

Periodical Review: Fatwas – January 2011

The following report summarizes the main Fatwas that were published during January 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, including: the law regarding the demonstrations in Tunisia, Egypt and the rest of the Arab world; the law regarding holding Christian women captive; the law pertaining to Jihad in Palestine; the law pertaining to women who leave for Jihad; the law regarding fighting the Yemen government forces, and more.

¹ <http://www.tawhed.ws/FAQ/>

The screenshot shows a website interface for 'Fatwas Al-Shanqiti'. At the top, there is a header with the title 'قوام الدين يكتاب يهدي وسيف ينصر' and a navigation menu. Below the header, there is a search bar and a login form. The main content area displays a chat log with two messages. The first message is from user '1549' asking about military service for those over 30. The second message is from user '2003' asking about joining regimes that have abandoned Islam. The chat interface includes a search bar, a login form, and a list of topics on the right side.

The Fatwas chat room on the website

Sheikh Abu Al-Mundhir Al-Shanqiti

- A surfer from Egypt asked Sheikh Abu Al-Mundhir Al-Shanqiti about the situation facing every man who has completed his studies, who, according to Egyptian law, must enroll in the Egyptian Army by the age of 30. In his post, the surfer explains that anyone over 30 who has yet to enlist and who is caught is imprisoned or fined and therefore the problem is until the age of 30. He mentions that during this time the person cannot work and cannot go abroad. Moreover, according to the surfer, the military police are looking for deserters, and if a deserter is apprehended, he serves twice as long a sentence and is sent to a military prison. In his response to the surfer's post, the Sheikh explains that joining the armies of regimes that have abandoned Islam is heresy.²
- A surfer, claiming to be a programmer for government and private institutions, expressed his fear that, through his work, he is aiding the

² http://www.tawhed.ws/FAQ/display_question?qid=3570&pageqa=1&i

"wrongdoers". Sheikh Abu Al-Mundhir Al-Shanqiti replied to the surfer's comments, writing that if the programs are used for legal activities, then his actions are permitted, but if they are used for forbidden things, then his actions are not allowed.

According to the Sheikh, these programs must not be used in government institutions and offices whose objective is to protect the regimes who have abandoned the religion. However, if they are being used by institutions providing services to and caring for Muslims, such as educational institutions, medical institutions, municipal institutions, etc., then it may be allowed. The Sheikh notes that although there is corruption in these institutions, the services they provide to the Muslims atone for such corruption. Therefore, for example, it is permitted to work for media companies even though they sometimes serve the state intelligence services.

Furthermore, the Sheikh warns, one should beware of working for companies who sell most of their programs to the Ministry of Defense and government institutions whose sole role is to protect the regime.³

- Following the waves of demonstrations in the Arab world, Sheikh Abu Al-Mundhir Al-Shanqiti is asked how Sharia law treats someone setting themselves on fire, as has been done in Tunisia, Egypt, Mauritania and Algeria.

In his response, the Sheikh explains that a person must not kill himself in an attempt to cause an injustice or to do wrong, but only in order to make Allah's words be heard. A person must not kill himself for material matters such as money or because he wishes to be rid of troubles and pain. Thus, according to the Sheikh, setting oneself on fire is a grave crime punishable by

³ http://www.tawhed.ws/FAQ/display_question?qid=3945&pageqa=1&i

extreme suffering in the afterlife. Moreover, it is prohibited to encourage such acts, to treat them lightly or to praise those carrying them out. Other Muslims must not be led to believe that such acts, which are against the religious commandments, will bring about good things.⁴

- Sheikh Abu Al-Mundhir Al-Shanqiti was asked by a surfer from Tunisia for his religious opinion regarding the events that have taken place in Tunisia. The surfer explained that, following the toppling of President Bin Ali's government, anarchy broke out and the political elite are now attempting to exploit the results of the revolution, especially since the voice of religious clerics is not being heard in the country.

In his response, the Sheikh welcomes the fall of the "Tunisian tyrant", as he calls him, but warns against acts of setting oneself on fire and against praising those carrying out such acts. He states that such an act is prohibited, even if the goal is to end injustice and demand rights. Furthermore, the Sheikh advises the surfer and his fellow Tunisians to beware of the parties trying to gain control, as they are simply offering a new format of secularism, which the Sheikh instructs not to take part in. He admits that there is no effective Islamic movement with political influence in Tunisia and therefore warns that any participation of Islamic figures in a secular government that may be established will be deemed as akin to recognizing the new Jahili regime.

The Sheikh urges those "believing in God's uniqueness" to spread the Islamic religion, to renew the activities of the mosques and the religious libraries, to publish useful and instructive books and films and to found institutions dealing in religious preaching. Those "believing in God's uniqueness" must

⁴ http://www.tawhed.ws/FAQ/display_question?qid=4160&pageqa=1&i

teach the rest of the Tunisian population about Islam, but should refrain from touching on sensitive subjects. He also calls on those "believing in God's uniqueness" to embrace once again religious characteristics such as a beard and a "Hijab" in order to show the true scope of the Islamic movement in Tunisia and to demonstrate that this was an Islamic revolution, as the government's battle against Islam was the main reason for its fall.⁵

- Sheikh Abu Al-Mundhir Al-Shanqiti was asked about the revolution in Egypt, which began on January 25th, 2011. In his response, the Sheikh explains that the exploitation, injustice and corruption occurring in Islamic countries are things Allah instructs people to speak out against. He further explains that bringing down the Egyptian government may prove difficult for even the largest Jihadi organizations, and therefore if the demonstrators succeed in doing so, then it is a great victory for Islam and the Muslims.

The Sheikh stresses that Mubarak's fall will cause the West to lose an important agent it has relied upon. Moreover, it is possible that his fall will lead to the fall of other governments, and maybe even a large "earthquake" in the region similar to the September 11th terrorist attacks. Israel too will lose an important ally and guardian, according to the Sheikh.

In addition, the Sheikh calls for all the Mujahideen in Egypt to take part in the revolution. He says that even if the best Mujahideen are killed in order to end Mubarak's reign, he would view it as a blessed event, as it is for the benefit of Islam and the Muslims. The Sheikh asks Allah to receive all of the casualties from amongst the demonstrators as fallen soldiers and to reward their families.

⁵ http://www.tawhed.ws/FAQ/display_question?qid=4155&pageqa=1&i

According to the Sheikh, the demonstrators who are chanting "The people want to bring down the government" have reached the same conclusion the Jihadi groups arrived at 20 years ago – the need to bring down these regimes, as they are an extension of the West. He emphasizes that Islamic law not only permits demonstrating against tyrannical governments, but permits fighting against them too. On this note, he expresses surprise at those refraining from fighting tyrannical governments under various pretexts such as "If you bring down this regime, another secular regime will follow". The Sheikh states that the current government should be brought down and that everyone should aid in achieving this end. Afterwards, a new regime, which will uphold Allah's law, should be established. In a situation where another secular regime comes to power instead, participation in bringing down the former government does not mean that one recognizes or supports the governments that follow and violate Allah's law. Evil that exists now must be reduced and as much good as possible must be done. According to the Sheikh, we must help the public end injustice and oppression; the prisons are full of believers in God's uniqueness and we must help them be released. All Muslims must pray for the fall of the tyrannical ruler and his banishment from Egypt.⁶

- Sheikh Abu Al-Mundhir Al-Shanqiti was asked by a surfer whether fighting the heretics in Kazakhstan is permitted according to religious law. The surfer noted that the Sheikh has ruled in the past that in these times the Muslims must be patient and not fight the heretics, especially as the Muslims' numbers and power is smaller than those of the heretics.

⁶ http://www.tawhed.ws/FAQ/display_question?qid=4195&pageqa=1&i

In his response, the Sheikh clarifies his previous ruling, explaining that it is a religious duty to fight the heretics, but, in such a case where the residents of a certain country are unable to carry out Jihad against the enemy, they are not obligated to do so. If they choose to carry out Jihad anyways, then it is permitted from a religious standpoint.

The Sheikh elaborates, explaining that the claim that the Muslims cannot fight if they are weaker than their enemy is false, as the Muslims' first battle against the heretics was the battle of "Badr" where few Muslims faced many heretics. He further explains that the heretics today are stronger than the Muslims everywhere, but fighting them is still a duty. He reminds the surfer that, amongst the weak Muslim countries that are occupied are Palestine and Chechnya, but no one doubts the legitimacy of Jihad in those areas. He stresses that the phase requiring patience is merely an excuse used by those abandoning religion to shirk their responsibility for Jihad.⁷

- A surfer asked for Sheikh Abu Al-Mundhir Al-Shanqiti's opinion regarding a Fatwa issued by the Sunni religious cleric, Yusuf Al-Qaradawi, which prohibits fighting a heretic enemy except in response to aggression. In his response, the Sheikh states that Qaradawi is known for his errant ideas which contradict the Quran and the Sunna. The Sheikh then draws on Islamic sources to provide proof of the legitimacy of fighting the heretics.

The Sheikh does state that it is prohibited to kill a child, a monk or a woman, as they do not carry weapons and usually do not fight. However, he emphasizes that this does not mean it is prohibited to conquer places they are in, even if they are the only ones there, as occupying a location is done in order to make it part of Islam or in order to collect the Jizya tax. He

⁷ http://www.tawhed.ws/FAQ/display_question?qid=4084&pageqa=1&i

concludes by summarizing that it is permitted to fight all heretics in order to conquer them, but one must not make haste to kill them.⁸

- A surfer posted a question to Sheikh Abu Al-Mundhir Al-Shanqiti regarding Sufis. In his post, he explains that he is on friendly terms with Sufis and asks whether he is allowed to pray behind them or with them, and what their fate is from a religious standpoint. In his response, the Sheikh outright rejects associating with Sufis. He calls to isolate and denounce the Sufis, and to explain to them that their path is a wrong one. Their offenses must not go without comment. Moreover, it is prohibited to recognize them or meet with them, not to mention pray with them.

The Sheikh reminds the surfer that today the Sufis are involved in heresy and unwanted innovations, and therefore it is forbidden to befriend them or to consort with them. They must either be guided back to the true path or condemned.⁹

- In response to Sheikh Abu Al-Mundhir Al-Shanqiti's denial that he has called in the past to take Christian women in Egypt prisoner, a surfer posted a question regarding when is it permissible to take Christian women captive, and whether the reason for not taking them captive is that no Islamic group can take women hostage and transport them to territories considered to be "Dar Al-Islam". The surfer also asked whether avoiding taking women captive stems from it being against Islamic law, or has it more to do with the issue of keeping a low profile. He also wondered whether it will be permitted to take women captive in the event that an Islamic group such as Al-Qaeda will need to expand the conflict circle, so that it includes, for example, the Christian

⁸ http://www.tawhed.ws/FAQ/display_question?qid=4051&pageqa=1&i

⁹ http://www.tawhed.ws/FAQ/display_question?qid=3621&pageqa=2&i

Coptic in Egypt, even though it does not have a "Dar Al-Islam" territory where it can fortify itself, such as it does in Iraq, where a guerilla war is going on.

In his response, Sheikh Abu Al-Mundhir Al-Shanqiti says that taking prisoners is a law that has not been annulled. However, renewing the custom of taking hostages after the rest of the world has abandoned it will cause the Muslims more harm than good, as it will lead to the heretics taking Muslim women hostage in return. Therefore, according to the Sheikh, it is better the Muslims not be the first to break the custom of not taking hostages.

The Sheikh also notes that Muslims are not religiously bound to take prisoners. He explains that, while it is permitted, it is not required, and if doing so brings about a religiously forbidden situation, then it must be avoided. These are the main reasons for avoiding taking hostages. According to the Sheikh, it has nothing to do with "Dar Al-Islam" or with keeping a low profile in the current conflict.¹⁰

- A surfer enquired about the law pertaining to working in security companies in the Gulf that guard the public markets which are owned by the tyrannical leaders. The surfer explained that he is currently seeking employment in such a security company. In his response, Sheikh Abu Al-Mundhir Al-Shanqiti says that the surfer's actions are permitted. According to the Sheikh, it is not against Islamic law to work with those who have abandoned the religion in fields that do not help them with their struggle against the Muslims.¹¹
- A surfer from Algeria asked for Sheikh Abu Al-Mundhir Al-Shanqiti's advice on where he should immigrate to if he wished to acquire religious knowledge. According to the surfer, in Algeria it is nearly impossible to acquire such knowledge. In his post, the surfer notes that he has thought of going to

¹⁰ http://www.tawhed.ws/FAQ/display_question?qid=3589&pageqa=2&i

¹¹ http://www.tawhed.ws/FAQ/display_question?qid=3843&text

Mauritania, but a friend advised him to go to Saudi Arabia, causing him further confusion.

In his response, the Sheikh commends the surfer for his quest for religious knowledge and stresses that there are many obstacles today facing those wishing to acquire such knowledge, as no one is supporting them. He starts by stating that if the surfer is serious in his intent to acquire religious knowledge, then it does not matter where he does it.

The Sheikh then addresses the surfer's dilemma. According to the Sheikh, religious studies in Mauritania are hard, as every religious book is memorized in the religious colleges there, and attending such colleges requires financial resources. On the other hand, religious books and religious clerics are readily available in Saudi Arabia. The Sheikh concludes that if the surfer wishes to memorize, Mauritania is preferable, while if he wishes to deepen his knowledge and explore the subject further, then Saudi Arabia is preferable. He advises the surfer to commence his studies in Mauritania and later on to move to Saudi Arabia, where it is better to study religious faith and the Prophet's traditions.¹²

- A surfer asked whether it is permitted to wear a tie. In his response, Sheikh Abu Al-Mundhir Al-Shanqiti says that, while a tie is a heretic piece of clothing, these days it is also common amongst Muslims. Therefore, one should refrain from wearing it due to the origin of the custom, but it is not a sin due to its status today.¹³
- Sheikh Abu Al-Mundhir Al-Shanqiti was asked for his opinion on joining a heretic company in order to spy on it. He was also asked about what Islamic law says regarding taking money from a heretic company for the purpose of

¹² http://www.tawhed.ws/FAQ/display_question?qid=3919&pageqa=1&i

¹³ http://www.tawhed.ws/FAQ/display_question?qid=3940&pageqa=1&i

carrying out Jihad. In his response, the Sheikh explains that religious clerics only permit one to pretend to be heretic outwardly, but not in words or in actions. He also notes that heretic money is permitted if the heretics from which one takes the funds are deemed to be advocating war.¹⁴

- Sheikh Abu Al-Mundhir Al-Shanqiti was asked whether there is a difference between spying on those advocating God's uniqueness and espionage for material gain. In his response, the Sheikh states that there is no difference, as espionage is the transfer of information to the heretics and is strictly forbidden. The Sheikh says that spying on other Muslims may be even worse than carrying arms alongside the heretics.¹⁵

Sheikh Abu Al-Walid Al-Maqdisi

- Sheikh Abu Al-Walid Al-Maqdisi was asked what the fate is of someone who believes in God's uniqueness and who has taken up arms against the tyrannical ruler, but eventually willingly turns himself in to the corrupt regime. In his response, the Sheikh explains that if he has turned himself in because he could not endure the rigors of Jihad, as the result of his advanced age or pressure from the authorities on himself and his wives, then it is a clear mistake since the tyrants will not hesitate to torture him, distance him from his religion and even kill him, and therefore he would be better off staying with the Mujahideen and fighting. Yet, while it may be a mistake, it cannot be deemed a crime.

If, however, he has turned himself in for fear of dying on the battlefield, then it is a crime. Moreover, if he has turned himself in because he has renounced

¹⁴ http://www.tawhed.ws/FAQ/display_question?qid=3711&pageqa=1&i

¹⁵ http://www.tawhed.ws/FAQ/display_question?qid=3735&pageqa=1&i

the true path and ideas, then it is equivalent to renouncing the Islamic path and faith.¹⁶

- A surfer, who claimed he left a position connected to the Hamas government, asked for Sheikh Abu Al-Walid Al-Maqdisi's opinion on whether he is allowed to work for the UNRWA in the fields of education, health, unemployment or local government. In his response, the Sheikh says that the surfer may do so, but warns him that if he works as a teacher he must refrain from teaching secular content and content that is religiously forbidden, such as music, dance, patriotism and rights. He also warns against the lack of separation between male and female teachers and against participating in co-ed summer camps at the seaside. The Sheikh emphasizes that it is forbidden to work at any job which puts one in a position where one is aiding a crime.¹⁷
- Sheikh Abu Al-Walid Al-Maqdisi was asked to rule whether one can be friends with someone who is collaborating with the anti-terrorism forces. In his response, the Sheikh states that anyone collaborating with the anti-terrorism authorities is deemed a heretic, and therefore he should be rejected and hated. However, if the surfer posing the question is residing in a place where true Muslim believers are being oppressed, then he must take steps to keep his animosity in his heart not demonstrate it with actions. The Sheikh says that it is best to attempt to get such a misled person to recant his ways.¹⁸
- A surfer from Iran posed a question to Sheikh Abu Al-Walid Al-Maqdisi about whether it is permitted to "collect funds" for Jihad against the Iranian government by stealing from Shiite stores that sell statues, crosses and reliefs praising the Shiites. The surfer stressed the need to carry out such actions in order to finance the Sunni Mujahideen.

¹⁶ http://www.tawhed.ws/FAQ/display_question?qid=3859&pageqa=2&i

¹⁷ http://www.tawhed.ws/FAQ/display_question?qid=3010&pageqa=1&i

¹⁸ http://www.tawhed.ws/FAQ/display_question?qid=2801&pageqa=1&i

In his response, the Sheikh explains that the Shiite religious clerics and all of their sources of authority are heretic, as are those from amongst the simple people who follow them. However, he qualifies this statement by explaining that not all of the Shiites have heretic views, and therefore their blood and money are not allowed. The Sheikh further explains that while the act of selling heretic statues, crosses and reliefs is forbidden as it constitutes aid to the heretics, it is not enough to prove they are heretic. Only if it is proven that they are happy with their business can it be deemed as clear heresy, and in such a case their blood is allowed to be spilled and their funds stolen. Yet, the Sheikh warns that even in such a case, one should not hasten to attack them personally, but rather carry out an organized Jihad operation free of personal greed.¹⁹

- One surfer asked Sheikh Abu Al-Walid Al-Maqdisi about the reports in the media that the world will end in 2012. In his response, the Sheikh rejects all of the rumors that the end of the world will arrive in 2012 and explains that such matters are in the hands of Allah alone, and anyone claiming they know what will come is a heretic.²⁰
- Sheikh Abu Al-Walid Al-Maqdisi was asked by a surfer what the main problem is in the fact that the Jihadi Salafi groups in Palestine are not united. In his response, the Sheikh says that this is no time to speak of lack of unity, as there are continuous efforts and meetings to unite the groups.²¹
- A surfer posed a question to Sheikh Abu Al-Walid Al-Maqdisi regarding whether it is permitted to work for Jews. The surfer explained that he had spoken about this with someone undertaking religious studies, who told him that "Since they are occupying our land, they must provide us with

¹⁹ http://www.tawhed.ws/FAQ/display_question?qid=2967&pageqa=1&i

²⁰ http://www.tawhed.ws/FAQ/display_question?qid=2934

²¹ http://www.tawhed.ws/FAQ/display_question?qid=2947&pageqa=1&i

livelihood". The surfer also explained that he had consulted a trustworthy Sheikh on the matter, who told him that it was forbidden if the Jews were fighters or advocate fighting. That same Sheikh also said that negotiations with Abu Mazen are underway, despite the surfer's belief that Abu Mazen is a tyrannical ruler. As such, the Sheikh gave the surfer permission to work for Jews, claiming they provide him with clothing and food.

The surfer explained that, following his discussion with these two people, he remains at a loss about what to do, and therefore needs Sheikh Abu Al-Walid Al-Maqdisi's opinion. In his response, the Sheikh says that the reasoning brought by the student is based on the Geneva Convention, which requires civilians to be protected during war times and which has no basis in Muslim tradition. The reasoning given by the other Sheikh the surfer consulted is also unacceptable as Abu Mazen, who is leading the negotiations, has betrayed his religion and his people. According to the Sheikh, even if the negotiations were religiously proper, it still would not necessarily mean that it is permitted to work for someone harming the religion, the people or the land. The statement that "Our clothing and our food come from the Jews" is a statement made by someone who has surrendered to the occupation and is not working to change the situation. Such a statement should not be uttered by a Sheikh. Moreover, the fact that this situation may be the reality does not necessarily mean that one should work in their settlements.

According to the Sheikh, working for Jews provides them with legitimacy and increases their hold on Muslim land. Thus, this practice should be brought to an end. The Sheikh also reminds the surfer that the "Ramallah Authority" has recently prevented the entry of products from the settlements and has

forbidden people from working there, as well as acted to ensure jobs in the West Bank instead of the settlements.²²

Sheikh Abu Dharr Al-Samhari Al-Yamani

- A surfer posed a question to Sheikh Abu Dharr Al-Samhari Al-Yamani about whether the Houthi are from the Shiite 12 Imams movement or from the Zaydi movement. The surfer further inquired whether Iran supports the Zaydi movement, as, according to the surfer, the 12 Imams Shiism views the Zaydi movement as a heretic movement. He also asked for the Sheikh's opinion regarding who is more dangerous – the Houthi movement, assuming it is a Zaydi movement, or the Yemen government.

In his response, the Sheikh says that the Houthi are a covert aberrant Shiite movement that has seceded from the Zaydi school of thought, even though the Houthi claim they are from the Zaydi school of thought. He also explains that the Houthi are named after the leader of the rebellion, Hussein Bader Eddine Al-Houthi, who was killed in 2004 at the age of 46.

According to the Sheikh, the Zaydi School is still present in Yemen, even though the Shiite in Yemen, like the Houthi, are trying to hide under its wings so as to raise moral support and sympathy. He emphasizes that Iran clearly supports the Houthi, as it supports anyone realizing its interests in Muslim countries, regardless of their religion, as seen in Lebanon for example, where it aids Hezbollah but also the Christian opposition.²³

- A surfer asked whether it is better for him to personally leave for Jihad or whether he should concentrate on recruiting new youth in the south of the

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http://www.tawhed.ws/FAQ/display_question?qid=3523&pageqa=1&i=&PHPSESSID=7343f455f1690f95abeeb8b6f16ef26a

²³ http://www.tawhed.ws/FAQ/display_question?qid=703&pageqa=2&i

Arabian Peninsula. The surfer also asked for the Sheikh's opinion on the Jihad in Yemen. In his response, Sheikh Abu Dharr Al-Samhari Al-Yamani explains that the choice between leaving for Jihad and recruiting members for Jihad should be decided by considering which one would be the most useful to the Mujahideen. If the surfer can recruit a large number of young people to the ranks of the Mujahideen, then it is better.

On the subject of the Jihad in Yemen, the Sheikh explains that Yemen is fertile grounds for the Jihad, as the country is saturated with the pure blood of the Prophet's friends after the tyrannical rulers in the Arabian Peninsula turned it into a "nest" for the Crusaders.²⁴

- Sheikh Abu Dharr Al-Samhari Al-Yamani was asked for his opinion regarding the fighting between Al-Qaeda and the Yemen government and whether Al-Qaeda's Jihad so far is in accordance with Islamic tradition. In his response, the Sheikh emphasizes that the Yemen government is heretic according to the Quran, the Sunna and the important religious clerics. Therefore, the Mujahideen's conflict with the Yemen government is deemed a Jihad for Allah.²⁵

Sheikh Abu Muslim Al-Jazairi

- A surfer from Libya posed a question to Sheikh Abu Muslim Al-Jazairi regarding whether he may enlist for national service in his country's army. In his response, the Sheikh forbids doing such a thing on the grounds that the current regimes are heretic and cause injustice and that their security forces are tools used by these heretic regimes to terrorize the Muslim people. As such, the Sheikh states that it is prohibited to collaborate with them. The

²⁴ http://www.tawhed.ws/FAQ/display_question?qid=2034&pageqa=2&i

²⁵ http://www.tawhed.ws/FAQ/display_question?qid=1245&pageqa=1&i

Sheikh further states that the argument of receiving money for military service even if for only one day is unacceptable and is deemed as heresy.²⁶

- A divorced woman with two children who wishes to leave for Jihad posed a question to Sheikh Abu Muslim Al-Jazairi regarding whether delaying leaving on Jihad is a sin if she is doing so because her children cannot at this time accompany her.

In his response, the Sheikh mentions the Hadith about the Prophet's wife, where it is emphasized that women have no duty to go on Jihad, and clarifies that the woman shall receive forgiveness and understanding if she explains her situation to the Jihad leadership in the region to which she was summoned. The Sheikh adds that leaving for Jihad without coordinating with the Jihad front leadership is a mistake that should be avoided, as men and women alike must coordinate with the senior members in charge of recruitment before leaving for a Jihad front.²⁷

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

- A surfer claiming to have committed a grave offense posed a question to Sheikh Abu Humam Bakr bin Abd Al-Aziz Al-Athari regarding whether he should turn himself in to the government and be punished according to the heretic laws, or whether he should keep his confession to himself. The surfer noted that he has already expressed his regret before Allah. In his response, the Sheikh says that if this is a Muslim regime, then he must turn himself in, but if it is not a Muslim regime, then he must not turn himself in, as their laws are tyrannical laws. He commends the surfer for the remorse he expressed before Allah and is certain Allah will forgive him. The Sheikh also suggests he

²⁶ http://www.tawhed.ws/FAQ/display_question?qid=3824&pageqa=2&i

²⁷ http://www.tawhed.ws/FAQ/display_question?qid=3853&pageqa=1&i

do more good deeds, such as leaving for Jihad and dying as a martyr in the name of Allah.²⁸

- Sheikh Abu Humam Bakr bin Abd Al-Aziz Al-Athari was asked whether the Muslim governments that have broken away from Islam are allowed to set the price of commodities. In his response, the Sheikh says that such governments are not allowed to do so. He stresses that no decision, permission, or prohibition made by a government that has broken away from Islam is valid.²⁹
- Sheikh Abu Humam Bakr bin Abd Al-Aziz Al-Athari was asked whether a person praying for the heretic soul of a Jew or a Christian or asking them for forgiveness should be deemed a heretic himself, when he knows of their status. In his response, the Sheikh forbids such actions and provides examples from Islamic sources to justify his position.³⁰

Sheikh Abu Hafs Sufyan Al-Jazairi

- A surfer posed a question to Sheikh Abu Hafs Sufyan Al-Jazairi regarding a friend of his who holds a public office. In his post, the surfer explains that his friend must identify himself as a member of the ruling party to keep his position, but in the event that another party comes to power during the elections, he will lose his job. The surfer asks whether his friend may lie and say he belongs to whichever party wins the elections so that he may keep his position. The surfer also notes that his friend does not in fact identify with any party as he views them all as heretic.

In his response, the Sheikh says that, according to the Prophet Muhammad, a lie is a type of hypocrisy. The person mentioned in the surfer's question has

²⁸ http://www.tawhed.ws/FAQ/display_question?qid=4048&pageqa=1&i

²⁹ http://www.tawhed.ws/FAQ/display_question?qid=2160&pageqa=1&i

³⁰ http://www.tawhed.ws/FAQ/display_question?qid=1842&pageqa=2&i

no justification for lying, and if he is asked about his partisan affiliation he must tell the truth - that he does not belong to any party - and must not worry about his livelihood as it is in God's hands.³¹

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http://www.tawhed.ws/FAQ/display_question?qid=3833&pageqa=1&i=&PHPSESSID=40c9e29b477118f200ac06df209a589d