

## Periodical Review: Fatwas, January-February 2012

The following report details the main fatwas published in January and February 2012 on Minbar Al-Tawhid wal-Jihad, a Web site run by the Salafi ideologue Abu Muhammad Al-Maqdisi.<sup>1</sup> Web surfers' questions are answered by the site's Sharia Committee, which comprises a number of prominent Salafi sheikhs.

This publication presents some of the religious-legal rulings [fatwas] handed down in January and February 2012. The following are among those we have chosen to highlight: the Islamic laws regulating participation in Libya's National Transitional Council; the status of property looted from the estate of the deposed tyrant Muammar Qadhafi and, similarly, the status of property looted from members of the Syrian regime; the stance one should take toward Sunni soldiers fighting in the Syrian Army; and whether or not it is permissible under Islamic law for a Muslim to work for one of the security forces (police, military, FBI) in the West.



قراءة	المجيب	القسم	السؤال	المجموعات الإعلامية ببوابات المنبر
2864	اللجنة الشرعية في المنبر [أبو المنذر الشنقيطي]	الجهاد وأحكامه	ما حكم إقضاء أسرار المجاهدين عند الإكراه أو الخوف ؟ عبد الشامي 08:48:20 2012-01-20	صوت التوحيد مركزيات خطب ومحاضرات خداة المجاهد
2445	اللجنة الشرعية في المنبر [أبو المنذر الشنقيطي]	فقه المعاملات	هل تجوز التجارة في أدوات التصوير وطباعة كتيبه ؟ أبو معاز 08:19:50 2012-01-20	صوت الكلم مختبرات شرعية الجهاد والشهادة الأخلاق والرفق الواقع المعاصر موضوعات متنوعة
2143	اللجنة الشرعية في المنبر [أبو المنذر الشنقيطي]	الفقه وأصوله	هل يشمل قوله تعالى: ( وَمَا أُولَئِكَ بِمُغَيَّرِي اللَّهِ ) الأظعمة التي لا تحتاج إلى ذكاة ؟ عبد الشامي 07:57:33 2012-01-20	صوت الكلم مختبرات شرعية الجهاد والشهادة الأخلاق والرفق الواقع المعاصر موضوعات متنوعة
2842	اللجنة الشرعية في المنبر [أبو المنذر الشنقيطي]	واقع المسلمين	ما هي حقيقة المادة الثانية من الدستور المصري ؟ عبد الله المسلم 07:44:09 2012-01-20	صوت الكلم مختبرات شرعية الجهاد والشهادة الأخلاق والرفق الواقع المعاصر موضوعات متنوعة
3280	اللجنة الشرعية في المنبر [أبو المنذر الشنقيطي]	فقه المعاملات	ما حكم العمل في المحاكم السعودية ؟ مهد الطائي 01:46:39 2012-01-16	صوت الكلم مختبرات شرعية الجهاد والشهادة الأخلاق والرفق الواقع المعاصر موضوعات متنوعة
3070	اللجنة الشرعية في المنبر [أبو المنذر الشنقيطي]	الجهاد وأحكامه	تعارضت الواجبات عندي . أتفر للجهاد أم أبقى وأبر أمي وأبي ؟ أبو جندل 01:44:07 2012-01-16	صوت الكلم مختبرات شرعية الجهاد والشهادة الأخلاق والرفق الواقع المعاصر موضوعات متنوعة
...	اللجنة الشرعية في المنبر	...	هل ننفّر إلى الجهاد أو نبقّر، قم، مصر ؟	صوت الكلم مختبرات شرعية الجهاد والشهادة الأخلاق والرفق الواقع المعاصر موضوعات متنوعة

<sup>1</sup><http://www.tawhed.ws/FAQ/>

*The Status of the Salafis in Tunisia*

- ❖ Question: A Web surfer from Tunisia asked Sheikh Abu Al-Mundhir Al-Shanqiti to comment on the debate in Tunisia with a group calling itself Salafiya-Da'awiya or Salafiya-Ilmiya (theoretically) over how to achieve justice, what to do about the country's tyrannical rulers, and so forth. Over time, the group began distancing itself from [the true] Islam, and warning the public that its enemies supported sending young people on suicide missions, and accusing those who disagreed with them of apostasy. The debate eventually devolved into physical violence.
- ❖ Answer: Sheikh Al-Shanqiti responded that the best way to disgrace this group would be to use evidence grounded in religious law to disprove its claims and expose its lies. Al-Shanqiti discouraged the writer from arguing with the group, let alone fighting it physically, as this would only cause the group to cast aspersions on [the true] followers of tawhid [the Oneness of God]. If the group's accusation that young people are being sent on suicide missions is accurate, the group must examine itself, how it discovered this. If their accusation is inaccurate, then people should be warned that it has no basis in fact.<sup>2</sup>

*Prayer in Mosques Whose Construction Was Funded by Former Libyan President Qadhafi*

- ❖ Question: A Web surfer from Tunisia asked whether it was permissible to pray in mosques that were built using money belonging to the families of the former rulers of Libya (Qadhafi) and Tunisia (Bin Ali), which they in effect had stolen from the people and earned through commercial transactions forbidden by Islamic law. The contributor also asked whether it is permissible to pray in very elaborately decorated mosques.
- ❖ Answer: Sheikh Abu Al-Mundhir Al-Shanqiti explained that it is permissible to pray in mosques built during the reign of the previous leaders, as they were built with funds taken unjustly from the Muslims. In other words, stated the Sheikh, real ownership of the mosques belongs to the Muslims. Sheikh Al-Shanqiti also permitted prayer in elaborately decorated mosques, although unadorned

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<sup>2</sup>[http://www.tawhed.ws/FAQ/display\\_question?qid=5789&pageqa=1&i=&PHPSESSID=487a6296fa7a10e2bd40b753d63ca447](http://www.tawhed.ws/FAQ/display_question?qid=5789&pageqa=1&i=&PHPSESSID=487a6296fa7a10e2bd40b753d63ca447)

mosques should be preferred. He explained his ruling by noting that the Prophet had warned against decorating mosques; consequently, Muslim sages have ruled that it is forbidden to embellish [a mosque], lest this distract the worshippers.<sup>3</sup>

*The Sale of Information to Foreign Agents*

- ❖ Question: Sheikh Abu Muslim Al-Jaza'ari was asked to rule on the sale to foreigners of documents and papers that contain information on allies of the tyrannical rulers.
- ❖ Answer: The Sheikh first wondered what harm could be done by selling the documents, but then warned that if their sale would damage Muslim interests or serve infidel nations, then it was forbidden to sell them, as this would be akin to spying for the infidel. If, on the other hand, the information in the documents is unexceptional and would not bring harm to Muslims, then there is no sin [in selling the documents]. Sheikh Al-Jaza'ari added that the most appropriate one to rule on the matter is the agency responsible for archiving the documents. If there is no such agency, then a ruling should be made based on religious law, pursuant to the implications liable to arise from sale of the documents.<sup>4</sup>

*Internecine Struggle within the Salafist Camp*

- ❖ Question: A Web surfer who identified himself as a Salafi-jihadist asked Sheikh Abu Mundhir Al-Shanqiti to address the attacks and criticisms being leveled against him and his colleagues – attacks that had at times led to arrest and incarceration – by people identifying themselves as Salafists, but not jihadists. The writer asked the Sheikh to consider the response of the Salafi-jihadists to date: They had launched a Facebook page to counter these attacks and expose the lies of those calling for “democratic jihad” through elections, who cloak themselves in the mantle of Salafism, but whose deeds do not accord with true Salafism.
- ❖ Answer: Sheikh Al-Shanqiti ruled that the Salafi-jihadists could indeed defend themselves against attacks and lies. Moreover, he ruled, they were obligated to

<sup>3</sup>[http://www.tawhed.ws/FAQ/display\\_question?qid=5566&pageqa=1&i=&PHPSESSID=487a6296fa7a10e2bd40b753d63ca447](http://www.tawhed.ws/FAQ/display_question?qid=5566&pageqa=1&i=&PHPSESSID=487a6296fa7a10e2bd40b753d63ca447)

<sup>4</sup>[http://www.tawhed.ws/FAQ/display\\_question?qid=5715&pageqa=1&i=&PHPSESSID=487a6296fa7a10e2bd40b753d63ca447](http://www.tawhed.ws/FAQ/display_question?qid=5715&pageqa=1&i=&PHPSESSID=487a6296fa7a10e2bd40b753d63ca447)

warn the public about those purporting to be faithful to Islam but who were really trading in it, and following an errant path.<sup>5</sup>

*Killing a Muslim in Error*

- ❖ Question: Sheikh Abu Al-Mundhir Al-Shanqiti was asked about a band of “brothers” who had been arrested for their involvement in an accidental killing. The brothers were being very poorly treated in the jail where they were awaiting sentencing; in fact, they had asked for help escaping from jail. The jail itself, wrote the questioner, was easy to break into.
- ❖ Answer: Sheikh Al-Shanqiti commented that the men had been arrested because they had failed to pay “blood money” [damages] to the deceased’s family. He stated that they deserved punishment for having caused an injustice to the family of the deceased, and [therefore] should not be aided. If they were to pay the blood money, however, then it would be forbidden to incarcerate or punish them – especially if the fact of incarceration prevented the men from paying the blood money, thereby causing a further injustice to the family of the deceased. Sheikh Al-Shanqiti stressed that this would be his ruling even if the family of the deceased had forgiven the perpetrators. He added that jailing the men according to any but the laws of Allah creates an injustice, in which case it would be permissible to aid them, and end the injustice.<sup>6</sup>

*Libya Since the Fall of Qadhafi: Guidelines for Appropriate Conduct*

- ❖ Sheikh Abu Al-Mundhir Al-Shanqiti addressed a number of issues arising from the situation in Libya since the overthrow of its previous leader, Muammar Qadhafi:
  1. The National Transitional Council is deemed heretical: The National Transitional Council of Libya is striving not to implement the laws of Islam and Allah, but rather to establish a country on Western, democratic and infidel foundations. It toys with the Muslims’ emotions, mouths Islamic slogans, throws sand in the faces of the believers. The National Transitional

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<sup>5</sup>[http://www.tawhed.ws/FAQ/display\\_question?qid=5498&pageqa=1&i=&PHPSESSID=487a6296fa7a10e2bd40b753d63ca447](http://www.tawhed.ws/FAQ/display_question?qid=5498&pageqa=1&i=&PHPSESSID=487a6296fa7a10e2bd40b753d63ca447)

<sup>6</sup>[http://www.tawhed.ws/FAQ/display\\_question?qid=5794&pageqa=1&i=&PHPSESSID=487a6296fa7a10e2bd40b753d63ca447](http://www.tawhed.ws/FAQ/display_question?qid=5794&pageqa=1&i=&PHPSESSID=487a6296fa7a10e2bd40b753d63ca447)

Council has announced its alliance with the West against terrorism – which is akin to swearing an oath of loyalty to the West. As vacillation is unworthy, it must be stated outright that the National Transitional Council of Libya is heretical. One must dissociate oneself from any Muslim individual or group taking part in it.

2. Under certain circumstances, it is permissible to try to gain control of the Libyan regime from within: The current situation in Libya requires that those who uphold tawhid [the Oneness of God] not lay down their arms. One may only work for Libya's Ministry of the Interior and security institutions if very many "brothers" also do so, becoming the majority in them or taking control of them and thereby preventing secular people from doing as they please. [Even if one does work in a government ministry], the "brothers" must continue to bear arms and not let the National Transitional Council disarm them. It is pointless for only a few "brothers" to work in these institutions, for if they are too few, they will not be able to make [the rules], but rather will only become a "tool" for implementing the decisions of the secular National Transitional Council. Also according to religious law, it is permitted to join the Libyan Army if one's aim is to spy on it and help Islam, without helping the [new] tyrannical rulers in word or deed. In such a case, the individual is recruited to the army as if he were an infidel, but he himself does not actually commit an act of heresy.
3. Looted funds: The ruling regarding funds taken as loot from Qadhafi's forces is not the same as the ruling regarding public funds. Funds taken from Qadhafi's forces may be distributed as bounty. However, public or state property is really the property of the entire population, and may not be dispersed as bounty. Weapons taken from Qadhafi's forces may be distributed as bounty. It is not a sin for Muslims to take and use weapons from the arsenals of the National Transitional Council, since this council is not governing in accordance with religious law and is therefore illegal. Neither is it a sin to buy these weapons for use in jihad.
4. Participation in the political system: It is forbidden to participate in the local councils established in Libya, because they are founded on the idea of democracy. On the contrary: one must disavow them, expose their infamy,

and warn the public against them. One may not serve as a minister in a government that does not rule in accordance with the laws of Allah. However, one may fill other roles at government ministries and public institutions that promote the good of Muslims, as long as they have nothing to do with running the government. It is not a sin for rebels to join the Libyan National Liberation Army to confront and eliminate secular people. However, to join in order to establish the rule of the National Transitional Council is an act of heresy.

5. How to enforce Islamic morality: Groups must be established in every region and area that have the power to protect the public, eliminate corruption, prostitution, drug trafficking, and other harms, and ensure that no forbidden acts are committed. In this context, Sheikh Al-Shanqiti recalled that the Taliban were originally formed to protect public security and fight thieves and highway robbers, but then Allah enabled them to increase their influence.

*Further Instruction on Participating in the National Transitional Council*

- ❖ Question: A Web surfer from Libya attested to a dearth of clergy who could guide the public and clarify [matters concerning] the National Transitional Council. He explained that some are optimistic and euphemistic, and claim that the National Transitional Council is legal because it intends to implement Islamic law – despite having some members who are secular or who support liberalism and democracy. The surfer asked Sheikh Abu Al-Mundhir Al-Shanqiti for a ruling regarding these people, and the rebels who guard the council.
- ❖ Answer: Sheikh Al-Shanqiti began by explaining that the National Transitional Council openly declares being founded on democratic principles. He then therefore explained to the young people guarding the council that proponents of secularism and democracy are Islam's greatest sworn enemies, despite occasionally spouting Islamic slogans to blind the believers. These young people should work toward implementing Islamic law and recant their allegiance to the

National Transitional Council, whose continued rule means the renunciation of Islamic law and the preservation of democracy.<sup>7</sup>

*Participation in Jihad*

- ❖ Question: A Web surfer from Egypt asked Sheikh Abu Al-Mundhir Al-Shanqiti whether, given the current situation in Egypt, he should leave Egypt to join jihad in another arena, or stay in Egypt and participate in activities there.
- ❖ Answer: Sheikh Al-Shanqiti responded by first explaining that da'wa [proselytizing] and jihad are complementary, such that one may not neglect one to focus on the other. It is unseemly, he wrote, to forget that few people are willing to join jihad, and even fewer of those who are willing are actually able to join jihad. Jihad is a burning need. Anyone who is both willing and able to join jihad must not tarry, as the mujahideen need men and assistance. Da'wa should not compete with jihad. Da'wa should not obstruct jihad. Da'wa is not meant to concentrate people in missionary work, to the exclusion of jihad. Rather, da'wa should funnel people to the arenas of jihad.<sup>8</sup>

*Participation in Jihad*

- ❖ Question: A Web surfer who is caring for his father with minimal assistance asked Sheikh Abu Al-Mundhir Al-Shanqiti whether it would be a sin for him to go to Yemen to fight jihad. Similarly, another Web surfer whose father had died asked the Sheikh whether he must ask his mother permission to leave Kuwait to join jihad in Iraq.
- ❖ Answer: The Sheikh responded that opinions are divided on such matters, but added that many have ruled that the good of the collective takes precedence over the good of the individual.<sup>9</sup>

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<sup>7</sup>[http://www.tawhed.ws/FAQ/display\\_question?qid=5770&pageqa=1&i=&PHPSESSID=debb1ff19cc205f6d150617d389918b6](http://www.tawhed.ws/FAQ/display_question?qid=5770&pageqa=1&i=&PHPSESSID=debb1ff19cc205f6d150617d389918b6)

<sup>8</sup>[http://www.tawhed.ws/FAQ/display\\_question?qid=5733&pageqa=1&i=&PHPSESSID=487a6296fa7a10e2bd40b753d63ca447](http://www.tawhed.ws/FAQ/display_question?qid=5733&pageqa=1&i=&PHPSESSID=487a6296fa7a10e2bd40b753d63ca447)

<sup>9</sup>[http://www.tawhed.ws/FAQ/display\\_question?qid=5727&pageqa=1&i=&PHPSESSID=487a6296fa7a10e2bd40b753d63ca447](http://www.tawhed.ws/FAQ/display_question?qid=5727&pageqa=1&i=&PHPSESSID=487a6296fa7a10e2bd40b753d63ca447)

*Working in the Judicial System in Saudi Arabia*

- ❖ Question: A Web surfer wrote to ask Sheikh Abu Al-Mundhir Al-Shanqiti for a ruling regarding working in a Saudi Arabian court of law as a courier of checks and documents from one government office to another.
- ❖ Answer: Sheikh Al-Shanqiti responded that this would depend on the functioning of the court. If a court rules in accordance with the laws of Allah, scholars do not disagree that it is permissible to work there. If a court does not rule in accordance with the laws of Allah, not only must one not work there, one must also renounce such a court and its laws. The Sheikh likened working – even as a guard or a janitor – for a court that does not rule according to shari'a to working in a shop that sells pork or wine, which is also forbidden to Muslims.<sup>10</sup>

*Working in a Printing Press that Prints Christian Material*

- ❖ Question: An employee at a printing press whose job occasionally requires him to print Christian images and books, such as those that teach Christian prayers, asked Sheikh Abu Al-Mundhir Al-Shanqiti whether such a job is permissible.
- ❖ Answer: The Sheikh responded that it is a sin to disseminate or promulgate Christianity or to aid someone who does this. Allowing Christians to live among Muslims does not mean one may help them in matters related to their invalid religion. If an individual lives in a Muslim country, he must not print the types of Christian material cited in the question. If an individual lives in a country that is not Muslim, he should use deception, such as quoting very high price estimates or threatening late delivery, to discourage such assignments and thereby avoid printing such materials. If an individual is an employee at a printing press owned by a Muslim, he must explain this matter to the owner, state that he is unwilling to help print Christian materials, and ask for different tasks. If the Muslim owner does not comply with his request, the individual should seek another job. Sheikh Al-Shanqiti added that it is forbidden to work at all – even as a janitor, accountant, or in some other capacity permitted by religious law – at a printing press that solely or primarily prints Christian materials. However, if Christian

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<sup>10</sup>[http://www.tawhed.ws/FAQ/display\\_question?qid=5720&pageqa=1&i=&PHPSESSID=487a6296fa7a10e2bd40b753d63ca447](http://www.tawhed.ws/FAQ/display_question?qid=5720&pageqa=1&i=&PHPSESSID=487a6296fa7a10e2bd40b753d63ca447)



books and materials constitute only a small portion of the jobs handled by the printing press, it is not a sin to work there.<sup>11</sup>

#### *Informing on Mujahideen When Interrogated or Tortured*

- ❖ Question: A Web surfer asked Sheikh Abu Al-Mundhir Al-Shanqiti to comment on mujahideen who are captured while fighting the Americans, and who then inform on other mujahideen, perhaps because they are afraid or have been tortured.
- ❖ Answer: Sheikh Al-Shanqiti commented that torture and incarceration are a test sent by Allah; in times of difficulty as in times of well-being, the faithful must cling to Islam. Fear arises when one cannot withstand suffering and is unwilling to meet Allah's test. One who is willing to suffer for his faith will neither deny it nor withdraw from it; rather, agony will cause him to cling to it all the more steadfastly. It is therefore forbidden for a Muslim to reveal secrets about other Muslims, such as their names or location, to the enemy. A Muslim must bear tribulation and torture for his faith. Informing [on one's brethren] is tantamount to relinquishing the faith. One must not reveal secrets, unless he has undergone the most horrendous torture, which cannot be borne. He must first try to mislead the enemy, by divulging inconsequential or partial information. But if his confessions may cause a harm greater than his death, it would be better for him to bear the torment, even if it leads to his death. Revealing information when one has not been threatened or tortured is aiding the infidel against the Muslims.<sup>12</sup>

#### *Regarding the Conduct of a Shiite Convert to Sunna Living in a Shiite Environment*

- ❖ Question: A Web surfer claiming to be a former Shiite from Ahvaz, an Arab enclave in Iran, wrote Sheikh Abu Al-Mundhir Al-Shanqiti that he had become a Sunni, but had not told his friends or family so as not to be harassed. He asked the Sheikh whether he should continue to pray as a Shiite in his home, and how he could obtain instruction in Sunna while at home.

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<sup>11</sup>[http://www.tawhed.ws/FAQ/display\\_question?qid=5725&pageqa=1&i=&PHPSESSID=487a6296fa7a10e2bd40b753d63ca447](http://www.tawhed.ws/FAQ/display_question?qid=5725&pageqa=1&i=&PHPSESSID=487a6296fa7a10e2bd40b753d63ca447)

<sup>12</sup>[http://www.tawhed.ws/FAQ/display\\_question?qid=5711&pageqa=1&i=&PHPSESSID=487a6296fa7a10e2bd40b753d63ca447](http://www.tawhed.ws/FAQ/display_question?qid=5711&pageqa=1&i=&PHPSESSID=487a6296fa7a10e2bd40b753d63ca447)

- ❖ Answer: First and foremost, the Sheikh advised, he should move to a place where he could fulfill the commandments [of Sunni Islam] without being harassed. However, if this was currently impossible, religious law permits him to conceal his having become a Sunni. An individual who is forced to pray in a way incompatible with that required by the Sunna must repeat the prayer whenever he can. The Sheikh advised the writer to seek religious instruction over the Internet, for example through the materials available on the [www.tawhed.ws](http://www.tawhed.ws) Web site and other similar Web sites, including those that address the errors and deviation of Shia.<sup>13</sup>

*Regarding a Woman Who Refuses to Wear the Niqab (Face Veil)*

- ❖ Question: A Web surfer wrote to ask Sheikh Abu Muslim Al-Jaza'ari how to behave toward his wife, who is a believer but refuses to cover her face (that is, to wear the niqab).
- ❖ Answer: Sheikh Al-Jaza'ari responded that although the writer stated that his wife is a believer, she errs by not wearing the niqab. He advised the husband to be patient, and to give his wife books and videos explaining the ruling regarding the niqab. If she indeed believes and loves her husband truly and purely, she will don the niqab, even if it is difficult for her. But if she stubbornly continues to refuse to wear the niqab, he must either punish or divorce her.<sup>14</sup>

*Joining Local Security Forces in the West, and Informing on a Fellow Muslim*

- ❖ Question: A Muslim living in the West asked Sheikh Abu Al-Mundhir Al-Shanqiti whether it would be an act of heresy for him to join his local police force. He also asked for a ruling on a Muslim reporting another Muslim to the police for engaging in terrorist activity.
- ❖ Answer: Sheikh Al-Shanqiti explained that it would indeed be a sacrilege to join a local police force in a Western country, since this would constitute taking an oath

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<sup>13</sup>[http://www.tawhed.ws/FAQ/display\\_question?qid=5704&pageqa=1&i=&PHPSESSID=487a6296fa7a10e2bd40b753d63ca447](http://www.tawhed.ws/FAQ/display_question?qid=5704&pageqa=1&i=&PHPSESSID=487a6296fa7a10e2bd40b753d63ca447)

<sup>14</sup>[http://www.tawhed.ws/FAQ/display\\_question?qid=5567&pageqa=1&i=&PHPSESSID=487a6296fa7a10e2bd40b753d63ca447](http://www.tawhed.ws/FAQ/display_question?qid=5567&pageqa=1&i=&PHPSESSID=487a6296fa7a10e2bd40b753d63ca447)



of loyalty to the infidel. Moreover, it would require him to fight for the tyrant and spy for the infidel against Muslims and mujahideen.<sup>15</sup>

*A Discussion of Al-Tartusi's Ruling Regarding Conduct toward Sunnis Serving in the Syrian Army*

- ❖ **Question:** A Web surfer wrote in to ask Sheikh Abu Al-Mundhir Al-Shanqiti for a ruling regarding Sunni soldiers serving in the Syrian Army. The writer cited a ruling by Sheikh Abu Basir Al-Tartusi that one should not shoot at Syrian Army soldiers, who might be serving in the army of Bashar Al-Assad against their will, and who might later join rebel ranks, like the many who have already defected and formed the Free Syrian Army.
- ❖ **Answer:** Sheikh Al-Shanqiti invalidated the ruling of Sheikh Al-Tartusi. In contrast, he ruled that anyone who bolsters the infidels and apostates must share their fate and be judged as they are. At the same time, he noted that it is possible to use Al-Tartusi's ruling as a military plan to eventually help the mujahideen, if it is nearly certain that the soldiers are indeed [serving in the army] against their will and are just waiting for an opportunity to defect. But if one starts with the assumption that Syrian Army soldiers should be unharmed, one is acknowledging the reign of the tyrant. Al-Shanqiti then commented on Al-Tartusi's comment that fighting Assad's soldiers would not affect his ethnocentric regime, and would only wear down the mujahideen. Al-Shanqiti stated that he believes the opposite to be the case. That is, he feels that fighting Assad's [soldiers], whom the regime is using to defend itself, will indeed have an effect. Since these soldiers are acting as a shield and barrier between [the rebels] and Assad, protecting him from assassination, there is no recourse but to eliminate them [and this barrier]. Al-Shanqiti added that he doubts a change could have been effected in Libya if the rebels there had treated Qadhafi's soldiers as Al-Tartusi suggested. Further, Al-Shanqiti refuted Al-Tartusi's claim that fighting Assad's soldiers would exhaust the mujahideen, and expressed astonishment at

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<sup>15</sup>[http://www.tawhed.ws/FAQ/display\\_question?qid=4542&pageqa=1&i=&PHPSESSID=487a6296fa7a10e2bd40b753d63ca447](http://www.tawhed.ws/FAQ/display_question?qid=4542&pageqa=1&i=&PHPSESSID=487a6296fa7a10e2bd40b753d63ca447)

this view. Rather, Al-Shanqiti claimed, the best way to end the conflict is to kill Assad's soldiers.<sup>16</sup>

*How a Believing Muslim Woman Should Conduct Herself with Her (Apostate) Muslim Father*

- ❖ Question: A woman asked Sheikh Abu Al-Mundhir Al-Shanqiti how to relate to her father, who is serving in the tyrant's army, hates the mujahideen, and does not strictly observe the prayers. She wrote that she had tried to talk to her father about this, but he had refused to listen. Several of her girlfriends had advised her to dissociate herself from him, but she is reluctant to do so, as he supports her financially.
- ❖ Answer: Sheikh Al-Shanqiti responded that the father's heresy is clear. He appealed to her to meet Allah's test by staying strong in her faith. He ruled that, from a religious standpoint, her relationship with her father is no longer one of father and daughter; it is only thus biologically. But blood relation does not invalidate the commandment to disavow an apostate. The Sheikh therefore recommended that she marry immediately, to get away from her father and preserve her religion. To do this, she must choose a believing Muslim – either a relative or a member of the community – as her legal guardian, as her father clearly cannot fulfill this role. However, in order not to create difficulties with her father, she may need to let him serve as her legal guardian, but then repeat the marriage ceremony with a guardian who is a true believer.<sup>17</sup>

*Rivalries within the Egyptian Salafist Camp*

- ❖ Question: A Web surfer asked Sheikh Abu Humam Baker bin Abd Al-Aziz Al-Athari whether the two Egyptian Salafi sheikhs, Muhammad Hassan and Muhammad Abd Al-Maqsoud, were following an errant path.
- ❖ Answer: Sheikh Al-Athari responded that Muhammad Hassan persists in following an errant path. Although he initially praised Bin Laden, he subsequently recanted,

<sup>16</sup>[http://www.tawhed.ws/FAQ/display\\_question?qid=5868&pageqa=1&i=&PHPSESSID=487a6296fa7a10e2bd40b753d63ca447](http://www.tawhed.ws/FAQ/display_question?qid=5868&pageqa=1&i=&PHPSESSID=487a6296fa7a10e2bd40b753d63ca447)

<sup>17</sup>[http://www.tawhed.ws/FAQ/display\\_question?qid=5813&pageqa=1&i=&PHPSESSID=487a6296fa7a10e2bd40b753d63ca447](http://www.tawhed.ws/FAQ/display_question?qid=5813&pageqa=1&i=&PHPSESSID=487a6296fa7a10e2bd40b753d63ca447)

and cast aspersions on him. Moreover, according to Al-Athari, Muhammad Hassan has been inconsistent: he opposed those who claimed that actions glorifying Allah – that is, acts of martyrdom – were mere suicide – but then stated that these should be prevented. He praised tyrants such as Mubarak and Qadhafi – but then showed joy at their elimination. Also, Hassan called for repair of the church that had been damaged in an attack in Alexandria in January 2011, and even worked tirelessly toward that end. Hassan was conciliatory toward the Christians, and avoided accusing them of heresy. Conversely, Sheikh Al-Athari stated that he had heard good things about Muhammad Abd Al-Maqsoud. However, he added, Al-Maqsoud had made a few missteps, the worst of which were his firm support of participation in the democratic process and his acceptance of the Supreme Council of the Armed Forces (SCAF).<sup>18</sup>

*Working for the Egyptian Government*

- ❖ Question: A Web surfer from Egypt wished to know whether it was permissible to work for the Egyptian Foreign Ministry, its embassies and consulates.
- ❖ Answer: Sheikh Abu Al-Mundhir Al-Shanqiti responded that, in every instance, rulings regarding employment depended on the nature of the work. Any job that led one to commit acts that were unacceptable under Islamic law was forbidden – and vice versa. The Sheikh therefore ruled that various of the jobs in the Foreign Ministry, embassies and consulates serve the people.<sup>19</sup>

*On Fulfilling Islamic Duties in a Country Ruled by a Tyrant*

- ❖ Question: A Web surfer asked whether it was permissible to serve as an imam in a mosque, to issue Islamic legal rulings, or to serve as a religious authority in a country being ruled by a tyrant, or whether doing so would constitute aiding or expressing loyalty to the tyrant.
- ❖ Answer: Sheikh Abu Al-Mundhir Al-Shanqiti responded by noting that many of the current rulers of Muslim lands have turned their backs on Islam, even as they

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<sup>18</sup> [http://www.tawhed.ws/FAQ/display\\_question?qid=5247&pageqa=1&i=&PHPSESSID=fc3693d1f305ed88831b2828a3472a38](http://www.tawhed.ws/FAQ/display_question?qid=5247&pageqa=1&i=&PHPSESSID=fc3693d1f305ed88831b2828a3472a38)

<sup>19</sup> [http://www.tawhed.ws/FAQ/display\\_question?qid=5805&pageqa=1&i=&PHPSESSID=56874bf7a8f9ebf5f20408d72fc09d58](http://www.tawhed.ws/FAQ/display_question?qid=5805&pageqa=1&i=&PHPSESSID=56874bf7a8f9ebf5f20408d72fc09d58)

don the raiment of Islam and (vainly) claim to be true Muslims. Most of the public believes them, he added. It is therefore not obligatory to boycott the jobs in Muslim lands, as doing so would harm rather than serve the cause of the Muslims. Nevertheless, one should strive to overthrow apostate rulers, even as one works for the good of the Muslims. In this context, Sheikh Al-Shanqiti explained that it is a commandment to issue Islamic legal rulings, and a worthy deed needed by the Muslims. As long as a mufti rules according to the laws of Allah, he is observing Allah's commandments, regardless of whether his country is being ruled by a tyrant. However, if he distorts Allah's laws to aid the tyrant, he is showing loyalty to the tyrant rather than to Islam, and his rulings will serve the tyrant rather than the Muslims.<sup>20</sup>

*Emigration of Muslims from the West to Islamic Lands*

- ❖ **Question:** A Web surfer wrote Sheikh Abu Al-Mundhir Al-Shanqiti that he had emigrated from America to a Muslim land, but had been arrested and sent back to America, leaving his mother and sister behind. He wanted to return to the Muslim land, but his entry had been forbidden. He asked Sheikh Al-Shanqiti whether his family could rejoin him in America, or whether they should remain in the Muslim country.
- ❖ **Answer:** Sheikh Al-Shanqiti responded that Islamic religious law stipulates that it is permissible to emigrate to preserve one's faith. The infidel countries of the West oppose Islam. Although it is thus essentially an obligation to emigrate from the West to Muslim countries, many of these Muslim countries, which are ruled by tyrants, are almost no different than Western countries. Their rulers, too, defy Islamic law and act against Islam, and especially against those who are unwavering in their faith. The Sheikh further clarified that the West is now seeing an influx of Muslims. Although they are currently a minority, they are disseminating Islam and, if they remain [in the West], observe the commandments and remain resolute, they will be serving Islamic law and increasing the role of the Muslims. Through them, it will be possible to turn

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<sup>20</sup>[http://www.tawhed.ws/FAQ/display\\_question?qid=5807&pageqa=1&i=&PHPSESSID=56874bf7a8f9ebf5f20408d72fc09d58](http://www.tawhed.ws/FAQ/display_question?qid=5807&pageqa=1&i=&PHPSESSID=56874bf7a8f9ebf5f20408d72fc09d58)

Western countries into Islamic ones. It was in this way that Muslim merchants spread Islam throughout southeast Asia, for example. The West, recognizing the danger to its identity and the composition of its population posed by the Muslims, tries to constrain them and hopes to expel them. Yet there are hundreds of thousands of new converts to Islam every year, who cannot be absorbed into any Muslim nation. There is therefore no recourse but for them to remain in the country in which they converted to Islam. As their numbers grow, it will be possible to increase the strength of the Muslims and lessen the pressure [that is now being brought to bear] against them. In answer to the writer's question, the Sheikh ruled that the man's family could visit him in America from time to time.<sup>21</sup>

#### *Fomenting Strife in the West*

- ❖ Question: A Web surfer asked Sheikh Abu Al-Mundhir Al-Shanqiti whether it was permissible for a Muslim to foment conflict in an infidel country such as the US, or within a group of infidels opposed to Islam, so as to upset the balance of power. For example, he wrote, was it permissible to stir up conflict between whites and blacks to undermine the US from within?
- ❖ Answer: The Sheikh ruled that Islamic law permits one to incite conflict among, and to deceive and lie to, infidels, to divide them. He added that Islamic law permits mendacity and deception in wartime.<sup>22</sup>

#### *Civil Disobedience*

- ❖ Question: A Web surfer, apparently from Morocco, asked Sheikh Abu Al-Mundhir Al-Shanqiti for a ruling on smuggling permissible goods (such as mobile phones) via sea or air ports in cooperation with customs agents, as redeeming such items in Morocco is very expensive.
- ❖ Answer: The Sheikh responded that a country is not authorized to tax commerce among Muslims to cover state expenses. Under Islamic law, customs duty is a tax that is illegal as a source of income for a Muslim country. Since customs duties thus do an injustice to those on whom they are levied, one may pay a customs

<sup>21</sup>[http://www.tawhed.ws/FAQ/display\\_question?qid=5803&pageqa=1&i=&PHPSESSID=56874bf7a8f9ebf5f20408d72fc09d58](http://www.tawhed.ws/FAQ/display_question?qid=5803&pageqa=1&i=&PHPSESSID=56874bf7a8f9ebf5f20408d72fc09d58)

<sup>22</sup>[http://www.tawhed.ws/FAQ/display\\_question?qid=5808&pageqa=1&i=&PHPSESSID=56874bf7a8f9ebf5f20408d72fc09d58](http://www.tawhed.ws/FAQ/display_question?qid=5808&pageqa=1&i=&PHPSESSID=56874bf7a8f9ebf5f20408d72fc09d58)

official to turn a blind eye to his not paying such a duty. This would not be considered a bribe. A bribe is defined as money paid for something invalid or worthless. In the case at hand, money would be paid to obtain justice, and that is grounded in Islamic law.<sup>23</sup>

*Sanctions against Surfing Non-Islamic Web Sites*

- ❖ Question: A Web surfer asked Sheikh Abu Muslim Al-Jaza'ari for a ruling on frequenting an Internet café. The writer explained that most visitors to an Internet café listen to music, "chat" or use instant messaging, or surf prohibited Web sites; it is rare to find someone who uses the Internet in the café in the name of Allah.
- ❖ Answer: The Sheikh responded that if the situation as described is accurate, he would forbid the writer from visiting an Internet café.<sup>24</sup>

*On the Suitability of Saudi State Schools, According to the Salafi-Jihadists*

- ❖ Question: A Web surfer wrote in to ask Sheikh Abu Al-Mundhir Al-Shanqiti whether it is a sin to register one's children at public (state) schools in Saudi Arabia, and whether one may accept assistance from infidel institutions, as the Prophet once had taken aid from the infidels.
- ❖ Answer: Sheikh Al-Shanqiti recommended seeking parochial or private schools for one's children. Failing that, one should not leave his children without schooling, as this poses an even greater danger. In the latter case, one should send his children to state schools, but make every effort to minimize their damage by making the education they receive at home of foremost importance in their lives. In answer to the second question, the Sheikh ruled that it is not a sin to receive aid from an infidel organization, because the person who accepts such aid does not necessarily follow the organization's rules.<sup>25</sup>

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<sup>23</sup>[http://www.tawhed.ws/FAQ/display\\_question?qid=5697&pageqa=1&i=&PHPSESSID=56874bf7a8f9ebf5f20408d72fc09d58](http://www.tawhed.ws/FAQ/display_question?qid=5697&pageqa=1&i=&PHPSESSID=56874bf7a8f9ebf5f20408d72fc09d58)

<sup>24</sup>[http://www.tawhed.ws/FAQ/display\\_question?qid=4574&pageqa=1&i=&PHPSESSID=debb1ff19cc205f6d150617d389918b6](http://www.tawhed.ws/FAQ/display_question?qid=4574&pageqa=1&i=&PHPSESSID=debb1ff19cc205f6d150617d389918b6)

<sup>25</sup>[http://www.tawhed.ws/FAQ/display\\_question?qid=5443&pageqa=1&i=&PHPSESSID=0ce9f52e66b96c98930c357d73c2c44a](http://www.tawhed.ws/FAQ/display_question?qid=5443&pageqa=1&i=&PHPSESSID=0ce9f52e66b96c98930c357d73c2c44a)

*Regarding Funds Looted in Syria, and the Use of Zakat (Charity) to Support Jihad*

- ❖ Question: A Web surfer asked, What is the best way to loot in support of the Free Syrian Army, whose resources are more limited than those of the Syrian regime? To illustrate, the writer added that Syrian rebels had recently begun stealing gas, vehicles, and construction materials from the government, and selling them to citizens for money. Under Islamic law, are such acts a permissible way of fundraising? the writer asked.
- ❖ Answer: According to Sheikh Abu Al-Mundhir Al-Shanqiti, anything belonging to the president of Syria, his soldiers and his allies may be taken as bounty. A country's economy is its central nervous system. In order to defeat the Syrian regime, the rebels must eliminate its material strength through looting and ruination. Sheikh Al-Shanqiti clarified that, under Islamic law, public monies may not be distributed as loot among rebel fighters, but they may be taken from members of a corrupt regime, as long as doing so does not harm Muslims. Looted monies may be used in the fight against the Syrian president, since they will benefit the public. The Sheikh then urged the mujahideen to spur the Muslims to donate charity [zakat] to jihad. Fundraising and soliciting charitable donations for jihad in Syria are an obligation on and among the Sunnis. All means of fundraising – television, the Internet, mosques, commercial agencies, charitable organizations, tribes and clans – are valid for countering the military and material aid that the Alawite regime is receiving from Iran and Hezbollah. The Sunnis must aid [the rebels in Syria] as they did in Somalia. Moreover, concluded the Sheikh, it has become easier to help the Muslims in Syria since the Arab Spring.<sup>26</sup>

*Promoting Jihad in Egypt to Advance the Implementation of Islamic Law*

- ❖ Question: A web surfer from Egypt wrote Sheikh Abu Al-Mundhir Al-Shanqiti about a disagreement he had with a friend concerning the best way to implement Islamic law in Egypt. He supports the use of arms, but his friend opposes this.
- ❖ Answer: The Sheikh replied that failure to implement Islamic law is worse than bloodshed. Islamic law mandates jihad, which is the fight to implement that law. It is therefore essential at this time to fight all those who evade implementing

<sup>26</sup>[http://www.tawhed.ws/FAQ/display\\_question?qid=5940&pageqa=1&i=&PHPSESSID=0ce9f52e66b96c98930c357d73c2c44a](http://www.tawhed.ws/FAQ/display_question?qid=5940&pageqa=1&i=&PHPSESSID=0ce9f52e66b96c98930c357d73c2c44a)



Islamic law: governments, the armed forces, proponents of secularism. The Muslims must battle them, even if victory is not assured, even if they are in the minority and they are weaker than their enemies. This is the meaning of sacrifice, of withstanding Allah's test. True, one must not rush to fight before the necessary preparations have been made. However, neither is it permissible to tarry.<sup>27</sup>

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<sup>27</sup>[http://www.tawhed.ws/FAQ/display\\_question?qid=5984&pageqa=1&i=&PHPSESSID=2cd058d1afe6cc915621a2af410dfc18](http://www.tawhed.ws/FAQ/display_question?qid=5984&pageqa=1&i=&PHPSESSID=2cd058d1afe6cc915621a2af410dfc18)