnah. In addition, since some of the brothers have joined the Security Council, they should assess their situation: If [these brothers] are in the majority and hold key positions, they can thus seize power.

### Joining the Libyan Army to Get Money<sup>4</sup>

- ❖ Question: A man is interested in presenting documents to Libyan Army Headquarters for the purpose of receiving the grant and monthly stipend awarded to anyone who submits these documents – including a contract to join Headquarters. This man does not really

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<sup>2</sup> [http://tawhed.ws/FAQ/display\\_question?qid=7084&pageqa=5&i=](http://tawhed.ws/FAQ/display_question?qid=7084&pageqa=5&i=)

<sup>3</sup> [http://tawhed.ws/FAQ/display\\_question?qid=7089&pageqa=5&i=](http://tawhed.ws/FAQ/display_question?qid=7089&pageqa=5&i=)

<sup>4</sup> [http://tawhed.ws/FAQ/display\\_question?qid=7116&pageqa=4&i=](http://tawhed.ws/FAQ/display_question?qid=7116&pageqa=4&i=)

wish to sign the contract and join Headquarters; he intends to mislead Headquarters to receive the grant and stipend. Is this permissible?

- ❖ **Answer:** As everyone knows, the current Libyan regime is secular, and Libyan Army defends it and enforces its laws. The contract in question includes a clause obligating its signatory to obey the laws of the regime and the rules of military discipline, to serve an extensive tour in the Army and perform reserve duty, and to follow all orders. As long as these clauses are part of the contract, one may not sign it. Even if the signatory never follows a single order, and even if his name does not appear on the Army's rosters, signing the contract is tantamount to suborning sacrilege, which is permissible only as part of jihad against the enemy, not to earn money. Anyone who performs an act that is anathema to Islam for such a purpose, is an infidel.

### **Regarding Collaborators with the Infidel against the Mujahideen in Mali<sup>5</sup>**

- ❖ **Question:** What is the ruling regarding people who help the infidels fight the mujahideen in Mali? What is your advice to young Salafists in neighboring countries regarding the Crusader onslaught?
- ❖ **Answer:** Ahmad Shaker<sup>6</sup> once issued a fatwa on collaborating with the English in Egypt, to the effect that "...collaboration...of any type, great or small, is unbridled treason and absolute, unforgivable heresy...". Muslims everywhere must know that if they collaborate in any way with the enemies of Islam – the English and French and their ilk – their prayers will not be answered, their charity will not be accepted, any marriage they make with an enemy of Islam will be null and void, and all of their acts will be seen as sinful acts of treason. [Collaboration] is a most grave infraction, which is categorically prohibited. Able residents of countries neighboring Mali must heed the call to jihad and help [the mujahideen] in any way they can.

### **The Dispute among the Mujahideen in Algeria Concerning the Attack on Algerian Diplomats<sup>7</sup>**

- ❖ **Question:** Ansar Al-Din and the Tawhid wal-Jihad Brigade are well-known jihadist groups in Mali. Who are the "signers in blood" and the "masked men"? Do they have ties to Al-Qaeda in the Islamic Maghreb (AQIM), which is led by Sheikh Abu Musab Abd al-Wudud.

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<sup>5</sup> [http://tawhed.ws/FAQ/display\\_question?qid=7074&pageqa=4&i=](http://tawhed.ws/FAQ/display_question?qid=7074&pageqa=4&i=)

<sup>6</sup> Ahmad Muhammad Shaker was an Egyptian religious scholar active during the 20<sup>th</sup> century, and served as the Deputy Chief Justice of the High Shari'a [Islamic Law] Court in Cairo.

<sup>7</sup> [http://tawhed.ws/FAQ/display\\_question?qid=7091&pageqa=4&i=](http://tawhed.ws/FAQ/display_question?qid=7091&pageqa=4&i=)

- ❖ Answer: All of the jihadist groups [in Mali] are working toward the same goal: establishing an Islamic regime and waging jihad against the infidels. The multiplicity of groups with various names is an outgrowth of the vast interest [in this arena of jihad], and does not necessarily indicate differences of opinion. Reports of disputes [among mujahideen] are mendacious, spread by Algerian Intelligence newspapers (*Al-Shuruq*, *Al-Nahar*) in a feeble attempt to divide the mujahideen.
- ❖ Question: Some four months ago, members of the Tawhid wal-Jihad Brigade kidnapped Algerian diplomats and killed one of them. What is the ruling on this act?
- ❖ Answer: The war between the mujahideen and the infidel government in Algeria has been raging for 20 years. The Algerian ambassador was a lackey of the regime, well-known throughout the region for fighting the mujahideen. Clearly, he was not immune to harm.

## Egypt

### Regarding Those Who Have Signed the Constitution<sup>8</sup>

- ❖ Question: What is the ruling on people who have signed the new Egyptian constitution, and what is the ruling on those who affiliate themselves with the Salafist movement but who urge others to vote for the constitution?
- ❖ Answer: The new Egyptian constitution is heretical, opposed to shari'a and Islam, and therefore anyone who signs it is an infidel. Anyone who by word or declaration encourages support for this constitution is also an infidel.
- ❖ Question: Is a ruler who makes laws that contradict Allah's commandments an infidel only if he tries to disguise the laws to appear permissible under Islamic law?
- ❖ Answer: Any ruler who makes or passes legislation that contravenes shari'a and the commandments of Allah is an infidel, regardless of his attempts to present the laws as religiously permissible.

## Syria

### Providing Medical Aid to Wounded Supporters of the Syrian Regime<sup>9</sup>

- ❖ Question: When the mujahideen liberate a town or city in Syria, they bomb it, damaging property and harming people, many of them supporters of the regime who may be killed

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<sup>8</sup> [http://tawhed.ws/FAQ/display\\_question?qid=6967&pageqa=5&i=](http://tawhed.ws/FAQ/display_question?qid=6967&pageqa=5&i=)

<sup>9</sup> [http://tawhed.ws/FAQ/display\\_question?qid=7110&pageqa=4&i=](http://tawhed.ws/FAQ/display_question?qid=7110&pageqa=4&i=)

or who flee to cities under regime control. May a youth whose family has remained with the mujahideen stay behind to take care of his mother and little sisters?

- ❖ Answer: It is permissible for one brother to stay behind and take care of his family's affairs if his other brothers are engaged in jihad; in this way, he cooperates with jihad.
  
- ❖ Question: What is the ruling regarding people, including women, who have supported the regime in word but not in deed?
- ❖ Answer: If someone expresses verbal support for the regime as a form of deception, he is taking a permissible precaution. But if someone truly supports the regime with all his heart, even if he does not actually help the regime, he is an apostate who must be set back on the right path. You must fight anyone who actually aids the regime. Pro-regime propaganda and attempts to justify its crimes are tantamount to actually aiding the regime.
  
- ❖ Question: Is it necessary to provide medical aid to wounded supporters of the regime?
- ❖ Answer: Anyone who supports the regime supports sacrilege and hates Islam. You may therefore hate and curse him, and rejoice when he is wounded.
  
- ❖ Question: May a family move to an area that is under the regime's control even if that family opposes the regime, because it fears imprisonment by the regime?
- ❖ Answer: Given the regime's unrestrained war, every Muslim must move to cities that are not in the regime's control, where he may be sheltered from violence and join the ranks of the mujahideen. If a family cannot move to an area controlled by the mujahideen and does not find a safe haven that is *not* controlled by the regime, it may stay where it is. If it is dangerous to show enmity for the regime, one may hide these feelings, as a precaution.

### **Jihad in Syria versus Jihad in Tunisia**<sup>10</sup>

- ❖ Question: Tunisia has been all but emptied; some say we should cleave to da'wa, because enough men have gone to fight in Syria.
- ❖ Answer: The war in Syria is not yet over; it is a crucial war, whose importance cannot be underestimated. Even if it seems as though the brothers in Syria do not need any more men, other fronts have a great need for men. Mali is closest to Tunisia, and the brothers there should not forsake it. Of course, da'wa is also imperative, and those who are

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<sup>10</sup> [http://tawhed.ws/FAQ/display\\_question?qid=7141&pageqa=4&i=](http://tawhed.ws/FAQ/display_question?qid=7141&pageqa=4&i=)



needed for it – influential preachers, prominent activists – should remain behind. Some men are called to fight; they should heed that call. Others can take their place in the practice of da’wa. However, those whose jobs make them irreplaceable, or who face obstacles to joining jihad, should stay behind and focus on da’wa. Da’wa is a resource for jihad, and should never be seen as conflicting or competing with jihad.

- ❖ Question: Is fighting jihad in Syria obligatory for someone whose father has died and who is now responsible for his family? His mother has consented, albeit a bit hesitantly.
- ❖ Answer: If this man is now responsible for the affairs of his family and is its sole breadwinner, such that his heeding the call to jihad would leave his siblings at a loss, then he may defer jihad to engage in da’wa, filling in for mujahideen by watching over their families. This, too, is a form of participation in the jihad effort.

### **Establishing Jihadist Groups Separate from the Al-Nusra Front<sup>11</sup>**

- ❖ Question: Must groups and brigades established independent of the Al-Nusra Front swear allegiance to its leader, Abu Muhammad al-Julani? Or is it permissible to establish separate groups and brigades?
- ❖ Answer: The Qur’an and the Prophet state the importance of unity in all aspects of life, and especially during war against the infidel. The mujahideen must follow the commandments of Allah and fight as one, and not in separate groups. They must fight under one banner, obey one leader, and be called by one name. Clearly, the Al-Nusra Front is the most prominent and influential group in Syria. Anyone who wishes to promote jihad in Syria, should join it.

### **General Questions Concerning Islamic Obligations**

#### **Choosing Jihad against Western Nations versus Fighting in Arab Arenas of Jihad<sup>12</sup>**

- ❖ Question: A Muslim living in a Western country wishes to engage in jihad, either by donating money to the mujahideen or by carrying out terrorist attacks. Should he travel to an arena of jihad (Syria or Yemen, for example)? Or should he participate in jihad where he lives?
- ❖ Answer: The choice depends on the man’s capabilities. If he knows he could inflict severe damage on Islam’s enemies where he is, this would be preferable, for it expands

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<sup>11</sup> [http://tawhed.ws/FAQ/display\\_question?qid=7138&pageqa=4&i=](http://tawhed.ws/FAQ/display_question?qid=7138&pageqa=4&i=)

<sup>12</sup> [http://tawhed.ws/FAQ/display\\_question?qid=7128&pageqa=4&i=](http://tawhed.ws/FAQ/display_question?qid=7128&pageqa=4&i=)

jihad to places the mujahideen cannot go. However, if this man knows he has but limited ability to harm the infidel, he should join the mujahideen, strengthening them.

### **A Series of Questions about Heeding the Call to Jihad<sup>13</sup>**

- ❖ Question: An unmarried mechanical engineer from Tunisia is the sole supporter of his parents and siblings. He wants to join the Al-Nusra Front, but his parents refuse. What should he do?
- ❖ Answer: If this man is the only breadwinner and his leaving for jihad will plunge his parents into poverty, then he must find someone who also wishes to join jihad, and either ask him to care for his family so he can join jihad or, conversely, promise to care for that man's family so that that man can join jihad.
  
- ❖ Question: A man left his native land and emigrated to Europe in the wake of an ideological dispute with his family. He does not receive any financial assistance from his family. He married a devout Muslim woman, whose family are nationalists who do not support jihad. The woman wears a hijab, and so cannot work; consequently, he is the only wage-earner. May he join jihad in Syria, or must he remain at home?
- ❖ Answer: Jihad requires sacrifice, but we must ease the burden on our brothers in Syria. Therefore, this man should try to take his wife with him to jihad. If this is not possible, he must leave her with her family.
  
- ❖ Question: Should a man from North Africa join jihad in Syria or Mali?
- ❖ Answer: A man from North Africa should join jihad in Mali, as the journey there will be safer. Moreover, one should always prefer the jihad nearest home.
  
- ❖ Question: A man wishes to travel to become a mujahid in Syria. However, he would also like to be a sheikh or mufti and teach the mujahideen about Islam. To attain this, he would of course have to devote some time to religious studies. Should this man study where he lives and only then leave for Syria, or should he leave for Syria immediately?
- ❖ Answer: This man must join jihad at once, and not tarry; he will be able to study, teach others, and engage in jihad once he reaches Syria.

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<sup>13</sup> [http://tawhed.ws/FAQ/display\\_question?qid=7033&pageqa=4&i=](http://tawhed.ws/FAQ/display_question?qid=7033&pageqa=4&i=);  
[http://tawhed.ws/FAQ/display\\_question?qid=7081&pageqa=4&i=](http://tawhed.ws/FAQ/display_question?qid=7081&pageqa=4&i=);  
[http://tawhed.ws/FAQ/display\\_question?qid=7166&pageqa=4&i=](http://tawhed.ws/FAQ/display_question?qid=7166&pageqa=4&i=);  
[http://tawhed.ws/FAQ/display\\_question?qid=7157&pageqa=4&i=](http://tawhed.ws/FAQ/display_question?qid=7157&pageqa=4&i=)

- ❖ Question: A man wishes to join jihad, but his mother is suffering from increasingly severe renal failure, which requires her to undergo dialysis three times a week. May this man join jihad and leave his mother in the care of his older brother, who does not have a good relationship with her?
- ❖ Answer: If the man has no other brothers, he must remain with his sick mother. However, he may aid the mujahideen in other ways, such as by sending money or caring for the families of mujahideen.
  
- ❖ Question: A man told his mother of his desire to join jihad; she staunchly opposes his proposal, and has since become depressed. The man fears that if he joins jihad, his mother will die of a broken heart. May he remain at home and support the mujahideen in some other way?
- ❖ Answer: Most mothers do not want their sons to join jihad. But if a mother can manage on her own, her son must leave for jihad; this ruling governs this man. However, to soften the blow, he may tell his mother he is traveling for some other reason, such as to study.
  
- ❖ Question: A man can either join the Mujahideen Shura Council in the Environs of Jerusalem, where he lives, even though they only fight the infidel sporadically and not regularly, or he can join the mujahideen in Syria. What should he do?
- ❖ Answer: Brothers in the Gaza Strip should aid the mujahideen in the Sinai Peninsula who are fighting the Jews. The jihad in Syria is worthy and good; one may join any group that is fighting the regime, with the ultimate aim of joining the Al-Nusra Front.
  
- ❖ Question: The brother of a man joined jihad in Syria. His worried mother is constantly asking him about his brother, such that he is forced to lie to her. Now he, too, wants to join jihad. To this end, may he lie to his mother?
- ❖ Answer: Some lofty goals can only be reached by telling a white lie that hurts no one. In this case, a lie is permissible.
  
- ❖ Question: A man woke up with these words ringing in his ears: "Go forth, do not look back, your path is written in blood". What does this mean?
- ❖ Answer: It means that the man must leave for jihad.

- ❖ Question: May a man take out a loan to join jihad in Syria? And if a man is learning a profession that could be of use to the mujahideen, but needs a few more years to complete his studies, should he leave for jihad now, or only after he has finished school?
- ❖ Answer: One is not obligated to take out a loan to join jihad. If one is studying a profession that will benefit jihad, he may take the time to complete his studies, as doing so will increase his value [to jihad].
  
- ❖ Question: Does one need his parents' permission to join jihad in Syria? What is the ruling when they refuse?
- ❖ Answer: One does not need one's parents' permission to join jihad.
  
- ❖ Question: A man from Morocco knows that jihad is an obligation and so would like to join it, but the government hounds his every step. He would like to go to Syria, Afghanistan, Iraq, Chechnya or the Gaza Strip, but he does not know how to reach these places. What should he do? Also, what is the ruling regarding fighting alongside Hamas or Palestinian Islamic Jihad in the Gaza Strip? And may a man tell his wife and parents that he is traveling on business, when really he is going to join jihad?
- ❖ Answer: The front in Mali, which is closest to Morocco and easy to reach, is preferable. In an effort to keep the peace, Hamas prevents the mujahideen from fighting the Jews. Therefore, anyone who wants to fight the Jews should join the mujahideen in the Sinai Peninsula. One may lie about joining jihad.
  
- ❖ Question: May a man from the West, whose wife is pregnant with a child who has birth defects, leave for jihad and leave his wife with the child?
- ❖ Answer: If other family members can care for the man's wife and baby, he may leave them behind. However, if the wife would be left on her own by his joining jihad, the man may stay with her until arrangements can be made for someone to care for her.
  
- ❖ Question: A man wishes to join jihad in Syria, but his mother refuses. Does monetary support for jihad absolve one of the need to go and fight?
- ❖ Answer: Actual jihad and monetary jihad are both obligatory; neither one obviates the other.
  
- ❖ Question: A man from Tunisia wants to join jihad there, but his father has died and he lives with his mother and two sisters. He fears that if he joins jihad, his mother will die of a broken heart. What should he do?

- ❖ Answer: If the man's family can manage without him, he must join jihad. He may lie to his mother and tell her he is leaving for some other reason.
- ❖ Question: A man from Egypt senses that jihad will soon erupt there. He fears that if he marries, he will be distracted from his duty to jihad. What should he do?
- ❖ Answer: The man must marry if he can. His marriage need not interfere with his duty to jihad. It would be best for him to seek a devout woman, who will support him in his quest for jihad.
- ❖ Question: A man who does not observe all of the prayers, disregards Islamic prohibitions, and quarrels with his parents is thinking of joining jihad. Should he first mend his ways, or should he join jihad immediately?
- ❖ Answer: Failure to pray is apostasy. This man must mend his ways, go back to praying and following the laws of Islam, and only then join jihad. In and of itself, jihad is not sufficient to atone for such sins. This man must return to the fold at once.
- ❖ Question: A man who is married with two children wishes to go to a training camp or to jihad, but his wife objects because she fears for his life. He has decided to join jihad anyway; he will leave her money, and place her in the care of his brothers. Is this the right thing to do?
- ❖ Answer: As long as a man is able to join jihad he must do so, while providing for the welfare of his wife and children. He must trust Allah and continue what he started.
- ❖ Question: A man and his family have yet to perform 'umrah (the minor pilgrimage) or hajj (the great pilgrimage) to Mecca. Should he embark on jihad, or first escort his mother to 'umrah?
- ❖ Answer: If the man lives near Saudi Arabia, he must first embark on the 'umrah and then join jihad. However, if he can quickly leave for jihad he must do so, and only later go on 'umrah. Jihad is an urgent obligation, and has first priority.
- ❖ Question: When does shari'a [Islamic law] permit abandoning jihad? Is lack of money a justifiable reason for avoiding jihad? What should a man do to raise money so he can join jihad?
- ❖ Answer: The two main reasons for abandoning jihad are a lack of money, and being unable to do so (e.g., if someone is ill, blind or lame). The existing arenas of jihad – Syria, Iraq, Yemen, Afghanistan, Chechnya, Somalia, Mali and the Sinai Peninsula – are

most worthy. Those who cannot fight jihad, including women, must engage in propaganda for jihad or donate money to jihad; but if a man can actually embark on jihad, financial support for jihad does not absolve him of the obligation to fight.

- ❖ Question: A man wishes to join jihad. However, his father has died, his brothers work far from home, and his mother has been left alone. What must he do?
- ❖ Answer: If the mother can manage on her own, the man must go on jihad; he does not need her permission. If the mother needs someone to stay with her, the man may do so until one of his brothers comes home, and in the meantime support the mujahideen as much as possible.
  
- ❖ Question: Should a Saudi Arabian man with a debt of 200,000 riyals join jihad in Syria? If not, how might he abet the Syrian jihad?
- ❖ Answer: If the man can reach Syria, he must join the mujahideen there.
  
- ❖ Question: The parents of a man from Tunisia are divorced, and he lives alone with his mother. He wishes to join jihad in Syria. Must he ask his parents' permission?
- ❖ Answer: The man must stay with his mother only if she cannot manage on her own or move in with one of her married daughters.

#### **Deferring Jihad to Learn a Useful Profession<sup>14</sup>**

- ❖ Question: May a person defer going to fight jihad in order to study and become proficient in a skill that may be useful to jihad and the mujahideen?
- ❖ Answer: Many important skills and professions may be of use to the mujahideen. If a person wishes to learn one of the important skills that are needed by the mujahideen, then he should complete his studies and only then join jihad. In this way he will make the optimal contribution to jihad.

#### **Preferred Arenas of Jihad, and Religious Studies Prior to Joining Jihad<sup>15</sup>**

- ❖ Question: Are some arenas of jihad to be preferred over others, or should one join the arena of jihad nearest him?
- ❖ Answer: Since many factors conspire to prevent the mujahideen from reaching their desired destination, it is best to choose the closest possible arena of jihad, unless another arena that has a greater need for mujahideen can be easily reached.

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<sup>14</sup> [http://tawhed.ws/FAQ/display\\_question?qid=7005&pageqa=5&i=](http://tawhed.ws/FAQ/display_question?qid=7005&pageqa=5&i=)

<sup>15</sup> [http://tawhed.ws/FAQ/display\\_question?qid=7092&pageqa=5&i=](http://tawhed.ws/FAQ/display_question?qid=7092&pageqa=5&i=)

- ❖ Question: Years ago, a man took a loan from his mother. Now his father has died and left him an inheritance; however, he may not use it until he reaches the age of 21. May he leave for jihad and ask his mother to take her money from his inheritance, as part of his last will and testament?
- ❖ Answer: This is permissible as part of the obligatory last will and testament.
  
- ❖ Question: A man told his mother of his intention to join jihad, but she is not pleased with this. His late father left the family more than enough money, and the man has brothers who can support his mother. What should he do?
- ❖ Answer: The man must not obey his mother at the cost of abandoning jihad; he should try to convince her [of the rightness of jihad] – or, failing that, conceal from her [his intention to fight jihad].
  
- ❖ Question: Must a man study Qur'an and other religious matters before setting out on jihad, or should he study what he can while fighting?
- ❖ Answer: The man should not tarry for religious and Qur'anic study, but rather should join jihad.

### **Advice Regarding Participation in Jihad<sup>16</sup>**

- ❖ Question: A man is interested in joining jihad, but does not know the best way to do so or which arena to join. Thoughts of joining jihad never leave him. They are even causing him to lose sleep. What should he do?
- ❖ Answer: It is pointless to wait for someone to knock on this man's door and take him to an arena of jihad; he must make a start – no one else can make it for him. Once this man has overcome the psychological obstacles that are preventing him from joining jihad, with Allah's help, he will also be able to overcome any physical obstacles along the way. Many claim that they cannot act, when in effect they do not wish to act! Loving jihad is a matter of the heart, but a real desire to fight jihad requires real action. One must prepare the necessary supplies before leaving on jihad, and choose the arena of jihad that is easiest to reach: Somalia and Azawad (northern Mali) in Africa and Yemen in the Arabian Peninsula are easy to reach; it is also possible to go to Syria or Iraq. The mujahideen cannot reveal how to reach or communicate with them, so one must

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<sup>16</sup> [http://tawhed.ws/FAQ/display\\_question?qid=6944&pageqa=5&i=](http://tawhed.ws/FAQ/display_question?qid=6944&pageqa=5&i=)

independently discover the best ways and means of reaching them – under the guise of studies, a vacation, business, or a visit to relatives.

## General

### Hacking into American Internet Markets and Paying a Hacker to Do So<sup>17</sup>

- ❖ Question: A man hacks into American commercial Web sites and “buys” computers and mobile phones without actually paying for them. Is hacking permissible? May he use these stolen goods?
- ❖ Answer: One may harm aggressor nations by weakening their economy – it is like hurting a man by taking his money. Just as it is permissible to steal money, it is permissible to use stolen goods. During war, it is forbidden to steal money from orphans. However, it is permissible to use the money of a country that is fighting the Muslims to weaken that country, either indirectly, as described in the question, or directly, through forcible theft.

### The Money of France and Countries That Are Fighting the Muslims<sup>18</sup>

- ❖ Question: Since France has embarked on a war against the mujahideen in Mali, may one steal or connive to take the money of French citizens? May one then use this stolen money, or are only the mujahideen allowed to use it? May one take out a mortgage to buy a home in France and then flee the country without paying the mortgage?
- ❖ Answer: As noted in the previous response, it is permissible to harm an aggressor nation by weakening its economy, and since one may steal money to this end, one may also use stolen goods. However, failing to repay a mortgage in an enemy country is liable to be considered a breach of trust: Shar’ia [Islamic law] permits theft, but not fraud.

### Harming French Interests<sup>19</sup>

- ❖ Question: Is it permissible to attack French embassies and the diplomats who work at them?
- ❖ Answer: Embassies guard the interests of the country they represent in the country in which they are located. France has a great many embassies in Muslim countries, which support secularism and promulgate Westernism. They are also used to gather intelligence and to spy, including on the mujahideen. The attack on the US Embassy in

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<sup>17</sup> [http://tawhed.ws/FAQ/display\\_question?qid=7142&pageqa=4&i=](http://tawhed.ws/FAQ/display_question?qid=7142&pageqa=4&i=)

<sup>18</sup> [http://tawhed.ws/FAQ/display\\_question?qid=7072&pageqa=4&i=](http://tawhed.ws/FAQ/display_question?qid=7072&pageqa=4&i=)

<sup>19</sup> [http://tawhed.ws/FAQ/display\\_question?qid=7073&pageqa=4&i=](http://tawhed.ws/FAQ/display_question?qid=7073&pageqa=4&i=)



Benghazi, Libya on September 11, 2012, which was a severe blow to the Americans, was a blessed event; it should be replicated in other countries. Attacking French embassies would be considered retaliation for the French-Crusader war against our brothers in Mali – a golden opportunity for anyone who has not had the chance to join jihad. French corporations and citizens should also be attacked. These attacks would of course be the fault of the French government, which would bear the blame for them.

### **Killing Christians because a Christian Killed a Muslim<sup>20</sup>**

- ❖ Question: A Christian man left his home in anger, and warned his family that he would make trouble for them. He encountered a Muslim from a well-known family, and killed him. Should one kill only the murderer? May one harm all of the Christians in that village? Or is [the murderer's] life inviolate?
- ❖ Answer: If it is known that the Christian committed this murder to incite Muslims against Christians, the Christians must not be made responsible for the murder, provided they do not defend and shelter the murderer. Allah has commanded us to act justly and not accuse people of a crime of which they are blameless. As for the inviolateness of the life of the murderer because he is Christian and therefore a dhimmi<sup>21</sup> – there is no such status today.

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<sup>20</sup> [http://tawhed.ws/FAQ/display\\_question?qid=7076&pageqa=4&i=](http://tawhed.ws/FAQ/display_question?qid=7076&pageqa=4&i=)

<sup>21</sup> One of the "people of the Book" protected by Qur'anic injunction as a non-Muslim living in a Muslim country governed by Islamic law.