

Periodical Review: Fatwas – April-June 2011

The following report sets out the main fatwas published on the "Minbar Al-Tawhid wal-Jihad" website between April and June 2011. The website belongs to the Salafi ideologist, Abu Muhammad Al-Maqdisi.¹ The surfers' questions are answered by the "Website's Sharia Committee", which includes a number of prominent Salafi sheikhs.



The fatwas published over these three months dealt mainly with new developments in the Arab campaign following the popular uprisings. Global Jihad was caught unprepared for such developments, and therefore there is no organized religious framework clarifying how to conduct oneself in face of the new campaign, how to get involved in the current struggle developing in several arenas, and so forth. In this regard, one should consider the critical role and special standing that the religious clerics have in formulating the action patterns of their followers, and in the provision of religious permission relating to the path that should be taken in light of these new developments.

A review and analysis of the fatwas and the issues they discuss reveals several paths of action that global Jihad may operate in, even though at this point there is no information on the formulation and modeling of Al-Qaeda's policy in general, and in particular of the Jihadi branches in the various theaters. From the questions posed by the surfers, and especially from the answers of the clerics ruling on the matter, one can deduce the trend that is beginning to be outlined in relation to the revolutions in the Arab world.

¹ <http://www.tawhed.ws/FAQ/>

The most prominent element arising from several answers given by the Salafi-Jihadi sheikhs is that their followers must not use the tools of democracy to obtain the objective of implementing Islamic Sharia, as these tools constitute an infringement of the Oneness of God.

The religious clerics also dealt with other issues in this respect, including the issue of harming innocent Muslims found amongst heretics; harming members of the "tyrannical" regimes' security forces; questions of religious permission to take part in the Egyptian political campaign following Mubarak's fall; recommendations with regards to the events in Syria; reference to the protests held in several Arab countries such as Libya, Saudi Arabia, Morocco Algeria and Tunisia; reference to the events in Iraq, Turkey, Mauritania and west Africa; and encouraging financial support of Jihad and raising donations for it. There are also religious discussions on other issues, such as religious permission to operate against the Shiite Muslims in Iraq, the role of women in Jihad, raising donations for Jihad, carrying out individual Jihad, and more.

It should be noted that the surfers' questions clarified the need for further deepening the study of Islam, versus going on Jihad. Answers on this matter emphasized the importance of Da'awa as a main component of Jihad, and in certain cases Da'awa was even given priority as a mechanism for recruiting for Jihad.

السؤال	القسم	المجيب	تسراة
هل يجوز دعم ترشح الشيخ حازم صلاح أبو إسماعيل لرئاسة الجمهورية عبدالله المسلم 17:07:19 2011-06-27	واقع المسلمين	اللجنة الشرعية في المنبر [أبو المنذر الشنقيطي]	2078
هل الخوارج كفار؟ المنبر 16:43:17 2011-06-27	الفرق و المذاهب و الأحزاب	اللجنة الشرعية في المنبر [أبو همام بكر بن عبد العزيز الأثري]	1030
أسئلة من تركيا حول الشأن التركي جواد 12:23:27 2011-06-24	مسائل الإيمان و الكفر	اللجنة الشرعية في المنبر [أبو المنذر الشنقيطي]	1260
هل يُستدل بحديث الذي أمر أهله بتحريقه على العذر بالجهل مطلقاً؟ ابو علي الاقرقي 12:22:19 2011-06-24	العقيدة	اللجنة الشرعية في المنبر [أبو همام بكر بن عبد العزيز الأثري]	981
هل أسافر لطلب العلم أم أنتظر فرصة للجهاد؟؟ Abu Jihed 22:44:53 2011-06-21	الجهاد وأحكامه	اللجنة الشرعية في المنبر [أبو المنذر الشنقيطي]	1395
كيف يُجمع بين حديث: (زر غباً تزد حباً) وبين ما يعارضه؟ ابو معاذ السبي 22:40:42 2011-06-21	الحديث وعلومه	اللجنة الشرعية في المنبر [أبو همام بكر بن عبد العزيز الأثري]	987
حكم الشيوخ المناصرين للحكام في مصر	مسائل الإيمان و	اللجنة الشرعية في المنبر	1859

The Fatwas chat room on the website

Sheikh Abu Al-Mundhir Al-Shanqiti

- Sheikh Abu Al-Mundhir Al-Shanqiti was asked about the many Muslim victims in Jihad activities such as the 9/11 terrorist attacks and the terrorist attacks in London. These occurred due to the intermingling between Muslims and heretics, which occurs almost everywhere. What is the ruling regarding these Muslims? The Sheikh replies that this is the issue of "Tatarus". There are religious clerics who have already ruled that there is religious permission to kill any Muslim mingling with the heretics as part of an attack meant to kill these heretics, whether they are used as a human shield or not. The conclusion is that if the Mujahideen have no choice but to kill Muslims intermingled with the heretics in their operations in Islamic or heretic countries, they are religiously prohibited from stopping their Jihad for that reason. They are duty-bound to continue with the Jihad whilst taking care to choose an appropriate time and place, and taking steps to

ensure the safety of Muslims. Abandoning the Jihad is worse than killing some Muslims by mistake.²

The issue of the Tatarus is a bone of contention among religious and ideological authorities associated with the Salafi-Jihadi school. As a rule, discussion centers on the justification for carrying out terrorist attacks even if these may result in injury to Muslims. Some religious authorities acting in the service of global Jihad justify injury to Muslims, as they feel that the infidel enemy cannot benefit from immunity even in the presence of Muslims – who in turn cannot shield infidels against the attacks of Jihad. In other words, the ends justify the means, even if those ends bring harm to Muslims. At the same time, it is important to note that a spate of suicide attacks (in Indonesia, Saudi Arabia, and other Muslim countries) in which Muslims were injured raised a debate amongst Shari'a adjudicators, who ruled against the phenomenon.

- A surfer asked Sheikh Abu Al-Mundhir Al-Shanqiti several questions which he believes are plaguing the Sunni in Syria, with regards to the demonstrations in the country:
 - a. Are the Sunni allowed to demonstrate in a non-violent fashion, especially in light of the fact that demonstrators are being murdered and arrested without discrimination? The Sheikh replies that Sharia law permits demonstrations that are meant to bring down tyrannical governments. There is no doubt that such demonstrations will lead to some casualties, but there is no escaping it in order to bring down the government. He advises not to continue with the non-violent demonstrations if the Syrian government plans on continuing the acts of

² http://www.tawhed.ws/FAQ/display_question?qid=4103&pageqa=1&i

murder and massacre, and that self-defense should be used in any form during the demonstrations. The demonstrations must continue and increase, as this may wear down the government and lead to its loss of control. The demonstrations should be accompanied by civil disobedience, and by invalidating anything which indicates the regime's hegemony and acknowledges its legitimacy.

- b. The slogans heard during the demonstrations are essentially about national unity, which is tantamount to heresy. The Sheikh notes that uttering the slogan "National Unity" is not heresy, even if it is not permitted by the Sharia. He explains that slogans are usually proclaimed randomly by the public participating in the demonstrations, and they cannot be controlled. He recommends that those who use slogans that are in the spirit of the Sharia should band together within the demonstrations to shout out these slogans.
- c. Most of the Salafi Muslims in Syria take part in the demonstrations as they wish to be rid of the Alawi regime, even at the price of having it replaced by a democratic government. The wish of the Salafis is to carry out their religious rituals freely, which is not possible under the current regime. They also believe that if the revolution succeeds and a democratic regime is put into place, that there is a possibility that these freedoms will be expanded, the number of preachers increased, and many young people brought back to the religion. The Sheikh believes that with the toppling of the current regime, a democratic government may be instituted as demanded by most of the public, and the religious activity will be renewed. However, he differentiates between the legitimate demand that the government be brought down, and the

demand to institute a democracy which is forbidden according to the Sharia. Just as bringing down the government is essential for those advocating democracy, it is also essential for those wishing to instill the Sharia.

- d. What should be done regarding the declaration of religious slogans which may cause the government to tie the demonstrations to the Muslim Brotherhood or Al-Qaeda, which will then lead to the launching of an organized armed confrontation against the demonstrators? The Sheikh notes that there is nothing wrong with proclaiming religious slogans such as "Allah Akbar" and calls for praising God and the shahids. However, religious slogans reflect a certain movement and may indeed lead to extreme action on the government's part, as mentioned in the question. Therefore he calls not for disengagement from the crowds, but rather to act from within them, as a lack of unity will serve the government.
- e. As it turned out, the revolutions in Egypt, Tunisia and Libya did not lead to the establishment of Islamic Caliphates, despite the fact that most of the demonstrators were "good Muslims", but rather to a democratic process believing in a constitution, democracy and equality amongst all men, Muslims and heretics alike. These regimes draw their power from the international legal institutions, denying Allah's law. The greatest proof of this is the Transitional Council in Libya. The Sheikh was asked to address this matter, and he replies that these events are preparing the ground for the spreading of the religion and for the efforts to instill Allah's law.

- f. Should one participate in the demonstrations, or is it better to wait until it is time to immigrate to the Mujahideen regions? Or, perhaps as there are many other voices, encourage participation in the demonstrations but not take part in them, as the role of the Salaffiya Jihadiya is to bear arms during the hard times when the government will begin its organized war against the Syrian people. The surfer notes that at the moment he and his group do not support armed activity against the regime, as they are a small minority and the regime wishes them to start such action so as to begin an organized counter-attack. The Sheikh stresses that as the group does not have enough power to bring down the government, they must join the ranks of the demonstrators; he clarifies that the role of the Salaffiya Jihadiya is not only to bear arms, but also to help justice by all military and non-violent means.
- g. Is someone killed in the demonstrations deemed a casualty of war? The Sheikh answers in the affirmative and explains that those participating in the demonstrations are those who wished to help justice in general or those who wished to put an end to the injustice towards the individual and the Muslims in general.³
- A surfer wished to know if he should go and acquire religious knowledge in Alexandria, Egypt, following the revolution there, or should he not miss the opportunity to go on Jihad, whilst acquiring knowledge through books and audio files on the internet. Sheikh Abu Al-Mundhir Al-Shanqiti wishes to know where the surfer is from, but addresses his question and states that religious knowledge has no value if it does not spur him to go on Jihad. He

³ http://tawhed.ws/FAQ/display_question?qid=4666&pageqa=4&i

calls on him to go on Jihad when he is ready, and urges him also to continue with his religious studies, even through videos.⁴

- Sheikh Abu Al-Mundhir Al-Shanqiti was asked what is the right thing with regards to participation in the upcoming elections in Egypt. The surfer from Egypt elaborates: are prominent religious clerics in Egypt permitted to propose themselves as candidates for the People's Council and the Shura Council? Some support this, claiming it will be the beginning of instilling Sharia law. The surfer says that one of the Salafi religious clerics in Egypt called on his people to register for voting so that they will be able to take part in the elections for presidency and thus prevent corruption. This way they will be able to examine which candidate is the one who causes the least harm to Islam and the Muslims, and elect him. This would not be because they agree with him, but rather to prevent corruption. They fear the many radical secularists in Egypt and Christians who wish to make fundamental changes following a referendum on the constitution. The surfer wishes to know how to behave and says that he has already approached Sheikh Abu Basir Al-Tartusi on the matter, who answered in the negative without providing an explanation.

Al-Shanqiti replies that if there is serious intent to act for the implementation of Allah's law, one must do everything to achieve this goal through the permitted religious means whilst abandoning means of heresy. He reminds that heresy cannot be used to bring about the Oneness of God, and that this is why it is forbidden to take part in the democratic process in order to bring about the implementation of Allah's law. Anyone doing so under the guise of a wish to make amendments, is in fact acknowledging

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http://www.tawhed.ws/FAQ/display_question?qid=4810&pageqa=1&i=&PHPSESSID=162b1903ec33cb0966e598c0dc9bd483

the constitutions of heresy, the majority rule, laws legislated by man, and the replacement of the government with those holding secular heretic beliefs.⁵

- A surfer from Egypt asks for Sheikh Abu Al-Mundhir Al-Shanqiti's help regarding his mother who voted in favor of the changes to Egypt's constitution, despite his warning her that this is an act of heresy. He asks how he must atone for her actions. The Sheikh explains that those voting for the changes in the constitution – preachers, sheikhs and the Muslim public that followed them – have given a distorted interpretation to the subject of voting. He calls for the spreading of the belief in one God in private and public assemblies, and to use letters and films to warn the public against participating in the democratic process and in obeying laws legislated by man.⁶
- Is it permitted to support the candidacy of Sheikh Hazem Salah Abu Ismail for the presidency in Egypt, as he declared that he will immediately implement Islamic Sharia, even though he will use a democratic process to do so? Sheikh Abu Al-Mundhir Al-Shanqiti stresses again that democracy is not the way to implement Allah's law. The first step for implementing Allah's law, according to the Sheikh, is to eliminate the democratic government which does not coincide with the Sharia. He calls on Abu Ismail not to try and implement the Sharia using democracy, but rather act for change using religious tools. He challenges him and asks him to clarify the religious evidence allowing him to participate in the democratic regime. The Sheikh states that taking part in such a regime is forbidden, and one should

⁵ http://tawhed.ws/FAQ/display_question?qid=4432&pageqa=6&i

⁶ http://tawhed.ws/FAQ/display_question?qid=4473&pageqa=4&i

not run for office or vote. It is also forbidden to aid anyone walking this path, as it is a sin.⁷

- Sheikh Abu Al-Mundhir Al-Shanqiti was asked about the sheikhs supporting Egypt's rulers, such as Sheikh Muhammad Hassan and Sheikh Abu Ishaq Al-Heweny. The Sheikh does not want to address specific individuals, but stresses that supporting the tyrants is akin to heresy and that their actions and words must be examined carefully in order to prove that they indeed do so. If it is proven, the public must be warned against them but their honor must not be attacked, as one must not give up on the possibility of them retracting their opinion.⁸
- Sheikh Abu Al-Mundhir Al-Shanqiti addresses a question posed by a female surfer who asks about the many people in Egypt who believe in the Oneness of God, and also believe that establishing political parties will contribute to the spreading of religious preaching in a freer manner. He responds that if the goal of establishing a party is only to find an expanse of freedom without participating in the elections and voting, then this belief is false as the governments implementing democratic rule forbid party founders to carry out religious preaching. The role of preachers is to eliminate the democratic regime that contradicts Allah's law, and it cannot be justified or participated in. If the purpose of establishing a party is to take part in the democratic government, then it is forbidden as this means violating Islamic law and is first and foremost a violation of the rule of the people and the abandoning of Islamic Sharia.⁹

⁷ http://www.tawhed.ws/FAQ/display_question?qid=4873&pageqa=1&i

⁸ http://www.tawhed.ws/FAQ/display_question?qid=4852&pageqa=1&i=&PHPSESSID=162b1903ec33cb0966e598c0dc9bd483

⁹ http://www.tawhed.ws/FAQ/display_question?qid=4494&pageqa=3&i

- Sheikh Abu Al-Mundhir Al-Shanqiti was asked by surfers whether traveling, following the "Nakba" commemorated on May 15th 2011, with protestors from Egypt to the Rafah Crossing is considered to be Jihad; is it permissible to go without a permit and is it permitted to go without being equipped with appropriate weapons and equipment, in light of the chance they may encounter shootings on the part of Egyptian soldiers or Israeli soldiers while being defenseless? Should they instead wait until they are appropriately equipped?

The Sheikh replies that swarming to the border should be done with weapons, and not only as a demonstration. According to him, defensive Jihad does not require permission or a fatwa. He calls on all of the Islamic organizations to unite in this matter and properly prepare to flock to the border; the idea must not be discounted, but rather the ground should be well prepared in order to realize it. However, he notes that if the purpose is only to demonstrate and help the people of Palestine without entering into conflict with the Israel Defense Forces, then he hopes it will help and he calls on the protestors to take into account the cunning of the Egyptian regime even after the revolution. He recommends that women do not take part in these activities unless it is organized, and that they are given a role and receive protection. He reminds surfers that a woman must receive permission from a male relative.¹⁰

- Sheikh Abu Al-Mundhir Al-Shanqiti was asked, apparently by a surfer from Algeria, whether those helping the tyrannical regimes such as the security services in Algeria, are considered heretics. He replies that the rulers who reject Islamic law and prevent others from obeying it by the use of weapons

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<http://www.tawhed.ws/FAQ/pr?qid=4711&PHPSESSID=df20359b845247d60b1156d963c29b4c>

in their possession, exploiting them to instill laws they legislated themselves – are heretics. Even those helping them, such as soldiers, are viewed as a group that has rejected Islamic Sharia. He adds that the rulers are using the army in order to behave cruelly and that the army is in fact the wall protecting them.

The actions of the rulers – the war against the religion, spreading heresy and implementing laws contradicting God's laws, are enabled by the soldiers and the protection they provide. The people are not rejecting the Sharia; they are victims of the tyrants' rule. On the other hand, religious clerics supporting the tyrants are heretics. Most of them call for not coming out against the rulers, but despite this fact there are those amongst them calling for the implementation of the Sharia, even though they object to activity against the rulers.¹¹

- Sheikh Abu Al-Mundhir Al-Shanqiti was asked by a surfer who identified himself as being from Tunisia, about a case in which an acquaintance of his, who adhered to his religion during the term of the former Tunisian president, has now joined the Tunisian "Al-Nahda" Party in an attempt to amend its ways and return it to the fold of Islam so that it will act on behalf of the Muslims in the country. The Sheikh reminds readers that he has already previously forbidden participation or joining political parties that call on the public to be subject to man-made laws, as this means joining a call for heresy. Therefore, such parties are to be isolated and the public must be warned against them. He also states that the party leader, Rashid Al-Ghanoushi, believes in an ideology that deviates greatly from the righteous path.¹²

¹¹ http://tawhed.ws/FAQ/display_question?qid=4477&pageqa=4&i

¹² http://tawhed.ws/FAQ/display_question?qid=4489&pageqa=3&i

- Sheikh Abu Al-Mundhir Al-Shanqiti was asked by a surfer from Morocco whether it is permitted to collaborate with the Moroccan movement established on February 20th 2011 for the overturning of the government in the kingdom, and in what way. Also, whether Islamic Sharia permits acting within such a movement. He notes that the movement included all of the political and ideological movements, including the Salafiyya Jihadiyya. According to him, during the demonstrations those advocating the Salafiyya Jihadiyya are independent in their slogans and keep their uniqueness, whilst the coordination with the movement is carried out only with regards to the time and place of the demonstrations. The surfer also reveals that within the group he is a member of, arguments began between those advocating coordination in order to bring down the corrupt government as well as collaborating with demands that do not contradict the religion, and those opposing it due to the movement's effort to instill democracy and western values.

The Sheikh clarifies that no part can be taken in any movement advocating democracy, as this is a heretic idea. But if the movement's main objective is to bring down the government and abolish its wrongdoing, there is no sin in belonging to it. If its declared agenda is to instill a democratic regime, then activity within the movement must be limited to independent demonstrations without actually belonging to it. He summarizes and concludes that if the situation depicted by the surfer continues, there is nothing wrong with participation in the movement, but if it is not so, one should detach from it, even during demonstrations.¹³

¹³ http://tawhed.ws/FAQ/display_question?qid=4694&pageqa=3&i

- Sheikh Abu Al-Mundhir Al-Shanqiti was asked whether it is permitted to vote in a referendum on the reforms in Morocco. The Sheikh replies that it is forbidden to take part in it, as any participation in a referendum held under the banner of democracy is deemed to be participation in the tyrannical regime. Therefore, one should act to change the heretic democratic government - isolate it and not join it.¹⁴
- Sheikh Abu Al-Mundhir Al-Shanqiti was asked several questions:
 - a. How to behave towards a statue of Ataturk at the mixed schools in Turkey where it is forbidden to wear a hijab? Every morning in these schools, the students bow collectively to the statue. Is this an act of heresy and what should be done regarding those who send their children to such schools, even when hating the regime and this act? And what of declaring something else during the oath that is given? The Sheikh replies that this is an act of heresy and that Muslims should not send their children to such schools, and that the sin is not removed even if they hate this conduct. If the student stands in line without giving an oath then it is not a problem, so anyone sending their children to these schools must warn their children not to give the oath to the statue. He also states that it is forbidden to send girls to such schools due to the prohibition on wearing a hijab.
 - b. Is it permitted to vote for Recep Tayyip Erdoğan for Prime Minister of Turkey, as he is the candidate causing the least damage? The Sheikh replies that participation in the democratic regime is forbidden, so as not to legitimize it and also as it contradicts Islamic Sharia, and therefore it must not be acknowledged but rather eliminated. Also,

¹⁴ http://tawhed.ws/FAQ/display_question?qid=4812&pageqa=1&i

Muslims must be warned against it and not use it for Islam's sake, as the Oneness of God will not be achieved through heresy. He instructs that there should be a boycott of the presidential elections, as well as the elections for the parliament and the municipal authorities.

- c. What is the judgment on the subject of turning to the secular courts? He responds that he is preoccupied with this issue and mentions the opinion of several religious clerics who believe that not turning to these courts will lead to the loss of rights, and therefore one must address them out of necessity and disgust, particularly on the subject of prisoners. Al-Shanqiti adds that these courts are to be approached only in times of extreme need.
- d. Is there a difference between submitting a claim to a secular court and submitting a claim to a human rights movement? The Sheikh replies that it is permissible to be aided by heretics in the matter of human rights, but one must be strict in adhering to Allah's law.
- e. Is someone who was attacked in his home and beaten by a Muslim and threatened with murder, allowed to go to the police in a secular country for protection? He replies that it is forbidden to collaborate with a secular government in matters pertaining to its laws, but that it is allowed to use it in order to end an injustice.
- f. Is it permitted to join the army in a compulsory draft? The Sheikh forbids joining a secular army fighting Allah's law.
- g. The Sheikh was asked for his opinion on a Turkish government headed by Erdoğan. He concludes that this is not an Islamic government, as Erdoğan and his people declare that they are seculars walking the path of Atatürk. This government may achieve certain objectives in the field

of living conditions and liberties, but it will not succeed in instilling Allah's law via democracy.¹⁵

- Sheikh Abu Al-Mundhir Al-Shanqiti was asked by a surfer, apparently studying in West Africa: "What is your advice to the Muslims in West Africa in such hard times, for example to those living in Burkina Faso, Ghana, Benin, Togo, the Ivory Coast etc.? Is it better to engage in Da'awa there, or rather to travel to the Jihad theaters? Are the Mujahideen interested in establishing secret cells in these countries?" The surfer notes that he is close to completing his religious studies and he asks for the Sheikh's advice on whether to continue with higher education, or to finish and then return to his country and involve himself in matters of Jihad.

The Sheikh stresses that acquiring knowledge and Jihad are two very important things for the religion and the Muslims. According to him, Islam will win thanks to the blood of the shahids and will be spread thanks to the people of the religion. Therefore as stated in the Quran, Jihad must be maintained alongside continued Da'awa. The Quran has also permitted the people of knowledge to not join the Jihad, something that is not permitted to others. He also stresses the importance of acquiring knowledge in the African continent countries where missionaries are busy trying to convert the Muslims into Christians, and calls on the preachers and the people of knowledge not to abandon the public there as prey.

He notes that if there are many preachers and people of knowledge in a certain location, and there is someone to take their place, then one must join the Jihad. As for establishing Jihad cells - if the number of people of knowledge is low, the field of Da'awa has to be focused on and studied. If

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there is success in spreading Da'awa, one can begin to establish cells that stay in touch with the nearest Jihad group. In the course of preaching, the education of the youth about the Jihad should be focused on, and they must be warned against all of the accusations made against it, labeling it as terrorism. He also calls for warning against heretic cults such as the Sufis, and advises them to use the Mujahideen publications to that end.¹⁶

- Sheikh Abu Al-Mundhir Al-Shanqiti is asked to advise a surfer wishing to study religious studies before going on Jihad, who also wished to hear his opinion on studying in Mauritania. The Sheikh details the important principles for religious studies: pure intention to study Islamic Sharia, defend it from those deviating from the righteous path, and not obtain pleasures, jobs and fame; acquiring religious knowledge in order to act upon it, derive use from it, and maintain the knowledge of man; making tireless efforts and overcoming difficulties to acquire religious knowledge. He also recommends the surfer start studying religious faith and Islamic Sharia. The surfer must especially focus on Jihad law, because of his wish to go on Jihad. He advises him to memorize Hadiths and display proficiency in every chapter studied. He explains that he can go to study in Mauritania at the Maliki School, but the Hadith and Sunni faith are better taught in the "Mashriq" region (the eastern part of the Arab world). He also stresses the inherent difficulties in the fact that those studying religious studies in Mauritania do not receive material aid.¹⁷
- Sheikh Abu Al-Mundhir Al-Shanqiti was asked about the collection of donations for group or individual Jihad operations without the donor knowing the goal of the donation. This is in situations in which the money is

¹⁶ http://www.tawhed.ws/FAQ/display_question?qid=4557

¹⁷ http://tawhed.ws/FAQ/display_question?qid=4071&pageqa=5&i

given by the individual with the knowledge that it is serving a philanthropic goal such as helping the poor, Da'awa and other activities that do not arouse security concerns. What becomes of such funds according to the Sharia? Is it allowed to finance individual Jihad operations with these funds, or transfer them to a group of Mujahideen in a cell not organizationally subject to any organization, but dedicated to Jihad in terms of ideology?

The Sheikh replies that the person raising donations is in fact a proxy to the donor. It is possible that the donor permits him to use the money as he sees fit, or that he has appointed him as his representative in carrying out an act without him having any role in making the decisions. As for the case presented in the question, this is a case of a donor who has the intention of giving power of attorney without specifically stating the goal. In such a case, the proxy may choose the most appropriate way to use the money. If the donor has set a specific goal for his funds, the proxy does not have the right to select another goal other than that which the donor has chosen. He does not provide direct answers to the additional questions posed by the surfer and clarifies that equipping the Mujahideen with money and supplies, and the donation of funds for the fighting and propaganda activities are part of the chapter dealing with Jihad and providing it with material aid.¹⁸

- Sheikh Abu Al-Mundhir Al-Shanqiti was asked about the fatwas issued by modern sheikhs such as Sheikh Al-Albani, stating that Islam forbids the organization and establishment of movements, as it is an unwanted innovation ("Bidaa"). He explains that after the fall of several tyrannical regimes it is permitted to organize and create a movement in what he calls the "Jahiliyyan" society.

¹⁸ http://tawhed.ws/FAQ/display_question?qid=4482&pageqa=6&i

Al-Shanqiti first clarifies that it is forbidden to allow or to prohibit anything without providing decisive proof from Islamic Sharia. He stresses that those forbidding the establishment of groups or organizations serving the Islamic religion do not rely on Islamic Sharia. Preaching against the establishment of groups or organizations is also against common sense and human nature. He also brings references from the Quran, the Hadith, and from interpreters, confirming that it is permissible to establish Da'awa and Jihad organizations, as well as organizations bringing Muslims together, until the opportunity arises to establish one unified group. According to him, partial unity is better than complete division.

In conclusion he clarifies that it is a duty to unite for the religion, and that the idea is not an unwanted innovation. He calls not to join just any group, but only one whose path has been examined. According to Sharia, any group can be joined whose path coincides with the Quran and the Prophet's way, and does not constitute a deviation or an unwanted innovation. If it does not fit these criteria then it is forbidden to join it.¹⁹

- Sheikh Abu Al-Mundhir Al-Shanqiti was asked two theoretical questions: what should one do in the case of voting on articles in the constitution that coincide with Muslim Sharia, and whether it is permitted to vote in favor of an Islamic constitution versus a secular one during a referendum on the matter. He replies that the mere voting constitutes acknowledgment that man has the right to legislate laws, which contradicts the principle that Allah is the sole legislator. Providing the people with the opportunity to vote between implementing Allah's law and abolishing it constitutes a disobedience of Allah's law. The existence of several articles in the

¹⁹ http://www.tawhed.ws/FAQ/display_question?qid=4701

constitution that coincide with Islamic Sharia does not make the constitution an Islamic constitution.

He explains that there are two main conditions for determining whether a constitution is an Islamic one. All of the constitution articles must coincide with Islamic Sharia, and the implementation of the constitution must be under Islamic rule alone. Any constitution implemented under a democratic regime is not Islamic.²⁰

- A surfer from Libya asked Sheikh Abu Al-Mundhir Al-Shanqiti about marriage to a Christian woman. The Sheikh replies that the Quran permits marriage to a Jewish or a Christian woman, and he also includes traditions confirming this. However, he presents two conditions: the woman must be modest and not an adulterer and she may not come from "the people of war". Religious clerics disagree amongst themselves on the identity of these people.²¹
- Sheikh Abu Al-Mundhir Al-Shanqiti was asked several questions: is smoking permitted or is it deemed heresy? The Sheikh replies that the Quran does not forbid smoking. What does one do about the sheikhs who rule that it is mandatory to inform on anyone who objects to the tyrannical rulers? The Sheikh replies that anyone helping the heretics against the Muslims by informing on them or spying is deemed a heretic, and the sheikhs who ruled in such a way are collaborators to the act.²²

²⁰ http://www.tawhed.ws/FAQ/display_question?qid=4700&pageqa=1&i

²¹ www.tawhed.ws/FAQ/display_question?qid=4164

²²

http://www.tawhed.ws/FAQ/display_question?qid=4403&text=%D8%A7%D9%84%D8%B2%D9%88%D8%A7%D8%AC&page=1&in=all&submitبحث=

Sheikh Abu Muslim Al-Jazairi

- Sheikh Abu Muslim Al-Jazairi was asked about the burial of Osama bin Laden at sea, and when revenge for his death will take place. The Sheikh eulogizes Bin Laden and explains that Allah has honored him with a martyr's death in His name in the battlefield and at sea, as stated by the senior commentators in Islam, Al-Bukhari and Muslim. As for the matter of revenge, he notes that Bin Laden has left behind men who will take revenge on the infidels, sooner or later. He is certain the Mujahideen will avenge his death and calls on the supporters of Jihad to help them emotionally, with propaganda, by providing funds and shelter, and by gathering reliable information that is of interest and passing it on to them.²³
- A surfer from Egypt asks for Sheikh Abu Muslim Al-Jazairi's advice on the people in Egypt who yearn to go on Jihad and bear arms. The Sheikh reminds readers that Jihad is not Jihad only by sacrificing lives, but also a Jihad of donating funds, and a Jihad of inflammatory propaganda. These three levels of Jihad complement each other. He also notes that there are other Jihad theaters one can leave for, such as Afghanistan, the Caucasus, Iraq, Kashmir, the Southern Philippines, Somalia, North Africa and the Arabian Peninsula.

Anyone wishing to carry out individual Jihad must devote himself to his operation, conduct himself covertly even amongst his closest acquaintances, select sensitive enemy targets, study them well, and prepare thoroughly for their attack. Individual Jihad can be carried out in areas where there are no Jihad groups, or in other exceptional cases – for example, a soldier serving under a tyrant who wishes to revolt against the

²³ http://tawhed.ws/FAQ/display_question?qid=4734&pageqa=2&i

army by killing soldiers and officers serving with him. In this last instance, there is the concern that the tyrant will take revenge and attack the Mujahideen in that area of the operation who did not previously know of the individual Jihad operation. As for opening a new Jihad theater, this requires preparation and planning and it must not be rushed, but rather the matter should be discussed with an existing Jihad group with a clear path and faith.²⁴

- A surfer identifying himself as a Hashemite currently residing in Egypt, seeks Sheikh Abu Muslim Al-Jazairi's advice. According to him, in view of the events in the Arab world, he sees several arenas open for Jihad – Gaza, Libya and Yemen. Gaza is the most accessible arena, while it is difficult to reach Yemen in terms of costs and security measures. He asks for the Sheikh's advice on which Jihad theater to go to.

The Sheikh stresses that Jihad is a duty imposed on everyone. He notes that in recent years several Jihad theaters were opened in order to wear the enemy down. The Sheikh clarifies that leaving for a theater of Jihad is done in coordination with the entity which has been instructed to recruit people by the Mujahideen. One must not leave for Jihad without such coordination. In conclusion, he calls on the surfer to find the safest way to contact such a coordinator.²⁵

- Sheikh Abu Muslim Al-Jazairi was asked by a surfer from Libya about the fact that he and his colleagues are in a fighting arena and were asked to provide coordinates to the NATO forces in order to determine the tyrants' location and carry out aerial bombardments. Is this permitted in order to destroy the usurpers by using other usurpers, or is it deemed to be helping

²⁴ http://tawhed.ws/FAQ/display_question?qid=4723&pageqa=1&i

²⁵ http://www.tawhed.ws/FAQ/display_question?qid=4746&pageqa=1&i

the heretics and the Transitional Council in Libya? Another question pertains to assistance given to the Transitional Council in Libya in the field, providing weapons and ammunition.

The Sheikh mentions the "Crusaders'" blatant intervention in Libya, which has been carried out in order to divide the country. He calls for people to beware the crusaders, and from tying one's fate to theirs. The Crusaders' intervention has caused the rebels greater losses than if they had not intervened. He summarizes and notes that only in times of necessity must they provide the Crusaders with the coordinates, so that they themselves are not harmed under the pretext of the Crusaders not differentiating between them and others. He warns against providing incorrect coordinates, or the coordinates of civilian locations.

As for collaborating with the Transitional Council, he reminds readers of his recommendation to renounce this council and to act covertly for the founding of an organization with a clear path. He clarifies that this is not a call to confront the council, as this should be left for the time the council implements its agreements with the crusading enemy. As for the question, the Sheikh notes that it is permissible to receive weapons from the council, but the rebels' fate must not be tied to the council's fate, and other sources of weapons should be found. According to him, one of the greatest mistakes of the Jihad movements is that they relied on elements that did not share their path, but only the same goal. He explains that the enemy, both from within and from the outside, will not hesitate at any moment to sacrifice those advocating justice, and therefore they should be wary of such a situation.²⁶

²⁶ http://tawhed.ws/FAQ/display_question?qid=4835&pageqa=1&i

- A surfer from Libya wished to know how to treat the Libyan Security Forces that helped Qaddafi's regime, when some are now fighting alongside the people, and some are sitting by waiting to see whether Qaddafi will fall or not. Another question is regarding the possibility of the Libyan Transitional Council being established for the purpose of being an alternative to Qaddafi's rule. Both questions are directed to Sheikh Abu Muslim Al-Jazairi. He replies that the fate of the tyrant's soldiers is the same as the fate of the tyrant. The exception is soldiers who were forcibly taken against their will to serve the tyrant, provided they have not arrested or killed the believers in the Oneness of God. Repenting such a crime can only be done by renouncing it, by regret, and a promise not to do it again. As for the Transitional Council, Libya has hurt Islam by accepting assistance from the heretics in its internal affairs. He reminds that he has recommended that the Transitional Council should reveal the agreement it has signed with the "Crusaders", and also called on its members to resign so as to repudiate these agreements. He has further advised the people of the Oneness of God to reject this Council if it continues to permit the enemies to be present in Libyan territory, and to establish a parallel council. He reminds readers that the Council has promised to fight terrorism and Al-Qaeda, and therefore concludes that this is how the infidels plan to extend the war in Libya so as to obtain hegemony in the country. Therefore he stresses that the Transitional Council in Libya should be rejected as it has embroiled itself and all of Libya in the "swamp of espionage for the crusaders".
He calls for the establishment of an organization that covertly groups together all the honest people. He calls for coordination with the other Mujahideen in the Islamic nation to spread the following concepts: the

concept of the Oneness of God, political awareness, and the principle of loyalty to Allah and the renunciation of the heretics (Al-Wala' wal-Bara'). This is so that crusader and American flags are not hoisted in the streets of Benghazi.²⁷

According to fundamentalist sources, Al-Wala' wal-Bara' is a principle which means universal loyalty between Muslims, and the Muslims' complete renunciation of anyone who isn't a Muslim or strays away from the principles of the religion.

- Sheikh Abu Muslim Al-Jazairi is asked for his opinion on the demonstrations in Saudi Arabia. He is asked how one must behave if anyone from the security forces uses live fire against the demonstrators who themselves do not use violence. Is it allowed to shoot back at them even if the shooter has not been specifically identified? Another question pertains to the Saudi government's intention to bring Shiite mercenaries from Pakistan in order to kill demonstrators, and whether it is permitted to kill them before they shoot at Muslims.

The Sheikh opens with a clarification about the regime in Saudi Arabia, and stresses that protesting for the removal of injustice from the nation is mandatory, as well as collaborating and not being negligent about it. Injustice, if not the greatest injustice of all, is carried out in Saudi Arabia against the Muslims living both there, and outside of the country. The government there supported the criminal generals in Algeria who oppressed the Algerian people at the beginning of the 1990s. It also provides financial

²⁷ http://tawhed.ws/FAQ/display_question?qid=4717&pageqa=2&i

aid to the crusader war the U.S. is leading today in Iraq, Afghanistan and other countries. Therefore, bringing down this government is not only the responsibility of the Hijazi people, as he calls them, but the responsibility of the entire Muslim nation.

He warns the protestors not to get dragged into an internal Saudi agenda which follows the existing disputes within the Al-Saud family - between Prince Naif who is surrounded by religious clerics, and Prince Talal who has surrounded himself with seculars. The demonstrators need their own agenda and they must come out against both these factions that are serving the Americans.

As for the questions themselves, he notes that the security forces and the army are one entity which is subject to binding orders that are indisputable and must be carried out. Therefore, Jihad and self-defense are in fact against this entity and not individuals. As for the subject of mercenaries, he explains that if the organizers of the demonstrators decided they are to be non-violent, then it is better to keep it that way, even if the protestors are subjected to violence. However, the Sharia permits the demonstrators to exert violence in the face of those using violence against them. He also warns that the governments have learnt the violent ways of the Libyan ruler and will conduct themselves in accordance with these ways. He therefore advises the demonstrators to properly prepare to defend themselves, their families, their possessions and honor, and first and foremost their religion. These governments are only interested in preserving their power, as well as the West and the Jews who wish to protect their interests. In conclusion, he

warns the people of the uprising not to fall into the same trap as the Transitional Council in Libya by receiving aid from the heretics.²⁸

- A surfer from Tunisia presents Sheikh Abu Muslim Al-Jazairi with a concern regarding the secular attempts in the country to abolish its identity as an Islamic state in the constitution. He speaks of an attempt to wage a counter-campaign to preserve its identity as an Islamic country, and of the signatures collected to support it. He asks whether it is permitted to participate in this campaign.

The Sheikh replies that he has already answered this question in one of the Jihadi forums when someone approached him using the personal interface. He explains that bringing down the person heading the regime does not mean bringing down the entire government, and therefore it is important to relentlessly strive for the downfall of the entire government and to conduct oneself in accordance with an action plan, coordinated also with the religious clerics. The seculars are trying to erase Tunisia's Islamic identity – this is a continuation of the path taken by its previous presidents, and one must beware this path.

As for collecting the signatures, he disapproves of it and notes that collecting signatures is meant to obtain a majority, which is linked to democratic principles, and that therefore this is not an appropriate path in his eyes. One should settle for exposing the path of the secular and using propaganda to explain to the people that Allah's law must be implemented. The Sheikh also advises that religious preaching should be strengthened, the ranks should be organized, and the public should be called upon to join the faith in one God in a devout manner. In conclusion, he clarifies that all

²⁸ http://tawhed.ws/FAQ/display_question?qid=4418&pageqa=4&i

of the Muslim countries today are heretic countries, even though most of them are inhabited by Muslims. Therefore the nation and not only the Mujahideen must share the responsibility and again instill Allah's law.²⁹

- What is the verdict on a soldier serving the tyrant, who joined his army because of poverty and neediness and for the purpose of making a living, while he himself loathes the tyrant? Sheikh Abu Muslim Al-Jazairi responds that the fate of the tyrant's soldier is the same as that of the tyrant himself. The tyrant rules thanks to his soldiers, and without them he would not have conducted himself in tyranny and injustice. These soldiers are sinners by the mere protection they provide to the tyrants and the heretic laws. This results in a strict prohibition on joining the heretic systems fighting Allah, His Messenger, and the believers. This sin cannot be forgiven, with the exception of those who were taken by force to military camps. But they too cannot arrest or kill Muslims, especially Mujahideen.
- The Sheikh expresses surprise over the question which states that the soldier is not there to help the tyrant, but only serves him in order to make a living, and concludes that the army mechanism is a tyrannical one and not a welfare organization. Rulers today are the ones thwarting Islamic Sharia, implementing heretic laws, permitting that which Allah has forbidden and expressing loyalty to the "crusaders" and the Jews, preferring them over the Islamic nation. The Sheikh rejects the claim that fear of the tyrant or poverty are reason enough to commit an act of heresy. In conclusion he promises that repelling fear and poverty will be done thanks to faith in Allah and his laws.³⁰

²⁹ http://tawhed.ws/FAQ/display_question?qid=4490&pageqa=6&i

³⁰ http://www.tawhed.ws/FAQ/display_question?qid=4714

- Sheikh Abu Muslim Al-Jazairi was asked for his advice to women working in the field of Jihadi propaganda and what is his message to women who devoted themselves to helping the Mujahideen by publishing notices and news on the people of the Oneness of God and Jihad. The Sheikh stresses the importance of Jihadi propaganda against the enemy as a basis for the psychological warfare using non-violent means in order to achieve the goals of the war. He stresses the importance of the participation of women in propaganda, as it is easy to carry it out from where the person is staying. He stresses several issues: they must conduct themselves with honesty and without hypocrisy; do everything possible to help the Mujahideen alongside their other duties; use camouflage programs such as TOR and "Asrar Al-Mujahideen" when surfing; map out an organized action plan, whether they are acting as individuals or as a group; publish certified reports and not rumors; avoid emotion and keep away from anything containing heresy; profess their loyalty to the Mujahideen; obey the fatwa of the Jihad leaders and their clerics; publicize the actions of the Mujahideen, the statements of Jihad leaders and the research of the religious clerics; and be familiarized with the target audience.³¹
- Sheikh Abu Muslim Al-Jazairi was asked about the conditions for an operation within the framework of human rights unions in order to protect, for example, Islamic detainees. He replies that the union must, first and foremost, operate in the manner of "the people of Oneness and Jihad". Even if it has a permit to operate from the tyrannical government, it is still permitted to take part in it, as it is not related to the policy of the tyrant regime, but rather is a social union providing services. It is forbidden to join

³¹ http://tawhed.ws/FAQ/display_question?qid=4472&pageqa=1&i

a society defending the rights of detainees before examining its terms and conditions for joining it. The end does not justify the means, and if the means (meaning the union) contradict Allah's law, it is prohibited to operate within its framework.³²

- A surfer explains that he is prevented from going on Jihad as he has to nurse his sick father alone, without his brother's help. He wishes to know if he must acquire religious knowledge, or operate in the field of propaganda. He mentions that his religious knowledge and his knowledge of the internet and network security are both meager. Sheikh Abu Muslim Al-Jazairi replies that Jihad can be carried out with sacrificing the life, with money, and with propaganda. The Jihad of life is not carried out exclusively with weapons, but also by surveillance and providing shelter. He warns against declaring on behalf of a parent that they need their child, if they have not said so.³³

Sheikh Al-Khatib Al-Baghdadi

- A surfer says he has spoken with several religious clerics regarding the Christians in Iraq and on opening a Jihad theater against them, whilst wondering whether there are differences between the Christians in Egypt and the Christians in Iraq. Sheikh Al-Khatib Al-Baghdadi is asked for his opinion on the subject. He states that the Sharia clarifies who are the heretics and how they should be treated, including the Christians and the Jews, and states that there is no difference between the different types of Christians. The Christians today are concentrated in various congregations, but they have a distinct alliance with the Jews and the Shiite Muslims, and moreover with the Buddhists. They are united in their opinion that the

³² http://www.tawhed.ws/FAQ/display_question?qid=4735&pageqa=1&i

³³ http://tawhed.ws/FAQ/display_question?qid=4839&pageqa=1&i

Muslims must be fought, and therefore they no longer enjoy patronage. There is no basis to the saying that the Christians in Iraq do not believe in the sword. The Christians in Iraq are amongst those who were the most eager to help the Americans and the Shiite Muslims. Most of those working at American bases in Iraq as translators, cleaners and contractors are Christian. Therefore, he states that according to the Sharia, Jihad against them is permitted.³⁴

- Sheikh Al-Khatib Al-Baghdadi was asked several questions by a surfer from Baghdad: he wishes to join the ranks of the "Islamic State of Iraq" and swear his loyalty to it but he disagrees with members of the organization killing innocent Shiite citizens as well as Shiite fighters. He asks how he should behave if the Emir orders him to conduct himself against this belief, and should he disobey him. A second question troubling him is whether it is permitted to kill innocent Shiite citizens making a pilgrimage to the holy grave sites. Another question is about the possibility that "wrong" actions will be taken by the Emir or the Mujahideen, and what would be his fate if he takes part in them or not. A fourth question is whether he should swear his allegiance to the Emir Sheikh Abu Bakr Al-Baghdadi.

The Sheikh replies: Jihad is a mandatory duty for all Muslims. They must defend their religion and their honor - he stresses that the Shiites are today counted amongst the Muslims' most bitter enemies, and amongst the most ardent supporters of the "Crusaders" and the Jews. The Shiites acted against the Muslims on Iraqi soil like no others - even the Jews and the Christians did not act in such a manner. Many of them serve in the army and police and belong to Shiite political parties. He states that if the Emir

³⁴ http://tawhed.ws/FAQ/display_question?qid=3806&pageqa=5&i

instructs him to act against Islamic Sharia he must disobey him and explain himself.³⁵

- A surfer asks about someone who joined the ranks of the "Islamic State of Iraq" and whose first assignment was to follow a policeman in the Iraqi police. Unfortunately, the operatives hurt someone else who was innocent and killed him because he matched the timing and the location. Has this person sinned because of the shedding of forbidden blood? Sheikh Al-Khatib Al-Baghdadi replies that the Mujahideen must verify their target and take precautionary steps, as shedding blood is serious in the eyes of the public. The Sheikh notes that this is a case of an accidental killing and quotes the opinion of the first Islamic clerics on how to treat such a person: he is exempt from punishment, but he must pay a ransom or fast.³⁶
- Sheikh Al-Khatib Al-Baghdadi was asked for his opinion on the "Jama'a Islamiyya" (the Islamic Jama'a) in Iraqi Kurdistan (north Iraq) and its Emir, Ali Babir. The Sheikh replies that the movement is one of the foundations of government in Iraqi Kurdistan and is an ally of both of the prominent leaders in this region. They helped the "crusading forces" and the Kurdish political parties to hurt the Mujahideen of the "Ansar Al-Islam" group. Even the group's leader, Ali Babir, is a member of parliament, which is a heretic entity. He summarizes and concludes that the "Jama'a Islamiyya" there is a group that has renounced Islam and therefore it is forbidden to join it, and its members must repent. This is the case for any group conducting itself in this manner, no matter its name.³⁷
- Sheikh Al-Khatib Al-Baghdadi was asked whether someone who is pressed for time may pray in mosques in Iraq which are mostly ruled by the Iraqi

³⁵ http://tawhed.ws/FAQ/display_question?qid=3847&pageqa=5&i

³⁶ http://tawhed.ws/FAQ/display_question?qid=4493&pageqa=6&i

³⁷ http://tawhed.ws/FAQ/display_question?qid=4478&pageqa=6&i

Islamic Party and the Iraqi Sunni Waqf, which are loyal to the Iraqi government. The Sheikh replies that it is prohibited to pray at a mosque where prayers are led by an Imam belonging to the Iraqi Islamic Party.³⁸

- A surfer from Iraq asks Sheikh Al-Khatib Al-Baghdadi about the banks in Iraq charging interest on funds deposited there. The Sheikh forbids it and states that if the person also knows of it and still deposits funds at these banks, he must ask Allah for forgiveness. He reminds that asking for a loan from banks has been permitted by religious clerics if the funds are a deposit for a residence or another important expense.³⁹
- Sheikh Al-Khatib Al-Baghdadi was asked if it is permitted for one to take part in political activity in Egypt within a partisan framework, which is being called for by some elements supporting the Oneness of God. The Sheikh replies that participating in the Egyptian government or joining parliament, is forbidden by the Sharia as this is a tyrannical regime. Parliament is a heretic entity based on the people and on the concept of democracy, and therefore it is forbidden to join it and to call for joining it. There is nothing wrong with establishing groups if they are founded on belief in the Quran and in the path of the Prophet Muhammad.⁴⁰

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

- Sheikh Abu Humam Bakr bin Abd Al-Aziz Al-Athari was asked by a female surfer about Istishhad, following an argument she had with a friend on the subject. He replies at length and provides many traditions on the legitimacy of carrying out this type of activity meant for Jihad for Allah, and stresses that these are completely different to acts of suicide, "Intihar", which are

³⁸ http://tawhed.ws/FAQ/display_question?qid=4420&pageqa=3&i

³⁹ http://tawhed.ws/FAQ/display_question?qid=457&pageqa=2&i

⁴⁰ http://tawhed.ws/FAQ/display_question?qid=4498&pageqa=6&i

forbidden according to the Sharia. According to him, acts of Istishhad are permitted even in Judaism and Christianity, and he mentions the story of Samson who died after bringing down the building on his congregated Philistine enemies.⁴¹

- A surfer mentions Ibn Taymiyyah's ruling, instructing giving priority to the Mujahideen over the poor when distributing charity (Zakat). He asks about today's fatwas issued by religious clerics who say that despite the occupation of Muslim lands by the "crusading" heretics, zakat funds should be used to pave roads, and to build mosques and hospitals. Sheikh Abu Humam Bakr bin Abd Al-Aziz Al-Athari replies that the fatwas of religious clerics today do not coincide with the Sharia, and stresses that zakat funds are not meant for the building of hospitals, mosques, roads or parliaments.⁴²
- Sheikh Abu Humam Bakr bin Abd Al-Aziz Al-Athari was asked how to carry out Salafi Jihadi preaching in Egypt at a time when the authorities are hunting down the believers everywhere and incarcerating them. He was also asked for recommendations of books on the subject of Salafiyya and especially Jihad. The Sheikh urges him to carry out Salafi Jihad preaching despite the difficulties, and directs him to books on the subject of Jihad.⁴³
- Sheikh Abu Humam Bakr bin Abd Al-Aziz Al-Athari was asked about members of the police, the army and the internal security forces of the tyrannical ruler. He replies that based on the ruling of Sheikh Abu Muhammad Al-Maqdisi, an army serving the governments that do not rule

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http://www.tawhed.ws/FAQ/display_question?qid=3732&pageqa=1&i=&PHPSESSID=162b1903ec33cb0966e598c0dc9bd483

⁴³ http://tawhed.ws/FAQ/display_question?qid=106&pageqa=1&i

according to Allah's law, is a tyrannical heretic army against whom it is permitted to fight in order to destroy the tyrant and implement Allah's law. This should not be avoided simply due to the presence of people who are not heretics themselves.⁴⁴

- Sheikh Abu Humam Bakr bin Abd Al-Aziz Al-Athari was asked whether it is permitted to pray at the Great Mosque in Sana'a which was built by Yemeni President Ali Abdullah Saleh. The Sheikh replies that it is forbidden to pray there or give sermons there. It is prohibited to call for prayers from the place or stay there, as this is a mosque built out of hypocrisy. This is true of most mosques built today by tyrants, serving as a platform for them and their supporters to convene conferences, to commemorate dates of heresy, host members of parliament from countries all over the world. Even the Pope gave a sermon in one of the mosques, whilst wearing a cross on his chest.⁴⁵
- Are the Khawarij heretics? Sheikh Abu Humam Bakr bin Abd Al-Aziz Al-Athari does not find such a proclamation in the ancient Islamic sources, and clarifies that this is a ruling issued by the later religious clerics. He explains that the mere instruction to fight the "Khawarij" is not necessarily on the grounds of them being heretics. Sharia states that not only the heretics are to be fought.⁴⁶

Sheikh Abu Al-Azir Abd Al-Ila Al-Husni Al-Jazairi

- The Sheikh was asked about the call to establish an Islamic state in countries where the number of Muslims is no higher than 5%. This follows the call made by several small groups in western countries to establish

⁴⁴ http://tawhed.ws/FAQ/display_question?qid=3705&pageqa=1&i

⁴⁵ http://tawhed.ws/FAQ/display_question?qid=1931&pageqa=6&i

⁴⁶ http://www.tawhed.ws/FAQ/display_question?qid=4832&pageqa=1&i

Islamic Caliphates. These groups do not have sufficient capabilities or funds, or the knowledge to govern, especially when these groups have very little knowledge of the Islamic Sharia. Is the conduct of these groups permitted according to the Sharia, and what has to be done in order to help them?

Sheikh Abu Al-Azir Abd Al-Ila Al-Husni Al-Jazairi reminds that every Muslim is duty-bound, in accordance with his ability, to strive for the establishment of an Islamic Caliphate. However, he clarifies that those wishing to establish an Islamic state in heretic countries are going against Islamic texts and are ignoring the distinction between "Dar Al-Islam"⁴⁷ and "Dar Al-Kufr"⁴⁸, which will be left for the minority. He calls on those staying in heretic states to devote themselves to Islam completely and to follow all of the rules, and use the opportunity to go to "Dar Al-Islam". Anyone having difficulty with this must take care not to be misled by all of the nonsense of the groups mentioned in the question.

The Sheikh also protests the use of the term "West" as an overall name for heretic countries and clarifies that in the East there are also heretics who hate Islam and fight the Muslims.⁴⁹

- A surfer who is a member of a group without a leader, apparently in Syria, asks whether it is permitted to elect a Shura Council in Islam using ballots. Sheikh Abu Al-Azir Abd Al-Ila Al-Husni Al-Jazairi replies that Islam has determined that the emirate is the most important duty after faith in Allah, so as to protect the people's interest from the dangers outside and within.

This is a duty meant to achieve the greatest objective – the Oneness of

⁴⁷ Dar Al-Islam (House of Islam) is a term used by Muslim scholars to refer to those countries where Muslims can practice their religion freely.

⁴⁸ Dar Al-Kufr (or Dar Al-Harb, House of war) is a term classically referring to those countries where the Muslim law is not in force.

⁴⁹ http://tawhed.ws/FAQ/display_question?qid=4565&pageqa=5&i

God. If there is no emir, then there should be a group whose members consult each other. Elections are a heretic idea. He calls on him to bring anyone with religious knowledge into the Shura Council. Only those who are members of the Council will place an emir over them, if they can do so. In the event they do not succeed in choosing the most suitable person from amongst them, they will run all the matters inside the Shura Council, but not by way of voting.⁵⁰

- Sheikh Abu Al-Azir Abd Al-Ila Al-Husni Al-Jazairi was asked by a surfer who presented himself as coming from a simple family used to helping each other, a family that is neither rich and neither poor, if he may donate money to the Mujahideen without receiving permission from his father, as he believes such permission will not be given. The Sheikh replies that he must donate as much as he can even without his father's permission, and hopes the father will accept it. He notes that his father will also be rewarded for this as he is of his flesh, even though he objected to the donation.⁵¹
- Sheikh Abu Al-Azir Abd Al-Ila Al-Husni Al-Jazairi was asked by a young Muslim who had claimed that he had converted to Christianity and abandoned Islam, attacked the religion, and only later on admitted that he was joking – what would be his fate and that of his friend who was partner to this joke. The Sheikh replied that the two committed an act of heresy and therefore the one making the joke must repent and recite the Shahada as he renounced it when joking. His friend should also repent and not be in places of such jokes.⁵²

⁵⁰ http://tawhed.ws/FAQ/display_question?qid=4575&pageqa=1&i

⁵¹ http://tawhed.ws/FAQ/display_question?qid=4559&pageqa=5&i

⁵² http://tawhed.ws/FAQ/display_question?qid=4830&pageqa=1&i

Sheikh Abu Hafs Sufyan Al-Jazairi

- Sheikh Abu Hafs Sufyan Al-Jazairi was asked several questions:
 - a. What is the ruling regarding hoisting Morocco's flag in demonstrations against the Berber left-wing movements, who themselves are hoisting flags and expressing separatism and a wish to divide Morocco? The surfer explains that hoisting Morocco's flag was done to express support in unity, and not as a wish to express support of the tyrannical government. The Sheikh replies that countries' flags are an anti-Islamic act, which has become a tool for the separation of the nation. Hoisting the flags of Morocco in order to differentiate from the Berber flag-hoisters is a double mistake - the Berber are our Muslim brothers and the one who separated them from the Muslims in the past was the crusading occupier, an act that was later reinforced by the tyrannical governments. He recommends coming closer and uniting with the Berbers against the regime in Morocco, and not to acknowledge a situation created by the occupier and the tyrannical regimes.
 - b. Is it permitted to reach agreements with the movements in Morocco depicting themselves as Muslim, but who are not really such, regarding general Islamic slogans representing all of the Muslims and not only one group, in order to push out the seculars and the leftists? Furthermore, how should these movements be treated during the protests? The Sheikh replies that if this is about collaboration for the sake of charity and piety, then the Sharia permits it. However, if these movements exploit this collaboration for hoisting flags and reciting fanatic and partisan slogans, then they should be shunned. He warns against the demonstrations perpetuating the laws contradictory to Islamic Sharia.

- c. The Sheikh is asked about integrating a Sheikh from Morocco into the website's Sharia Committee. He replies that the Committee members represent the entire Muslim nation to the best of their ability, and bear a great responsibility; the Sheikh also expresses hope that a sheikh from Morocco will be found on the Committee.⁵³

⁵³ http://tawhed.ws/FAQ/display_question?qid=4484&pageqa=4&i