

Fatwas, May-June 2012

This review reports the main fatwas [religious-legal rulings] issued in May and June 2012, in response to readers' questions, by Minbar Al-Tawhid wal-Jihad, the Web site of Salafist ideologue Abu Muhammad Al-Maqdisi.

Highlights:

1. In Syria and in Libya, jihadist scholars categorically rule that one may join any militia that is fighting to overthrow the regime – even if the militia is not Islamist, and even if one must pretend to agree with the militia's ideology.
2. Participation in any democratic election is prohibited – even if the mujahideen might win.
3. Given the window of opportunity opened by the Arab Spring, one should focus on da'wa [missionary work], and not oppose the regime.
4. Anyone who joins a jihadist group must swear an oath of loyalty [bay'ah] to its leader.
5. The most important arenas of jihad are Syria, Iraq and Yemen, and every able-bodied Muslim must hasten to them.
6. The fighting in Syria is defensive jihad, an obligation for all able-bodied Muslims, for which no authorization is needed.



الرقم	الموضوع	التصنيف	التاريخ	المؤلف
2577	التجندة العسكرية في المغرب [أبو المنذر لششتي]	مسائل الإيمان والكفر	16-01-28 2012-06-10	ما حكم المشاركة في الانتخابات بين مرمسي وشقيق أو إبطال الصوت؟
2225	التجندة العسكرية في المغرب [أبو المنذر لششتي]	واقع المسلمين	15-06-19 2012-06-10	ما حكم المشاركة في انتخاب المؤتمر الوطني الليبي؟ (مجموعة من الأسئلة)
1845	التجندة العسكرية في المغرب [أبو المنذر لششتي]	مسائل الإيمان والكفر	15-06-23 2012-06-08	كيف ينبغي للأخوة في تونس التصرف مع نظام الحكم الجديد؟
2006	التجندة العسكرية في المغرب [أبو المنذر لششتي]	واقع المسلمين	14-05-32 2012-06-08	هل يشرع للإخوة في ليبيا الانضمام إلى وزارة الداخلية وتولي وزارات أخرى بحجة عدم تسليمها للمسلمين والعرب؟
2013	التجندة العسكرية في المغرب [أبو المنذر لششتي]	واقع المسلمين	12-07-33 2012-06-06	ما حكم استعمال لحظة الحرية والتعامل مع الجيش الحر؟
2223	التجندة العسكرية في المغرب [أبو المنذر لششتي]	مسائل الإيمان والكفر	12-03-26 2012-06-06	هل يكفر الحاكم بغير ما أنزل الله إن كان مقرراً أن حكم الله أصح مما يحكم به؟
1784	التجندة العسكرية في المغرب [أبو المنذر لششتي]	واقع المسلمين	12-07-20 2012-06-06	هل يجوز لنا الثائر لإخواننا الذين كفروا في العباسية؟
2952	التجندة العسكرية في المغرب [أبو المنذر لششتي]	مسائل الإيمان والكفر	23-09-15 2012-06-02	ما هو الفرق بين التشريع والحكم بغير ما أنزل الله في قضية معينة مع التزام الشريعة الإسلامية؟
4009	التجندة العسكرية في المغرب [أبو المنذر لششتي]	مسائل الإيمان والكفر	03-10-16 2012-06-01	ما هو ردمك على شبهة المشاركة في الانتخابات بحجة ارتكاب الضربين؟
2588	التجندة العسكرية في المغرب [أبو المنذر لششتي]	الفقه وأصوله	15-03-21 2012-06-30	ما حكم إنكار الإجماع والسحر وحكم الصلاة خلف المبتدع؟
2536	التجندة العسكرية في المغرب [أبو المنذر لششتي]	الأدب والأخلاق والآداب	15-04-30 2012-05-24	هل من كلمة لمن يظن أن عقيدته أصح العقائد وأن كل من حوله عقيدته فيها دخن؟
2693	التجندة العسكرية في المغرب [أبو المنذر لششتي]	الجهاد وأحكامه	13-10-24 2012-05-21	هل يجب على السجاء داخل الجناح الواحد أن يؤمروا أئدهم عليهم؟

مسرى وسداسيب
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صوت الترحمة
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 خلف وسداسيب
 حياء المساجد

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المسجونون
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Questions Directed at Sheikh Abu Al-Mundhir Al-Shanqiti

Syria:

*May a Man Whose Father Has Died Join Jihad in Syria?*¹

- ❖ Question: May someone whose father was executed by the Syrian regime join the jihad there?
- ❖ Answer: If he is the only person who can support his mother, he must strive to help the mujahideen in whatever way he can, but without abandoning his mother. If someone else can care for his mother, or if she is self-sufficient, then he must fulfill the commandment of jihad and join the mujahideen.

*A Ruling Regarding Working in the Syrian Public Sector*²

- ❖ Question: What is the ruling regarding working as a geography teacher or an agronomist for Bashar Assad's regime? What is the ruling regarding the money earned from such employment?
- ❖ Answer: If these jobs serve or abet the regime, or further its hold on power, then to do them is an act of heresy no different from working for state security or propaganda services. If these jobs do not serve the regime, but rather serve the general public, then there is no harm in doing them. Nevertheless, if the Muslims collectively decide to boycott all civil service jobs, then civil servants must quit their job. Muslims must now determine whether or not it serves their interest to leave the Syrian public sector. As for the wages earned: if the jobs are not prohibited by Islamic law, there is no harm in being paid for doing them. However, each and every Muslim must join the mujahideen if he can, or aid them no matter where he is, even if he must leave his job to do so.

1http://www.tawhed.ws/FAQ/display_question?qid=6392&pageqa=1&i=&PHPSESSID=32ce17292ab6e2f37222e3bff5320cc4

2http://www.tawhed.ws/FAQ/display_question?qid=6393&pageqa=1&i=&PHPSESSID=32ce17292ab6e2f37222e3bff5320cc4

A Ruling Regarding Fighting Alongside the Free Syrian Army against the Regime³

- ❖ Question: How should one treat the ruling by Sheikh Abu Basir Al-Tartusi that it is permissible to join the Free Syrian Army, even though, as Al-Tartusi admitted, it is a self-proclaimed secular and democratic army?
- ❖ Answer: One must not enter into conflict with the Free Syrian Army. Neither may one set obstacles in its path. We do not say that the Free Syrian Army has erred by fighting the Alwaite despot, for it is right to do so. This struggle is not only valid according to Islamic law, it is *commanded* by Islamic law. At the same time, we criticize the Free Syrian Army for fighting to implement democracy and Western values, rather than fighting under the banner of Islamic law. The jihad of the Free Syrian Army should be carrying the banner of Islam and fighting to impose Allah's law. If its commanders do not raise the banner of shari'a [Islamic law], we urge its soldiers to join the Al-Nusrah Front, whose mujahideen do carry this banner. Sheikh Al-Tartusi diverges from the correct path in two ways: he supports the Free Syrian Army despite its ideology, and he criticizes the Al-Nusrah Front, although its leaders proclaim they are on the path of shari'a.

Regarding Relations between the Mujahideen and the Free Syrian Army⁴

- ❖ Question: Is it permissible to name a military brigade that is fighting the Syrian regime, "Fallen Soldiers for Freedom"? The members of this brigade are mujahideen who wish to implement Islamic law, but who also need material aid from the Free Syrian Army. What is the ruling regarding another independent group fighting in Syria, which documents its actions but ascribes them to the Free Syrian Army in exchange for material assistance – even though it has not sworn allegiance [to the Free Syrian Army]?
- ❖ Answer: It is currently in the interest of the Muslims [the followers of tawheed, the Unity of God] in Syria to avoid conflict with the Free Syrian Army, as such conflict will only play into the hands of the despot and his regime. Followers of tawheed must iterate that they do not oppose any party that is fighting to

³http://www.tawhed.ws/FAQ/display_question?qid=6316&pageqa=1&i=&PHPSESSID=32ce17292ab6e2f37222e3bff5320cc4

⁴http://www.tawhed.ws/FAQ/display_question?qid=6372&pageqa=1&i=&PHPSESSID=5106d7b4f9592192525bd9b4f923c4a7

overthrow the regime. On the contrary: cooperation, if necessary, is preferable. Nevertheless, the followers of tawheed should distinguish themselves in their ideology and methods, though not to the point of benefitting the oppressor. It is preferable to collaborate with the Free Syrian Army than to abandon the fight against the Syrian tyrant. It would be best [for Muslims] to hasten to join the Al-Nusra Front, whose existence obviates the need for [secular] fighting forces. There is nothing wrong with choosing a misleading name for a fighting force, if doing so serves one's interests.

A Ruling Regarding Attacking Those Who Have Remained Neutral in the Syrian Uprising⁵

- ❖ Question: Many non-Muslim ethnic and cultural groups live in Syria. Not all of them are fighting alongside the regime; some maintain neutrality. In fact, even some Alawites are avoiding violence. How should one treat these people? May one attack them deliberately or inadvertently? May one blow up the regime's installations, even if non-Muslims, or even Muslims, live near them?
- ❖ Answer: The people [cited] are in a state of war against the Muslims, even if they do not actually fight them. If these people neither aid nor support the regime, attacking them would have a dire and tragic outcome. Muslims should therefore help preserve the neutrality of these people, lest they join the regime in opposing the Muslims. Since Syria's Muslims are waging an unbridled war against its regime, they would do well to direct their efforts to that war, and delay conflict with any others who differ from them. If the conflict were to devolve from a struggle between Muslims and the regime into a multi-party conflict, anarchy would ensue – and anarchy will only serve the despotic regime. Attacks against [neutral] non-Muslims may lead to such anarchy, whether or not the attacks are deliberate. For these reasons, the mujahideen should target the despot's installations and soldiers without harming Muslims or non-Muslims, and so that the despot cannot harp on "terrorism" and the "killing of innocents".

⁵http://www.tawhed.ws/FAQ/display_question?qid=6360&pageqa=1&i=&PHPSESSID=9d81800f76a3882f2fcb0ffb59b46615

Joining Jihad in Syria⁶

- ❖ Question (from a Web surfer in Egypt): Is it a sin to join jihad in Syria without receiving permission beforehand? I am an expert in weaponry, my parents are in excellent health, and I have siblings who can help [my parents]. May I falsify or forge documents to prevent the soldiers of the tyrant from thwarting my efforts to join jihad? Who is fighting under the banner of tawheed [the Unity of God] in Syria, and how might I join them?
- ❖ Answer: The struggle now being waged in Syria is a defensive jihad [jihad ud-dafa'] – an obligation for every able-bodied Muslim. No permission need be sought, and no pre-conditions set, for joining this type of jihad. A many must join such a jihad, even if he has to walk [to it]. However, the Muslims need not have their own [identifiable] fighting force. Each Muslim may defend [the cause] as he can, even [by throwing] a stone. You *must* join the jihad in Syria, for if you do not – who will?? It is permissible to falsify documents in time of war. You should join the Al-Nusrah Front in Syria, which carries the banner of shari'a [Islamic law]. But take precautions, since the oppressors monitor anyone who intends to join jihad. For example, several people who tried to enter Syria from Jordan to join jihad were arrested and tried.

Egypt:

Regarding the Hegemony of the Supreme Council of the Armed Forces (SCAF) in Egypt⁷

- ❖ Question (apparently from a Web surfer in Egypt): May one personally avenge the killing of tens of protesters who gathered in Al-Abasiya Square in May 2012 to demand that power be transferred from SCAF to a civilian regime?
- ❖ Answer: The remnants of the [old] regime have been quick to re-unite and plot to regain power. Given these delicate circumstances, one must be wary of any act that would play into the hands of the military, and give them an excuse to use force against the monotheists [followers of tawheed]. Collective acts, carried

⁶ www.tawhed.ws/FAQ/display_question?qid=6479

⁷ http://www.tawhed.ws/FAQ/display_question?qid=6375&pageqa=1&i=&PHPSESSID=5106d7b4f9592192525bd9b4f923c4a7

out in accordance with defined goals, are preferable to personal or random acts of revenge that do not serve [our] goals. At present, it is best to unite and focus on interim goals. For the first time in decades, the followers of tawheed hold positions of power; since the people stand with them against the oppressive regime, they can now engage openly in da'wa [proselytizing]. This, more than anything else, worries the enemies of Islam. SCAF monitors them, so it is essential that they act within a general, popular framework. If they can rouse the people against SCAF, and shake the foundations of its power, that will be revenge enough for the blood that has been spilled. A special committee should be formed to investigate what happened to those who went missing [from Al-Abasiya Square], to publish their names and photographs, and to add them to the list of SCAF's crimes.

Regarding the Presidential Elections⁸

- ❖ Question (from Web surfers in Egypt): May one participate in the second round of Egypt's presidential elections (between Ahmad Shafik, of the previous regime, and Muhammad Mursi, of the Muslim Brotherhood), so as to ensure the defeat of Shafik, who is a danger to Islam and the Muslims, and so as to prevent the hegemony of the Copts – even if one does not support the ideology of the Muslim Brotherhood?
- ❖ Answer: One must not play the democratic game, for doing so indicates that one has no faith in the laws of Allah. One may not use heresy to fight danger and prevent harm. Although presidential elections are not parliamentary elections – a parliament purportedly being a legislative body – presidential elections are nevertheless part of the democratic process. Consequently, Muslims must absolutely boycott them.

Regarding the Assumption of Power by the Supreme Council of the Armed Forces (SCAF)⁹

⁸http://www.tawhed.ws/FAQ/display_question?qid=6442&pageqa=1&i=&PHPSESSID=9d81800f76a3882f2fcb0ffb59b46615

⁹http://www.tawhed.ws/FAQ/display_question?qid=6344

- ❖ Question: What is the ruling regarding SCAF? May one oppose it? Should one establish jihadist groups and swear loyalty to their emir, Sheikh [not mentioned by name]? (The reader is most likely referring to Sheikh Muhammad Al-Zawahiri, who was released from an Egyptian prison in March 2012.)
- ❖ Answer: [SCAF] is a tyrannical regime, which defends laws other than those of Allah – and this the Qur'an and Sunnah call heresy. Having said that, the situation in Egypt now allows for da'wa – that is, spreading the message of Islamic law – which was prohibited for decades. One can speak to the Muslim public, correct its errant perceptions, recruit Muslims and unite them under the banner of Islamic law [shari'a]. SCAF is a secular army supported by the West, which won't allow shari'a to be implemented and won't abandon democracy even if pressured to do so by popular opinion. One therefore has no choice but to enter into armed conflict with SCAF, under the banner of jihad – but not just yet. Rather, at present, efforts must be directed at winning the ideological battle against all other groups and organizations, which might try to thwart a jihadist assault on SCAF. The public must be enlisted, and the supporters of Islamic law united and their opponents discredited. The public may be divided thus: those who support the implementation of shari'a, and those who support democracy. Conflict with SCAF should not be improvised, even if the authorities try to drag the supporters of shari'a into an *ad hoc* conflict. Rather, the conflict must be orderly, and part of an integrative program. The time-table must be determined by skills and resources. In conclusion [direct quote], "We wage battle against an enemy, whom facts and time have shown to be undeterred from committing massacre when possible. It is therefore not fitting that we lay down our arms and equipment, for we do not know when we may [again] need to take them up".

*A Ruling Regarding Participation in Parliament*¹⁰

- ❖ Question (from a Web surfer in Egypt): Islamists use many and varied pretexts to participate in Egypt's parliament.
- ❖ Answer: If they claim to be members of a council that makes laws and administrative regulations, then no description of the council will change reality:

¹⁰ www.tawhed.ws/FAQ/display_question?qid=6331

the making of laws is for Allah alone. True, these people can make laws that conform to shari'a [Islamic law], but they can also break such laws with impunity, if the majority who determine [the laws] and not Allah. Such Islamists may aspire to control parliament, but in the meantime they are playing the game by democratic rules that contravene shari'a. Some claim that shari'a is already being implemented in Egypt, and that all that remains is to gradually impose the punishments defined in the Qur'an. This claim is false, and those who make it do not understand what it means to implement shari'a.

*Joining Islamist Parties*¹¹

- ❖ Question: Is it permissible to join an Islamist Party in Egypt, such as Al-Nour or Al-Fadhila, with the aim of seeing an Islamic constitution formulated for Egypt, despite the efforts of the Supreme Council of the Armed Forces (SCAF) and secular elements to write a secular constitution? At present, given that there is no jihadist forum in Egypt, the tool for writing a constitution is parliament. May one then, and in the absence of a constitution, enter parliament in its present form? This is an opportunity to use the political bloc that cooperates with the Muslim Brotherhood to implement Islamic law, as they openly declare they will.
- ❖ Answer: The thought of entering parliament is heresy! One may not participate in parliament, not even for one moment, not even in the name of promoting Islam and monotheism [tawheed]. Help for Islam must be grounded in Islamic law. Entering parliament – and thereby recognizing the legitimacy of the democratic regime – is a most terrible thing. If you vote in elections, you cannot then warn the public against participating in the democratic process. Know that trying to channel efforts solely into writing an Islamic constitution will come to naught. There is no escaping the need to eliminate the democratic regime in its entirety and establish Islamic rule. Joining a [political] party constitutes full participation in the democratic regime; this is the crux of the problem. SCAF holds the reins of power; it, and the secular camp, want only to preserve the democratic regime. We must therefore insist on eradicating this regime. For now, we must channel our political efforts among the rulers and the ruled into doing all we can to

¹¹ www.tawhed.ws/FAQ/display_question?qid=4855

further this end. The Muslim Brotherhood does not really want to implement shari'a [Islamic law], and satisfies itself with a few [Islamic] formalities, even as it preserves the essence of the democratic regime.

The Maghreb [North Africa]:

Lybia after the Revolution¹²

- ❖ **Question:** Young people in a city in eastern Libya have established a local security authority to protect the city against miscreants; for the most part, they have prevented responsibility for this from falling into the hands of remnants of the previous regime – with the exception of a few judges whom they trust to implement shari'a [Islamic law], not least because they have become more religiously observant. Initially, these young people claimed that they were not part of the Libyan Transitional National Council. However, they guarded the head of the Council when he visited the city, and now they want to become part of the Ministry of the Interior, which is ruled by the Council. They claim they want to prevent this Ministry from falling into the hands of members of the previous regime. They have notified the central government in Tripoli that they aim to implement all of the laws that conform to the Qur'an and the Sunnah of the Prophet. Can we trust that these judges have really become more religious? Can [the local security authority] join the Transitional National Council, even though it has signed UN anti-terrorism agreements? How should we treat these young people? May we participate in local elections in Libya? In local health, education and other agencies that serve the public?
- ❖ **Answer:** The young people have done a good deed by establishing this authority, which is preventing loyalists of the previous regime, and opponents of shari'a, from coming to power. There is no harm in trusting judges who served the previous regime to implement shari'a, if these judges have become more devout. However, one must be wary of rulings that do not conform to Islamic law. Shari'a courts, not Western courts, should implement Islamic law. These young people have made a serious error by guarding the head of the Transitional National

¹²http://www.tawhed.ws/FAQ/display_question?qid=6341&pageqa=1&i=&PHPSESSID=5106d7b4f9592192525bd9b4f923c4a7

Council, which is impeding the establishment of an Islamic regime. They should not have capitulated to the Council when it was seeking supporters. As followers of tawheed [the Unity of God], they should have refused from the first to answer to this new Council, which is now trying to divest them of their arms. The Council would like to turn back the clock, and place the regime and its power in the hands of those who oppose an Islamic regime, leaving the supporters of powerless and unarmed. [As I have ruled in the past], the followers of tawheed can join the Libyan Army, if they think that this will enable them to take it over. Similarly, they should only enter the Ministry of the Interior and other agencies with [the support of] other [like-minded] people, and with the aim of taking them over and preventing secular elements from gaining control. Indeed, if they continue to bear arms, this is what they should do. But if not enough [like-minded] people join [the Ministry, etc.], such that they cannot wrest control of these agencies from secular elements, there will be no point in entering them at all, as they will remain a tool in the hands of the secular Council. Islamic law sanctions joining the [Libyan] Army as a spy, or to promote Islam, without helping the tyrannical regime in word or deed. This is a pretense at heresy but not actual heresy. However, joining the Transitional National Council recognizes its legitimacy, and that of the democratic regime. We can only obviate this if we refuse not to recognize the existing regime and continue to oppose it by all possible means. To this end, the followers of tawheed should organize themselves in a powerful independent agency. They must set their own course, and not fall in with those who follow other paths. They must strongly oppose any law that contravenes shari'a, and completely disavow all acts opposed to Islam. They must hoist the banner of Islamic law, so that their alleged cooperation with the liars will be lip service, and not in earnest. It is essential to join the Libyan Army to oppose the mendacity. But voting in democratic elections, and thereby participating in the democratic process, is prohibited by Islamic law.

*Lybia after the Revolution*¹³

¹³http://www.tawhed.ws/FAQ/display_question?qid=6455&pageqa=1&i=&PHPSESSID=9d81800f76a3882f2fcb0ffb59b46615

- ❖ Question (from several Web surfers in Libya): Libya is on the cusp of elections to the National Council, which will formulate a constitution. May one participate in these elections and vote for a believing Muslim, so that the Council will not fall into the hands of secular people, and so that the Council may formulate a constitution that will conform to Islamic law? Or will it suffice to merely obtain a voting card – which is a necessary pre-condition for receiving state benefits – without voting in the elections? Some Salafi-jihadists, members of the Libyan Islamic Fighting Group (LIFG) [Al-Jama'a Al-Islamiyyah Al-Muqatilah], and Libyan sheikhs have ruled that we must vote for them, and that not to do so would be a sin, as it would leave the political arena to the secular camp.
- ❖ Answer: Participation in the elections for the Libyan National Council is conditional on two things. The first is that voting not be part of a democratic process or constitute support for it, since Libya is currently taking practical steps toward establishing a democratic regime. The second is that the candidates be devoted to justice and honesty – that is, that they not oppose an Islamic constitution. One may not vote in elections that give decisive influence to the enemies of Allah's law. Muslims may not allow the implementation of shari'a to be dependent on election results. Libya's religious scholars, or those whom they appoint, are responsible for writing an Islamic constitution. Agreeing unconditionally to take part in elections may well lead to a situation like that in Egypt, where the Al-Nour Party has won but has made mistakes that have led to a failed effort [to write an Islamic constitution]. On the other hand, there is no reason *not* to obtain a voting card, without participating in the elections, if doing so will enable one to enjoy state benefits.

*Tunisia after the Revolution*¹⁴

- ❖ Question (from a Web surfer who identifies as Tunisian): Can the chairman of Tunisia's Al-Nahdha Parti, Rashid Al-Ghannushi, be declared an infidel? He has said that one must respect the choice of the Tunisian people. Moreover, since the

¹⁴http://www.tawhed.ws/FAQ/display_question?qid=6370&pageqa=1&i=&PHPSESSID=5106d7b4f9592192525bd9b4f923c4a7

emergence of his Party, he has called for establishing a true modern democracy, rather than shari'a [Islamic law].

- ❖ Answer: Believers in the Unity of God [tawheed] in Tunisia should not now be dragged into a conflict with the regime. Given the window of opportunity that has opened, which gives them the freedom to engage in da'wa [proselytizing], they must be able to continue in this work. However, this does not mean that they should not speak the truth, and warn of the fate that awaits those who do not rule according to the laws of Allah. One should not recognize a government that does not rule according to Allah's laws; in fact, one must point out its heresy. At the same time, clashes with such a government would only fulfill the goals of Islam's opponents.

*Ansar Al-Sharia in Tunisia*¹⁵

- ❖ Question (from a Web surfer in Tunisia): What is the ruling regarding Ansar Al-Sharia in Tunisia? May one join this group, which arouses dissent among followers of tawheed [the Unity of God]? May groups that are not jihadist bear Salafi-jihadist names? What is your opinion regarding Tunisian Sheikh Abu Ayadh, a student of Sheikh Abu Qatada?
- ❖ Answer: Ansar Al-Sharia in Tunisia is a model jihadist group, and others should follow its example. Ansar Al-Sharia should unify the ranks and foster cooperation for the love and awe of God. It is all but obligatory to join this group, which is necessary to the promotion of Islam. The group's establishment should have fostered unity, not caused dissent. If believers in tawheed do not shelter beneath the banner of Ansar Al-Sharia, where will they turn? Anyone desirous of seeing Allah's laws imposed, should work collectively as part of a group, whose leader must be obeyed. There is nothing wrong with giving a group a name that expresses its support for the laws of Allah. Ansar Al-Sharia [Supporters of Islamic Law] is a fine name; it expresses both the essence and the goal, and reminds people that shari'a has yet to be implemented, and so requires their support.

¹⁵http://www.tawhed.ws/FAQ/display_question?qid=6446&pageqa=1&i=&PHPSESSID=9d81800f76a3882f2fcb0ffb59b46615

Tunisian Sheikh Abu Ayadh is steadfast on the right path, and opposes errant ways. May Allah grant him all good things.

A Ruling on Acts Committed during the Formation of the New Regime in Tunisia, which Contravene Islamic Law¹⁶

- ❖ Question (from a Web surfer in Tunisia): Recently, a raid was carried out on bars by followers of tawheed [the Unity of God]. Initially, they went into the bars to talk to the people there. But this led to clashes with the police. Ultimately, the followers of tawheed set fire to one bar. How should one treat such an act? Also, given that certain agents of the regime disguise themselves as Sunnis and grow a beard, what should the true followers of tawheed say to the young people of Tunisia?
- ❖ Answer: The Tunisian regime is spying on the believers in tawheed and is monitoring their da'wa [missionary activities], in the hope of finding an excuse to discredit and eliminate them. It is even using the media to this end. One must be aware of this, and thwart the regime's efforts. One should engage the people with da'wa, and speak to their intelligence. One must thwart [the regime's] aims wisely and pleasantly. Undoubtedly, we have an obligation to combat prohibited acts, such as drinking alcohol in public. Moreover, Muslims should not acquiesce to things they could abolish. At the same time, one should beware of doing something that will have an opposite and ill effect. One should use existing means to meet the religious-legal goal of eradicating things that are prohibited, but at the same time avoid dissent and conflict, especially now that a window has been opened for da'wa, thanks to the revolution. One should not use the methods of others. One should not take action individually, without consultation, and without the sanction of a leader.

A Ruling Regarding Aid to Other Arenas of Jihad¹⁷

¹⁶http://www.tawhed.ws/FAQ/display_question?qid=6443&pageqa=1&i=&PHPSESSID=9d81800f76a3882f2fcb0ffb59b46615

¹⁷ www.tawhed.ws/FAQ/display_question?qid=6339

- ❖ Question: Given that the laws of Allah have yet to be implemented in Libya, what is the ruling regarding leaving Libya to join jihad in other arenas, as many young people are doing?
- ❖ Answer: Today, jihad is being fought in many and varied arenas. Anyone who fights jihad in any of these arenas, fulfills Allah's commandment. Nevertheless, those arenas in which Muslims need the most urgent help and support should be given priority. At present, the fiercest fighting is in Syria, Iraq and Yemen; every able-bodied Muslim is commanded to join in it, as soon as he can. Thus, there is nothing wrong with mujahideen leaving Libya to join jihad in other arenas. However, if a mujahid engaged in the Libyan arena has no one to replace him, he should stay where he is and persevere in his tasks, for if he leaves, jihadist activity may be impeded, or may cease. If mujahideen in Libya can help mujahideen in the arenas cited above while maintaining their efforts to oppose Islam's enemies and see Islamic law implemented, then of course they must do so.

The West:

*Participating in the Presidential Elections in France*¹⁸

- ❖ Question: What is the ruling regarding prayers led by an imam in France, who calls on the faithful to vote in the presidential elections there?
- ❖ Answer: The Muslims in France are faced with an utterly secular regime. Elections there are thus secular and not based on Islam and Allah's laws.

General:

*The Relationship between Muslims and Someone Who Has Left Islam [Murtad]*¹⁹

- ❖ Question: May one play soccer (football) with a team that has left Islam?
- ❖ Answer: Clearly, someone who has left Islam [murtad] has veered sharply away from the path of Allah. His apostasy is more loathsome than the heresy of an inherent infidel. What attitude should one have toward those who leave Islam?

¹⁸ www.tawhed.ws/FAQ/display_question?qid=6345

¹⁹ http://www.tawhed.ws/FAQ/display_question?qid=6394&pageqa=1&i=&PHPSESSID=32ce17292ab6e2f37222e3bff5320cc4

One of excommunication, and unyielding opposition. Those who leave Islam may be divided into two types. Those of the first type leave openly. They must be excommunicated. One must not befriend them, as to do so would be to sanction their apostasy. Those of the second type do not see themselves as having left Islam, but rather feel they are still Muslims. One may be in their company and even befriend them, as doing so is an act of da'wa [missionary work], a means of showing them the truth, and bringing them back to the correct path.

*A Ruling Regarding a Believer Who Has Misspoken*²⁰

- ❖ **Question:** A mujahid made a Friday sermon in prison, in which he disavowed the oppressive regime. In response, one man said the sermon had caused problems for him, adding "Allah curse that sermon!". What is the ruling regarding these comments, and how should one treat the man who spoke them?
- ❖ **Answer:** It would appear that this man did not intend to oppose the sermon or cast doubt on its piety. Rather, he was sharing the difficulties it had caused him. Sometimes, when a person's mood is unbalanced due to fear, anger, or joy, he may say things he does not mean. Such a person should ask Allah's pardon for his misstep, hold his tongue, and avoid cursing – something the Prophet strongly censured.

*A Ruling Regarding a Group of Prisoners Appointing a Leader for Themselves*²¹

- ❖ **Question:** Must a group of men serving time in prison appoint a leader for themselves? What is the ruling regarding a prisoner who refuses to recognize the prison authorities, and whose behavior causes problems for the other prisoners? What is the ruling regarding a man who acts on his own volition in group matters?
- ❖ **Answer:** Many hadiths [sayings of the Prophet and his disciples] illustrate the religious-legal mandate to appoint a leader for every group, large or small. According to the Prophet, three or more people make a group. Clearly, prisoners constitute a group; it is to their benefit to speak as one, organize their affairs,

²⁰http://www.tawhed.ws/FAQ/display_question?qid=6395&pageqa=1&i=&PHPSESSID=32ce17292ab6e2f37222e3bff5320cc4

²¹http://www.tawhed.ws/FAQ/display_question?qid=6396&pageqa=1&i=&PHPSESSID=32ce17292ab6e2f37222e3bff5320cc4

and appoint a leader. Obedience to this leader is then obligatory. The Prophet warned against the failure of a few [prisoners] to join the group, as this causes divisiveness.

*How to Treat the Mujahideen*²²

- ❖ **Question:** How should one treat someone who believes that his is the best faith, and that the faith of others, even though they are renowned mujahideen from Al-Qaeda, is worthless? This person even spreads lies about them, to keep people away from them.
- ❖ **Answer:** One must show loyalty, friendship and support to the mujahideen who are fighting to implement the Word of Allah, for as long as they are on that path. Of course, some mujahideen may make mistakes, in their beliefs or deeds, as even they are not above reproach. If they err, one must advise and guide them on the straight path – amiably, in friendship and respect. Accusing or spreading lies about the mujahideen is like showing hostility to the faithful.

*A Ruling Regarding Muslims Who Adopt Beliefs That Do Not Accord with Islam*²³

- ❖ **Question (from a Web surfer in Sri Lanka):** Some people in Sri Lanka claim to believe in the Oneness of God [tawheed], but act strangely. For example, they do not join communal prayers at a mosque on Friday, claiming that this is an “undesirable innovation”; they pray alone – or not at all. They start the [Ramadan] fast before the holiday has been declared in Saudi Arabia – even though Saudi Arabia is miles away from Sri Lanka – and don’t believe in sahur [the pre-dawn meal]. They shave off their beards. And they oppose two principles of Islamic legislation: ijma [consensus], and qiyas [analytical reasoning]. How should one treat these people?
- ❖ **Answer:** On the basis of multiple hadiths [sayings of the Prophet and his disciples] and the commentary of renowned Islamic scholars, one may refute the acts of these people. Their errors derive from weak faith and ignorance of Islam.

²²http://www.tawhed.ws/FAQ/display_question?qid=6402&pageqa=1&i=&PHPSESSID=32ce17292ab6e2f37222e3bff5320cc4

²³http://www.tawhed.ws/FAQ/display_question?qid=3960&pageqa=1&i=&PHPSESSID=e80da19ad74076a3b1796288e6bc68e4

One should befriend these people, and pleasantly, judiciously and patiently preach the truth to them, so that they will return to the straight path. If, after much effort, they persist in continuing on their errant path, one must disassociate himself, and warn other Muslims about them. If their behavior is influenced by a particular sheikh, learn that sheikh's beliefs and writings, and use them to disabuse these people of their ideas.

Participating in Elections on the Pretext of Harming Shiites²⁴

- ❖ Question: May one participate in elections and nominate secular people as candidates, with the excuse that they are not as terrible as Shiites?
- ❖ Answer: Participation in elections is heresy. One may not do so to obtain any benefit; there is no greater benefit than belief in the One God! Of course, one must struggle against Shiism, but one must not do so by committing heresy. Rather, one must use means permitted by Islamic law – and Islamic law does not sanction the propagation of democracy on the pretext of opposing the Shiites.

Muslims Need Leaders, Not Only Religious Leaders²⁵

- ❖ Question (from a Web surfer studying mechanical engineering and English, who is very worried about the state of the Muslims): May I continue with my studies, or should I devote myself to religious studies? What is the ruling regarding growing a beard in a situation such as mine?
- ❖ Answer: It is a pity the questioner did not state where he is from. However, his comments suggest he is in an arena of jihad. Since the subjects he is studying are important to the Muslims, he should complete his studies, and then serve Islam with the knowledge and skills he has gained. The study of religious knowledge should never cease; one should always strive to learn more. But this does not mean that everyone must focus on religious knowledge. Rather, it is only right that some people study other subjects, which will also serve the Muslims, even as they continue to seek religious knowledge. Growing a beard is a

²⁴http://www.tawhed.ws/FAQ/display_question?qid=5829&pageqa=1&i=&PHPSESSID=e80da19ad74076a3b1796288e6bc68e4

²⁵http://www.tawhed.ws/FAQ/display_question?qid=6369&pageqa=1&i=&PHPSESSID=9d81800f76a3882f2fcb0ffb59b46615

Sunnah of the Prophet. However, if keeping this Sunnah would impede a more important religious-legal injunction and the benefits derived from it, one may forego it.

*A Ruling Regarding the Money of a Muslim Who Has Held a Public Position*²⁶

- ❖ Question: What is the ruling regarding the monies of a man who has died, who had been a consul for the Ministry of Foreign Affairs of a cruel regime?
- ❖ Answer: If this man engaged in anti-religious activities and aided the infidels, then he himself was an infidel, and one may not use the monies he received for his work. However, if he only provided the usual diplomatic services, took care of the Muslim community, and strengthened ties with Muslim countries, there was nothing heretical in his work, and one may not deem him an infidel; moreover, one may benefit from the monies he received in wages. If his money is proscribed, as designated above, then his heirs must donate it to charity. It should be noted that religious scholars disagree on this matter.

*Joining a Group of Mujahideen without Taking an Oath of Loyalty [Bay'ah]*²⁷

- ❖ Question (from a Web surfer claiming to be Syrian): I joined the Al-Nusrah Front in Syria to fight alongside the mujahideen, but I am hesitant to swear an oath of loyalty at present; however, I am willing to obey the commands of Al-Nusrah's leadership.
- ❖ Answer: One may only be considered to have joined a group if he has sworn an oath of loyalty to its leader. The oath of loyalty, and absolute obedience to the leader, are conditions for becoming integrated into a group of Muslims. One cannot be part of the group, if one does not obey its leader. The Prophet ruled that every group of Muslims must appoint a leader who must be obeyed. If the questioner intends to disobey the leader of the Al-Nusrah Front, he should know that the hadiths [sayings] of the Prophet call for obedience.

*The Attitude toward Infidels*²⁸

²⁶http://www.tawhed.ws/FAQ/display_question?qid=6359&pageqa=1&i=&PHPSESSID=50ca985323d28f9698a5b4e0044f146a

²⁷ www.tawhed.ws/FAQ/display_question?qid=6304

²⁸ www.tawhed.ws/FAQ/display_question?qid=4747&textS

- ❖ Question: A woman Web surfer writes to say that her family has been forced to travel to the US, because of her mother's medical condition. She reports that the medical staff, and even people in the street, have treated the family most kindly. She states that she has responded in kind despite her hatred of the West, in the hope of drawing people to Islam.
- ❖ Answer: According to the Islamic sources, one must not befriend anyone who has rejected Allah's path. If necessary, one may maintain contact with an infidel. But one may show an infidel friendship in two cases only: if one intends to draw him to Islam, or if one needs to flatter him.

Obtaining a Discharge from an Army that Serves a Democratic Regime²⁹

- ❖ Question (in the name of a senior army officer): An army officer has recently met followers of tawheed [the unity of God], who have explained to him the heresy of serving in the army; consequently, he wishes to leave his position. Yet the tyrannical regime presents obstacles to leaving the army: it fines or imprisons anyone who resigns. He does not have the money to pay a fine, and would not survive imprisonment.
- ❖ Answer: The role of [this] army is to oppose the law of Allah and protect the laws of the infidel and their despots, who do not rule not according to Allah's law. Under Islamic law, the soldiers in [this] army are tyrants. It is therefore fitting that a Muslim who believes in tawheed dissociate himself from [this] army. Full return to the faith will be effected only when [this soldier] is using his military prowess for Islam and the mujahideen. Moreover, [this soldier] should tell people the truth about [this] army – for who better to do so than one who has served in it? If there are obstacles to resigning from [this] army, [the soldier] should pretend to be too ill to function; to this end, he may even falsify medical documents.

Participating in Holidays of the Shiites³⁰

²⁹ www.tawhed.ws/FAQ/display_question?qid=6094

³⁰ www.tawhed.ws/FAQ/display_question?qid=6109

- ❖ Question: May one eat food that is served by Shiites at an event honoring their saints, if they have designated the food as an offering?
- ❖ Answer: Some religious scholars permit eating such food, but others have ruled that doing so is despicable. One should refrain from eating the Shiites' food lest it was prepared for their holidays, because a Muslim is prohibited from celebrating the infidels' holidays and from exchanging gifts with them, and thereby recognizing these holidays.

*Women and the Ramadan Fast*³¹

- ❖ Question: What is the ruling regarding a woman who is breastfeeding, or who is menstruating or bleeding during Ramadan, and cannot fast, either because the fast affects her health or she cannot both fast and breastfeed?
- ❖ Answer: A woman who is breastfeeding, or a woman who is not breastfeeding but who cannot fast because she is menstruating or bleeding, and who also cannot fast the next year when Ramadan comes, must fast compensatory fasts after Ramadan. A pregnant or a breastfeeding woman may eat during Ramadan, if fasting would endanger the fetus or the infant. Religious scholars disagree as to whether she must make compensatory fasts later on, or whether she may instead help in feeding the hungry.

³¹ www.tawhed.ws/FAQ/display_question?qid=6093