

Periodical Review: Fatwas, March-April 2012

This review reports the main fatwas [religious-legal rulings] appearing in March and April 2012 on Minbar Al-Tawhid wal-Jihad, a Web site run by the Salafist ideologue Abu Muhammad Al-Maqdisi.¹ The fatwas are issued by the prominent Salafists who comprise the site's Sharia Committee, in response to Web surfers' questions.

Among those we have chosen to highlight in this review are fatwas covering the following: the religious-legal obligation of every Muslim to join jihad in Syria; affiliation with a Salafist political party; enlisting in an infidel army for the purpose of espionage; involvement in Libya's National Transitional Council; and the status of the Free Syrian Army vis a vis the Salafist-jihadist Front for the Defense of the Syrian People.



رقم الفتوى	المصنف	التقسيم	السؤال	المجموعات الإعلانية بمبادرات المستنير
891	اللمعة الشرعية في المنبر [أبو المنذر ششقيبي]	الفقه وأصوله	ما حكم صلاة أهل كل مهجع في السجن في جماعة منفصلة بالرغم من وجود مصلى ؟ فواصلات المنبر 23:19:11 2012-04-30	صوت التوحيد مسرحيات خطباء ومخاضات حسابات المحامد
1086	اللمعة الشرعية في المنبر [أبو المنذر ششقيبي]	مسائل الإيمان و الكفر	ما هي مظاهر الغلو في الولاء والبراء ؟ فواصلات المنبر 23:16:30 2012-04-30	عون الكلم مختبرات الشرعية الجهاد والتبليغ الاعتناق والرفاق السواحل المتعصر موضوعات متنوعة
1899	اللمعة الشرعية في المنبر [أبو المنذر ششقيبي]	العقيدة	هل يختبر غالب أهل مصر كفار لأنهم اتخذوا مجلساً تشريعي ؟ فواصلات المنبر 09:04:50 2012-04-29	فارس القاعدة
776	اللمعة الشرعية في المنبر [أبو المنذر ششقيبي]	الفقه وأصوله	ما حكم السؤال عن اللحم الذي يأتي من أسواق حلب ودمشق؟ فواصلات المنبر 09:01:30 2012-04-29	فارس القاعدة
1792	اللمعة الشرعية في المنبر [خطيب البغدادي]	الجهاد وأحكامه	هل يخرج للجهاد أم يسدد دينه المستحق للبيك ؟ Jihad Media Player 04:09:19 2012-04-20	فارس القاعدة
2851	اللمعة الشرعية في المنبر [أبو المنذر ششقيبي]	الفقه وأصوله	ما الرد على شبهة ضرورة التدرج بتطبيق الشريعة ؟ وشبهة ترك تعليم الأحكام الشرعية خشية أن يكذب الله ورسوله فارس القاعدة 00:17:35 2012-04-18	فارس القاعدة
1458	اللمعة الشرعية في المنبر [أبو المنذر ششقيبي]	فقه المعاملات	ما حكم العمل في الشركات الأمنية في بلاد الحرمين ؟ نصير الدين 23:32:34 2012-04-17	فارس القاعدة
1550	اللمعة الشرعية في المنبر [أبو المنذر ششقيبي]	الفقه وأصوله	ما حكم الإعانة على العمل في بلاد الكفر والاكتماء بمن وقتت في صلاة الفجر ؟ mauseen 23:26:56 2012-04-17	فارس القاعدة
1086	اللمعة الشرعية في المنبر [أبو المنذر ششقيبي]	فقه المعاملات	ما حكم التعامل في التجارة والبرارة مع الطائفة الكفرية ؟ ابوسلمة البصري 23:11:05 2012-04-17	فارس القاعدة

¹<http://www.tawhed.ws/FAQ/>

Questions Directed at Sheikh Abu Al-Mundhir Al-Shanqiti

*A Ruling on Fighting Jihad Alongside the Front for the Defense of the Syrian People [Jabhah Al-Nusra lil-Ahl Al-Sham]*²

On March 9, 2012, Sheikh Abu Al-Mundhir Al-Shanqiti issued an Islamic religious ruling [fatwa] directed at Muslims in Syria. He began by acknowledging that Syria's Muslims are exposed to the killing of elderly people, children and women, degradation, and the desecration of everything sacred to them. The hatred and cruelty of their shameless, merciless enemy know no bounds. Victory over this enemy will only be reached through Allah and with His help. Sheikh Al-Shanqiti therefore ruled that it is imperative to obey Allah, to submit to Him wholeheartedly, and to repent and perform good deeds, as Muslims who have defied the will of Allah and gone astray have experienced only defeat. Sheikh Al-Shanqiti claimed to be more worried about the sins of the Syrian people than about the despot Bashar Al-Assad and his soldiers. Sheikh Al-Shanqiti exhorted the Syrian people to return to the path of Allah, to fulfill His commandments faithfully, and to turn their backs on what was forbidden. He wrote: "Cling to your faith with all your might, live for it and die for it! Swear loyalty to Allah so that Islam will prevail! Unite under the banner of shari'a [Islamic law] and embrace the mujahideen who raise that banner!" The Sheikh reinforced his plea with Qur'anic verses and traditional writings, again and again exhorting: "If you do not turn to Allah now, during this painful time of distress and tribulation – when will you? If you do not unite under the banner of shari'a now – when will you? Your enemy would eradicate your religion! Your struggle against this tyrant and his henchmen is a religious struggle, a struggle of faith, so you must enter the fray with banner aloft...Allah has forbidden us to mass under the banner of democracy or [follow] the path of the oppressor...If there are none to protect Muslims and save them from the despot's crimes but secular, democratic movements – then leave the fight in their hands. In fact, you are commanded to hasten to

² <http://www.tawhed.ws/r?i=09031201>

defend Muslims however possible, without hesitation or delay. But if jihadist organizations clearly, definitively fight the tyrant under the banner of shari'a and strive to establish Islamic rule and Islamic law, you may join none but them. You must not tarry in increasing their numbers...all Syrian Muslims, including the Free Syrian Army, must unite under the banner of shari'a. They must not use estrangement from or condemnation of shari'a to elicit support from the infidel. They must not prefer the help of the West to the help of Allah...". Sheikh Al-Shanqiti further explained, "Today, the enemies of Islam – Jews, Christians, and heretic nations – would deliver Syria into the hands of the godless, passing rule from one traitor to another. All of the processes and committees established by the West and by traitorous [Arab] rulers are meant to prevent arms from reaching mujahideen who are faithful to the Unity of God [tawhid]. [These traitors] were aghast to learn that some in Syria are fighting for Allah, and seek nothing but to vanquish tyranny and establish the law of Allah...Our brothers in the Front for the Defense of the Syrian People [Jabhah Al-Nusra lil-Ahl Al-Sham] fly the banner of shari'a, and plainly declare that they fight to liberate their country from the oppression of these aggressors and impose the law of Allah. Why, then, do the Muslims not fly to them? Why do the religious leaders not urge the people to join them? Why do some cast doubt on them and hurl accusations at them? O clerics! On the pretense of preventing civil war, you have warned the people against supporting jihadist organizations and fighting the rulers! Yet you acknowledge that jihad is legitimate in Syria, that fighting the despot Bashar is legitimate. Why then do you not support the mujahideen who fight with the Front for the Defense of the Syrian People, under the banner of Islam? Are your minds blocked by the idea that it is an act of extremism or terrorism to carry the standard of Islamic law?!" In conclusion, Al-Shanqiti recalled how, on the pretense of preventing an inter-ethnic war, Muslims had abandoned the Sunnis in Iraq to the Shiites. Would they act thus toward the Sunnis in Syria, as well? Or, had "the time...come for you to repent and obey Allah's commandment to help your brothers? Has the time...come for you to race to Syria in droves, in [military] units, to stem Muslim bloodletting and defend the honor of chaste Muslim women? Jihad in Syria is an obligation for every able-bodied Muslim – it is written in

Islamic law! You will be accountable to Allah for abandoning your brothers in Syria! Their fate is Allah's test of you: Will you come to their aid, or will you forsake them?" Al-Shanqiti warned that those who did not come to their aid would be punished for each and every person harmed in Syria. He exhorted Muslim merchants to financially support the Syrians' struggle against their enemies.

An Assessment of Sheikh Omar Bakri Muhammad³

- ❖ Question (from a Web surfer in Britain): What is the Sheikh's opinion of Sheikh Omar Bakri Muhammad? Is he a religious role model?
- ❖ Answer: I confess that I am not fully acquainted with this Sheikh. Only clerics in whose faith and religious scholarship one can trust, can be religious role models.

How to Establish a Caliphate⁴

- ❖ Question (from a Web surfer in Britain): What is the way to establish a caliphate, and can one work toward this goal in Britain?
- ❖ Answer: The path to the caliphate involves both da'wa [proselytizing, missionary work] and jihad. First, one must focus on da'wa, so as to increase the number of supporters. Only after a broad base [of support] has been established may one begin preparing for jihad. Muslims in the West must act accordingly.

Must Muslims in the West Strive to Implement Shari'a [Islamic Law]?⁵

- ❖ Question (from a Web surfer in Britain): Are we obligated to publicly, and as a group, call on non-Muslims to implement shari'a [Islamic law]?
- ❖ Answer: Muslims must rely on shari'a in their legal dealings with one another. They must not accept the authority of the infidel laws [of a western country]. As for making shari'a the official law of the country in which they are living: if the

³http://www.tawhed.ws/FAQ/display_question?qid=5632&pageqa=1&i=&PHPSESSID=e934f53451dad4a023bda590c851db31

⁴http://www.tawhed.ws/FAQ/display_question?qid=5632&pageqa=1&i=&PHPSESSID=e934f53451dad4a023bda590c851db31

⁵http://www.tawhed.ws/FAQ/display_question?qid=5632&pageqa=1&i=&PHPSESSID=e934f53451dad4a023bda590c851db31

Muslims are weak and subjugated to the infidel, then [implementation of shari'a] is meaningless. In fact, it is impossible to implement shari'a when the infidel rules and subjugates Muslims. Muslims who find themselves in such a situation must strive to become the majority, by appealing to infidels to convert to Islam; they must use means grounded in Islamic law to gain control of the country. Only when the country in which they are living is Islamic – that is, if Muslims are in the majority, or if Muslims rule even if they are in the minority – must they work to impose shari'a.

*Is It Permissible to Harm Infidels in Britain? We Must Remember that the London Olympics Are at Hand!*⁶

- ❖ Question (from a Web surfer in Britain): Are we prohibited, as individuals, from harming the infidels in Britain, because it is implied that Muslims have given them a sense of security?
- ❖ Answer: What may appear to the infidels to be a guarantee of security, either by implication or because the infidels think that the Muslims have been conciliatory – is not really the case, and requires only a declaration and commitment to provide the infidel with security.

*Quotidian Affairs: What Is the Ruling on Viewing Acts of Heresy?*⁷

- ❖ Question: May one watch [television] programs and movies that one knows will show acts of heresy?
- ❖ Answer: Watching acts of heresy is not heretical in and of itself, if it is not accompanied by actual acts that are prohibited by Islamic law.

*What Is the Ruling Regarding Someone Who Merely Intended to Commit Heresy?*⁸

⁶http://www.tawhed.ws/FAQ/display_question?qid=5632&pageqa=1&i=&PHPSESSID=e934f53451dad4a023bda590c851db31

⁷http://www.tawhed.ws/FAQ/display_question?qid=3524&pageqa=1&i=&PHPSESSID=b37eff12a4e8c8276b6cd063738cc36e

⁸http://www.tawhed.ws/FAQ/display_question?qid=3524&pageqa=1&i=&PHPSESSID=b37eff12a4e8c8276b6cd063738cc36e

- ❖ Question: Is someone who intended to run for parliament, but who died, considered a heretic?
- ❖ Answer: Someone who intended to commit an act in defiance of Islamic law is not considered a heretic merely because of his intention. At the same time, there is a difference between someone who intended to commit an act of heresy but not for the heresy's sake, and someone who intended to deliberately commit heresy. The former is not considered a heretic until he has committed the act, while the latter is considered a heretic because of his *intention* to commit heresy. Since religious scholars are divided as to participating in parliament, we cannot rule on this individual without examining his character and circumstances.

*Does Islamic Law Permit Legal Representation of Muslims in Infidel Prisons?*⁹

- ❖ Question: A group of Muslims in Iraq's prisons are suffering mightily at the hands of the Shiites and their Sunni collaborators. Two of them have been sentenced to death, and the remainder to long terms of incarceration. As the imposition of these sentences draws nigh, the prisoners have asked someone in Libya to ask their families to procure legal representation, or establish a legal committee, on their behalf. What does Islamic law dictate in this case?
- ❖ Answer: If legal representation is meant to prevent harm to the prisoners, then it is permissible under Islamic law.

*Preference for Jihad in a Near or Distant Arena*¹⁰

- ❖ Question: What is your opinion of a group of young people in Yemen who have decided to join the jihad in Syria?
- ❖ Answer: It would be more efficacious were these young people to fight alongside the mujahideen in Yemen, the territory with which they are familiar. However, if these young people can secure safe passage to Syria; if they have the ability and

⁹http://www.tawhed.ws/FAQ/display_question?qid=5968&pageqa=1&i=&PHPSESSID=b37eff12a4e8c8276b6cd063738cc36e

¹⁰http://www.tawhed.ws/FAQ/display_question?qid=5971&pageqa=1&i=&PHPSESSID=b37eff12a4e8c8276b6cd063738cc36e

experience needed by the mujahideen there; and can make contact with those responsible for jihad – then they should go to [Syria's] aid.

*A Ruling on Employment in the Tourism Industry*¹¹

- ❖ Question: Is it permissible to work in the tourism industry – for example, organizing vacation flights – in a Muslim country?
- ❖ Answer: If doing so involves working with Western tourists who spread corruption and debauchery, prostitution and wine drinking – then one must change his occupation.

*A Ruling on Joining an Infidel Army*¹²

- ❖ Question: May a Muslim enlist in an infidel army in order to spy for the mujahideen in that country – especially the revolutionary countries: Tunisia, Egypt and Libya? If this is permissible, are there any restrictions?
- ❖ Answer: Islamic law allows one to enlist in an infidel army for the purposes of espionage, on condition that the espionage not require him to kill Muslims or aid the enemies of Islam. However, a person who enlists in an infidel army should do so at the behest of a Muslim group, as espionage is useless without [a group] to derive utility from the information obtained.

*A Ruling on Working in a Gender-Integrated Workplace*¹³

- ❖ Question: Is it permissible to work in a shop that serves both men and women, such as an opticians' shop, where he might be called on to work with women? Is it possible to employ woman salespersons to serve women customers, and men salespersons to serve men?

¹¹http://www.tawhed.ws/FAQ/display_question?qid=5976&pageqa=1&i=&PHPSESSID=b37eff12a4e8c8276b6cd063738cc36e

¹²http://www.tawhed.ws/FAQ/display_question?qid=5933&pageqa=1&i=&PHPSESSID=b37eff12a4e8c8276b6cd063738cc36e

¹³http://www.tawhed.ws/FAQ/display_question?qid=5729&pageqa=1&i=&PHPSESSID=b37eff12a4e8c8276b6cd063738cc36e

- ❖ Answer: Islamic law requires segregating men from women. A salesman must therefore take every precaution to avoid coming into contact with women. Employing a woman to attend to women customers would be acceptable.

*May a Muslim Study in a Western Country?*¹⁴

- ❖ Question: Is it permissible to leave Saudi Arabia to study English or another science in a European or other Western country?
- ❖ Answer: A Muslim may go to an infidel country on condition that he avoid any temptation that would lead him to heresy. His sojourn must serve, and not contravene, Islamic law. If he commits no heresy against Islam and no breach against its laws, then a person may study in the West without fear of sin.

*A Ruling on Joining a Salafist Party*¹⁵

- ❖ Question: What is the ruling regarding joining one of the recently-established Salafist-Islamic parties, such as the Al-Noor Party in Egypt, with the aim of benefitting Islam?
- ❖ Answer: Democracy is a regime of the infidel. To truly serve Islam, to do your utmost for it and increase its numbers and strength, you must do only what is grounded in Islamic law, not what is anchored in heresy. You may not, therefore, join parties that have chosen the path of heresy!

*A Ruling on Meeting Someone Over the Internet for the Purpose of Matrimony*¹⁶

- ❖ Question: May one seek a marriage partner through matrimonial Internet sites? To what must one pay attention when surfing such sites?
- ❖ Answer: Such sites are useful for acquaintance only. One may use any means to meet someone, as long as it does not lead to infractions against Islamic law – such as exchanging photographs, meeting in person to “pass the time”, or

¹⁴http://www.tawhed.ws/FAQ/display_question?qid=5437&pageqa=1&i=&PHPSESSID=b37eff12a4e8c8276b6cd063738cc36e

¹⁵http://www.tawhed.ws/FAQ/display_question?qid=5539&pageqa=1&i=&PHPSESSID=b37eff12a4e8c8276b6cd063738cc36e

¹⁶http://www.tawhed.ws/FAQ/display_question?qid=5375&pageqa=1&i=&PHPSESSID=b37eff12a4e8c8276b6cd063738cc36e

engaging in superfluous communication. One who wishes to use [the Internet] must trust in Allah and be honest. He must be mindful of his faults and not boast, so as not to lead another astray. However, one must not use such sites if one's intention is not matrimony.

*A Question about Joining Jihad in Syria*¹⁷

- ❖ Question (from a Web surfer in Syria): I am from one of the "hotter" areas of Syria, close to sites of battle. I can bear arms, but three things prevent me from joining the fighting: I have large debts, which no one in my family could repay if I died; my mother forbids me to join jihad; and I am unsure which jihadist group to join.
- ❖ Answer: At present, jihad in Syria is an obligation for every able-bodied Muslim. Moreover, one must hasten to jihad, and not tarry. Have a heart-to-heart talk with your mother and explain to her that anyone who ignores the commandment of jihad will be punished in this world and in the next. It is better to live a short while and die as a martyr [shahid], than to live a long life and abandon jihad. One's days are numbered: jihad does not hasten death, and abandoning jihad does not lengthen life. Sheikh Al-Shanqiti refers the inquirer to his previous comments on this question (see the Periodic Fatwa Report for October, 2010, pp. 9-10). He adds that the inquirer should hasten to join the Front for the Defense of the Syrian People [Jabhah Al-Nusra lil-Ahl Al-Sham], which distinctly fights under the banner of Islamic law.

¹⁷http://www.tawhed.ws/FAQ/display_question?qid=6080&pageqa=1&i=&PHPSESSID=b37eff12a4e8c8276b6cd063738cc36e

*A Ruling Regarding a Fetus that Is the Product of Rape*¹⁸

- ❖ Question (apparently from a Web surfer in Tunisia): May a Muslim woman abort, if she was impregnated by one of the tyrant's henchmen while in prison?
- ❖ Answer: According to religious scholars, an abortion is illegal if performed 120 or more days – that is, four or more months – after conception, after which time the fetus becomes a soul according to Islamic tradition. One of the five duties prescribed by the Qur'an and the Sunna of the Prophet is to preserve a person's soul, whether it be the soul of a newborn or of a fetus past quickening. In fact, a fetus past quickening must be protected from harm even if it is the product of adultery. Moreover, Islamic law proscribes punishing a woman who has become pregnant through an adulterous liaison, purely to protect the fruit of her womb. It thus follows that even if a woman was forcibly raped, her fetus must not be aborted. An exception to these rules is that a woman may abort a fetus four or more months into pregnancy if a physician determines that giving birth will endanger her life, since a person's life takes priority over a fetus' life. Religious scholars are divided on the matter of abortion within four months of conception. Sheikh Al-Shanqiti concludes that a woman may abort if she has been pregnant for fewer than four months, and if her reason for doing so is grounded in Islamic law or there is pressing need. However, she may not abort after learning the gender of the fetus, or because she "does not want" it. Clearly, aborting a fetus that is the product of adultery is congruent with Islamic law, which forbids adultery and any progeny therefrom. The woman in question should be reassured that she did not sin by being raped, and that Allah will reward her. It would be best if Muslims were to see to her marriage, so as to ease her difficulties.

*Results of the Revolution in Libya*¹⁹

- ❖ Question (from a Web surfer in Libya): I gladly volunteered to serve internal security services during the Libyan revolution, in order to protect my city after its

¹⁸http://www.tawhed.ws/FAQ/display_question?qid=6104&pageqa=1&i=&PHPSESSID=6b30c7d7294146a29e4b341e434dc4a3

¹⁹http://www.tawhed.ws/FAQ/display_question?qid=5811&pageqa=1&i=&PHPSESSID=fb7e6d4cd0317f6015cf752edc39cb72

liberation, but at the time I did not know the ruling on the National Transitional Council. I am now receiving money from the Council, as a token of esteem for my actions. May I accept this money? Were my actions akin to jihad? Also, I am being harassed by people who claim to be Salafists. They threaten my family that if they don't make me "revert to the straight path", they will lose their home and jobs. May I flee my village, and go someplace where I can be helped without my father's permission?

- ❖ Answer: If the unit of the Libyan security services that you joined was established by believers in tawhid [the unity of God], who still control it, then it was not a sin to join it, nor is its money tainted. If this unit was part of the National Transitional Council and not under the control of believers in tawhid, it was still not a sin to join it, as you wanted to be part of a defensive jihad meant to stem the aggression of a despot and his soldiers. During the revolution, it was necessary to fight alongside National Transitional Council rebels, since circumstances did not permit the believers in tawhid to unite and fight separately from others. Now, however, one must hasten to join a group of believers in tawhid. Nevertheless, it is not a sin to accept the monies paid you to defend your city; such acts are anchored in Islamic law and are praiseworthy. But if by taking these monies you subjugate yourself to the National Transitional Council or acknowledge its legitimacy – then you should forfeit them. You may flee your village if you are suffering religious persecution, but if you are only suffering material persecution and your parents object to your leaving, it would be better for you to sustain the damage and please your parents.

*May One Practice Da'wa [Missionary Work] among Those Who Stray from the Straight Path?*²⁰

- ❖ Question (from a Web surfer in Tunisia): May one cooperate on da'wa [missionary work] with supporters of the Al-Nahdha Party in Tunisia, even though we opposed them before the elections and they have caused us significant harm?

²⁰http://www.tawhed.ws/FAQ/display_question?qid=5804&pageqa=1&i=&PHPSESSID=96d57312716bdb2c7b3688705e905ea2

- ❖ Answer: It is wise to be wary of collaborating on da'wa, both as official policy and with individual supporters of groups that stray from the true path. Collaboration can be seen as patronage of groups that promulgate undesirable innovations – something the Prophet warned against. In order for da'wa to be worthwhile, one must avoid anything that might lead the masses astray; one must also warn them against infractions of Islamic law. Collaboration on da'wa with a group whose goals and methods are opposed to Islamic law can only lead to problems and incongruities; it may also implicitly raise awareness of these methods, causing people to adopt them. Groups that stray from the straight path always try to join those who proclaim the truth – not in the name of truth, and not because they have abandoned their sham ways, but so as to cloak themselves in the mantle of truth. If unchecked, such groups lay a trap for naïve supporters. Thus, it is the task of believers in God's Unity to warn [others] about them – not to attract followers to them! So keep your da'wa efforts far from groups like these – in fact, separating yourself from the errant path is part of da'wa. This does not mean, however, that you must cultivate antagonism.

A Ruling on Working for Infidels²¹

- ❖ Question: May one work for Jews and Christians to earn the money to go on jihad?
- ❖ Answer: As Islamic law permits cooperation with the infidel in commerce and employment, there is no sin in this. Nevertheless, Sheikh Al-Shanqiti warns that one must pay attention to the nature of the work in question, as anything that leads to a prohibited deed is also prohibited. Religious scholars have forbidden any work for the infidel that humiliates a Muslim! Many scholars prohibit a Muslim from being a servant of infidels, or from working in a field that requires loyalty [to the infidels] or aids them in their fight against Islam.

A Ruling on Cooperating with Infidels²²

²¹http://www.tawhed.ws/FAQ/display_question?qid=6116&pageqa=1&i=&PHPSESSID=d2ba2a0001111ca2a036d6d9ddd8f138

- ❖ Question (from a Web surfer in Libya): May one cooperate with infidels in the area of administration?
- ❖ Answer: The Sunna of the Prophet permitted working with infidels in sales, acquisitions, and material transactions that do not harm Muslims in any way, and that are unconnected to war (e.g., the weapons trade). Sheikh Al-Shanqiti offers multiple examples, noting that everyone has commercial and material interests. However, he stresses the sanction against collaborating with infidels on military matters, as this would only strengthen them – and a Muslim must not abet the infidel. Even if an infidel enters a Muslim land, no Muslim may sell him arms or war materiel.

*A Ruling on Helping Others Work in an Infidel Country*²³

- ❖ Question: Is it permissible to act as an intermediary who sends workers to Japan or Korea?
- ❖ Answer: One may act as an intermediary and send people to these countries, if they are permitted to travel there. A Muslim must not live in an infidel land, but he may travel to one under the following circumstances:
 - a. To gain supporters for Islam; this may be combined with commercial work.
 - b. To increase the numbers of Muslims in the country, and to unify and assist them.
 - c. To work in a job he could not do in a Muslim land – but only to this end; he may not extend his stay there.

*A Ruling on Working for Companies that Work with the Regime*²⁴

- ❖ Question: What is the ruling on working for an information technology (IT) company in Saudi Arabia, which receives technological and technological-security

²²http://www.tawhed.ws/FAQ/display_question?qid=6115&pageqa=1&i=&PHPSESSID=408f03815b23fcf653a316536a59ae94

²³http://www.tawhed.ws/FAQ/display_question?qid=5458&pageqa=1&i=&PHPSESSID=408f03815b23fcf653a316536a59ae94

²⁴http://www.tawhed.ws/FAQ/display_question?qid=5818&pageqa=1&i=&PHPSESSID=408f03815b23fcf653a316536a59ae94

projects from the Saudi government (e.g., guarding the royal palace, the prisons and the holy places, which the company provides with state-of-the-art equipment)? Should one ostracize someone who works for this company, or hope he will return to the right path?

❖ Answer: The answer depends on the type of company. A company may be of one of two types:

a. A purely commercial company that works with the regime, as well as with other entities, and that is not owned by the regime. If such a company provides services permitted under Islamic law, one may work for it, on condition that he not deal with anything prohibited by Islamic law. At the same time, if the individual could work for a different company, he is obligated to do so, lest he abet forbidden deeds – thereby implicitly acknowledging their legitimacy.

b. A company that is owned by the regime and that provides prohibited services. In such a case, one may absolutely not work for the company. Unequivocally, one may not support himself by working in prohibited employment.

As for someone who works for a prohibited company: choose the actions that will have the greatest effect on him. If ostracizing him will have the greatest impact, then ostracize him; if he will best respond to supplication, then placate him.

*Implementing Islamic Law Gradually*²⁵

❖ Question: Those who purport to represent Salafism claim that Islamic law should be implemented gradually, so that people understand Islam and respect it. They say it is unworthy to talk just now about jihad, fighting tyrannical rulers, matters of heresy and faith, and other issues about which the people are ignorant.

❖ Answer: Indeed, Islamic law cannot be implemented all at once; however, any aspects of it that can be implemented, should be. There is no sanction against Implementing Islamic law gradually, if Muslims are unable to implement parts of it, on condition that nothing false be acknowledged or legitimized. Gradual implementation that accedes to something false, retracts from the true path, or

²⁵http://www.tawhed.ws/FAQ/display_question?qid=5799&pageqa=1&i=&PHPSESSID=408f03815b23fcf653a316536a59ae94

forfeits implementing something that could be implemented, is no more than a ruse meant to scuttle implementation, and is prohibited. According to Sheikh Al-Shanqiti, Islam must be presented fully, as it really is, without distortion; the people must accept it totally or renounce it totally – but they must not be led astray. One must teach all of the legal issues [cited in the question], and openly clarify their truth, especially when doubts arise.

*Evidence of a Disagreement between Two Religious Scholars: The Status of the Free Syrian Army versus the Status of the Recently-Established Front for the Defense of the Syrian People*²⁶

- ❖ **Question:** How should one treat Sheikh Abu Basir Al-Tartusi's ruling that one may join the Free Syrian Army, even though it claims to be a secular democratic entity?
- ❖ **Answer:** One must not restrict the actions of the Free Syrian Army; neither may one enter into confrontation with it. It does a correct thing by fighting the Alawite tyrant – for [all Muslims] have an obligation to do so. At the same time, one must reprove it for failing to fight under the banner of shari'a [Islamic law], for favoring democracy and celebrating the values of the West. In order for the jihad of the Free Syrian Army to obtain pure Islamic-legal validation, it and its commanders must raise the banner of Islam and fight to implement shari'a – nothing more! If its commanders do not take this advice, then members of the Free Syrian Army should defect to [the mujahideen of] the Front for the Defense of the Syrian People, who fight under the banner of shari'a. Sheikh Al-Tartusi erred when he expressed support for the Free Syrian Army, despite its path. He erred by criticizing the Front, despite its fealty to shari'a. At the least, Al-Tartusi should have kept silent. That he defended the Free Syrian Army even as he attacked those who fight for shari'a shows that Al-Tartusi is on an errant path.

²⁶http://www.tawhed.ws/FAQ/display_question?qid=6316&pageqa=1&i=&PHPSESSID=266b7ace3b9f795db4d4f523f8b0f0c3

Eating Meat from Mixed Villages of Muslims and Infidels²⁷

- ❖ Question: What is the ruling on meat that derives from markets in Aleppo and Damascus. Although Sunnis live there, heresy is rife in these cities. Must one refrain from eating [the meat] until one knows the slaughterer? Or may one rely on Syria's being a Muslim country?
- ❖ Answer: When the majority of residents of a given town or village are Muslims, and infidels are in the minority, the rule of Islamic law pertains. One may eat whatever is slaughtered there unquestioningly. However, when one-third or more of the residents of a given town or village are infidels, one must take precautions to avoid eating their meat. If most of the slaughtering is not *halal* – that is, not in accordance with Islamic law – or if one has doubts about the matter, one must cease eating [the meat] until one can verify that the slaughter was *halal*.

Questions Directed at Sheikh Al-Khatib Al-Baghdadi

A Ruling on Participating in Jihad

- ❖ Question: If a person wishes to join jihad but has a debt to the bank, and also a plot of land he wishes to sell, must he pay his debt to the bank, build a home for his family, or join jihad?
- ❖ Answer: If the bank where the man has the debt charges interest on its loans, the man must repent his deeds, since Islamic law prohibits transacting with such banks. He must pay the debt, and use whatever remains of the money to equip himself for jihad, given that he has found a trustworthy guide. Sheikh Al-Baghdadi notes that some mujahideen need monetary assistance and a boost to their morale more than they need soldiers.

²⁷http://www.tawhed.ws/FAQ/display_question?qid=6312&pageqa=1&i=&PHPSESSID=266b7ace3b9f795db4d4f523f8b0f0c3