

In the name of the lord the merciful

Thanks to the lord it arrived oh god to Muhammad and his flock and he received it

Al Qa'ida organization in Islamic Morocco

The Emirate Organization

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Subject: The presence of Mujahidin spouses in the field

Thanks to the lord and god' prayers upon Muhammad and his followers.

Some of the questions that are asked regarding the Jihadist arena in our land, and the presence of the wives of the Mujahidin in the mountains with their spouses, and due to the sensitivity of the issue and its effect on the Jihadist operations we decided to address the matter as follows:

First: Ibn Al Quddamah stated in the Mughni : "and the conditions for performing Jihad contain seven conditions: "Being Muslim, being mature (past puberty age), sound mind, being freedom, being male, and safety from harm , and having funds" ... then he said being male is a condition, so Aisha asked: I said oh prophet of the lord shouldn't women perform Jihad? And he said: they may perform Jihad that does not involve fighting such as Hajj and 'Umrah. Because he I not a fighter because of her weakness and "khawr" therefore he is not allowed. 10/366

Ibn Battal said that the talk with Aisha proves that Jihad is not required from women. But not in his saying: The best Jihad is performing the Hajj and Al Bukhari said: your jihad in performing the Hajj proves that they should not volunteer to o Jihad and what's required does not change that they need to be modest and avoid contact with men. (Nil Al Atwar, page 1562)

Second: The woman is not required to perform Jihad without distinguishing between what is required and what I specific. Jihad was specified quite a bit during the times of the prophet, prayers upon him, but we do not have any documents that the prophet, prayer upon him, ordered women to battle so we may attribute it to Aisha , bless her.

Third: The allowing of women to volunteer especially when they are advance in age. Muhammad Bin Al Hasan Al Shaibani said" It is ok that some of them can come to battle, the elder so she may help with the injured and provide drinking water and to cook food). From Al Sir Al Kabir 1/200.

And Bahwti said: and he forbids the women because there is infatuation with them even though they are not fighters except a woman who is advanced in age and mainly to provide drinking water and help with the injured. Kashaf Al Qina' 3/63.

Fourth: Abw Qaddamah said: (J 10 pages 379 – 380): and Abi Abdullah hated moving women and offspring to the mouth of danger. Hasan Al Awza'i told a story told by Yazid Bin Abdullah stated that Omar said: do not take Muslims to the seashore, as was said by Al Athram in his documents, because in the frightening frontlines the enemy does not respect it or those who are in it, they may take over the families and the women. Abi Abdullah said: don't you fear for the ones who bring their families to the mouth of the frontlines? He said how can I not worry for him when he offers his family to the enemy? And he said I ordered that families go to Damascus before today and that is final since the matter is getting near and they need to move as of today he said but that is until the end of time, he said the end of time is now. They said the prophet, lord's prayers upon him, used to lottery among his wives and whoever name came up, he took her with him. He said this is only one and it is not the whole family. This is from Ahmad Mahmwil that the people who do not normally live in the frontline areas should not take their families into harm's way. As the people near the front line need residences for their families otherwise areas in the frontline, and he specified that the frightening frontlines were a proof that he selected Damascus and its surroundings as a frontline because mostly it is safe.

AL Kusani said, not allowing women to accompany their husbands to battle will produce a better army. (Bada' Al San' 10/391 -392)

Ibn Qaddamah also said: he hates to allow the women to march into enemy territory because they are not fighters and they can be used and scared and the enemy does not respect their chastity and they may take what's forbidden from them... and if they said the prophet, lords prayers upon him, used to take with him the spouse that came up in the lottery and he came out with Aisha a lot, they said this is only one woman that he took to take care of his needs and that will be allowed to a leader to meet his needs. This will not be allowed to others. Look up 10/391 -392.

Shaykh Abi Yahy Al Liby was asked his opinion about the topic: Some areas have the wives and children of the Mujahidin in the mountains. Some areas have those who have chronic illnesses like paralysis, blindness, and diabetes .. illnesses that interfere with Jihad and becomes burdensome on the rest of the Mujahidin, paralysis can be partial or complete, sick people may be taken prisoners, so for the sake of lightening the burden, can we send them to their families so they may help them.

Answer: Those you mentioned with these descriptions have no obligation to participate in Jihad. As for the children they should not be there, as for the women what Aisha said, bless her, she said, oh prophet of god should not women participate in Jihad? He said, yes they have Jihad to do in the Hajj and 'Umrah. This was stated by Ahmad and Ibn Majah in the Correct Isnad and she also said, oh prophet of god we see that Jihad is the highest form of activity so should we not participate in that? He said, the best Jihad is the Hajj (as Al Bukhari and others stated).

As for those with chronic illnesses that interfere with Jihad and those who have them become a burden on the Mujahidin, the lord said: the blind and the one with the limb and the sick have no obligation and

god and his prophet will allow them into heaven that has rivers running beneath and those who do not do what they should will suffer painful torture.

Al Jalain's explanation of the Quran, the weak ones like old people and the sick ones (like the blind) and those who can't find what they need to spend on Jihad.

Ans Bin Malik, bless him, said: we returned from the invasion of Tabuk with the prophet, lord prayers upon him, and he said: the ones we left behind in the city we did not go thru people, or valley without them being with us and they are excused (was told by AL Bukhari and Abw Dawud), you left people in the city but you did not take one walk and did not cross a valley without them, thy said how can that be prophet of the lord, they are not with us they are in the city he said, the illness was their prison.

So the conclusion is that for those to stay in Jihad for the sake of Jihad is not required from them. What's important is that they protect themselves and their honor so going to the mountains to stay with their families is not a problem, but what if their presence presents problems for the Mujahidin which will distract them from their ultimate mission then it is not a good situation. It exposes women to being arrested and exposed to the criminals and the sick ones can be arrested and drilled for information by the enemy that will hurt Jihad and the Mujahidin. So if their staying with you becomes more costly and burdensome, it might be your duty to send them to their families and loved ones so they can look after them.

This rule differs from one person to the next so all should not follow the exact same rule. And the lord knows all.

Fifth: we can summarize what was said earlier as follows:

- 1- Jihad is not required from women
- 2- It is allowed to have an elder woman but not a young one, in a safe area in the frontlines.
- 3- Observing what the prophet did, prayers be upon him, and his choosing which of his wives accompany him for the leader only
- 4- This rule is designed to keep them from being captured prisoners with all the problems that will go with that.
- 5- The ones that do that like Imam Ahmad said.

Sixth: In our efforts to lighten up the load on Jihad and the Mujahidin to improve their situation and to take precautions we are ordering the following:

- 1- Marriage is not allowed without the permission of the local leader
- 2- Married members are not allowed to bring their wives to reside in the mountains (the frontier)
- 3- To do what is possible to send down those who are already in the mountains back to their families.
- 4- The married ones are responsible for conducting this task, if the person is killed then it is the responsibility of the local leader to do such task.

Seventh: Based on what the scholars stated with regard to paying bribe to push harm away or to get rights back, and it is allowed to deal with the adversaries as long as you do not do anything that will not mesh with our beliefs, so we ask the brothers to make effort into solving this matter and if there is any doubt let us know and we will resolve the matter with God's help.

Eighth: This information should be distributed to all including soldiers so all should know the policy

Ninth: If executing the above is difficult then the leadership in the area will designate a distant period (from the front lines) to secure residences for the families. This will be done with the spouses.

In conclusion, we ask our brothers for their understanding and cooperation.

And the Lord prayed upon Muhammad and his lock.