

Periodical Review: Fatwas – July-August 2011

The following report sets out the main fatwas published between July and August of 2011 on the "Minbar Al-Tawhid wal-Jihad" website, which belongs to the 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 months dealt mostly with events in Egypt, Libya and Europe. The religious clerics were asked about the possibility of taking part in the political process being formulated in Egypt, in the Jihad activity in Libya and in participation in the riots that took place in England.

السؤال	القسم	المجيب	قراءة
هل يجوز دعم ترشح الشيخ حازم صلاح أبو إسماعيل لرئاسة الجمهورية عبدالله المسلم 17:07:19 2011-06-27	واقع المسلمين	الجنة الشرعية في المنبر [أبو المنذر الشنقيطي]	2078
هل الخوارج كفار؟ النبراس 16:43:17 2011-06-27	الفرق و المذاهب و الأحزاب	الجنة 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	الجنة الشرعية في المنبر [أبو المنذر الشنقيطي]	1260
هل يُستدل بحديث الذي أمر أهله بتحريقه على العذر بالجهل مطلقاً؟ ابوعلى الافريقي 12:22:19 2011-06-24	العقيدة	الجنة 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	الجنة الشرعية في المنبر [أبو المنذر الشنقيطي]	1395
كيف يُجمع بين حديث: (زر غبياً تزدد حباً) وبين ما يعارضه؟ ابومعاد اللبي 22:40:42 2011-06-21	الحديث وعلومه	الجنة الشرعية في المنبر [أبو همام بكر بن عبد العزيز الأثري]	987
حكم الشيوخ المناصرين للحكام في مصر	مسائل الإيمان و	الجنة الشرعية في المنبر	1859

The Fatwa chat room on the website

¹ <http://www.tawhed.ws/FAQ/>

Sheikh Abu Al-Mundhir Al-Shanqiti*Fatwas concerning Egypt*

- Sheikh Abu Al-Mundhir Al-Shanqiti was asked by a surfer from Egypt whether it is permitted to work at a government institution such as livestock or agriculture, which has nothing to do with anything pertaining to heresy. The Sheikh permits this and quotes an answer he gave to another surfer on the matter, stating that in essence there is no religious prohibition on working in government positions serving the Muslims, as refraining from this work could harm Muslims' interests.²
- Sheikh Abu Al-Mundhir Al-Shanqiti was asked whether Christians in Egypt are allowed to build churches, especially in view of the fact that they are few in number in comparison to the number of Muslims. The surfer notes that a difference of opinion arose on the matter and that some religious clerics ruled that churches are not to be built. However, following the permit the builders received from the government, the religious clerics advised not to interfere with the Christians for fear of a fraternal war. A second group determined that Christians in Egypt should not be allowed to build churches, claiming that the Christian in Egypt is brother to the Christian American who is fighting the Muslims.

The Sheikh was asked about a Muslim taking part in building churches or selling materials for their construction. The Sheikh declares that the construction of churches and monasteries on land belonging to Muslims must not be permitted. Even if the ruler signed a contract to that effect with the Christians, such a contract is void. He reminds readers that the Christians who today live in Muslim lands are not protected as they do not pay the Jizya

² http://www.tawhed.ws/FAQ/display_question?qid=4884&pageqa=1&i

tax. Due to the continuous aggression of the Christians against the Muslims, the Muslims must take a strong stand against them and not give in on any matter. The number of Christians must not be exaggerated, as they constitute only 5% of Egypt's population, not half of it. They cannot be compared to the Muslims and have their value elevated. The Muslims must manage their conflicts with them in a smart manner and not lose control, as they always depict themselves as victims even though they are the aggressor. They must not be permitted to restore their churches as they arrest Muslims and shed their blood. He summarizes and emphasizes: "The Muslims should prevent these Christians from inaugurating the fortresses of heresy within them or at least try to do so".³

- Sheikh Abu Al-Mundhir Al-Shanqiti was asked to refer to the statements made by Sheikh Muhammad Abd Al-Maqsoud, who ruled that political parties with an Islamic nature should be established. First, Al-Shanqiti addresses all the Muslims eager to take part in the elections and notes that the democratic government is a government of heresy and therefore it is prohibited to take any part in it, despite the temptation to do so. He provides references from the Quran and explains that this is a test by Allah. He admits that democracy today offers some real advantages and allows people to draft constitutions and reach power, but he calls on the Muslims to obey Allah and his ways, forbidding participation in a government of heresy.

He also reminds readers that the democratic government is based on pluralism, which is not permitted in Islam as it means division. He challenges the Egyptian sheikh and points out that one should act for the implementation of the Sharia and prepare for Jihad. The country must be

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http://www.tawhed.ws/FAQ/display_question?qid=5006&pageqa=1&i=&PHPSESSID=2e2720ad86a0c2c7a0e84c9b64ffca79

protected from falling into the hands of the secular community, using religious tools such as Da'awa, defense and Jihad, and not by democracy.⁴

- Sheikh Abu Al-Mundhir Al-Shanqiti refutes the fatwa issued by the Egyptian Sheikh Hamid Al-Ali, who permitted participation in the elections for parliament, and explains again that the democratic government is one of heresy.⁵

Fatwas concerning Europe

- A surfer belonging to a society caring for Muslim prisoners in France, England, the US and other countries, notes that the society is helping them by sending letters and money and providing aid to their families. He addresses Sheikh Abu Al-Mundhir Al-Shanqiti on behalf of the prisoners he cares for. He asks if the female Muslim prisoners in Belgium can combine prayers together as they cannot pray on time. The Sheikh cites a number of Hadiths and concludes that if there is an urgent need to delay one of the prayers for certain reasons it is permitted to join some prayers together, however this should be a rare occurrence and not a regular occurrence.⁶
- Sheikh Abu Al-Mundhir Al-Shanqiti was asked about giving bribes in order to obtain citizenship, including a certificate of permanent residency in a western country, knowing that this bribe may be used by unsavory characters. The Sheikh replies that bribery for obtaining something wrong is forbidden. However, bribery for obtaining something that is right is permitted according

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http://www.tawhed.ws/FAQ/display_question?qid=5018&pageqa=1&i=&PHPSESSID=2e2720ad86a0c2c7a0e84c9b64ffca79

⁵ http://www.tawhed.ws/FAQ/display_question?qid=4885&pageqa=1&i

⁶ http://www.tawhed.ws/FAQ/display_question?qid=4899&pageqa=1&i

to the Sharia, even though it may reach crooks, although one should try to ensure that it doesn't reach their hands.⁷

- Is it permitted not to pray the Friday prayer at a mosque for reasons of work, especially in Europe, where Muslims work or study on Fridays? Sheikh Abu Al-Mundhir Al-Shanqiti replies that there are particular reasons preventing praying at a mosque on a Friday: rain, illness, physical concern over the person, his money and his family, concern over doing something wrong, dealing in something religious that cannot be combined with prayer. The Sheikh also stresses that anyone whose occupation prevents him from going to pray at a mosque on a Friday must seek other employment, unless this is a necessity and there is no alternative.⁸
- Is it permitted to participate in the riots in Europe for the sake of Jihad and for harming the country's economy, with the recent riots in Britain used as an example? Sheikh Abu Al-Mundhir Al-Shanqiti says that there is no doubt that in terms of religion it is allowed to fight the crusading countries combating Islam and the Muslims. He explains that every Muslim should take part in the destruction of the economies of the crusading countries, both by way of an economic boycott and by harming their property by destroying and burning it. He stresses that Muslims must take advantage of the opportunity that came their way in Britain and continue the riots there by participating in them and inflaming them.⁹

⁷ http://www.tawhed.ws/FAQ/display_question?qid=4898&pageqa=1&i

⁸ http://www.tawhed.ws/FAQ/display_question?qid=4892&pageqa=1&i

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http://www.tawhed.ws/FAQ/display_question?qid=5085&pageqa=1&i=&PHPSESSID=5262b91315ab7719d00ce0df470ca5ee

Fatwas concerning Libya

- A female surfer from Libya says that she and her brother wanted to join the Jihad against Gaddafi's forces, but that their mother forbade it and said that they must wait for these forces to reach their city and not meet them outside of it. She asks whether she should disobey her mother and go on Jihad, or should she obey her.

Sheikh Abu Al-Mundhir Al-Shanqiti suggests she convince her mother to help the Mujahideen by filling an important role from their residence, but that if the Mujahideen need her physical presence she must go help them and disobey her mother. She must also explain to her mother that she must not prevent her from going on Jihad and that Allah has forbidden her from obeying her.¹⁰

- Sheikh Abu Al-Mundhir Al-Shanqiti was asked whether it is permitted to kill hostages from amongst the heretics and tyrants in Libya, or hostages reciting the Shahada (the testimony) once they are about to be executed. The Sheikh replies that there is no doubt that the Sharia permits the killing of a heretic hostage, even if he declares the Shahada in full.¹¹

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

- Sheikh Abu Humam Bakr bin Abd Al-Aziz Al-Athari was asked by a surfer from Lebanon about firing weaponry for purposes of training and practice during celebrations and holidays reveling in the Christians' victory over the Muslims, or on holidays such as the Christian New Year. The question covers both the covert and overt firing, despite the concern that anyone doing so will be seen to be supporting the Christians. The Sheikh determines that

¹⁰ http://www.tawhed.ws/FAQ/display_question?qid=4869&pageqa=1&i

¹¹ http://www.tawhed.ws/FAQ/display_question?qid=5053&pageqa=1&i

participation is not allowed in any Christian celebration in any shape or form, as this is deemed to be recognition of the tyrants and heretics. He recommends that the surfer and his colleagues seek other venues permitted by the Sharia to train and prepare for Jihad.¹²

- Sheikh Abu Humam Bakr bin Abd Al-Aziz Al-Athari was asked by a Muslim surfer from Europe about whether there was any point in the dissemination of the idea regarding an accusation of heresy (Takfir), as he was told that it was useless. The Sheikh replies that there is value to oneself and value to others to be gained in this matter, and reinforces his statements with reference from the Quran and from the Muslim religious clerics.¹³
- Sheikh Abu Humam Bakr bin Abd Al-Aziz Al-Athari responded to a surfer from Egypt who was seeking his opinion on a disagreement with the Salafi Muslims in the country about the possibility of joining the Parliament. The Sheikh forbids it.¹⁴
- Sheikh Abu Humam Bakr bin Abd Al-Aziz Al-Athari was asked whether a person believing in the Oneness of God can put himself up for election as Egypt's president. He notes that he is familiar with the Sharia verses regarding the prohibition on taking part in a parliament under a tyrannical rule, but he wonders whether the prohibition applies to the role of president. He mentions one of the religious clerics in Egypt who expressed his intention to run for office, stressing that his purpose is to implement the Sharia. Is it permitted to support him and help his campaign or should he be completely rejected? The Sheikh replies that there is no difference between an Islamic religious cleric rising to power through democracy and between a tyrannical

¹² http://www.tawhed.ws/FAQ/display_question?qid=4826&pageqa=1&i

¹³ http://www.tawhed.ws/FAQ/display_question?qid=4796&pageqa=1&i

¹⁴ http://www.tawhed.ws/FAQ/display_question?qid=4587&pageqa=1&i

Arab ruler, except for their beard. The Hamas government is an excellent example of this point.¹⁵

- Is it permitted to kill the senior leaders in the Gaddafi regime despite their joining the revolution, as they previously fought the Salafi-Jihadists in Libya? Sheikh Abu Humam Bakr bin Abd Al-Aziz Al-Athari replies that joining the rebels in Libya does not equal conversion. The joining of the senior members of Gaddafi's government is driven by self-interest. This does not absolve them. Their blood will be cleansed only by retraction stemming from complete faith in Allah.¹⁶

Sheikh Al-Khatib Al-Baghdadi

- A surfer from Baghdad asked Sheikh Al-Khatib Al-Baghdadi about his concerns over praying at a certain mosque, as it is his understanding that there is an intelligence agent at the mosque. The Sheikh replies that it is important to pray collectively at a mosque, but if such a concern exists he must pray at another mosque nearby.¹⁷
- A surfer from Egypt asks about how he can contact those in charge of enlistment for Jihad in Egypt and how can they be distinguished from members of the tyrannical rule. He also asks how he can go on Jihad when he has no money. Sheikh Al-Khatib Al-Baghdadi responds that he must contact those charged with recruiting for Jihad and that he must inquire about them with someone he trusts, in his work and his religion. The Sheikh

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http://www.tawhed.ws/FAQ/display_question?qid=4849&pageqa=1&i=&PHPSESSID=6024e92afadd1e86dabf8d8201d3b68a

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http://www.tawhed.ws/FAQ/display_question?qid=5056&pageqa=1&i=&PHPSESSID=5262b91315ab7719d00ce0df470ca5ee

¹⁷ http://www.tawhed.ws/FAQ/display_question?qid=4512&pageqa=2&i

also explains that if he does not have enough money, he must obtain the means to execute this goal.¹⁸

- Sheikh Al-Khatib Al-Baghdadi was asked whether it is permitted to marry a Muslim woman whose father is a soldier with the tyrannical regime, and how should he treat the father who served in the army under the tyrannical rule, but has now retired. The Sheikh replies that there is no problem in marrying a Muslim woman whose father is a heretic or has seceded from Islam. The father cannot give his sponsorship to this marriage. As for the second question, he explains that he must treat his father kindly because Allah has instructed that parents should be treated with respect, even if they are heretics.¹⁹

Sheikh Abu Hafs Sufyan Al-Jazairi

- Surfers asked Sheikh Abu Hafs Sufyan Al-Jazairi for his opinion about the conduct of the imams who lead prayers and are appointed by the authorities. According to them, these imams do not speak of Jihad and they take part in groups of religious dialogue and show sympathy towards Christian clerics. The Sheikh replies that they cannot be deemed to be heretics. Other religious clerics should be consulted and proof has to be presented on the matter, so that it can be determined whether it is permitted to pray with them leading the prayers.²⁰
- Sheikh Abu Hafs Sufyan Al-Jazairi was asked whether a woman can go on Jihad in heretic countries if she fears a fraternal war, without her parents' or

¹⁸ http://www.tawhed.ws/FAQ/display_question?qid=4823&pageqa=1&i

¹⁹ http://www.tawhed.ws/FAQ/display_question?qid=4789&pageqa=1&i=&PHPSESSID=5d0063bedfd3261dfb029819210b40e

²⁰ http://www.tawhed.ws/FAQ/display_question?qid=4128&pageqa=1&i=&PHPSESSID=2e2720ad86a0c2c7a0e84c9b64ffca79

her guardian's permission. The Sheikh replies that as a rule a woman cannot travel alone, unless it is for an essential trip meant to protect her religion and unless her mode of travel is safe. She must convince her parents, but if they do not allow it she must insist and seek a husband who is a believer and will help her. In this manner she can carry out Jihad in her country.²¹

Sheikh Abu Muslim Al-Jazairi

- Sheikh Abu Muslim Al-Jazairi was asked by a surfer from Tunisia if it is permitted to defend the Tunisian Al-Nahda movement as it is originally an Islamic movement. The Sheikh replies that the younger generation must not defend this or other movements, but rather focus of defending Islam from the secular attack. The movement represents the ideas of its leaders, and not Islam, and therefore one must not be seduced by it, by its leaders, or by its ideas, but rather one must adhere to the Quran and the Sunna.²²

²¹ http://www.tawhed.ws/FAQ/display_question?qid=4543&pageqa=1&i

²² http://www.tawhed.ws/FAQ/display_question?qid=4822&pageqa=1&i