

Periodical Review: Fatwas – February 2011

The following report summarizes the main Fatwas published during February 2011 on the "Minbar Al-Tawhid wal-Jihad" website, which belongs to the Salafi ideologist Abu Muhammad Al-Maqdisi.¹ The surfers' questions are answered by the "Website's Sharia Committee", which includes a number of prominent Salafi sheikhs.



Abu Muhammad Al-Maqdisi

The Fatwas published over the past month dealt with a broad range of topics and areas including: the demonstrations in Tunisia, Egypt and the entire Arab world; the law regarding holding Christian women captive; the law regarding Jihad in Palestine; the law pertaining to women leaving for Jihad; the law regarding fighting the Yemen government forces, and more.

¹ <http://www.tawhed.ws/FAQ/>

The screenshot shows a website interface with a search bar at the top left. Below it, there's a section titled "حول أكاذيب موقع 'المنكرة'" with the URL www.alkathib.com. The main content area displays a list of questions and answers. The first question is: "حكم من جمع مال الزكاة ثم استعمله لنفسه لغرض الجهاد في سبيل الله . أبو سعد 02:04:52 2010-10-27". The answer is: "هل من الشرك قول : ثولا فلان لكان كذا ؟ القسم الجزائري 00:13:53 2010-10-27". The second question is: "ما حكم عبارة: " لا نتمنى الله فيمنك " ؟ المعيدة".

The Fatwas chat room on the website

Sheikh Abu Al-Mundhir Al-Shanqiti

- Sheikh Abu Al-Mundhir Al-Shanqiti was asked several questions on the subject of women who take part in Jihad:²
 - **Question:** If an enemy is carrying out a raid, is a woman allowed to blow herself up so as to avoid arrest and thus defend her honor, or should she try to kill the enemy in order to defend her honor?
 - **Answer:** Fear for one's honor is no reason for suicide. Therefore, if a woman taking part in Jihad wishes to defend her honor, she must do so in ways that are allowed by Islamic Law. The woman must display patience in the face of any misfortune brought down by Allah, and she must not seek to avoid such misfortune by committing suicide. A woman must not blow herself up unless it is for the purpose of killing many of Allah's

² http://www.tawhed.ws/FAQ/display_question?qid=3869&pageqa=1&i

enemies and, in such a case, the stipulation is to carry out a suicide attack for Allah (Istishad).

- Question: Is a woman permitted to blow herself up if, for instance, she is surrounded by children? What is the solution to this situation? Is she allowed, for instance, to use light weapons; and what should she do if she runs out of ammunition and the enemy is coming to arrest her?
- Answer: If indeed the conditions for a suicide attack in the name of Allah exist, but there is concern that while carrying out the attack Muslims whose blood is protected will be harmed, then it depends on the issue of "Tatarus" (the use of Muslims as a human shield by heretics). If it is believed that not killing a heretic using a Muslim as a human shield will cause great harm to the Muslims, then there is permission to kill him. But if no harm shall come or only minor harm, then it is not permitted to kill him.
- Question: Can a woman engaged in Jihad have children and raise them in the conditions of a Jihad theater, and can the children's needs be ensured in such an environment? This question was posed by a surfer on behalf of a woman participating in Jihad.
- Answer: This depends on the circumstances, the case, and the particular Jihad arena, as each arena varies greatly from the others. If the female Jihad fighter is part of a group of Mujahideen moving from place to place and therefore has little contact with the villages and towns, she will find it difficult to fulfill her children's needs. On the other hand, if the Jihad theater is inside or near the cities, then these needs can be met.
- Question: Is it wrong for a woman who plans on participating in Jihad to not have children? This question was posed by the surfer who asked the

question above, on behalf of a female Jihad fighter who is planning on engaging in Jihad with her husband.

- Answer: The woman must do all she can to combine the commandment of Jihad and the commandment of bearing children and raising them. However, since the couple believes they are in certain difficult circumstances that prevent them from having children, it is permitted to not have children according to Sharia Law.
- Sheikh Abu Al-Mundhir Al-Shanqiti was asked whether "insurance" has been given to the heretics who are mixed in with Muslims. The Sheikh responded that he has not found any testimony of such "insurance" in Islamic sources and stressed that any "insurance" given to a heretic is because he lives near Muslims or because he receives "Dhimmah" (protection) from an Imam in the name of all Muslims or a single Muslim. Mingling with Muslims does not grant a heretic "insurance", as that would mean any heretic would enjoy complete security and protection on Muslim lands just by entering the area and mingling with Muslims. If this were the case, there would be no need to ask for "insurance", and the "insurance" would therefore have no meaning.³
- A surfer posed a question to Sheikh Abu Al-Mundhir Al-Shanqiti on behalf of prisoners currently serving their sentence. According to the prisoners, they have been incarcerated for matters pertaining to Jihad and are stuck in a cell with other non-Arab prisoners, some of whom are criminals. They do not trust the other prisoners and fear they will be harmed. They also fear the jailers will find out information about them thanks to the other prisoners. Their question to the Sheikh is whether they are allowed to approach the prison

³ http://www.tawhed.ws/FAQ/display_question?qid=4075&pageqa=1&i

administration regarding their problem, even though it is a symbol of the tyrannical regime.

The Sheikh responded that he understood from the question that the prisoners are reluctant to be aided by the jailers in removing unwanted prisoners due to their fear this constitutes arbitration with the tyrannical regime. The Sheikh ruled that doing so would not be considered as such; rather, it constitutes a demand for rights and a wish to prevent harm. Approaching the jailers or the prison administration is a necessity and it does not mean obeying the tyrannical law. According to the Sheikh, prisoners may approach the jailers and demand their rights; life cannot come to a halt for fear that any action constitutes obeying the tyrannical regime or acknowledging its legitimacy.

However, the Sheikh pointed out that one must differentiate between two types of cases: appealing for arbitration with the aim of deviating from Allah's law and acknowledging the tyrannical rule, and coping with existing conditions by force of the tyrannical law. The situation should be addressed as if these laws do not exist, and the Muslims cannot be asked to become secluded and break away from all routines.⁴

The Sheikh's comments on the demonstrations in the Arab world

Iraq

- Sheikh Abu Al-Mundhir Al-Shanqiti was asked by an Iraqi resident about the upcoming demonstrations for democracy, unity and the people's rule to be held in Iraq on February 25th, 2011. The Iraqi resident asked the Sheikh whether a religious permit exists allowing one to take part in this

⁴ http://www.tawhed.ws/FAQ/display_question?qid=4185&pageqa=2&i

demonstration despite its goals. The Sheikh replied that these demonstrations should be attended as they are simply a means to ignite a revolution and bring down a tyrannical regime. The fact that some demonstrators strive to instill democracy does not have any meaning as the overall and shared goal is to bring down the existing government. Once this immediate goal is achieved, every group will then separate and strive to obtain its own goal in its own way.

The Sheikh emphasized that there is an American occupation in Iraq, which enjoys the protection of the Shiite community and of several Sunni agents and which can only be removed by force. As such, demonstrations in Iraq will not bring about the downfall of the government as is happening in other countries. According to the Sheikh, bringing about the fall of Al-Maliki's government and replacing it with another government will be of no use, as the American occupation will remain. Nevertheless, there is no harm in the public demonstrating if it will result in the reduction of injustices and in an improvement in the situation.

However, the Sheikh expressed his concern over futile demonstrations that serve the sole purpose of voicing opinions without actually bringing about any form of change, such as the protests in "Hyde Park". According to the Sheikh, these demonstrations may only result in letting off steam, numbing emotions and freezing energies. He gave the example of the Muslim Brotherhood, which has spent years demonstrating for the purpose of condemnation, rather than for the purpose of victory or for stopping heresy. After these demonstrations, they return to their homes, some of them injured and some dead, without having made any real contribution to Islam or to the Muslims, while the heretic government continues in power. Such demonstrations occur all the

time: there is corruption - there is a demonstration; there is heresy - there is a demonstration; there is a war against Islam - there is a demonstration. The Sheikh noted that the Muslim Brotherhood in Egypt had many supporters amongst the public who would have allowed the group to carry out a revolution against the Egyptian government; yet instead, the group always agreed to share the spoils and settled for expressing their opinion without creating any real change. The youth of today, however, are unwilling to settle for expressing an opinion and demand real change; this is why they have declared that they will not return to their homes until their demands are met. At the end of his response, the Sheikh summarized his thoughts on the matter and declared that if there is a chance the demonstrations against Al-Maliki's government will bring it legitimacy in any form or if they will divert the public from Jihad, then one should beware of them and not take part in them. He advised anyone with ties to the Mujahideen in the "Islamic State of Iraq" not to take any action without consulting them.⁵

Morocco

- A surfer asked for Sheikh Abu Al-Mundhir Al-Shanqiti's advice regarding King Muhammad VI and his entourage's hostility towards Islam and Muslims in Morocco, and regarding the effect the events taking place in the Islamic countries has had on the Moroccan people. The Sheikh was also asked whether there is a plan to free the Muslim prisoners, in particular Sheikh Muhammad Al-Fazzazi. In his response, the Sheikh called to exploit the atmosphere of change in the region and to ignite in any way possible the flame of revolution.

⁵ http://www.tawhed.ws/FAQ/display_question?qid=4322&page=1&uid=4500

According to the Sheikh, the youth is currently in a state of alert and the public is ready for a revolution, while the tyrants and their supporters are in a state of fear. As such, this is the time to turn their fears into a reality. The Sheikh called for making as many demands as possible in order to bring about the downfall of the Moroccan King. He stressed that the events on February 20th, 2011, in Morocco were a good start and should be continued. The Moroccan youth should fan the flames of revolution and should continue their processions and demonstrations demanding the removal of King "Muhammad the sixth the Tyrant".

The Sheikh also said that the events in Tunisia, Egypt and Libya have proven that the tyrants are weaker than was previously believed and that the people who are striving to bring them down are stronger. He noted that the Moroccan King is much weaker than either Mubarak or Gaddafi and does not have tools to defend himself other than violence and intimidation. The only thing the people in Morocco are missing is determination and decisiveness.

According to the Sheikh, only the youth in Morocco can bring the King down, and the blood spilled on February 20th should serve as the beginning of a revolution against the King. The Sheikh called on the Moroccan people to focus first on the media, which can be used to incite against the King and to expose his disgrace, his crimes and his hollow achievements.

As for the prisoners, The Sheikh explained that if the King learns his position is unstable, he may make concessions in an attempt to keep himself in power, including the release of prisoners. However, the overall goal should be for his removal and not for the release of prisoners. The Sheikh reminded the surfer that the demands should be modest at first. Once the revolution and the demonstrations are seeing positive results, then the demands can be

escalated. The demand to release the prisoners can be one of the first demands as it is modest.⁶

Egypt

- A surfer asked Sheikh Abu Al-Mundhir Al-Shanqiti whether the demonstrations in Egypt can cease now that the President, Hosni Mubarak, has announced he will not run for office again, or whether the protests must continue until he is brought down. The Sheikh responded by stressing that the demonstrations are meant to bring down Mubarak's entire government and not only him. He expressed hope that Allah will grant the Muslims in Egypt an Islamic government and that Islamic Law and justice will rule in the place of more injustice and oppression. However, even if an Islamic government is not possible now, there is no doubt that Mubarak's removal is required.

The Sheikh expressed his wish that the revolution represent the beginning of the establishment of a new regime that will cause less damage, that will be less obedient to the West and that will be more merciful to its people, so that the people may live with dignity and the Islamic preachers may speak freely and safely. According to the Sheikh, the entire government should be removed and all of its foundations and infrastructures shattered. The Sheikh warned that if Mubarak does not leave immediately, then it will never happen. If Mubarak is allowed to remain in office until the end of his term, even if he is honest in his statements about resigning, he will have the chance to reorganize and formulate his government in another way that will enable him to return to office again, to operate from behind the scenes, or at the very least to pick a successor who will follow in his ways. According to the Sheikh,

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http://www.tawhed.ws/FAQ/display_question?qid=4325&pageqa=1&i=&PHPSESSID=4a14b722c06e7be8949c004ced5375f9

to allow Mubarak to remain in office until the end of his term is in fact to provide Mubarak with the possibility to escape from answering for his crimes. Therefore, the insistence of the demonstrators that the President abdicate his rule is a critical stance, as Mubarak's removal is a condition for the revolution's success, while his remaining in power means its failure.

The Sheikh expressed his fear that the demonstrators will obey the Army, believing it was the one to oust Mubarak. He clarified that the Army is part of the regime, is partner to all its crimes, and is protecting it. There is no difference between the Army and the police who defend that government and oppress the people. Al-Shanqiti then listed specific examples of the Army's misconduct: military planes flew over the heads of demonstrators to frighten them; the Army allowed hooligans to act against the demonstrators and ordered those protesting to return to their homes.

At the end of his response, the Sheikh summarized his views and stressed that it is a waste of time for the demonstrators to wait for the Army to remove Mubarak – time that will be exploited by the government.⁷

- A surfer asked for Sheikh Abu Al-Mundhir Al-Shanqiti's judgment regarding those who are aiding "Mubarak the tyrant" and are fighting against the revolution in Egypt. The surfer requested an answer as soon as possible. In his response, the Sheikh said that everyone knows "these rulers and the nature of their actions is clear treachery for the sake of the Jews and the Christians and if not for these treacherous rulers, the crusading West would not have succeeded in invading Iraq, Israel would not have dared to carry out massacres against the defenseless Palestinian people, the Muslim people

⁷ http://www.tawhed.ws/FAQ/display_question?qid=4218&pageqa=1&i

would not be humiliated and oppressed, and their will would not have been taken away from them and ruled by the enemies”.

He stated that Mubarak is an agent and a soldier of the Jews and Christians and anyone who supported him and stood by his side should be deemed an enemy of the religion. These people, who demonstrate loyalty to the heretics, must be considered as having abandoned the Muslim congregation and as having seceded from Islam completely. The Sheikh offered proof from Islamic sources and summarized: “Those who kill helpless Muslims in cold blood, who intentionally run them over with their cars, who attack worshippers during prayer without considering its sanctity, who block roads and rape Muslim women” are in fact heretics.⁸

- A female surfer asked Sheikh Abu Al-Mundhir Al-Shanqiti if the situation in Egypt is that of stopping an aggressor enemy, which requires women to take part in the demonstrations even without their husbands' permission. The surfer requested a swift response.

The Sheikh responded that women's participation in demonstrations has become a necessity. However, certain conditions must be met: the husband's permission should be given; a woman may only go on an all women's procession or demonstrate where there is no mingling with men; a woman must demonstrate only in places with security and, if this is not the case, she must stay at home. A woman may participate in demonstrations only if she follows these restrictions, even on special issues that require a large presence, as in the case of demonstrations in support of prisoners or demonstrations related to her workplace or place of study.

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http://www.tawhed.ws/FAQ/display_question?qid=4220&pageqa=1&i=&PHPSESSID=27169878a57da5b0f401fac49a473aa9

A woman can also aid in the propaganda aspect of the demonstrations from her home. This is the most appropriate way for women to help, as was the custom in ancient times when women left with the Prophet's friends on attacks but did not fight unless in times of great necessity and need. According to the Sheikh, a woman must choose her missions in accordance with her nature and take part in them without mingling with men and without offending Islamic tradition.⁹

- A surfer, apparently from Egypt, asked Sheikh Abu Al-Mundhir Al-Shanqiti whether it is permitted to continue demonstrating in the "Al-Tahrir" Square in Cairo alongside reprehensible actions such as Christian religious services taking place there. The Sheikh responded that it is common for various groups, both religious and secular, Muslim and non-Muslim, to participate in the demonstrations, and it is not unusual for offenses against Islam to take place in such environments. As such, one should try to maintain distance from these offenders and not mingle with them. If these offenses are very common, another place for demonstrations where such offenses will not be carried out should be chosen.

However, according to the Sheikh, there are certain instances where such offenses do not influence the goal of the demonstrations. There is nothing wrong with the Christians holding their ceremonies in "Al-Tahrir" Square as it is a sign of their support of the Muslims in removing the Egyptian government from office and of their disregard for the Church, which opposes the demonstrations.

Nevertheless, the Muslims must on no account take part in the Christian rituals. The Sheikh emphasized that the Christians are always trying to play a

⁹ http://www.tawhed.ws/FAQ/display_question?qid=4251&pageqa=2&i

role that exceeds their actual size within the Egyptian population. They constitute only 5 percent of the population but wish to appear in equal number to the Muslims. They oppose Egypt's Muslim nature and the implementation of Islamic Law and its use as the source for the constitution. This 5 percent Christian minority enjoys 50 percent of the power in Egypt. According to the Sheikh, this contradicts even "the principles of democracy", although such principles do not apply to limiting Islam.¹⁰

Sheikh Abu Al-Walid Al-Maqdisi

- A surfer asked Sheikh Abu Al-Walid Al-Maqdisi what proof exists in the Quran and Sunna of the Prophet's permission to kill innocent people in a suicide operation for the glory of Allah in times of war. The surfer noted that during the September 11 attacks, many innocent people were killed. In his response, the Sheikh stressed that Islamic Law forbids the killing of innocents, whether Muslim or not, who believe in peace and who do not help others against the Muslims by fighting or by providing an opinion or advice. He also noted that every Jihad activity may have mistakes, but that does not mean the Jihad should be stopped or held back.

The Sheikh also explained that the "innocents" mentioned in the surfer's question are "Jews and Christians in that land (the U.S.)" who are basically not innocents, but rather war mongers and aggressive people who have partnered with their leaders in soul, money, opinion and advice. Moreover, it is permitted to kill all heretics, even innocents, when the Mujahideen are carrying out a surprise attack at night. It is also permitted to do so if it is difficult to distinguish between innocents and heretics.

¹⁰ http://www.tawhed.ws/FAQ/display_question?qid=4249&pageqa=2&i

The Sheikh noted that Sharia Law forbids on to avoid fighting heretics out of fear that Jihad activities will harm innocent Muslims that cannot be differentiated from the heretic targets. This is forbidden as usually Muslims are found in all heretic countries fighting Islam and that this fact does not mean that Jihad should be stopped.¹¹

- A surfer from Gaza asked for Sheikh Abu Al-Walid Al-Maqdisi's opinion on his brother who is working for the Hamas government and who does not heed his advice to pray. The surfer wanted to know how he should treat his brother – for example, is he allowed to greet him or visit him and stand by his side in times of joy and grief. The surfer explained that currently he treats him as a heretic as he does not pray and is collaborating with a government that has seceded from Islam, and therefore he does not speak to him at all.

The Sheikh responded that while one is not allowed to initiate a greeting to a heretic, one must return the greeting if greeted by a Jew, Christian or someone who has abandoned the religion. However, it is not permitted to take part in the celebrations or the mourning of someone who has abandoned the religion, as increased mingling fosters friendship and affection and will result in the weakening of the principle of "Al-Wala wal-Bara" (Loyalty and Disavowal). One must also make sure to speak truthfully to such a person, and urge him to pray and to return to the true path.¹²

Al-Wala Al-Bara is a principle which, according to fundamentalist sources, means universal loyalty between Muslims and the complete disavowal of anyone who is not Muslim or who deviates from the principles of the religion.

¹¹ http://www.tawhed.ws/FAQ/display_question?qid=2805&pageqa=1&i

¹² http://www.tawhed.ws/FAQ/display_question?qid=3028&pageqa=1&i

- A surfer asked Sheikh Abu Al-Walid Al-Maqdisi what the fate is of someone working for the Hamas media. The surfer explained that his Salafi brother is doing so. In his response, the Sheikh ruled that it is forbidden to work for the Hamas media, especially for a Salafi, due to the principle of "Al-Wala wal-Bara". According to the Sheikh, this media serves, first and foremost, Hamas and its policy, and is a tool to mislead the Muslim public, as it supports the Hamas government and its man-made laws, and even distorts the image of the Salafists and their ways.

The Sheikh called for the surfer's brother to cease legitimizing the Hamas media, and instead to join the ranks of the people of truth and to help them with his knowledge and professional skills.¹³

- A surfer asked Sheikh Abu Al-Walid Al-Maqdisi about the fate of residents in the West Bank who work in Israel and in the settlements. Some work in construction in the settlements, even building synagogues, while others work in agriculture and carpentry. The Sheikh replied that, as he has stated in the past, it is forbidden to work in the settlements. The Sheikh stressed that this prohibition is even more severe with regards to building synagogues. These actions are strictly forbidden as they constitute helping the lies of the Jews.¹⁴
- Sheikh Abu Al-Walid Al-Maqdisi was asked about enlistment in the Lebanese Army. He was also asked whether it is permitted to accuse Lebanese soldiers of heresy and whether it is permitted to greet one or to return a greeting. The Sheikh ruled that the Lebanese Army is a heretic tyrannical army, and that its soldiers are heretics who have seceded from religion. It is forbidden to greet

¹³ http://www.tawhed.ws/FAQ/display_question?qid=2945&pageqa=1&i

¹⁴ http://www.tawhed.ws/FAQ/display_question?qid=3397&page=1&uid=230

someone who has abandoned the religion but, if he is the one doing the greeting, he should be greeted back.¹⁵

- Sheikh Abu Al-Walid Al-Maqdisi was asked by a surfer whose wife is Muslim whether it is permitted to visit the grave of his wife's mother, as she was a "heretic". The Sheikh replied in the affirmative and stressed that such a visit is meant to pay respect. However, it is not permitted to pray for mercy and forgiveness for a "heretic", even if the heretic is his father or mother.¹⁶

The Sheikh's reference to the revolution in Egypt

- Sheikh Abu Al-Walid Al-Maqdisi was asked for his opinion on how the Muslims in Egypt should behave after Mubarak is removed. In his response, the Sheikh called the former Egyptian president the "the Pharaoh tyrant". According to him, Mubarak ruled over the Egyptian people for 30 years, corrupting everything that is good. He has stolen funds, corrupted morals and values, offended the religion and Muslim honor, and allowed exploitation and injustice to reign during his time. Moreover, the moment the public expressed desire for change and reform, he turned to destruction and ruin.

The Sheikh stressed that Mubarak is a continuation of a dynasty of tyrants that have ruled since Muhammad Ali. There is nothing wrong with an uprising against tyrants in the hope of finding an honorable life, of escaping hunger and of trying to reduce the corruption in the state's institutions. However, he expressed regret over the fact that those "believing in the uniqueness of God" have no role in the current events. According to him, "it is apparent there is a large and clear absence of true Islamic action in these events due to the previous acts of the tyrants and the tyrant that has been ousted".

¹⁵ http://www.tawhed.ws/FAQ/display_question?qid=3176&pageqa=1&i

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http://www.tawhed.ws/FAQ/display_question?qid=3120&pageqa=1&i=&PHPSESSID=34c314b9901284679042d01087cd7bc2

He therefore called on the true believers to hurry up and become part of the developments as this is an opportunity that may not come again. "Those believing in the uniqueness of God must join together and act collectively so as to lead and direct the public, and not the other way around". He said that there are honest Muslims that can band together in an extensive and organized manner as in Sinai and Upper Egypt, and he called for them to join "the military ranks" in a vigorous manner so that, in the future, they will be able to overthrow the tyrannical regime and use the security instability to carry out such actions without interruption.

He called to the religious clerics in Egypt to awaken from their slumber, to take action and to lead the youth. He also called again to the believers in the uniqueness of God to stop watching the events from the sidelines on the TV or the Internet. The public must sense their presence and they must not disappoint them! They must be determined and take the first step, after which victories from the people of Allah will follow.¹⁷

Sheikh Abu Muslim Al-Jazairi

- Sheikh Abu Muslim Al-Jazairi was asked whether it is permitted to found political parties in Tunisia that have been licensed by the Ministry of Interior, even though these parties will not enter the parliament and will not take part in the elections, so that they may act to ensure rights. He was also asked whether it is permitted to found religious preaching unions licensed by the Ministry of Interior so that they will not be subject to legal actions and will enjoy freedoms that can be used for the benefit of Islam. Another question

¹⁷ http://www.tawhed.ws/FAQ/display_question?qid=4269&pageqa=2&i

for the Sheikh was whether it is permitted to ask for a license from the Ministry of Religion to serve as a preacher and imam.

In his response, the Sheikh said that Allah has given the Muslims in Tunisia a partial victory so as to observe their behavior, and, as such, the Sheikh recommended they thank Allah by following the path of the Quran, the Sunna and the forefathers. He warned that "the attempt to pray to Allah under the patronage of man-made laws is a deviation from the path of truth". Establishing religious preaching unions that are licensed by the "Ministry of oppression called the Ministry of Interior" shall place them and their members under the restrictions of these laws. They will not operate unless they are licensed and will serve only the interests of the tyrants and their laws.

The Sheikh asked "When has praying to Allah received the authorization of those trying to oppress it?" **The Sheikh suggested establishing welfare organizations that serve "as a cover for serious activity", provided that they engage in charity work for orphans, the poor and the unfortunate, and that only a group of religious clerics be members in these organizations. According to the Sheikh, these organizations must serve as "a cover for preaching, for preparing for Jihad and for Jihad", and they must walk the path of the uniqueness of God and Jihad. The heads of these organizations must have ties with religious clerics and people of the uniqueness of God, as well as with members of the Sharia Committee of the "Minbar Al-Tawhid" website.**

The Sheikh further stated that partisan activity is completely evil. He warned against such sins and stressed that the partisan concept is an unwelcome change. As for preaching under the supervision of the Ministry of Religion, it must be understood that the preacher will not be free in his statements or in

choosing the subjects of his sermons. Even if the preacher is allowed to choose the subject of his sermon, it will need the approval of the government or, at the very least, will need to not offend it. The Sheikh expressed his wariness in legitimizing such a state of affairs, but did not rule out this possibility if the preacher has a strong personality and a deep faith in Allah. However, overall, he advised to avoid it.¹⁸

- A surfer who claimed to have a lot of money and who could therefore help enlist Jihad fighters or send funds to the Mujahideen asked for Sheikh Abu Muslim Al-Jazairi's advice on what he should do assuming he cannot ask the Mujahideen themselves as they are far away. The Sheikh replied that it depends on several circumstances, such as the Jihad theater, as there are Jihad arenas that require people and there are ones that require funds, as well as the degree of seriousness of the people wishing to join Jihad and the degree of ease for transferring funds.

The Sheikh pointed out that since the surfer said "he cannot approach the Mujahideen and ask them", he therefore will not be able to transfer them any funds. Moreover, the Sheikh noted that recruiting people for Jihad can only be done after coordinating with the relevant Jihad leaders of a certain arena. Nevertheless, according to the Sheikh, if funds can be transferred using secure channels then it is preferable, unless there is complete faith in the people wishing to join the Jihad and in the people entrusted with transferring them to the relevant Jihad theater. In such a case, however, this has priority.¹⁹

¹⁸ http://www.tawhed.ws/FAQ/display_question?qid=4279&pageqa=1&i

¹⁹ http://www.tawhed.ws/FAQ/display_question?qid=3959&pageqa=1&i=&PHPSESSID=8cd5f5e6e4cb634fb3efc7ed5ca6bfe8

Sheikh Abu Hafs Suyfan Al-Jazairi

- Sheikh Abu Hafs Suyfan Al-Jazairi was addressed by an unmarried female surfer, apparently from Algeria, who said that she is afraid of wearing a veil (Niqab). The surfer explained that while her fear is partly due to her family's objection, there is another more important reason for her trepidation - in her town some women wear a veil and defend this action, but they are in fact spies in Quran memorization institutes. According to the surfer, one of these women has even threatened that she will get her arrested under the pretense that she has praised Jihad and spoken against the tyrannical rulers. This woman has even spoken out against Jihad. The female surfer stressed that she is very confused. She also asked for the Sheikh's advice on the color of the veil and whether it should cover her eyes.

In his response, the Sheikh explained that the veil is a piece of clothing that is meant to indicate devotion to God, and as such it is the most appropriate clothing for women showing their submission to God. Therefore, the woman's hesitation is of no importance and she should rely on God, devote herself to worshipping Him and praying to Him so that He will show her the path of truth. The Sheikh also explained that those threatening her are loathsome people who hate anyone standing for truth. He advised her to leave the institute where she studies the Quran if these are the reactions she is getting, and to study the Quran at home. He also noted that the Sharia does not define a specific color for the veil and reminded her that the Prophet's wives did not wear black and their robes were wide and long and tightly woven.²⁰

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http://www.tawhed.ws/FAQ/display_question?qid=3959&pageqa=1&i=&PHPSESSID=8cd5f5e6e4cb634fb3efc7ed5ca6bfe8