

- AL-SHAYKH MUHAMMAD RIDA. MAY HE REST IN PEACE, INTERPRETS THE QURANIC VERSE "IF THEY ARE CALLED TO APPLY THE LAWS OF GOD AND THE SUNNAH OF THE PROPHET, THE HYPOCRITES WOULD TURN AWAY FROM YOU," SURAT AL-NISA', VERSE 69. HE SAYS, "THE VERSE STATES THAT ANYONE INTENTIONALLY REJECTING THE LAWS OF GOD AND HIS PROPHET, AFTER HE IS ASKED AND REMINDED TO BELIEVE, IS CONSIDERED A HYPOCRITE WHO SHOULD NOT BE PROUD OF WHAT HE CLAIMS OF BELIEVING IN ISLAM." AL-MANAR INTERPRETATION, VOLUME 5, PAGE 227.

- AL-SHAYKH MAHMUD AL-ALUSI SAID IN HIS INTERPRETATION, "HE WHO PREFERS HIS OWN LAW TO THE SHARI'A, CLAIMING IT TO BE BETTER FOR THE NATION, AND BECOMES FURIOUSLY MAD IF HE IS REMINDED OF THE SHARI'A IN THIS REGARD, IS WITHOUT DOUBT AN INFIDEL. WE WITNESSED THIS IN THOSE WHO GOD NEGLECTED BY DEAFENING AND BLINDING THEM."

"THERE SHOULD BE NO HESITATION IN CALLING AN INFIDEL ONE WHO PREFERS WHAT IS CLEARLY CONTRADICTORY TO THE SHARI'A LAWS AND DEMEANING TO THE TRUTH." RUH AL-MA'ANI, VOLUME 28, PAGES 20 - 21.

- AL-SHAYKH MUHAMMAD AMIN AL-SHANQITI, MAY HE REST IN PEACE, SAID, "HE WHO DOES NOT RULE IN ACCORDANCE WITH GOD'S LAWS, IN DEFIANCE OF THE PROPHETS AND ABANDONMENT OF GOD'S LAWS, IS CONSIDERED A TYRANT, A HYPOCRITE, AND AN INFIDEL IN THE EYES OF MUSLIMS." ADWA' AL-BAYAN, VOLUME 2, PAGE 104.

- AL-SHAYKH AL-SHANQITI ALSO COMMENTED ON WHAT 'UDAI BIN-HATIM SAID, AND THE RESPONSE OF THE PROPHET, PEACE UPON HIM, "DIDN'T THEY PROHIBIT WHAT GOD PERMITTED AND PERMIT WHAT GOD PROHIBITED AND YOU FOLLOWED THEM?" HE SAID, "YES." THE PROPHET SAID, "THAT IS CONSIDERED WORSHIPPING THEM." AL-SHAYKH AL-SHANQITI SAID IN ADWA' AL-BAYAN, "THE PROPHET SAID THAT ANYONE APPLYING THE LAWS OF A LEGISLATOR THAT PERMITS AND PROHIBITS WHAT IS CONTRARY TO GOD'S LAWS, THUS WORSHIPPING HIM AND BELIEVING IN HIM AS GOD, IS CONSIDERED AN INFIDEL." THIS INTERPRETATION IS AN ACCURATE ONE, WITHOUT A DOUBT. KNOW, DEAR BROTHERS, THAT DISBELIEVING IN GOD'S LAWS AND WORSHIPPING OTHER THAN GOD ARE THE SAME THING, WITHOUT EVEN THE SLIGHTEST DIFFERENCE BETWEEN THEM. ONE WHO APPLIES A SYSTEM OTHER THAN GOD'S, A SHARI'A OTHER THAN GOD'S, OR A MAN-MADE LAW THAT CONTRADICTS THE LAWS OF GOD IS SIMILAR TO ONE WHO WORSHIPS A STATUE. THERE IS NO DIFFERENCE BETWEEN THEM. BOTH DO NOT BELIEVE IN GOD, BECAUSE ONE WORSHIPS A BEING OTHER THAN GOD, AND THE OTHER APPLIES LAWS OTHER THAN GOD'S LAWS. BOTH ARE CONSIDERED THE SAME. REGARDING WORSHIPPING OTHER THAN GOD HIMSELF, GOD SAID, "HE WHO LOOKS FORWARD TO FACING GOD SHOULD DO GOOD DEEDS AND MUST NOT WORSHIP OTHER THAN GOD," SURAT AL-KAHF, VERSE 11. GOD ALSO SAID REGARDING APPLYING OTHER THAN GOD'S LAWS, "GOD KNOWS EVERYTHING IN THE HEAVENS AND THE EARTH. HE

SEES AND HEARS EVERYTHING. THEY HAVE NO ONE TO TURN TO BUT GOD, AND NO ONE SHALL DISBELIEVE IN HIS LAWS," SURAT AL-KAHF, VERSE 26.

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- HE ALSO SAID, "HE EXPLAINED TO THEM THAT PERMITTING WHAT GOD PROHIBITED AND PROHIBITING WHAT GOD PERMITTED IS CONSIDERED BELIEVING IN THEM AS GODS. CLEAR EVIDENCE TO THIS IS THAT GOD, IN SURAT AL-NISA', EXPLAINED THAT HE WONDERS HOW THOSE WHO APPLY OTHER THAN GOD'S LAWS CLAIM TO BE BELIEVERS. GOD SAID, 'CAN'T YOU SEE THAT THOSE WHO CLAIM TO BELIEVE IN WHAT GOD HAS REVEALED TO YOU AND TO THOSE BEFORE YOU ARE SEEKING JUDGMENT FROM THE FALSE GODS AFTER THEY HAVE BEEN ORDERED TO DISBELIEVE IN THEM. THE DEVIL WANTS TO MISGUIDE THEM AWAY FROM THE TRUTH.' HE CONTINUED, 'IT IS CLEARLY APPARENT FROM THE QURANIC VERSE THAT WE HAVE MENTIONED THAT THOSE WHO APPLY MAN-MADE LAWS LEGISLATED BY THE DEVIL IN THE WORDS OF HIS FOLLOWERS ARE VIOLATING THE SHARI'A THAT GOD REVEALED TO HIS MESSENGERS. NO ONE DOUBTS THEIR INFIDELITY EXCEPT THE ONE WHOM GOD HAS DEAFENED AND BLINDED LIKE THEM.'" ADWA' AL-BAYAN.

- IN ANOTHER CONTEXT, AL-SHANQITI, MAY HE REST IN PEACE, SAID, "THE APPLICATION OF MAN-MADE LAWS THAT CONTRADICT THE SHARI'A OF THE CREATOR OF THE HEAVENS AND THE EARTH IS CONSIDERED DISBELIEVING IN THE CREATOR OF THE HEAVENS AND THE EARTH. FOR EXAMPLE, THERE IS THE CLAIM THAT GIVING PREFERENCE TO THE MALE OVER THE FEMALE IN INHERITANCE IS NOT FAIR AND THAT BOTH SHOULD RECEIVE EQUAL INHERITANCE. THERE ARE ALSO THE CLAIMS THAT HAVING MULTIPLE WIVES IS UNJUST, THAT DIVORCE IS UNJUST, AND THAT STONING, AMPUTATION, AND THE LIKE ARE MONSTROUS ACTS NOT ACCEPTED BY ANY HUMAN. THE APPLICATION OF THIS TYPE OF SYSTEM ON THE SOCIETY AFFECTING THEIR PROPERTY, KINSHIP, MINDS, AND RELIGION, IS IN FACT EVIDENCE OF DISBELIEF IN THE CREATOR OF THE HEAVENS AND THE EARTH. IT IS AN AGGRESSION AGAINST THE SYSTEM OF THE HEAVENS THAT IS DESIGNED BY THE CREATOR OF ALL CREATIONS. THE CREATOR IS AWARE OF THE INTERESTS OF HIS CREATIONS, AND IT IS A GRAVE MISTAKE TO HAVE A LEGISLATOR OTHER THAN GOD THE ALMIGHTY." ADWA' AL-BAYAN, VOLUME 4, PAGE 84.

- IN VOLUME 4, PAGE 280 OF HIS BOOK TITLED "THE POSITION OF THE MIND, SCIENCE, AND THE WORLD FROM THE LORD OF THE UNIVERSE", MUSTAFA SABRI, SHAYKH AL-ISLAM IN THE OTTOMAN EMPIRE, WARNED OF THE INTRODUCTION OF THE IDEA OF THE SEPARATION OF STATE AND RELIGION. HE ALSO WARNED ABOUT THE IDEA OF USING THE EUROPEAN SECULAR LAWS AND TECHNOLOGIES TO REPLACE THE ISLAMIC SHARI'A THAT WAS APPLIED AT THE TIME. HE SAID, "THE FACT OF THE MATTER IS THAT THIS SEPARATION IS A CONSPIRACY AGAINST THE RELIGION TO DESTROY IT. IT WAS REPRESENTED IN EVERY HERESY CREATED BY MODERN EUROPEANIZED INDIVIDUALS IN ISLAMIC COUNTRIES, IN ORDER TO

CONSPIRE AGAINST THE RELIGION AND ATTEMPT TO ABANDON IT. HOWEVER, THEIR CONSPIRACY TO SEPARATE RELIGION FROM POLITICS IS WORSE THAN ANY OTHER CONSPIRACY. IT IS A REVOLUTION BY THE GOVERNMENT AGAINST THE RELIGION OF THE PEOPLE, WHEN IT IS CUSTOMARY THAT REVOLUTIONS ARE BY THE PEOPLE AGAINST THE GOVERNMENT. THIS IS A FASTER WAY TO INFIDELITY THAN APOSTASY COMMITTED BY INDIVIDUALS WHEN THEY ACCEPT AND OBEY THE APOSTATE GOVERNMENT THAT CLAIMS INDEPENDENCE FOR ITSELF AFTER BEING CONTROLLED BY THE RULE OF ISLAM."

- ON PAGE 17 OF HIS BOOK TITLED "THE PRINCIPLES AND NULLIFICATION OF BELIEF," AL-SHAYKH MUHAMMAD NA'IM YASIN SAID, "A RULER WHO HIDES BEHIND JUSTICE AND LEGISLATES LAWS THAT ARE CONTRADICTORY TO LAWS IN THE QURAN AND THE SUNNAH, AND WHO PERMITS WHAT IS PROHIBITED AND PROHIBITS WHAT IS PERMITTED BY GOD THE ALMIGHTY, HE IS CONSIDERED AN INFIDEL FOR BEING ABANDONING GOD'S LAWS BY LEGISLATING LAWS FOR THE PEOPLE. ANYONE WHO BELIEVES THIS IS ALSO CONSIDERED AN INFIDEL. HOWEVER, THIS RULING DOES NOT INCLUDE LEGISLATION THAT HAS NOT BEEN COVERED OR MENTIONED BY THE SHARI'A LAWS AND/OR THE DIFFERENT INTERPRETATIONS BY SCHOLARS. ANYONE WHO LEGISLATES A LAW THAT PERMITS ADULTERY OR USURY OR ANY OF THE SINS THAT ARE PROHIBITED IN GOD'S LAWS IS CONSIDERED AN INFIDEL. IN ADDITION, ANYONE WHO PARTICIPATES IN LEGISLATING SUCH LAW IS ALSO CONSIDERED AN INFIDEL."

- OBSERVE THE WRITING OF AL-SHAYKH AHMAD SHAKIR, MAY HE REST IN PEACE, WHO LIVED DURING THE PERIOD WHEN WESTERN AND MAN-MADE LAWS GRADUALLY BEGAN TO EMERGE TO REPLACE THE LAWS OF GOD ALL OVER MUSLIM COUNTRIES. SHAKIR COMMENTED ON WHAT IBN-KATHIR SAID IN HIS INTERPRETATION OF THE QURANIC VERSE "ARE THEY SEEKING PRE-ISLAMIC RULE?" HE SAID, "IS IT PERMISSIBLE IN GOD'S LAWS THAT LAWS COPIED FROM THE LAWS OF ATHEIST EUROPE RULE MUSLIMS IN THEIR COUNTRIES?"

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ALSO, IS IT PERMISSIBLE TO HAVE DELUSIONAL LAWS BASED ON PERSONAL VIEWS AND OPINIONS THAT ARE CHANGED AND AMENDED AS THEY WISH? THE LEGISLATOR DOES NOT CARE AT ALL ABOUT CONTRADICTING ISLAMIC LAWS." THIS HAS NEVER HAPPENED DURING WHAT WE KNOW OF ISLAMIC HISTORY, EXCEPT DURING THE ERA OF THE TATAR. ALTHOUGH IT WAS THE DARKEST PERIOD OF ISLAMIC HISTORY, THE MUSLIMS DID NOT SURRENDER. IN FACT, THE MUSLIMS DEFEATED THE TATAR AND WERE ABLE TO OVERCOME THE ATROCITIES OF THE TATAR BY ADHERING TO THEIR RELIGION AND ITS LAWS. SINCE THIS OPPRESSIVE AND TYRANNICAL RULE WAS THE PRODUCT OF THE RULING PARTY WITHOUT THE PARTICIPATION OF COMMON MUSLIM INDIVIDUALS, NONE OF THEIR CHILDREN WERE ABLE TO COMPREHEND IT, AND ITS INFLUENCE WAS QUICKLY ELIMINATED.

OBSERVE THIS STRONG DESCRIPTION BY IBN-KATHIR, MADE DURING THE

EIGHTH CENTURY, OF THIS MAN-MADE LAW LEGISLATED BY THE ENEMY OF ISLAM, GENGHIS KHAN. DON'T YOU SEE THAT HE IS DESCRIBING THE STATUS OF MUSLIMS DURING THIS FOURTEENTH CENTURY OF HIJRAH, EXCEPT FOR ONE DIFFERENCE THAT WE HAVE MENTIONED PREVIOUSLY. IT WAS LIMITED TO A SPECIAL CLASS OF RULERS THAT DISSIPATED QUICKLY AND BECAME PART OF THE MUSLIM NATION. THE MUSLIMS TODAY ARE IN WORSE CONDITION THAN THEY WERE, BECAUSE MOST OF THE MUSLIM NATIONS ARE ALMOST ADAPTED TO THESE LAWS THAT CONTRADICT THE ISLAMIC SHARI'A. THESE LAWS ARE SIMILAR TO AL-YASIQ THAT WAS FABRICATED BY PEOPLE WHO WERE AFFILIATED WITH ISLAM, AND THEN IT WAS LEARNED AND PROUDLY APPLIED BY THE PARENTS AND CHILDREN OF MUSLIMS. THEY SUBMIT TO THIS MODERN AL-YASIQ, AND THEY MAKE FUN OF ANYONE WHO DISAGREES WITH THEM. THEY CALL THOSE WHO ASK THEM TO ABIDE BY THEIR RELIGION OLD-FASHIONED AND OTHER HOLLOW NAMES.

THEY ALSO PUT THEIR HANDS ON WHAT IS LEFT OF ISLAMIC LAW, ATTEMPTING TO CHANGE IT INTO THEIR (MODERN AL-YASIQ) BY MOCKERY AND DECEPTION. THEY ATTEMPT TO UTILIZE THEIR AUTHORITY, ANNOUNCING PUBLICLY AND SHAMELESSLY THAT THEY ARE WORKING ON SEPARATING THE RELIGION FROM THE STATE. IS IT PERMISSIBLE FOR ANY MUSLIM TO BELIEVE IN THIS NEW RELIGION? I MEAN THIS NEW LAW. IS IT PERMISSIBLE FOR ANY FATHER TO SEND HIS CHILDREN TO LEARN THIS RELIGION, BELIEVE IN IT, AND APPLY IT, WHETHER THIS FATHER IS EDUCATED OR ILLITERATE? IS IT PERMISSIBLE FOR ANY MUSLIM TO BECOME A JUDGE TO APPLY THIS (MODERN AL-YASIQ) AND ABANDON HIS ISLAMIC SHARI'A? I DO NOT BELIEVE THAT A MAN WHO KNOWS HIS RELIGION AND TOTALLY BELIEVES IN IT WOULD DO THIS. A MAN WHO BELIEVES THAT THE QURAN WAS REVEALED BY GOD TO HIS MESSENGER AND THAT HE MUST OBEY IT AND OBEY THE PROPHET UNDER ANY CIRCUMSTANCES WOULD NOT MAKE THIS MISTAKE. I BELIEVE THAT HE WOULD CONCLUDE, WITHOUT HESITATION, THAT BECOMING A JUDGE UNDER SUCH CIRCUMSTANCES IS INAPPROPRIATE AND NOT PERMISSIBLE. THE JUDGMENT OF THESE MAN-MADE LAWS IS AS CLEAR AS THE SUN. THEY ARE CLEARLY THE LAWS OF THE INFIDELS, WITHOUT THE SLIGHTEST DOUBT. THERE IS NO EXCUSE FOR ANY MUSLIM TO APPLY THESE LAWS OR SUBMIT TO THEM. 'UMDAT AL-TAFASIR, VOLUME 4, PAGE 171.

WE BELIEVE IN GOD AND KNOW LIKE EVERYONE ELSE THAT ISLAMIC LAWS ARE TOTALLY OR PARTIALLY ABANDONED IN ALL MUSLIM COUNTRIES, ESPECIALLY IN AL-SHAM (TN: GREATER SYRIA, OR THE LEVANT) AND THE LIKES OF THE ARAB PHARAOH GOVERNMENTS. THE CLAIMS OF AFFILIATION TO THE MUSLIM NATION BY RULERS ARE REJECTED, BECAUSE THEY ARE APOSTATES AND DESERTERS OF THE ISLAMIC SHARI'A.

2. INFIDELITY OF THE RULERS WHO FORM ALLIANCES WITH THE JEWS AND CHRISTIANS:

- GOD THE ALMIGHTY SAID, "OH BELIEVERS, DO NOT BECOME ALLIES WITH THE JEWS AND CHRISTIANS, FOR THEY ARE ALLIES OF EACH OTHER. HE WHO ALLIES WITH THEM IS CONSIDERED ONE OF THEM, AND GOD DOES NOT

AL-TABARI INTERPRETED "HE WHO ALLIES WITH THEM IS CONSIDERED ONE OF THEM" AS BELIEVING IN THEIR RELIGION, BECAUSE NO ONE ALLIES HIMSELF WITH SOMEONE UNLESS HE IS SATISFIED WITH HIS RELIGION. IF A PERSON ACCEPTS A JEW OR A CHRISTIAN AND ALSO ACCEPTS THAT RELIGION, THEN THAT PERSON BECOMES AN ENEMY OF OTHER RELIGIONS AND RECEIVES THE SAME JUDGMENT AS THEY DO. AL-TABARI INTERPRETATION, VOLUME 1, PAGE 277.

- GOD THE ALMIGHTY ALSO SAID, "BELIEVERS, DO NOT ALLY YOURSELVES WITH THE INFIDELS INSTEAD OF THE BELIEVERS. HE WHO COMMITS SUCH AN ACT DOES NOT BELIEVE IN GOD. YOU MUST BE CAUTIOUS OF THEM. GOD HIMSELF IS CAUTIONING YOU, AND EVERYTHING SHALL RETURN TO GOD," SURAT AL 'IMRAN, VERSE 28. IBN-JARIR ALSO INTERPRETED THIS VERSE, SAYING, "HE WHO ALLIES HIMSELF WITH AND SEEKS SUPPORT FROM THE INFIDELS, AND BELIEVES IN THEIR RELIGION AND SUPPORTS THEM AGAINST THE MUSLIMS, DOES NOT BELIEVE IN GOD AND IS CONSIDERED AN APOSTATE AND AN INFIDEL." AL-TABARI INTERPRETATION, VOLUME 3, PAGE 228.

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GOD ALSO SAID:

- OH BELIEVERS, DO NOT ALLY YOURSELVES WITH MY ENEMY AND YOURS BY ACTING FAVORABLY TOWARDS THEM. SURAT AL-MUMTAHINAH, VERSE 1.

- THOSE WHO ALLY THEMSELVES OTHER THAN WITH GOD ARE LIKE A SPIDER THAT BUILDS A WEB. THERE IS NOT A HOUSE WEAKER THAN A SPIDER'S WEB, IF THEY ONLY KNEW. SURAT AL-'ANKABUT VERSE 41.

- OH BELIEVERS, DO NOT BEFRIEND THOSE WHO DO NOT CARE ABOUT YOU. THE HATRED IN THEIR HEARTS IS GREATER THAN WHAT THEY SHOW. WE ARE PROVIDING YOU WITH THE EVIDENCE IN ORDER TO BE WISE. SURAT AL 'IMRAN, VERSE 118.

- THE INFIDELS FROM THE PEOPLE OF THE BOOK AND THE POLYTHEISTS WISH THAT YOU WILL NEVER RECEIVE A BLESSING FROM YOUR GOD. SURAT AL-BAQARAH, VERSE 105.

- NEITHER THE JEWS NOR THE CHRISTIANS WILL BE PLEASED WITH YOU UNLESS YOU JOIN THEM. SAY, GOD'S GUIDANCE IS WHAT COUNTS AND YOU WILL NOT RECEIVE SUPPORT FROM GOD IF YOU DO JOIN THEM. SURAT AL-BAQARAH, VERSE 120.

- OH BELIEVERS, IF YOU SUBMIT TO A GROUP OF THE PEOPLE OF THE BOOK, THEY SHALL TURN YOUR BELIEF INTO INFIDELITY. SURAT AL 'IMRAN, VERSE 100.

- OH BELIEVERS, DO NOT FORM ALLIANCES WITH THOSE WHO BELITTLE YOUR RELIGION FROM THE PEOPLE OF THE BOOK. INFIDELS ARE ALLIES OF EACH OTHER. FEAR GOD IF YOU REALLY BELIEVE. SURAT AL-MA'IDAH, VERSE 51.

- CAN'T YOU SEE THAT THOSE WHO RULED THE PEOPLE CANNOT BE COUNTED ON AND THEY KNOWINGLY TELL LIES. SURAT AL-MUJADALAH, VERSE 14.

- WARN THE HYPOCRITES OF SEVERE PUNISHMENT. HYPOCRITES ARE THOSE WHO ALLY THEMSELVES WITH THE INFIDELS INSTEAD OF THE BELIEVERS, SEEKING GLORY, WHEN GLORY IS ONLY GRANTED BY GOD. SURAT AL-NISA', VERSE 139.

- IBN-HAZM, MAY HE REST IN PEACE, INTERPRETED THE QURANIC VERSE "HE OF YOU WHO ALLIES WITH THEM IS CONSIDERED ONE OF THEM." HE SAID, "IN REALITY HE IS AN INFIDEL JUST LIKE OTHER INFIDELS, AND THIS IS A FACT NO TWO MUSLIMS ARGUE ABOUT." AL-MUHALLA, VOLUME 13, PAGE 25.

- IBN-TAYMIYAH, MAY HE REST IN PEACE, ALSO INTERPRETED THE QURANIC VERSE "HE WHO ALLIES WITH THEM OF YOU IS CONSIDERED ONE OF THEM." HE SAID, "HE WHO ALLIES HIMSELF WITH THEM IS ONE OF THEM, BASED ON THE QURANIC VERSE. THEY WOULD NOT ALLY THEMSELVES WITH THEM IF THEY BELIEVED IN GOD, THE PROPHET, AND WHAT WAS REVEALED TO HIM. THE SPECIFIED BELIEF DOES NOT PERMIT THE FORMATION OF AN ALLIANCE WITH THEM, BECAUSE BELIEF AND AN ALLIANCE WITH THEM CANNOT OCCUPY THE SAME SPACE INSIDE THE HEART." AL-IMAN BY IBN-TAYMIYAH, PAGE 14.

- IBN-AL-QAYYIM SAID, "GOD HAS RULED, AND THERE IS NOTHING BETTER THAN HIS RULING WHEN HE SAID THAT HE WHO ALLIES HIMSELF WITH THE JEWS AND THE CHRISTIANS IS CONSIDERED ONE OF THEM. IF THEIR ALLIES ARE OF THE INFIDELS AS THE QURAN STATES, THE SAME RULING APPLIES TO THEM." THE RULINGS OF THE PEOPLE OF THE BOOK BY IBN-AL-QAYYIM, VOLUME 1, PAGE 67.

THE RULERS OF GREATER SYRIA AND THEIR SUPPORTERS, IN ADDITION TO OTHER TYRANT ARAB GOVERNMENTS WHO CLAIM TO BE MUSLIMS, HAVE ALLIED THEMSELVES WITH THE JEWS AND THE CHRISTIANS AND APPLIED THEIR LAWS. THESE RULERS FACILITATED THE ESTABLISHMENT OF MILITARY BASES FOR THE JEWS AND THE CHRISTIANS, AND ALLOWED THEM TO ROB THE ECONOMIC SOURCES OF THEIR COUNTRIES. ACCORDINGLY, THEY ARE CONSIDERED INFIDELS AND DESERTERS OF THE ISLAMIC SHARI'A. NOW THAT WE HAVE PROVEN THE APOSTASY OF THESE RULERS, WE MOVE ON TO OUR NEXT PROOF.

THE DUTY TO FIGHT THE APOSTATE RULERS WHO FORM ALLIANCES WITH THE ENEMIES OF GOD AND DO NOT RULE WITH GOD'S LAWS:

- GOD THE ALMIGHTY SAID, "GOD SHALL NOT GIVE THE INFIDELS CONTROL

OVER THE BELIEVERS." THERE IS NO GREATER MEANS OF CONTROL THAN THE POSITION OF IMAM AND THE AUTHORITIES GRANTED TO THE IMAM. THIS POSITION SHALL NOT BE GIVEN TO AN INFIDEL OR A DESERTER OF ISLAM, AS AGREED ON BY MUSLIM SCHOLARS. IN FACT, SOME SCHOLARS WENT AS FAR AS SAYING THAT A TYRANT HYPOCRITE SHOULD NOT HOLD THIS POSITION.

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THIS WAS CLEARLY STATED BY THE PROPHET IN THE HADITH, NARRATED BY 'UBADAH BIN-AL-SAMIT, WHO SAID, "WE GAVE ALLEGIANCE TO THE PROPHET, PEACE UPON HIM, PLEDGING TO LISTEN TO HIM AND OBEY HIM IN OUR TIMES OF HAPPINESS OR SADNESS, IN TIMES OF DIFFICULTY OR AFFLUENCE. THE PROPHET SAID, OBEY THE PEOPLE IN A POSITION OF AUTHORITY UNLESS YOU OBSERVE THEM COMMITTING AN ACT OF INFIDELITY THAT COULD BE VERIFIED WITH A PROOF FROM THE QURAN." AL-BUKHARI.

THE HADITH CLEARLY STATES THAT IF THE PEOPLE OBSERVE THEIR RULER COMMITTING A CLEAR ACT OF INFIDELITY, AND THEY HAVE PROOF FROM THE QURAN AND THE SUNNAH OF THE PROPHET, THEY MUST NOT OBEY THIS RULER. RATHER, THEY MUST REBEL AGAINST HIM. BASED ON HIS PRACTICAL ACT OF INFIDELITY, THE RULER IS CONSIDERED AN INFIDEL, AND THERE IS NO NEED FOR A PUBLIC DECLARATION, IF PROOF OF HIS ACT OF INFIDELITY IS READILY AVAILABLE IN THE QURAN. THE INFIDELITY OF THE RULERS DOES NOT ONLY NECESSITATE REMOVING HIM FROM POWER, BUT ALSO PERMITS THE SHEDDING OF HIS BLOOD FOR DESERTION OF ISLAM. THE PROPHET, PEACE UPON HIM SAID, "YOU SHOULD KILL ANYONE WHO CHANGES HIS RELIGION," NARRATED BY AL-BUKHARI. GOD THE ALMIGHTY SAID, "IF THEY RENEGE ON THEIR PROMISES TO YOU AND DEFAME YOUR RELIGION, THEN FIGHT THE LEADERS OF INFIDELITY FOR NOT KEEPING THEIR PROMISES." SURAT AL-TAWBAH, VERSE 11.

- IMAM AL-NAWAWI STATED IN HIS INTERPRETATION, "JUDGE 'AYYAD, MAY HE REST IN PEACE, SAID THAT SCHOLARS AGREED THAT AN INFIDEL SHOULD NOT HOLD THE POSITION OF IMAM. IF THE IMAM SHOWS ANY SIGNS OF INFIDELITY AND ATTEMPTS TO CHANGE ISLAMIC LAWS WITH FABRICATED ONES, HE SHOULD NO LONGER REMAIN A RULER AND MUST NOT BE OBEYED ANY LONGER. IT BECOMES THE DUTY OF MUSLIMS TO REMOVE HIM AND REPLACE HIM WITH A JUST IMAM IF THEY ARE CAPABLE OF DOING THAT. IF THIS CAPABILITY IS AVAILABLE ONLY TO ONE GROUP OF MUSLIMS, IT IS THEIR DUTY TO REMOVE THIS INFIDEL. IT IS THE DUTY OF MUSLIMS TO REBEL AGAINST A RULER WHO FABRICATES LAWS ONLY IF THEY ARE CAPABLE OF DOING SO. OTHERWISE, THEY ARE NOT OBLIGED TO DO SO. IN THIS CASE, THE MUSLIM SHOULD LEAVE HIS COUNTRY AND GO TO ANOTHER COUNTRY, IN ORDER TO SAVE HIS RELIGION AND FAITH." SAHIH MUSLIM, AL-NAWAWI INTERPRETATION, VOLUME 12, PAGE 229.

- IF THE MUSLIMS ARE INCAPABLE OF DOING THAT, THEY MUST PREPARE FOR IT. IBN-TAYMIYAH, MAY HE REST IN PEACE, SAID "PREPARATION

FOR JIHAD MUST BE DONE BY PREPARING YOUR STRENGTH AND WAR HORSES AT THE TIME WHEN YOU REALIZE THAT YOU ARE UNABLE TO PERFORM THE JIHAD, DUE TO INCAPABILITY. WHATEVER IS NECESSARY FOR CARRYING OUT THE JIHAD BECOMES A DUTY." AL-FATWA, VOLUME 28, PAGE 259.

- AL-JAHIDH IBN-HAJAR SAID, HE - THE IMAM - IS REMOVED FROM HIS POSITION BASED ON A CONSENSUS DECISION ON HIS INFIDELITY. THEREFORE, EACH MUSLIM MUST PARTICIPATE IN THE EFFORT TO REMOVE HIM. MUSLIMS WHO ARE CAPABLE OF DOING THAT SHALL BE REWARDED, AND THOSE WHO GROVEL ARE SINNERS, AND THOSE WHO ARE INCAPABLE MUST LEAVE THE COUNTRY. FATH AL-BARI, VOLUME 13, PAGE 154.

- ABU-YA'LA SAID, IF THE RULER COMMITS AN ACT THAT VIOLATES THE RELIGION, HE SHOULD BE CLOSELY OBSERVED. IF HE BECOMES AN INFIDEL AFTER BEING A BELIEVER, HE WOULD BE IN CLEAR VIOLATION OF THE POSITION OF IMAM. IN THIS CASE, HE HAS CLEARLY ABANDONED AND DESERTED THE NATION, AND HE MUST BE KILLED.

- THE APOSTATE RULER AND HIS ASSOCIATES WHO ARE FIGHTING AGAINST GOD, HIS MESSENGER, AND THE BELIEVERS, ARE AN ENEMY FORCE PERFORMING AN ASSAULT ON THE MUSLIMS. GOD MADE IT THE DUTY OF THE MUSLIMS TO REBEL AGAINST THEM, FIGHT THEM, AND REPEL THEM WITH WHATEVER MEANS ARE AVAILABLE TO THEM. THERE IS NO DISAGREEMENT ON THIS MATTER, AS REPORTED BY JUDGE 'AYYAD.

PROFESSOR 'ABD-AL-QADIR 'AWDAH, MAY HE REST IN PEACE, IN HIS BOOK TITLED "ISLAM BETWEEN THE IGNORANCE OF MUSLIMS AND THE INABILITY OF ITS SCHOLARS", SAID "THE COMPANIONS OF THE PROPHET, PEACE UPON HIM, MUSLIM SCHOLARS, AND FIQH (TN: SCIENCE OF RELIGIOUS LAW) INTERPRETERS AGREED THAT OBEDIENCE TO LEADERS IS NOT A DUTY. THE ONLY DUTY IS OBEDIENCE TO GOD. THEY ARE ALL IN AGREEMENT THAT THE MUSLIM MUST NOT OBEY THE RULER IF IT MEANS DISOBEYING GOD. THEY AGREE ON THE PROHIBITION OF ADULTERY, DRINKING ALCOHOL, PERMITTING THAT WHICH HAS BEEN PROHIBITED, ABANDONMENT OF ISLAMIC SHARI'A LAWS, AND LEGISLATION OF WHAT GOD DOES NOT PERMIT. ALL OF THESE ACTS ARE CONSIDERED INFIDELITY AND DESERTION OF ISLAM. REBELLING AGAINST THE MUSLIM RULER WHO DESERTS ISLAM IS THE DUTY OF ALL MUSLIMS. THE MINIMUM DEGREE OF REBELLING AGAINST SUCH A RULER IS TO DISOBEY HIS ORDERS AND PROHIBITIONS THAT CONTRADICT AND VIOLATE THE ISLAMIC SHARI'A."

IN FACT, MANY SCHOLARS NOT ONLY MADE IT PERMISSIBLE, BUT MADE IT A DUTY TO REBEL AGAINST THE TYRANNICAL AND HYPOCRITICAL RULER WHOSE CRIMES VIOLATED THE PRINCIPLES OF THE POSITION OF IMAM, RENDERING IT INVALID. THE DUTY OF IMAM IS TO SAFEGUARD THE INTERESTS OF THE PEOPLE - THEIR RELIGION, THEIR HONOR, THEIR PROPERTY, THEIR SOULS, AND THEIR MINDS. IMAM AL-JUWAYNI, MAY HE REST IN PEACE, SUMMARIZED THE RULING IN SUCH A SITUATION IN HIS BOOK TITLED "AL-BADI'". FIRST HE SAID THAT THE VIEW OF THE SUNNI SCHOLARS IS THAT A PERSON DOES NOT HAVE PERMISSION TO REBEL

AGAINST A HYPOCRITICAL LEADER IF THE HYPOCRISY IS LIMITED TO HIM PERSONALLY AND HAS NO INFLUENCE ON THE INTERESTS OF THE PEOPLE, THEIR RELIGION, AND THEIR LIVELIHOOD. IN PARAGRAPH 152 OF HIS ABOVE-MENTIONED BOOK HE SAID,

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- DESPITE ALL OF THIS (MEANING THE VIEW OF THE SUNNIS IN NOT REBELLING AGAINST THE HYPOCRITE RULER), OUR LORD GOD WARNED OF THE RARITY OF HYPOCRISY. IF THE RULER'S DISOBEDIENCE CONTINUES, HIS AGGRESSION SPREADS, CORRUPTION COMES TO THE SURFACE, TRUTH VANISHES, RIGHTS AND LAWS ARE VIOLATED, TREASON BECOMES APPARENT, TYRANTS BECOME AGGRESSIVE, AND THE OPPRESSED FINDS NO WAY TO DEMAND JUSTICE. DISORDER AND FOOLISHNESS ESCALATE, AND FRONTLINES ARE ABANDONED. IT BECOMES NECESSARY TO RECTIFY THE WORSENING SITUATION BASED ON WHAT WE INTEND TO SAY TO THOSE WHO UNDERSTAND THAT THE CONCEPT OF IMAM MEANS THE OPPOSITE OF THE PRESENT SITUATION.

- IF THE SITUATION BECOMES CONTRADICTORY TO WHAT IS REQUIRED FROM THE LEADERSHIP, IT BECOMES NECESSARY TO RECTIFY THE SITUATION. LEAVING THE PEOPLE DIVIDED WITHOUT AGREEMENT ON WHAT IS RIGHT AND WHAT IS WRONG IS BETTER FOR THEM THAN DECIDING TO FOLLOW A SUPPORTER OF TYRANTS, A SUPPORTER OF AGGRESSORS AND ENEMIES, AND A PROTECTOR OF APOSTATES. IF THE PEOPLE ARE FORCED INTO DOING THIS, IT IS BECAUSE LIVES HAVE BECOME DIFFICULT AND GOALS UNACHIEVABLE. OBSERVERS MUST TAKE NOTICE AND REALIZE THAT IF THIS DEMENTED AND NONSENSICAL SITUATION CONTINUES, IT BECOMES TIME TO CONFRONT THE LEADERSHIP. THIS IS HOW THE PEOPLE HAVE REACTED. NO ONE IN HIS RIGHT MIND, ANXIOUS TO SPEAK AND ACT, AND FEELING THE WEAKNESS OF THE RELIGION, WOULD ACCEPT THIS SITUATION. IF IT IS POSSIBLE TO RECTIFY THE SITUATION, THE TIME IS NOW, BEFORE MATTERS GET COMPLETELY OUT OF HAND AND THE COURSE OF ISLAM SWAYS OFF ITS PATH. AT ANY RATE, THANKS BE TO GOD, THE ONLY ONE TO PRAISE FOR OUR MISFORTUNE.

THE STATE OF OUR RULERS IS AN ACCUMULATION OF LEGITIMATE INFIDELITY, RULING WITH OTHER THAN GOD'S LAWS, TYRANNY, HYPOCRISY, OPPRESSION, AND DEBAUCHERY. NO ONE DISAGREES EXCEPT ONE WHO IS BLINDED BY GOD, FOR HIS HEART IS OVERWHELMED BY HIS DEEDS. HIS WEALTH IS COMPILED ILLEGALLY FROM THOSE IN POWER, AND HIS MIND IS FULL OF THE INJUSTICES OF DELUSION AND CORRUPTION.

IN VIEW OF THE ABOVE-MENTIONED EVIDENCE FROM THE SHARI'A THAT IS SUPPORTED BY ALL THE ACTUAL NECESSITIES AND FACTS IN GREATER SYRIA, WE HAVE TWO CHOICES. WE CAN CHOOSE TO ORGANIZE JIHAD AGAINST THE ORIGINAL INFIDELS OF JEWS AND CHRISTIANS OR AGAINST THEIR APOSTATE ALLIES AND DEPUTIES OF THE BATINI NUSAYRI, AS STATED IN THE PREVIOUS EVIDENCE ESPECIALLY THE FATWA OF THEIR CONTEMPORARY, THE HONORABLE IMAM IBN-TAYMIYAH. THE OTHER CHOICE

IS TO ORGANIZE JIHAD AGAINST THE OTHER APOSTATE ENEMIES OF GOD AND HIS MESSENGER WHO ARE OUR CLOSEST ENEMY AND THE FOREFRONT OF OUR FARTHEST ENEMY, AS IS THE CASE IN JORDAN.

WHILE TALKING ABOUT:

- THESE BATINI (TN: BATINI IS A HERETICAL FORM OF ISLAMIC THOUGHT) NUSAYRI ALAWITES WHO RULE MOST OF THE LEVANT REGION BY HAVING CONTROL OVER SYRIA AND LEBANON.
- THE DUTY OF JIHAD REQUIRED BY PEOPLE OF THE LEVANT REGION AGAINST THE APOSTATE RULING REGIME IN JORDAN AND THE LIKES OF PHARAOH GOVERNMENTS IN ARAB AND MUSLIM COUNTRIES.
- THE INDIVIDUAL DUTY OF JIHAD AGAINST THE JEWS IN PALESTINE.

THE QUESTION THAT COMES TO MIND IS THIS:

EACH ONE OF THESE GOVERNMENTS RECRUITS SUNNI MUSLIMS FOR ITS ARMY, POLICE, AND SECURITY AGENCIES, AND UTILIZES THEM TO CARRY OUT ITS TOOLS OF OPPRESSION, AS JAILERS, EXECUTIONERS, AND INFIDEL JUDICIAL AUTHORITIES. SOME MAY RAISE SUSPICION BY SAYING THAT THIS JIHAD CREATES TURMOIL BECAUSE WE WOULD BE NOT ONLY FIGHTING THEM BUT ALSO OTHER MUSLIMS WITH THEM.

THEREFORE, WE MUST EXPLAIN THREE POINTS REGARDING THE STATUS OF THE SUPPORTERS OF THESE POLYTHEISTS WHO AFFILIATE THEMSELVES WITH THE MUSLIMS:

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JUDGMENT OF JIHAD AGAINST THE SUPPORTERS OF INFIDELS AND APOSTATES OCCUPYING MUSLIM COUNTRIES WHO AFFILIATE THEMSELVES WITH MUSLIMS:

1. THE MAJORITY OF SOLDIERS AND SUPPORTERS IN SYRIA AND IN MANY OF THE ARAB AND MUSLIM POLYTHEISTIC COUNTRIES ARE IGNORANT AND FORCED TO SERVE. THEREFORE, THE GROUP THAT OPPOSES JIHAD AGAINST THESE NUSAYRI, CRUSADERS, AND APOSTATES SHOULD START ITS JIHAD BY MEANS OF A LARGE-SCALE ADVERTISEMENT CAMPAIGN FOCUSING ON MANY ASPECTS. MOST IMPORTANT IS TO SPEAK WISELY TO THOSE MISGUIDED, IGNORANT, AND FORCED INDIVIDUALS WHO ARE IMPLICATED IN FIGHTING THEIR OWN PEOPLE AND THE RELIGION OF SUNNI MUSLIMS. WE NEED TO EXPLAIN TO THEM THEIR DEVIATION FROM THE RIGHTEOUS PATH AND ITS DESTRUCTIVE RESULTS IN THIS LIFE AND IN THE HEREAFTER. WE NEED TO EXPLAIN TO THEM HOW TO FREE THEMSELVES BY REJECTING WHAT THEY ARE DOING, REPENTING, AND SUPPORTING THEIR RELIGION AND THEIR PEOPLE.

PAGE 56:

WE MUST TALK TO THEM IN A LEGAL, FACTUAL, EMOTIONAL, AND SIMPLE MANNER, AND THE JIHAD ADVOCATES MUST BE INNOVATIVE IN PRESENTING THEIR POINT OF VIEW. THIS MAY REQUIRE A LONG TIME. HOWEVER,

THIS IS NOT A MISSION TO ONLY RESCUE THOSE SUNNI MUSLIMS AND BRING THEM FROM THE DARK SIDE TO THE BRIGHT SIDE. WE MUST CONVINCED THEM TO JOIN THE BATTLE FOUGHT BY SUNNIS AGAINST THE ORIGINAL INFIDELS - THE JEWS, CHRISTIANS, AND BATINI NUSAYRI ALAWITE APOSTATES. WE MUST ALSO FIGHT AGAINST THE INFIDELS OF SECULARISM AND MISGUIDANCE OF THE SYRIAN RULERS. OUR BEST MODEL AND EXAMPLE IS THE SUNNAH OF THE PROPHET, PEACE UPON HIM, IN HIS KEENNESS TO GUIDE THEM EVEN WHILE HE WAS FIGHTING THEM. THE PROPHET SAID, "YOUR SUCCESS WITH THE HELP OF GOD IN GUIDING ONE MAN TO THE RIGHTEOUS PATH IS BETTER THAN POSSESSING EVERYTHING UNDER THE SUN." THE UNCHANGED PRINCIPLE IS THAT THE SWORD CONTINUES TO BE THE ONLY WAY TO DEAL WITH THOSE WHO REFUSE TO LISTEN. THIS BATTLE IS CONCERNED WITH RELIGION AND FAITH, AND THERE IS NO PLACE FOR KINSHIP AND ANCESTRY IN IT.

2. THE MUJAHIDIN, OR MUSLIMS IN GENERAL, IN ADDITION TO THE MISGUIDED WHO GAVE UP THEIR RELIGION FOR THEIR OWN LIVES AND THE LIVES OF THE NUSAYRI ALAWITES, THE JEWS, THE CHRISTIANS, AND THE APOSTATES MUST KNOW THIS. THE LAWS OF GOD IN THE QURAN AND THE SUNNAH ARE FIRM ON THE NECESSITY OR PERMISSIBILITY OF JIHAD AGAINST THESE SUPPORTERS, AS LONG AS THE INFIDELS HAVE A MEANS OF ATTACKING THE MUSLIMS, AS STATED IN THE FOLLOWING EVIDENCE FROM THE HOLY QURAN:

GOD THE ALMIGHTY SAYS, "THE LEADERS DISAVOWED THE SUBORDINATES WHEN THEY REALIZED THE PUNISHMENT BUT WERE INCAPABLE OF DOING ANYTHING. THE SUBORDINATES SAID, 'IF WE ARE GIVEN ANOTHER CHANCE, WE WOULD DISAVOW THEM AS THEY DISAVOWED US.' GOD SHALL SHOW THEM THE CONSEQUENCES OF THEIR DEEDS AND THEY WOULD NEVER LEAVE HELL." SURAT AL-BAQARAH, VERSES 166-167.

THEY BOTH FIND THEMSELVES TOGETHER IN HELL, AND THE POOR SUBORDINATE IS OF NO USE TO THE POWERFUL AND ARROGANT LEADER. THE SAME APPLIES TO HIM (TN: THE LEADER) IN THIS LIFE, AND HIS LIFE IS NOT PROTECTED BECAUSE HE IS FIGHTING ON THE SIDE OF THE INFIDELS.

GOD SAID, "IMAGINE THE TYRANTS LINED UP IN FRONT OF GOD THROWING ACCUSATIONS AT EACH OTHER. THE OPPRESSED TOLD THE ARROGANT, 'IF IT WASN'T FOR YOU WE WOULD BE BELIEVERS.' THE ARROGANT TOLD THE OPPRESSED, 'DID WE MISGUIDE YOU FROM THE RIGHTEOUS PATH AFTER YOU BELIEVED IN IT? YOU ARE NOTHING BUT CRIMINALS.' THE OPPRESSED SAID TO THE ARROGANT, 'IT IS YOUR DECEIT ALL DAY AND ALL NIGHT FOR COMMANDING US TO DISBELIEF IN GOD AND CREATING EQUALS FOR HIM.' THEY CONFIDENTIALLY FELT REMORSEFUL WHEN THEY REALIZED THE PUNISHMENT. WE PLACED SHACKLES AROUND THE NECKS OF THE INFIDELS PUNISHMENT FOR WHAT THEY HAVE DONE." SURAT SABA', VERSES 31-33

THIS TERRIFYING CONVERSATION BETWEEN THE LEADERS AND SUBORDINATES WITH SHACKLES AROUND THEIR NECKS IS NOT A SUBSTITUTE FOR THE

MUTUAL FATE AWAITING THEM IN THE HEREAFTER. THE EXCUSES THEY PROVIDE TODAY IN THIS LIFE WILL BE WORTHLESS AND REJECTED IN THE HEREAFTER AND HELL WILL BE THEIR FATE. SIMILARLY, THEY ARE NOT EXONERATED FROM PUNISHMENT IN THIS LIFE FOR FIGHTING ON THE SIDE OF THE INFIDELS.

- IMAM AL-TABARI, MAY HE REST IN PEACE, INTERPRETED THE QURANIC VERSE "THE BELIEVERS SHALL NOT ALLY WITH THE INFIDELS AGAINST THE BELIEVERS AND HE WHO DOES THAT HAS NO ASSOCIATION WHAT SO EVER WITH GOD. YOU MUST BE AWARE OF THEM FOR GOD HIMSELF IS CAUTIONING YOU, AND TO GOD YOU SHALL RETURN." SURAT AL 'IMRAN, VERSE 28. HE SAID, "THIS MEANS THAT YOU BELIEVERS MUST NOT SEEK SUPPORT FROM THE INFIDELS BY PRACTICING THEIR RELIGION AND ASSISTING THEM AGAINST THE MUSLIMS AND EXPOSING THEIR WEAKNESSES. HE WHO COMMITS SUCH ACT WOULD LOSE ANY AND ALL ASSOCIATION WITH GOD, MEANING THAT HE DISAVOWS GOD AND GOD DISAVOWS HIM FOR DESERTING HIS RELIGION AND JOINING THE INFIDELS. ISN'T THIS MENACE AND THREAT SUFFICIENT?"

IN PART SIX OF HIS INTERPRETATION TITLED "MAHASIN AL-TA'WIL," AL-SHAYKH AL-QASIMI EXPLAINED SAYING THAT ONE DOES NOT AGREE WITH THE INFIDELS REGARDING RELIGION IS NOT AN EXCUSE. HE USES THE FOLLOWING QURANIC VERSE TO ILLUSTRATE HIS POINT. "HE WHO ALLIES WITH THEM OF YOU IS CONSIDERED ONE OF THEM." HE SAYS THIS MEANS THAT HE IS LIKE THEM AND IS SUBJECTED TO THE SAME RULING AS THEY ARE, EVEN THOUGH HE CLAIMS TO DISAGREE WITH THEM ON RELIGION. HE BECOMES ONE OF THEM BECAUSE THE SITUATION INDICATES A COMPLETE AGREEMENT.

- THERE ARE SEVERAL EXAMPLES IN HISTORY OF VICTORIOUS GOVERNMENTS OR OCCUPATIONS THAT LED ISLAM AND RULED WITH MISGUIDANCE AND INFIDELITY ASSISTED BY MUSLIMS SUPPORTERS. THE SAME ISSUES WERE RAISED REGARDING THE RULING ON FIGHTING THEM. CONTEMPORARY MUSLIM SCHOLARS, MAY THEY REST IN PEACE, RESPONDED TO IT. OUR PRESENT SITUATION IS SIMILAR TO ONE OF THOSE PREVIOUS SITUATIONS IN WHICH THE TATAR CAME AS INFIDEL INVADERS OF MUSLIM COUNTRIES. THEY WERE INFLUENCED BY ISLAM AND CLAIMED TO BE MUSLIMS. THE APPLIED LAWS WERE A MIXTURE OF ISLAMIC, CHRISTIAN, THEIR OLD RELIGIONS, AND THEIR OWN WISHES AND VIEWS. THEY RAIDED AND ASSAULTED THE LANDS, LIVES, AND HONORS OF THE MUSLIMS. IMAM BIN-TAYMIYAH, MAY HE REST IN PEACE, WAS PROMINENT AS FAR AS KNOWLEDGE AND JIHAD ARE CONCERNED, AND HE PROVIDED US WITH FATWAS CLOSELY RELATING TO THE QUESTIONS BEING RAISED AT THE PRESENT TIME. THE RESPONSES ARE A CURE FOR THE QUESTIONS ON THE MINDS OF THE CONFUSED MUSLIMS TODAY.

PAGE 57:

THE FIRST ONE TO POINT IT OUT AT THE PRESENT TIME WAS THE MARTYR OF ISLAM MUHAMMAD 'ABD-AL-SALAM ((FARAJ)), ONE OF THE HEROES WHO

EXECUTED THE PHARAOH OF EGYPT. (TN: ANWAR SADAT). HIS VALUABLE THESIS TITLED "AL-FARIDAH AL-GHA'IBAH", (TN: THE ABSENT RELIGIOUS DUTY) CONTAINS QUOTES FROM THE FATWAS OF SHAYKH AL-ISLAM THAT CONCERN OUR PRESENT DAY BATTLE. SOME OF THE QUOTES MENTIONED HERE ARE PART OF THE QUOTES INCLUDED IN THE BOOK TITLED "THE ISLAMIC REVOLUTION IN SYRIA."

FIRST: THE RULING REGARDING FIGHTING THEM:

ON PAGE 298 (ISSUE 217), IBN-TAYMIYAH SAYS, "FIGHTING THE TATAR WHO CAME TO SYRIA IS AN OBLIGATORY DUTY AS STATED IN THE QURAN AND THE SUNNAH. GOD SAYS 'FIGHT THEM IN ORDER TO PREVENT TURMOIL, AND GOD'S RELIGION BECOMES DOMINANT.' RELIGION IS OBEDIENCE. IF SOME PEOPLE BELIEVE IN GOD'S RELIGION AND OTHERS BELIEVE IN ANOTHER RELIGION, FIGHTING BECOMES AN OBLIGATORY DUTY UNTIL GOD'S RELIGION BECOMES DOMINANT. GOD SAID 'OH BELIEVERS, FEAR GOD AND ABANDON USURY IF YOU DO BELIEVE, AND IF YOU DO NOT YOU SHALL BE FOUGHT BY GOD AND HIS MESSENGER.'" THIS QURANIC VERSE WAS REVEALED IN REGARD TO THE PEOPLE OF AL-TA'IF (TN: CITY IN SAUDI ARABIA), WHEN THEY EMBRACED ISLAM AND PERFORMED THE DAILY PRAYERS AND FASTING, BUT REFUSED TO ABANDON USURY. THEREFORE, GOD EXPLAINED THAT THEY WERE FIGHTING GOD AND HIS MESSENGER. IF THESE PEOPLE WERE CONSIDERED FIGHTING GOD AND HIS MESSENGER AND MUST BE FOUGHT, WHAT ABOUT THOSE WHO ABANDONS MANY IF NOT MOST OF ISLAMIC SHARI'A LAWS, SUCH AS THE TATAR!!

MUSLIM SCHOLARS AGREED THAT IF A GROUP REJECTS SOME OF THE VISIBLE ISLAMIC DUTIES, THEY MUST BE FOUGHT. IF THEY UTTER THAT "THERE IS NO GOD BUT GOD AND THAT MUHAMMAD IS HIS MESSENGER," BUT DO NOT PERFORM THE RELIGIOUS DUTIES OF PRAYERS, ALMS, FASTING, OR PILGRIMAGE, THEY MUST BE FOUGHT. IF THEY DO NOT RULE IN ACCORDANCE WITH THE QURAN AND THE SUNNAH, OR IF THEY DO NOT PROHIBIT THE GREAT SINS OF DRINKING ALCOHOL, USURY, AND GAMBLING, THEY MUST BE FOUGHT. IF THEY DO NOT FIGHT THE INFIDELS, OR IF THEY DO NOT DEMAND THE PAYMENT OF TAXES FROM THE PEOPLE OF THE BOOK, OR IF THEY FAIL TO APPLY ANY OTHER ISLAMIC LAW, THEY MUST BE FOUGHT. THEY MUST BE FOUGHT UNTIL GOD'S RELIGION BECOMES DOMINANT.

IT IS RECORDED IN AL-SAHIHAYN (TN: THE TWO MAJOR HADITH BOOKS) THAT WHEN CALIPH 'UMAR DEBATED CALIPH ABU-BAKR ABOUT THOSE WHO REFUSED TO PAY ALMS, ABU-BAKR SAID, "HOW COULD I NOT FIGHT HE WHO ABANDONS THE OBLIGATIONS IMPOSED BY GOD AND HIS MESSENGER LIKE ALMS, EVEN IF HE EMBRACED ISLAM?" HE ADDED, "ALMS IS A RELIGIOUS OBLIGATION. GOD IS MY WITNESS THAT I SHALL FIGHT THEM EVEN IF THEY REFUSE ME A SHACKLE OF A CAMEL THEY USED TO GIVE THE MESSENGER OF GOD." 'UMAR SAID, "I KNEW THAT WHAT ABU-BAKR BELIEVED IN HIS HEART IS THE TRUTH." IT IS ALSO STATED IN THE HADITH BOOK THAT THE PROPHET, PEACE UPON HIM, TALKED ABOUT AL-KHAWARIJ (TN: DESERTERS) AND SAID:

"IT IS DEMEANING THAT YOU PRAY WITH THEM, FAST WITH THEM, AND READ WITH THEM. THEY READ THE QURAN WITHOUT BELIEVING IN IT, AND THEY DESERT ISLAM AS FAST AS THE ARROW LEAVING THE BOW. KILL THEM EVERYWHERE YOU ENCOUNTER THEM, AND GOD SHALL REWARD YOU ON THE DAY OF RESURRECTION. IF I DO ENCOUNTER THEM, I SHALL KILL THEM JUST LIKE THE 'AAD (TN: AN ANCIENT PEOPLE MENTIONED IN THE QURAN) WERE KILLED."

OUR FOREFATHERS AND MUSLIM SCHOLARS AGREED ON FIGHTING THEM, AND THE FIRST ONE TO FIGHT THEM WAS CALIPH 'ALI BIN-ABI-TALIB. THEY CONTINUED TO BE FOUGHT BY MUSLIMS AFTERWARD.

MUSLIM IMAMS ORDERED THE FIGHTING OF THE TATAR AND THE LIKES (SUCH AS TODAY'S RULERS). THEY ARE CONSIDERED TO BE MORE SERIOUS DESERTERS OF ISLAMIC LAWS THAN AL-KHAWARIJ, AND THOSE WHO REFUSED TO PAY ALMS, AND THE PEOPLE OF AL-TA'IF WHO REFUSED TO ABANDON THE PRACTICE OF USURY. ANYONE WHO DOUBTS THE OBLIGATION TO FIGHT THEM IS THE MOST IGNORANT PERSON OF ISLAM. WE ARE OBLIGATED TO FIGHT, EVEN IF PEOPLE WHO ARE FORCED TO DO IT ARE AMONGST THEM.

SECOND: THE RULING REGARDING THEIR ALLIES OF MUSLIMS:

ON PAGE 291 IN "THE DOOR OF AL-JIHAD," IBN-TAYMIYAH SAYS, "ANYONE WHO JOINS THE ARMY COMMANDERS AND OTHER RANKS IS TREATED LIKE THEM AS DESERTERS OF ISLAMIC SHARI'A. IF OUR FOREFATHERS CALLED THOSE WHO REFUSED TO PAY ALMS DESERTERS, EVEN THOUGH THEY PERFORMED THE PRAYERS AND FASTING AND DID NOT PARTICIPATE IN THE FIGHTING AGAINST MUSLIMS, WHAT ABOUT THOSE WHO JOINED THE ENEMIES OF GOD AND HIS MESSENGER IN FIGHTING AGAINST THE MUSLIMS?"

ON PAGE 292, IBN-TAYMIYAH SAYS, "IT IS CONCLUDED THAT THOSE OF MUSLIM ORIGIN ARE CONSIDERED WORSE THAN THE TURKS WHO WERE INFIDELS. THE MUSLIM WHO DESERTS ISLAMIC LAW IS WORSE THAN HE WHO HAS YET TO BELIEVE IN THESE LAWS, WHETHER HE IS A SUFI, A MERCHANT, OR A WRITER, ETC. THEY ARE WORSE THAN THE TURKS WHO DID NOT BELIEVE IN THESE LAWS AND INSISTED ON BEING INFIDELS.

PAGE 58:

THEREFORE, THE MUSLIMS FIND THE HARM CAUSED TO THE RELIGION BY THIS GROUP MUCH WORSE THAN THE HARM CAUSED BY THE OTHERS. THEY ARE ABIDING BY ISLAM AND ITS LAWS, AND OBEYING GOD AND HIS MESSENGER MORE THAN THOSE WHO DESERTED PART OF THE RELIGION AND SHOWED HYPOCRISY IN OTHER AREAS, ALTHOUGH THEY PRETEND TO BE AFFILIATED WITH KNOWLEDGE AND FAITH."

THIRD: THE RULING REGARDING THOSE FORCED TO FIGHT ON THEIR SIDE AND ITS CONSEQUENCES:

ON PAGE 292, IBN-TAYMIYAH ALSO SAYS, "NO ONE VOLUNTARILY JOINS THOSE PRETENDING TO BE MUSLIMS UNLESS HE IS A HYPOCRITE, AN ATHEIST, OR A LYING SINNER. ANYONE WHO IS FORCED TO JOIN THEM WOULD BE TREATED BASED ON HIS INNER INTENTION. WE HAVE TO FIGHT AGAINST THE ENTIRE ARMY, AND WE HAVE NO WAY TO DIFFERENTIATE BETWEEN THE ONE WHO IS FORCED TO FIGHT FROM OTHERS." ON PAGE 295, HE GIVES A WARNING THE ONE WHO IS FORCED TO JOIN. "ONE WHO IS FORCED TO FIGHT DURING THE TURMOIL DOES NOT HAVE TO FIGHT, BUT SHOULD SABOTAGE HIS WEAPON AND WAIT TO BE UNJUSTLY KILLED. WHAT ABOUT THE ONE WHO IS FORCED TO FIGHT AGAINST THE MUSLIMS ON THE SIDE OF THE GROUP THAT DESERTED ISLAMIC SHARI'A, WITH THOSE WHO REFUSED TO PAY ALMS, THE DESERTERS, AND OTHERS. THERE IS NO DOUBT THAT HE SHOULD NOT FIGHT IF HE IS FORCED TO PARTICIPATE, EVEN IF MUSLIMS KILL HIM. IF HE DISLIKES KILLING NOT TO PROTECT HIS OWN LIFE BUT TO PRESERVE THE LIFE OF SOLDIERS WHO ARE FORCED TO FIGHT, THEN HE SHOULD NOT BE UNJUST TOWARDS OTHERS BY KILLING THEM IN ORDER NOT TO BE KILLED HIMSELF."

FOURTH: THE RULING REGARDING THOSE FORCED TO SUPPORT THEM FOR BEING UNDER THEIR AUTHORITY:

ON PAGE 280, OF "THE DOOR OF AL-JIHAD," SHAYKH AL-ISLAM IBN-TAYMIYAH SAYS, "SUPPORTING THE DESERTERS OF ISLAM IS PROHIBITED, WHETHER YOU RESIDE IN A MUSLIM COUNTRY OR NOT. YOU MUST LEAVE IF YOU ARE UNABLE TO PERFORM THE RITUALS OF YOUR RELIGION. SUPPORTING THE ENEMIES OF MUSLIMS BY SACRIFICING LIFE AND PROPERTY IS PROHIBITED, AND YOU MUST NOT DO THAT IN ANY POSSIBLE WAY. OTHERWISE, MIGRATION BECOMES MANDATORY." HE ADDS, "IT IS NOT PERMITTED TO ACCUSE THEM OF HYPOCRISY IN GENERAL (MEANING THAT IT IS NOT PERMITTED TO ACCUSE MUSLIMS UNDER THEIR AUTHORITY OF HYPOCRISY BECAUSE THEY ARE FORCED TO LIVE UNDER THEIR OCCUPATION). HOWEVER, THE ACCUSATION MUST BE BASED ON THE CHARACTERISTICS THAT ARE MENTIONED IN THE QURAN AND THE SUNNAH."

FIFTH: THE RULING REGARDING THEIR WEALTH:

ISSUE (514): IF THE TATAR ENTER SYRIA AND ROB THE PROPERTIES OF CHRISTIANS AND MUSLIMS, AND THEN THE MUSLIMS ROB THE TATAR, WOULD ROBBING THEIR PROPERTY BE LAWFUL OR NOT?

THE ANSWER: IT IS LAWFUL AFTER ONE FIFTH OF IT (TN: THE STOLEN PROPERTY) IS ALLOCATED TO THE TREASURY. THE REST IS DIVIDED AS SPOILS AMONGST THE FIGHTERS AND MUJAHIDIN.

SIXTH: AN UNCERTAINTY ABOUT JURISPRUDENCE AND THE RESPONSE TO IT:

THERE ARE SOME WHO FEAR PARTICIPATION IN THIS TYPE OF FIGHTING, CLAIMING THAT THOSE CONFRONTING THEM ARE SOLDIERS, SOME OF WHOM

ARE MUSLIMS AND SOME OF WHOM ARE INFIDELS. THEY ASK HOW THEY CAN FIGHT MUSLIMS WHEN THE MESSENGER OF GOD, PEACE UPON HIM, SAYS, "BOTH THE KILLER AND THE VICTIM ARE DESTINED TO HELL." SHAYKH AL-ISLAM IBN-TAYMIYAM CONFRONTED THE SAME QUESTION, AND IT BECAME THE SUBJECT OF FATWA (517) CONCERNING SOLDIERS WHO REFUSED TO FIGHT THE TATAR. THIS FATWA STATED THAT SOME OF THEM WERE FORCED TO FIGHT. THE ANSWER OF IBN-TAYMIYAH IS: "ANYONE WHO DOUBTS THE NEED TO FIGHT THEM IS THE MOST IGNORANT PERSON OF ISLAM. THEY MUST BE FOUGHT WHENEVER IT IS NECESSARY, EVEN IF THOSE FORCED TO FIGHT ARE AMONGST THEM. THIS IS BASED ON WHAT AL-'ABBAS SAID WHEN HE WAS TAKEN PRISONER DURING THE BADR BATTLE. HE SAID, "OH MESSENGER OF GOD, I WAS FORCED TO FIGHT YOU. THE PROPHET SAID TO HIM, 'WE KNOW WHAT IS APPARENT TO US, BUT GOD KNOWS YOUR INNER-SELF.'"

PAGE 59:

SCHOLARS AGREED THAT IF THE INFIDEL ARMY SHIELDS (PROTECTS) THEMSELVES WITH THE MUSLIM PRISONERS THEY ARE HOLDING, AND THE MUSLIMS FEAR BEING HARMED IF THEY DO NOT FIGHT, THEN THEY MUST FIGHT, EVEN IF IT RESULTS IN KILLING THE MUSLIMS USED BY INFIDELS AS SHIELDS. THERE ARE TWO FAMOUS QUOTES BY SCHOLARS CONCERNING THE PERMISSIBILITY OF FIGHTING THAT RESULTS IN THE DEATH OF THOSE MUSLIMS. THEY WOULD BE CONSIDERED AS MARTYRS IF THEY GET KILLED, AND THE OBLIGATORY DUTY OF JIHAD SHOULD NOT BE ABANDONED BECAUSE OF THOSE WHO DIE AS MARTYRS. ANY MUSLIM KILLED DURING THE FIGHTING AGAINST THE INFIDELS IS CONSIDERED A MARTYR, JUST LIKE ANYONE WHO DOES NOT DESERVE TO BE KILLED FOR THE SAKE OF ISLAM.

IT IS STATED IN BOTH HADITH BOOKS THAT THE PROPHET, PEACE UPON HIM, SAID, "AN ARMY WAS ON ITS WAY TO INVAD E THE SACRED PLACES IN MECCA. BUT WHILE PASSING THROUGH A DESERT, THE GROUND UNDERNEATH THEM SUNK. HE WAS ASKED: 'BUT THERE ARE THOSE WHO ARE FORCED TO JOIN THEM.' THE PROPHET SAID, 'THEY WOULD BE ACCOUNTABLE ON THE DAY OF RESURRECTION, BASED ON THEIR INNER INTENTIONS.'"

IF THE ACTION OF GOD AGAINST THE ARMY INVADING THE MUSLIMS INCLUDES THOSE FORCED ALONG WITH OTHERS, WHAT ABOUT THE PUNISHMENT THEY WOULD RECEIVE BY THE HANDS OF GOD OR THE HANDS OF THE BELIEVERS? GOD SAID "SAY, YOU ARE PLANNING TO INFLICT UPON US ONE OF TWO GOOD THINGS (TN: MARTYRDOM OR VICTORY). WE ARE PLANNING THAT GOD WILL INFLICT PUNISHMENT UPON YOU, EITHER BY HIS OWN HANDS OR OURS."

"WE KNOW THAT WE CANNOT DISTINGUISH BETWEEN THOSE FORCED AND THE OTHERS. HOWEVER, IF WE KILL THEM AS GOD INSTRUCTED US, THEN WE SHALL BE REWARDED AND FORGIVEN, AND THEY ARE TREATED ACCORDING TO THEIR INNER INTENTIONS. ONE WHO IS FORCED AND CANNOT REFUSE WOULD BE ACCOUNTABLE BEFORE GOD ON THE DAY OF JUDGMENT, BASED ON HIS INNER INTENTIONS. IF HE WAS KILLED FOR SPREADING THE

RELIGION, HIS DEATH WOULD NOT BE GREATER THAN THE DEATH OF MUSLIM SOLDIERS." THIS CONCLUDES WHAT IS STATED BY THE AUTHOR OF THE BOOK TITLED "THE ABSENT RELIGIOUS DUTY," AS QUOTED BY IBN-TAYMIYAH.

3. THE THIRD MATTER THAT MUST BE EXPLAINED IS ONE THAT THE MUSLIMS HAVE BEEN IGNORING. THIS IGNORANCE HAS CAUSED THEM A LOT OF HUMILIATION, DISRESPECT, AND LOSS OF RIGHTS. THIS MATTER IS CONCERNED WITH THE RULINGS REGARDING REPELLING THE ASSAILANT AGAINST THE RELIGION, LIFE, HONOR, LAND, AND PROPERTY, EVEN IF THIS ASSAILANT IS A MUSLIM WHO COMMITTED NONE OF THE PROHIBITIONS OF ISLAM EXCEPT JOINING THE ASSAILANT. THESE RULINGS ARE CLEARLY STATED IN ISLAM; HOWEVER, FEAR, HUMILIATION, AND DISHONOR HAVE MADE PEOPLE FORGET THIS RIGHT. IN FACT, THIS IS SHARI'A DUTY - DEFENDING THEIR RELIGION, HONOR, LIVES, AND PROPERTY, WHILE REPELLING THE ASSAILANT AGAINST THEIR RELIGION, HONOR, LIVES, AND PROPERTY:

DEFENSE OF THE RELIGION, LIFE, HONOR, AND PROPERTY:

THE LEGAL MEANING OF ASSAULT, AS DEFINED BY SCHOLARS, IS TO UNJUSTLY ATTACK SOMETHING THAT IS PROTECTED, SUCH AS LIFE, HONOR, OR PROPERTY. THE ASSAILANT, AS DEFINED BY SCHOLARS, IS ONE WHO ENCROACHES UPON WHAT IS LEGALLY PROTECTED, SUCH AS LIFE, HONOR, OR PROPERTY. THIS IS TRUE WHETHER THE PROTECTED PERSON IS A MUSLIM OR SOMEONE WHO IS GRANTED PROTECTION BY MUSLIMS. FIGHTING TO REPEL THIS AGGRESSOR IS LEGALLY PERMITTED IN ORDER TO PROTECT THESE SANCTITIES. IN FACT, IT BECOMES AN OBLIGATORY DUTY OF THE MUSLIMS IN MANY CASES.

THE JUSTIFICATION FOR THIS IS BASED ON THE SHARI'A. THIS IS FREQUENTLY STATED IN THE QURAN AND THE SUNNAH, AND IT IS ALSO CLEARLY EXPLAINED BY SCHOLARS. GOD SAID, "IF YOU ARE ASSAULTED BY SOMEONE, YOU HAVE THE RIGHT TO ASSAULT HIM AS HE DID YOU." SURAT AL-BAQARAH, VERSE 194. IN VERSE 195, SURAT AL-BAQARAH, GOD ALSO SAID, "DO NOT THROW YOURSELVES INTO DAMNATION." SCHOLARS CONCLUDED FROM THESE VERSES THAT IT IS AN OBLIGATORY DUTY TO DEFEND THESE SANCTITIES.

DURING AL-WIDA' (TN: FAREWELL) PILGRIMAGE, THE PROPHET SAID, AS NARRATED BY THE TWO SHAYKHS, "YOUR LIVES, PROPERTY, AND HONOR ARE SACRED TO YOU AS OF THIS DAY OF THIS MONTH IN THIS TOWN, AND THOSE PRESENT MUST INFORM THOSE WHO ARE ABSENT." THE PROPHET ALSO SAID, AS NARRATED BY THE FOUR MUSLIM FAITHS, "HE WHO DIES DEFENDING HIS LIFE IS A MARTYR, HE WHO DIES DEFENDING HIS HONOR IS A MARTYR, AND HE WHO DIES DEFENDING HIS PROPERTY IS A MARTYR."

THE PROPHET SAID, AS NARRATED BY AL-NISA'I, "WHOEVER IS KILLED DEFENDING OPPRESSION IS A MARTYR." SCHOLARS CONCLUDED THAT THIS HADITH GIVES MUSLIMS THE RIGHT TO KILL AND FIGHT, AND IMAM

AL-BUKHARI LISTED THIS HADITH UNDER THE CHAPTER TITLED "HE WHO FIGHTS IN DEFENSE OF HIS PROPERTY."

IBN-HAJAR REPORTED THAT IBN-BATTAL SAID, "AL-BUKHARI LISTED THIS INTERPRETATION UNDER THESE CHAPTERS IN ORDER TO EXPLAIN THAT A PERSON HAS THE RIGHT TO DEFEND HIS LIFE AND PROPERTY WITHOUT FEARING THE CONSEQUENCES. HE IS CONSIDERED A MARTYR IF HE IS KILLED, AND HE DOES NOT HAVE TO PAY BLOOD MONEY IF HE KILLS SOMEONE DURING THE PROCESS." FATH AL-BARI, VOLUME 5, PAGE 156.

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IBN-HAJAR ALSO REPORTED THAT IBN-AL-MUNTHIR SAID, "SCHOLARS CONCLUDED THAT A PERSON HAS THE RIGHT TO DEFEND HIS LIFE, PROPERTY, OR HONOR IF ATTACKED WITHOUT EXPLANATION." FATH AL-BARI, VOLUME 5, PAGE 156.

- AS FOR REPELLING THE ASSAILANT AGAINST THE RELIGION:

THIS ASPECT IS COVERED IN SURAT AL-NISA', VERSE 83: "FIGHT FOR THE SAKE OF GOD, FOR YOU ARE ONLY RESPONSIBLE FOR YOURSELF. INCITE THE BELIEVERS, AND PRAY THAT GOD RESTRAINS THE POWER OF THE INFIDELS, FOR GOD'S POWER AND PUNISHMENT IS MUCH GREATER." THIS CONCEPT IS ALSO COVERED IN THE HADITH OF THE PROPHET: "HE WHO DIES DEFENDING HIS RELIGION IS A MARTYR." SCHOLARS AGREE ON THIS OBLIGATORY DUTY, AS IN STATED IN THE BOOK TITLED "AL-FATWA AL-KUBRA" (TN: GREAT FATWAS), PAGES 28-239.

- IBN-TAYMIYAH, MAY HE REST IN PEACE, SAID, "DEFENSIVE FIGHTING IS THE MOST SERIOUS MEANS OF REPELLING AN ASSAILANT AWAY FROM THE SANCTITIES AND THE RELIGION, AND IT IS CONSIDERED A COLLECTIVE DUTY. THERE IS NO DUTY, BESIDES FAITH, THAT IS MORE IMPORTANT THAN REPELLING AN ASSAULTING ENEMY WHO INTENDS TO DESTROY THE RELIGION AND OUR LIFE. THERE ARE NO CONDITIONS ON THIS DUTY - THE ENEMY SHOULD BE REPELLED AS MUCH AS POSSIBLE." THIS IS STATED BY FRIENDLY SCHOLARS AND OTHERS IN AL-FATWA AL-KUBRA, VOLUME 5, PAGE 530.

IT IS COMMON KNOWLEDGE THAT ISLAM CALLS FOR THE PROTECTION OF THE FIVE NECESSITIES - THE RELIGION, LIFE, MIND, HONOR, AND PROPERTY. IN ORDER TO PROTECT THESE NECESSITIES, ISLAM LEGISLATED JIHAD AND FIGHTING AS A MEANS OF REPELLING THE ASSAILANT.

- AS FOR REPELLING THE ASSAILANT AGAINST LIFE:

GOD THE ALMIGHTY SAYS, "IF YOU ARE ASSAULTED BY SOMEONE, YOU HAVE THE RIGHT TO ASSAULT HIM AS HE DID YOU." GOD ALSO SAID, "DO NOT THROW YOURSELVES INTO DAMNATION." THE MUSLIM SCHOLARS HAD DIFFERING VIEWS ON THE RULES THAT SHOULD GOVERN REPELLING THE ASSAILANT AGAINST LIFE. THEIR PERSPECTIVES RANGED FROM

PERMISSIBILITY TO OBLIGATORY DUTY; HOWEVER, THE CONSENSUS OF SCHOLARS IS THAT IT IS OBLIGATORY.

- IBN-TAYMIYAH, MAY HE REST IN PEACE, SAID, "IT IS COMMON KNOWLEDGE THAT THE SUNNAH AND THE CONSENSUS OF THE SCHOLARS GIVES A PERSON THE RIGHT TO DEFEND HIS LIFE AGAINST AN ASSAILANT WHO THREATENS HIS LIFE." AL-FATWA AL-KUBRA, VOLUME 28, PAGE 239.

- HE ALSO SAID, "A PERSON CONFRONTED WITH SOMEONE WHO INTENDS TO KILL HIM IS PERMITTED TO DEFEND HIS OWN LIFE. IN FACT, IT IS AN OBLIGATION, ACCORDING TO THE VIEWS OF SOME OF THE SCHOLARS, FOLLOWERS OF THE FAITH OF AHMAD, AND OTHERS." AL-FATWA AL-KUBRA, VOLUME 28, PAGE 320.

- AL-NAWAWI, MAY HE REST IN PEACE, SAID, "THERE IS DISAGREEMENT BETWEEN OUR FAITH AND OTHERS ON KILLING DURING THE PROCESS OF SELF-DEFENSE." SAHIH MUSLIM, AL-NAWAWI INTERPRETATION, VOLUME 1, PAGE 443.

- AL-TIRMITHI, MAY HE REST IN PEACE, SAID, "RELIGIOUS SCHOLARS GAVE MAN THE PERMISSION TO FIGHT IN DEFENSE OF HIS LIFE AND PROPERTY." TUHFAT AL-AHWATHI, VOLUME 4, PAGE 679.

- AS FOR REPELLING THE ASSAILANT AGAINST HONOR:

- THE PROPHET, PEACE UPON HIM, SAID, "HE WHO DIES DEFENDING HIS FAMILY IS A MARTYR." MUSLIM SCHOLARS AGREED THAT DEFENDING YOUR HONOR AGAINST AN ASSAILANT IS OBLIGATORY, EVEN IF IT RESULTS IN KILLING HIM.

- AL-NAWAWI SAID, "THERE IS NO DISAGREEMENT THAT DEFENSE OF WOMEN IS OBLIGATORY." AL-NAWAWI INTERPRETATION OF MUSLIM INTERPRETATION, PAGE 516. THIS OBLIGATORY DEFENSE COULD BE PERFORMED BY THE WOMAN WHOSE HONOR IS BEING ASSAULTED, BY HER HUSBAND OR RELATIVES, OR BY ANY MUSLIM NOT RELATED TO HER. THE HONOR OF WOMEN IS DEEMED SACRED BY GOD, AND THIS CANNOT BE VIOLATED UNDER ANY CIRCUMSTANCES. ISLAMIC FIQH AND ITS EVIDENCE, VOLUME 5, PAGE 759.

- IBN-TAYMIYAH, MAY HE REST IN PEACE, SAID, "IF HIS INTENTION - THE ASSAILANT - IS TO VIOLATE THE SANCTITY BY DEMANDING ADULTERY FROM A SLAVE WOMAN OR CHILD, IT IS OBLIGATORY THAT THE WOMEN DEFEND THEMSELVES IN ANY WAY THAT THEY CAN. THEY CAN EVEN RESORT TO KILLING HIM, BUT UNDER NO CIRCUMSTANCES WILL THEY SUBMIT TO HIM." AL-FATWA, VOLUME 28, PAGE 320.

- MARTYR - WE BELIEVE HIM TO BE - 'ABD-AL-QADIR 'AWDAH SAID, "RELIGIOUS SCHOLARS AGREED THAT DEFENDING AGAINST THE ASSAILANT IS OBLIGATORY IF THE ASSAILANT INTENDS TO VIOLATE THE HONOR. IF A MAN FORCEFULLY INTENDS TO VIOLATE A WOMAN'S HONOR, AND SHE CAN

ONLY DEFEND HER SELF BY KILLING HIM, THE SHE IS OBLIGATED TO KILL HIM IF SHE CAN. IT IS A PROHIBITION TO SUBMIT TO HIM, AND NOT DEFENDING HERSELF IS SUBMISSION TO HIM. THE SAME APPLIES TO THE MAN WHO OBSERVES ANOTHER COMMITTING OR ATTEMPTING TO COMMIT ADULTERY WITH A WOMAN. IF HE COULD ONLY DEFEND HER BY KILLING THE ASSAILANT, HE IS OBLIGATED TO KILL HIM IF HE CAN." ISLAMIC CRIMINAL LAW, VOLUME 1, PAGE 474.

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- MARTYR - WE BELIEVE HIM TO BE - AL-SHAYKH 'ABDALLAH 'AZZAM, MAY HE REST IN PEACE, WAS ASKED HOW TO RESPOND TO A SUSPICIOUS ACT BY AN IGNORANT PERSON OR A HYPOCRITE WHO DEFENDS WRONGDOING. HE ANSWERED, "ONE MAY ASK IF HE IS PERMITTED TO KILL A POLICEMAN WHO PERFORMS THE PRAYERS AND FASTS BECAUSE HE WANTS TO TAKE ME TO THE POLICE STATION?"

THE CONSENSUS OF THE RELIGIOUS SCHOLARS IS THAT NO ONE IS PERMITTED TO SUBMIT TO A PERSON WHO INTENDS TO VIOLATE HIS HONOR. FOR EXAMPLE, IF 'ABD-AL-NASIR SENTENCED A MUSLIM FOR 20 DAYS IN PRISON, THEN BROUGHT HIS WIFE AND VIOLATED HER HONOR IN FRONT OF HIM. THE CONSENSUS IS THAT HE MUST NOT SUBMIT UNTIL HE DIES. SCHOLARS AGREE THAT DEFENDING YOUR HONOR FROM THE ASSAILANT IS OBLIGATORY. IF YOU LET THE POLICE RAID YOUR HOME DURING THE NIGHT WHILE YOUR WIFE IS IN HER BED ATTIRE, AND THEY REMOVE THE COVERS TO SEE IF YOU ARE SLEEPING WITH HER, YOUR HONOR WOULD BE VIOLATED, AND CONSIDERED A SINNER IN THE EYES OF GOD. THIS IS TYRANNY, AND PRAYERS AND FASTING BY THIS POLICEMAN WOULD NOT BE ENOUGH TO PREVENT KILLING HIM." THERE IS FIQH AND INTERPRETATION IN JIHAD, VOLUME 3, PAGES 189-190.

- AS FOR REPELLING THE ASSAILANT AGAINST PROPERTY:

MUSLIM SCHOLARS AGREE THAT DEFENDING THE PROPERTY OF MUSLIMS IS PERMISSIBLE BY ISLAMIC LAW, EVEN IF IT RESULTS IN KILLING THE ASSAILANT. HOWEVER, SOME WENT AS FAR AS TO MAKE IT OBLIGATORY.

- ABU-HURAYRAH NARRATED THIS EXAMPLE. "A MAN SAID, 'OH MESSENGER OF GOD, WHAT DO YOU SAY ABOUT A MAN WHO WANTS TO TAKE MY PROPERTY?' THE PROPHET SAID, 'DO NOT GIVE HIM YOUR PROPERTY.' THE MAN ASKED, 'WHAT IF HE WANTS TO FIGHT ME?' THE PROPHET SAID, 'YOU SHOULD FIGHT HIM.' THE MAN ASKED, 'WHAT IF HE KILLS ME?' THE PROPHET SAID, 'YOU WOULD BE A MARTYR.' THE MAN ASKED, 'WHAT IF I KILL HIM?' THE PROPHET SAID, 'HE GOES TO HELL.'" NARRATED BY MUSLIM.

THE PROPHET ALSO SAID, "A PERSON IS A MARTYR IF HE IS KILLED DEFENDING HIS UNJUSTLY THREATENED PROPERTY." NARRATED BY THE SUNNAH AUTHORS, EXCEPT FOR BIN-MAJAH.

- IBN-TAYMIYAH, MAY HE REST IN PEACE, SAID, "IF THE SUNNAH AND THE SCHOLARS AGREE THAT IF IT IS ONLY POSSIBLE TO DEFEND AGAINST THE MUSLIM ASSAILANT BY KILLING HIM, THEN HE SHOULD BE KILLED EVEN IF HE ONLY TAKES A LITTLE." AS THE PROPHET SAID IN THE TRUE HADITH: "HE WHO DIES DEFENDING HIS LIFE IS A MARTYR, HE WHO DIES DEFENDING HIS HONOR IS A MARTYR, AND HE WHO DIES DEFENDING HIS PROPERTY IS A MARTYR." AL-FATWA AL-KUBRA, VOLUME 28, PAGE 540.

- AL-NAWAWI, MAY HE REST IN PEACE, SAID, "THE LAWS IN THIS REGARD PERMIT KILLING THE PERSON WHO INTENDS TO UNJUSTLY TAKE PROPERTY, WHETHER IT IS SMALL OR LARGE, BECAUSE THE HADITH DISCUSSES PROPERTY IN GENERAL, AND THIS IS THE VIEW OF MUSLIM SCHOLARS. SOME FOLLOWERS OF THE MALIKI FAITH DO NOT PERMIT KILLING AN ASSAILANT IF HE ASKS FOR SOMETHING SMALL, SUCH AS CLOTHING OR FOOD. HOWEVER, THIS MEANS NOTHING, BECAUSE THE CONSENSUS BY THE SCHOLARS IS THE MOST ACCURATE. THEREFORE, DEFENDING PROPERTY IS PERMISSIBLE BUT NOT OBLIGATORY, AND GOD IS THE MOST KNOWLEDGEABLE." SAHIH MUSLIM, AL-NAWAWI INTERPRETATION, VOLUME 1, PAGE 516.

- AL-SHAWKANI, MAY HE REST IN PEACE, SAID, "STATEMENTS IN THIS REGARD INDICATE THAT IT IS PERMISSIBLE TO FIGHT A PERSON WHO INTENDS TO TAKE THE PROPERTY OF OTHERS UNJUSTLY, REGARDLESS OF HOW SMALL OR LARGE IT IS. THIS IS THE CONSENSUS VIEW OF SCHOLARS AS REPORTED BY AL-NAWAWI AND AL-HAFIZ IN AL-FATH. HOWEVER, SOME SCHOLARS BELIEVE THAT IT IS OBLIGATORY TO FIGHT." NAYL AL-AWTAR, VOLUME 5, PAGE 345.

- AL-SHAFI'I, MAY HE REST IN PEACE, SAID, "IF AN ARMED MAN INTRUDES INTO THE HOME OF ANOTHER DURING THE DAY OR NIGHT AND REFUSES TO LEAVE WHEN ASKED, THE OWNER HAS THE RIGHT TO HIT HIM, EVEN IF IT LEADS TO KILLING THE ASSAILANT."

AL-SHAFI'I ADDED, "(THIS IS TRUE) WHETHER THE INTRUDER IS KNOWN TO BE A THIEF OR A SINNER OR NOT." AL-UMM, VOLUME 6, PAGE 33.

SOME WENT AS FAR AS EXCLUDING THE TYRANT RULER WHO UNJUSTLY INTENDS TO TAKE THE PROPERTY OF THE MUSLIMS FROM THE RULING THAT PERMITS FIGHTING AGAINST HIM, SAYING THAT HE IS DIFFERENT FROM THE INFIDEL APOSTATE RULER. HOWEVER, THERE IS EVIDENCE TO THE CONTRARY.

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- IBN-HAZM STATED IN AL-MUHALLA, "ABU-BAKR AL-SIDDIQ WROTE THIS LETTER TO ANAS WHEN HE DISPATCHED HIM TO BAHRAIN: 'IN THE NAME OF GOD, MOST GRACIOUS MOST MERCIFUL. THIS IS THE OBLIGATORY DUTY OF CHARITY THAT THE MESSENGER OF GOD OBLIGED THE MUSLIMS TO FOLLOW, AS INSTRUCTED BY GOD AND HIS MESSENGER. WHOEVER ACCEPTS IT AS IS RECEIVES IT, AND WHOEVER ASKS FOR MORE DOES NOT RECEIVE

IT.' ABU-MUHAMMAD IBN-HAZM SAID THAT THE MESSENGER OF GOD IS INSTRUCTS US NOT TO GIVE UP OUR PROPERTY IF UNJUSTLY TAKEN, BUT TO FIGHT TO PROTECT IT UNTIL WE CAN RIGHTFULLY KILL THE ASSAILANT OR BE KILLED AS A MARTYR. THE MESSENGER, PEACE UPON HIM, DID NOT SPECIFY THE TYPE OF PROPERTY. ABU-BAKR AL-SIDDIQ AND 'ABDULLAH BIN-'UMAR BELIEVED THAT THIS APPLIES EQUALLY TO BOTH THE RULER AND EVERYONE ELSE.'" AL-MUHALLA, VOLUME 11, PAGES 209/310.

- IN FACT, SOME SCHOLARS CONSIDER THE RULER'S TAX COLLECTOR AN ASSAILANT, SAYING THAT HE MUST BE FOUGHT IF HE UNJUSTLY CHARGES THE MUSLIM THREE DIRHAMS MORE THAN HE SHOULD PAY.

IN VIEW OF THE ABOVE, WE CONCLUDE THAT THE SUNNI MUSLIMS IN GREATER SYRIA ARE OBLIGATED TO DECLARE JIHAD, THE REQUIRED INDIVIDUAL DUTY FOR THIS SITUATION IN WHICH THE ENTIRE LEVANT REGION IS RULED BY THE ORIGINAL INFIDELS (THE JEWS AND CHRISTIANS), THE NUSAYRI ALAWITE ATHEISTS, AND THE APOSTATE LOYALISTS TO THE JEWS AND CHRISTIANS. AS FAR AS JIHAD AGAINST THE BATINI NUSAYRI ALAWITES IN SYRIA AND LEBANON, AND IN VIEW OF THE ABOVE, WE WOULD LIKE TO SUMMARIZE A FEW POINTS THAT SHOULD BE KNOWN BY EACH SUNNI MUSLIM IN THIS BLESSED AND EXTREMELY IMPORTANT REGION OF MUSLIM COUNTRIES.

THE CONCLUSION

1. THE NUSAYRI ALAWITES ARE APOSTATE ATHEIST INFIDELS, WORSE THAN THE JEWS AND CHRISTIANS AND FAR MORE VIOLENT AGAINST MUSLIMS THAN JEWS AND CHRISTIANS. ACCORDINGLY, MUSLIM SCHOLARS PAST AND PRESENT REACHED A CONSENSUS DECISION, AS PREVIOUSLY STATED BY BIN-TAYMIYAH, MAY HE REST IN PEACE.

2. IT IS NOT PERMISSIBLE FOR MUSLIMS TO STAY UNDER THEIR RULE FOR ONE MOMENT, FOR GOD SAID, "GOD CAN NEVER ALLOW THE INFIDELS TO RULE THE MUSLIMS." IT IS THE OBLIGATION OF EACH AND EVERY MUSLIM, MALE AND FEMALE, TO DECLARE AN INDIVIDUAL JIHAD TO FIGHT THEM WITH THEIR HANDS, TONGUES, AND HEARTS, AND/OR THEIR INNER INTENTIONS, AFTER MAKING THE NECESSARY PREPARATIONS. GOD SAID, "GOD OBLIGATES NO ONE TO DO MORE THAN WHAT THEY ARE CAPABLE OF."

3. THE NUSAYRI ALAWITES' BLOOD IS TO BE SHED IN VAIN. THEY MUST BE PURSUED AND KILLED TO CLEANSE THEM FROM GREATER SYRIA AND THE FACE OF THE EARTH. THEY SHOULD BE KILLED AS INDIVIDUALS AND GROUPS, AND SUNNI MUSLIMS MUST AMBUSH AND KILL THEM ALL.

4. THE NUSAYRI ALAWITES' WEALTH IS THE PROPERTY OF MUSLIMS AND MUST BE RECLAIMED. WHATEVER THE MUSLIMS CAPTURE DURING JIHAD IS CONSIDERED SPOILS. ONE FIFTH OF IT GOES TO THE TREASURY, AND THE OTHER FOUR FIFTHS GO TO WHOEVER CAPTURES IT. WHATEVER IS TAKEN FROM THEM BY DECEPTION IS CONSIDERED SPOILS, BUT THERE IS DISAGREEMENT ABOUT THE TREASURY'S SHARE IN THIS CASE. GOD IS

MORE KNOWLEDGEABLE, AND THE SPOILS BELONG TO WHOEVER TAKES IT, ACCORDING TO MUSLIM SCHOLARS.

5. CROSS MARRIAGE WITH NUSAYRI ALAWITES IS PROHIBITED ACCORDING TO ISLAMIC SHARI'A. THE CONTRACT IS NULL AND VOID AND IS CONSIDERED ADULTERY. EVEN MARRYING A WOMAN WHO IS TAKEN PRISONER OF WAR IS PROHIBITED. SCHOLARS PROHIBITED A MAN FROM MARRYING HIS SLAVE WOMAN IF SHE IS OF THE APOSTATE ATHEISTS. MUSLIMS MUST NOT CROSS-MARRY WITH THEM. ANYONE WHO COMMITS SUCH A MARRIAGE MUST KNOW THAT THE CONTRACT IS NULL AND VOID, AND IT IS CONSIDERED ADULTERY IF THE MARRIAGE CONTINUES.

6. ALL OF THEIR LAWS, REGULATIONS, AND CONSTITUTIONS ARE CONSIDERED NULL AND VOID. SUNNI MUSLIMS SHOULD WORSHIP GOD BY REJECTING THESE LAWS.

7. MUSLIMS ARE PROHIBITED FROM VOLUNTARILY PAYING THEM ANY TAXES OR DONATIONS FROM THEIR OWN MONEY, UNLESS THEY ARE FORCED TO DO SO. AIDING THEM FINANCIALLY ASSISTS THEM TO WAGE WAR AGAINST GOD, HIS MESSENGER, AND THE BELIEVERS.

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8. MUSLIMS ARE PROHIBITED FROM FIGHTING ON THEIR SIDE, SERVING IN THEIR SECURITY AGENCIES, AND BEING PART OF THEIR AUTHORITY BY ASSISTING THEM AGAINST OTHER MUSLIMS. MUSLIMS ARE ALSO PROHIBITED TO LEAK THE SECRETS OF MUSLIMS TO THEM, BECAUSE IT IS CONSIDERED AN ALLIANCE WITH THE INFIDELS THAT COULD LEAD THE MUSLIMS TO APOSTASY, INFIDELITY, AND DESERTION OF ISLAM.

9. ALL REGIONAL AND INTERNATIONAL ACCORDS AND AGREEMENTS SIGNED BY THE NUSAYRI ALAWITES WITH ANY OTHER PARTY ARE CONSIDERED NULL AND VOID, AS IF THEY NEVER HAPPENED, BECAUSE THE BASIS FOR THEIR RULE OVER THE MUSLIMS IS INVALID. ACCORDINGLY, ALL AGREEMENTS FOR SUBMISSION AND NORMALIZATION OF RELATIONS THAT THE NUSAYRI ALAWITES HAVE SIGNED OR PLAN TO SIGN IN THE NAME OF MUSLIMS ARE CONSIDERED NULL AND VOID AS WELL.

10. THESE APOSTATE RULERS HAVE NO LEGAL RIGHT TO PROVIDE PROTECTION OR PROMISE SAFETY TO ANY OF THE RESIDING AND VISITING INFIDELS. THEREFORE, MUSLIMS IN SYRIA MUST FIGHT ALL FORMS OF FOREIGN CHRISTIAN AND JEWISH PRESENCE, BE IT MILITARY, POLITICAL, TOURISM, TRADE, CULTURAL, MISSIONARY, DIPLOMATIC, OR ANY OTHER FORM OF PRESENCE. THE JEWS AND CHRISTIANS ARE THE ORIGINAL CAUSE OF THE PROBLEM, BECAUSE THEY SUPPORTED THE ATHEIST BATINI TO CONTINUE TO RULE IN SYRIA. THE JEWS, AMERICANS, BRITISH, FRENCH, RUSSIANS, AND PEOPLE OF EVERY COUNTRY THAT SUPPORTS THEM SHOULD TOP THE JIHAD LIST.

11. IT SHOULD BE KNOWN THAT ALL RELIGIOUS SCHOLARS OR MUSLIM

SHAYKHS WHO REALIZES THEIR STATUS MUST VOLUNTARILY ISSUE A FATWA STATING THAT THEY ARE MUSLIMS, AND THIS MUST BE OBEYED. IF A SCHOLAR OR SHAYKH ISSUES A FATWA THAT ASSISTS THE APOSTATE LEADERS TO FIGHT THE SUNNI MUSLIMS, THEN HE IS CONSIDERED AN INFIDEL AND A DESERTER OF ISLAM LIKE THEM.

GOD SAID, "THOSE WHO DENY WHAT WE HAVE REVEALED AS EVIDENCE AND GUIDANCE AFTER EXPLAINING IT TO THE PEOPLE IN THE QURAN ARE CURSED BY GOD AND EVERYONE ELSE."

12. IT SHOULD BE KNOWN THAT ANYONE WHO CARRIES ARMS AS PART OF THE OPPRESSIVE SECURITY AGENCIES OF THE NUSAYRI ALAWITE AUTHORITY, THE OCCUPATION, OR OTHER APOSTATE GOVERNMENTS IS CONSIDERED A DESERTER OF ISLAM. IN ADDITION, MUSLIMS WHO SUPPORT THEM OR ARE FORCED TO FIGHT ON THEIR SIDE ARE CONSIDERED DESERTERS OF ISLAM. THOSE MUSLIMS SUPPORTING THEM FOR BEING IGNORANT ARE FOUGHT ALONG WITH THE APOSTATES AND THE INFIDELS, IN ORDER TO PREVENT THE CORRUPTION OF ALL APOSTATES AND TO REPEL THEIR ATTACK AGAINST THE RELIGION, HONOR, LIFE, AND PROPERTY. ON THE DAY OF RESURRECTION, GOD WILL TREAT THEM IN ACCORDANCE WITH THEIR INNER INTENTIONS.

THIS IS IN REGARD TO JIHAD AGAINST THE NUSAYRI ALAWITES IN SYRIA AND LEBANON AND EVERYWHERE ELSE THAT THEY EXIST IN MUSLIM COUNTRIES. AS FOR JIHAD AGAINST THE JEWS WHO OCCUPY PALESTINE AND THE CHRISTIANS WHO RULE LEBANON, THE RULING ON THE OBLIGATION OF JIHAD IN THIS REGARD IS WELL KNOWN TO ALL. TO SAVE TIME, WE WILL NOT DISCUSS IT HERE. IT WILL BE DISCUSSED IN A SEPARATE STUDY, GOD WILLING.

WITH RESPECT TO JIHAD AGAINST THE APOSTATE RULERS IN JORDAN AND THOSE APOSTATES AND CHRISTIANS SUPPORTING THEM IN THEIR GOVERNMENT, THE RULING ON JIHAD AGAINST THE APOSTATES IS ALSO KNOWN. I HAVE INCLUDED A LARGE PART OF IT IN VOLUME TWO, TITLED "INTELLECT AND IDEOLOGY," OF MY PREVIOUS BOOK ABOUT THE JIHAD REVOLUTION IN SYRIA. IT DISCUSSES SEVERAL JIHAD GROUPS, INCLUDING THE EGYPTIAN JIHAD GROUP (AL-JAMA'AT AL-JIHAD AL-MISRIA), ISLAMIC GROUP IN EGYPT (AL-JAMA'AT AL-ISLAMIA), THE FIGHTING GROUP IN LIBYA (AL-JAMA'AT AL-MUQATILA), AND SOME JIHAD SYMBOLS IN JORDAN SUCH AS AL-SHAYKH AL-((MAQDISI)) AND AL-SHAYKH NA'IM ((YASIN)). THIS IS IN ADDITION TO THE FAMOUS BOOKS ON JIHAD BY AL-SHAYKH 'ABD-AL-QADIR BIN (('ABD-AL-'AZIZ)). THESE BOOKS ARE RICH WITH THE RULES AND OPINIONS ON THIS SUBJECT, AND THERE IS NO NEED TO DISCUSS IT IN DETAIL HERE.

IN THIS RESEARCH, I FOCUSED ON THE TOPIC OF JIHAD AGAINST THE NUSAYRI ALAWITES AND EXPOSING THEM. MANY MUSLIMS DO NOT KNOW ABOUT THEM, AND THEY BECAME VICTIMS OF THE LIES OF THE INFIDELS AND THE FATWAS BY SCHOLARS OF HYPOCRISY AND DELUSION IN GREATER SYRIA AND OTHERS WHO SUPPORT THEM.