



## “Moderating Jihadi activities in Egypt and the World” (1-3)



In a series so entitled, Dr. Fadl<sup>1</sup> states that the reason he was compelled to review the Jihadi philosophy was the doctrinal transgressions perpetrated by Islamists in their constant collisions with the authorities. Rejecting the principle that “the end justifies the means,” he explains that these transgressions allowed the spilling of innocent blood through violence.

The recent writings of Dr. Fadl are being published in a fifteen-part series. Commenting in advance of publication, the Arab press touted the series as a serious review and change in course by the man who, with Zawahiri, organized the Islamic Jihad and established its principles, with all the violence that entailed. [PI Online](#) is carrying annotated excerpts of the series as they are published. In analyzing the first three parts we found a mix of ideas, but nothing to suggest any movement away from the core principles of Islamic Jihad. For example, Dr. Fadl does not, at least in these first three sections, advocate any reconciliation, understanding or acceptance of other religions.

Following a brief analysis of the first three published sections, we provide a summary translation of those sections “In His Own Words.”

### Analysis – Sections 1-3 (published Nov. 18-20)

- **While still considering Jihad an ultimate noble action, Dr. Fadl condemns the indiscriminate killing by Jihadists, which he describes as being supported by an unwise liberal interpretation of the principle of *Tatarrus*<sup>2</sup> and judging it to be against the *Shari’a*. Dr. Fadl then emphasizes that he and all those who signed his document<sup>3</sup> do not sanction any action that contradicts the *Shari’a*.**
- **[PI Online](#) notes that Dr. Fadl does not outright reject the principle of *Tatarrus*, he merely cautions against its misuse. He also states, however, that Muslims should rely only on those qualified to interpret Islamic law for guidance. Based on his past criticisms of *Zawahiri*,<sup>4</sup> Dr. Fadl presumably does not view him as one of those qualified to dispense such guidance. Thus, Dr. Fadl’s statement could be interpreted as urging Muslims not to follow *Zawahiri*, the second in command of *Al-Qaeda*. Other statements, such as condemning kidnapping to finance Jihad, may also reflect a criticism of *Al-Qaeda*.**
- **There are however some disturbing aspects to Dr. Fadl’s message. Dr. Fadl makes two significant observations, which he legitimizes by cloaking them in religious rhetoric and historical precedents that have become standard for Jihadists:**

<sup>1</sup> See [PI Online](#) [PI 901] for a full background of “*Sayyid Imam ‘Abdel-Aziz el-Sherif*” [aka: Dr. Fadl]

<sup>2</sup> Under the principle of *Tatarrus*, which literally translates as “shielding,” innocent people, including Muslims and women and children (supposedly shielding the enemy) can be killed if they are mixed with or stand in the way of reaching that enemy.

<sup>3</sup> It appears that a number of political prisoners, all belonging to Islamic movements, have signed the document written by Dr. Fadl.

<sup>4</sup> See PI 901 for a discussion of Dr. Fadl’s break with *Zawahiri*.

- He collectively identifies polytheists, unbelievers, apostates and the people of the book (Christians and Jews) as those whom are to be fought in the Jihadi quest; and
- Due to the present weak state of Islam, he advocates practices which he states were all applied during early Islam: deception, hiding, concealment, expatriation, accommodations and treaties.
- Similarly he promotes the use of “money and words” as means of fighting until the strength of the nation of Islam is restored and actual propagation of the Islam by more forcible means is possible.
- Dr. Fadl also states that the *Shari’a* should be interpreted and applied within the context of current conditions rather than the past, a position that directly contradicts the views of the *Salafis*. Dr. Fadl himself, however, uses ancient Islamic precedents to support his positions. It is possible, therefore, that his current view on interpretation of the *Shari’a* is the type of temporary accommodation he advocates, as discussed above.

In essence, the main thrust of these sections of Dr. Fadl’s message is that the Muslim nation is currently in a weak state and is therefore incapable of effectively engaging the unbelievers on the battlefield. He does not advocate against such a war, merely postponing it until the nation of Islam is strong. Although he does not categorically renounce bloodshed but rather defers it, Dr. Fadl goes a long way in trying to restrain Muslims, and particularly the youth from presently committing violent actions. It remains to be seen if his arguments will be heeded or merely be considered as emanating from a person in jail engaging in his own kind of temporary accommodation.

### “In His Own Words”

(Summary Translation of Sections 1-3)

Following the fall of the Ottoman Empire, European colonial rule subjugated most countries of the Muslim World, to steel their resources, creating poverty and backwardness while imposing their culture upon it. They also created the State of Israel to shame and humiliate the Muslim World. All these calamities which happened to Muslims were also of their own doing [*Whatever misfortune happens to you, is because of the things your hands have wrought...- Al-Shura-30*]. This Western hostile alliance continues to impose its tutelage on the Muslims, asking them for further concessions and confirming God’s word [*Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion – Al-Baqarah 120*]. The spreading of Western civilization led to corruption and decay in Muslim land. Wiser Muslims became aware of this danger and saw it appropriate for Muslim countries to adopt the *Shari’a* (Islamic Jurisprudence) as the basis for reform and the path to rewards and blessings in this world and beyond.

As a result, Islamic groups have collided with the ruling authorities at home and with foreigners abroad in the name of Jihad. Violations of Islamic laws occurred, killing because of differences in nationalities, sects or physical characteristics of the victims. That was done by relying primarily on the argument of *Tatarrus* which served as a mechanism to escalate the killing, abuse possessions and destroy belongings. Spilling of blood and the destruction of property brings about the wrath of God. [*Beware to those who breach his command, let some affliction or suffering fall upon them – Al-Nur:63*].

Those who sign this document proclaim their disagreement with these transgressions against the *Shari’a* and the ensuing repercussions against the Jihadi movement. They also declare their

adherence to the principles stipulated in this document. They invite all other Muslims, particularly the youth, to abide by the *Shari'a* principles lest they succumb as did their predecessors through ignorance of the religion or by design. Jihad remains however an ongoing obligation until the end of time as dictated by God and explained by the Prophet, until we battle, together with the prophet 'Isa (Jesus Christ), the antichrist. With these principles we must understand the duty of Jihad, while we recognize the noble cause of sacrificing one's self for the glorification of Islam.

We therefore state:

First: The Muslim religion Islam is the last of religions revealed to all mankind. Those who answer the call are considered the "fulfilling nation" – all others who do not accept Islam or those who did but deviate from its principles are doomed – all Muslims agree that Islam constrains us to proclaim that anyone who permits the following of any other religion but Islam is a *kafir* (unbeliever).

The meaning of the Muslim religion is total submission by following the word of God in all respects. The message of Islam is binding on all mankind. Transgressions also fall into three categories, the least serious of which is disobedience, followed by immoral actions and then the gravest of all, committing *kufr* (disbelief).

*Jihad* remains the highest of Islamic priorities, to be attained in accordance with each person's capabilities, within the boundaries of the *Shari'a* as stated by God and not interpreted in accordance with human whims. Whoever does not reach the noble goal before his death shall equally be rewarded in accordance with his intentions. [*"He who forsakes his home in the cause of Allah, finds on earth wide and spacious refuge; should he die as a refugee away from home, his reward becomes due and certain..." Al-Nisa' 100*]

Second: Logic, knowledge and capabilities dictate each person's obligation [God does not assign a burden greater than what a soul can bear – *Al-Baqarah 286*]. A person should only seek knowledge from those who are capable of dispensing such knowledge. Interpreting the *Salaf* writing entails the appropriate application of sayings in the *Quran* and the *Sunnah* in accordance with our present time as compared to previous Islamic times.

*Fatwas* are also to be decreed by those who are capable of interpreting the *Shari'a* after thorough study of the particular situation. When it comes to the internet, we should only accept what is published by those representing knowledge. This is particularly true whenever the writing is inflammatory and urging Muslims to commit violence against others in the name of Jihad. Also avoid those who pursue a dogmatic reasoning in order to falsely justify an already committed transgression. A belief should follow proper inquiry rather than justification following an adopted belief.

The requirement of Jihad depends upon the individual's capabilities. Those incapable of Jihad are therefore dispensed. Distinctions must be made between what is considered a categorical and outright duty required from all Muslims and those requirements that are commensurate with each individual's capabilities which include the particular situation surrounding them. Each individual must therefore choose his proper religious responsibility within his present situation and his potential.

Muslims' choices:

A wide range of choices is available to Muslims in dealing with the infidels, choices which were all practiced during early Islam: hiding, deceit, concealment, expatriation and even

forgiveness. It is also possible to perform Jihad against the polytheists, the unbelievers, the apostates and people of the book (Christians and Jews) personally (physically) or through the use of words or money, also by agreeing to treaties and conciliations. The appropriate use of each depends upon the current state of Islam, ranging from a state of weakness to a state of strength. Quoting *Ibn Al-Qiyam*, if Muslims are in a position of authority (strength) because of a timely or territorial advantage they should battle the infidels. If in a position of weakness, they should resort to the verses portraying forgiveness and condonation. Whoever among you witness a *munkar* (forbidden act), he should rectify the situation by using his hand (physical action), if incapable through verbal action, and if still incapable, renounce it in his heart (silently).

Choices among those in a weaker position:

The weak ones should not perform Jihad, a fact evidenced by the prophet granting dispensation to those who remained in *Mekkah* after he moved to *Medina* and advocated Jihad. It is obvious that the present situation of the Muslim nation can be described as powerless and weak. It is therefore arrogant for some to continue to guide others in a military campaign leading them to destruction. It is also inappropriate to confront authorities which are presently in power in Muslim land in order to impose the *Shari'a* in the name of Jihad. Amicability should be tried and if unattainable then patience should be our second choice and will still be compensated by God. Some argue that patience is no longer an option, although the *Quran* says that dispensation of the weak will exist until the end of time. Even when the prophet 'Isa comes back, he will be required by God not to fight Gog and Magog because of his expected relative weakness.<sup>5</sup>

Financing Jihad:

Those who do not possess the necessary funds to support Jihad should not engage in it. Some have resorted to kidnapping in order to obtain ransoms or have assaulted others in order to acquire their wealth. These actions are against the *Shari'a* and are not condoned by God: "Whatever is built upon what is immoral becomes immoral."

Sources: Aljarida – Author: Dr. Fadl - Date: November 18th to 20th, 2007  
<http://www.aljarida.com/aljarida/>

**Coming-up: Dr. Fadl presents his religious arguments against violent Jihad**

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<sup>5</sup> Gog and Magog are mentioned in the bible, the book of revelations and the *Quran*, where they are considered evil and destructive Asian people. According to the *hadith*, they are to be confronted by Christ at the end of times.