



FLASHPOINT
PARTNERS

Dr. Ayman al-Zawahiri Calls on Tunisians to Defy Ennahda Party and “Support Your Sharia” (June 10, 2012)

On June 10, 2012, Al-Qaida’s As-Sahab Media Foundation released a message from Dr. Ayman al-Zawahiri in which he called upon Tunisians to “Incite your people on a popular uprising to support the Sharia and affirm Islam and rule with the Qur’an.” Zawahiri made this plea in response to the Ennahda party’s decision to “not demand the Islamic Sharia...be the source of legislation in order to reach a reconcilable constitution.” He went on to say, “They are inventing an ‘Islam’ that pleases the American Department of State, the European Union and the Gulf [regime] scholars.” He compared the present situation in Tunisia to historical conflicts in the Muslim world between moderate and conservative forces, religious and secular forces, and foreign and local forces. In his defense of Islam’s rightful place in politics, Zawahiri criticized Islamic scholar Ali Abdulrazzaq and commended the Imam of Tunisia, Shaykh Muhammad Al-Khader Hussein.

O’ Our People in Tunisia: Support Your Sharia

“In the name of Allah, and praise due to Allah, and prayer and peace upon the messenger of Allah and upon his family, companions and allies.”

“Muslim brothers everywhere, peace be upon you and Allah’s mercy and blessings, and thereafter.”

“The leaders of the Islamic Ennahda Party in Tunisia declared that they would not demand the Islamic Sharia to be the source of legislation in order to reach a reconcilable constitution. Have you seen a hospital that has no relation to treating patients, or a pharmacy that declares it has no reason to sell medicine, or an army declares it has no fighting affairs, or a communist party declaring it does not advocate Communism, or a democratic or secularist group that declare they do not seek to apply [such ideologies]?”

“You have not seen that. What is amazing is seeing the leadership of a group that relates itself to Islam and then says it does not advocate ruling by it. A leadership that alleges to belong to what they call the illuminated, moderate Islam. Let them call themselves whatever they wish of names, but they oppose the clear texts in the Qur’an, the nonnegotiable [texts] of the Sunnah and the consensus of the Ummah. They represent a symptom from the symptoms of our modern-day diseases, and a face from the faces of our ideological defeat, and a phenomenon from the phenomena of cultural passiveness and doctrinal dependency.”

“They are inventing an ‘Islam’ that pleases the American Department of State, the European Union and the Gulf [regime] scholars. An ‘Islam’ according to demand; it allows gambling clubs, nude beaches, usurious banks, secular laws, and submission to

international legitimacy. An ‘Islam’ without jihad, without enforcing the good and prohibiting the malice, without [enforcing] ‘loyalty [to believers] and enmity [to disbelievers],’ or one [allowing] debate and clarity.”

“An ‘Islam’ that said what Napoleon did not when he entered Egypt. When he entered it he tricked the Egyptians [alleging] that he respected the Sharia, and he founded a council [formed] by the biggest scholars to rule with what he called ‘Cabinet.’ But the Egyptian public did not believe the trick, so they referred to this council as ‘the toilet’ as they habitually use sarcasm in resistance.”

“As for those [leaders in Tunisia], they have gone beyond Napoleon and spoken publicly about what ought not be public; they thus said ‘no Sharia or Qur’an, no Sunnah or consensus over ruling, in constitution or in the laws, and even the principles—or rulings—of the Sharia will not be mentioned as a source for legislation and law. It is the ‘middle, moderate, illuminated Islam,’ whose legislator offered Fatwas allowing Muslims to fight in the American Army in Afghanistan so his career promotion would not be affected, and to bring the ‘criminals,’ the Mujahideen, to American justice in Guantanamo and the underground prisons. And when the Kemalist secularists alleged that they would end the Ottoman caliphate for the benefit of Turkey after World War I, Ahmad Shawqi scandalized them by saying [Poetry] and when Ali Abdulrazzaq wrote the book, *Islam and Origins of Rulings*, the scholars confronted him.”

[Narrator]

“And the conclusion Ali Abdulrazzaq came out with is summarized in the conclusion of the book with the following words:

‘The Islamic religion disavows this caliphate the Muslims have come to know, and it is not a part of the religious plans, nay, nor [a part of] the judiciary or other governance jobs and state institutions. But, all these plans are wholly political and religion has no relation to them; as he neither knew them nor denied them, nor did he order them nor ban them, but left them to us to take back to the rulings of rationality and experiences of nations and political principles.’”

[Shaykh Muhammad Rashid Reza—may Allah have mercy on him—Al-Manar Magazine]

“The readers of Al-Manar, from the 26th issue of Al-Manar Magazine, learned the news on the boldness of Shaykh Ali Abdulrazzaq who was from Al-Azhar scholars and from the justices of Sharia courts, in releasing a book titled, *Islam and Origins of Rulings*, in which he tried to demolish the Islamic Sharia in principle and [offered] absolute freedom for Muslims to choose for themselves whatever they please of Sharia articles and ruling systems without being tied to a Godly text, or Sunnah of the prophet, or the guidance of ancestors or the efforts of an Imam who follows the texts. And they learned that we were the first to rise to falsify this book and extinguish its Kufr basis and misguidance,

and incite the scholars of Al-Azhar and others to respond to it, and thus the High Scholars Committee decided to consider this book in what opposes the religion, and ruled to delete his name from the Al-Azhar scholars and necessitated firing him from the Sharia judiciary and never offering another government job to him.”

[Dr. Ayman Al-Zawahiri]

“And from the most prominent [persons] who confronted him, the honorable Imam of Tunisia, Shaykh Muhammad Al-Khader Hussein, Shaykh of Al-Azhar, and Shaykh Muhammad Al-Taher Ibn Aashoor, Shaykh of Al-Zaitunah Mosque, may Allah have mercy on the both of them.”

[Narrator]

“Shaykh Muhammad Al-Khader Hussein, Shaykh of Al-Azhar, of Tunisian origin, may Allah have mercy on him, said: ‘Should the Islamic states do what the Western states did, of marginalizing politics from religion, is the opinion of he who believes that religion has no authority over politics, and this is what is being marketed by the sect that seeks to cast away the truth of Islam so it can be on the same degree of other spiritual religions whose people cast away from politics, and then they polish this degree [of Islam] in any way they desire, and Islam would thus digress; as if no Qur’an has been revealed, or [a prophet] prayer and peace upon him sent, or caliphs waged jihad for the cause of Allah, or scholars who spent nights learning the origins from the sources and the rulings from their origins.’ To what he said: ‘And this proves to you that he who advocates dividing religion from politics is as if he envisioned another religion and called it Islam.’ To what he said: ‘separating the state from religion is the depreciation of most of the faith, and Muslims would not approach that except after they become ‘non-Muslims.’”

[Dr. Ayman Al-Zawahiri]

“The former authored the book, *Critique to the Book, Islam and Origins of Ruling*, and the latter authored the book *Scientific Critique to the Book, Islam and Origins of Ruling*. And after Ali Abdulrazzaq’s inkling was defeated in Egypt, its [inkling] returned and grew for those who adhere to his ideology in Tunisia of knowledge, jihad and resistance, and they [adherents] even added to that; if Ali Abdulrazzaq said ‘no governance in Islam,’ then those [adherents] say ‘no Islam in governance.’”

“And when Sadat said that there is no religion in politics and no politics in religion, a group of scholars confronted him, and among them were Salah Abu Ismail—may Allah have mercy on him—and I attended a lecture for him in Cairo University, which he presented by the entrance of its main hall, he attacked Sadat and his saying. And then when the State National Security High Court was held to prosecute the suspects in the big jihad case, the defense demanded him to testify, and he gave a brave, strong and

bold testimony throughout two days, and from what he said: ‘Sadat, by saying no religion in politics and no politics in religion, has washed his hands of Islam.’”

“The prosecution commented by saying that it preserves the right to direct charges at the witness for inciting overthrow of the regime, and he did not care about what the prosecution said, and he entailed this great testimony in his famous book titled, *The Testimony*. If Sadat found who would confront him in Egypt, he [Salah Abu Ismail] found who would revive his saying in Tunisia.”

“O’ honorable, free and protective ones in Tunisia, the masks have fell and the faces have been unveiled, so rise up to support your Sharia. Incite your people on a popular uprising to support the Sharia and affirm Islam and rule with the Qur’an. Alert the Muslim, defiant Tunisian people toward what is being fabricated against it and intended toward it. Spread between people and roam the cities and villages, and fill the streets and towns, and alert the mosques, schools, universities and Muslim societies.”

“Tell the Muslim people in Tunisia that your Sharia is being buried alive just as it was buried in Turkey, and Ali Abdulrazzaq who was defeated by Muhammad Al-Khader Hussein and Muhammad Al-Taher Ibn Aashoor—may Allah have mercy on them—has been revived in their homes. Bu-Raqibah who fights Islam and allies with France and is hostile to Hijab and the Islamic Sharia, is bringing out those who [purportedly] belong to Islam from the grave of his feeble bones and meager body.”

“O’ free ones in Tunisia, O’ its honorable ones, O’ people of zeal, O’ supporters of Islam and soldiers of Sharia, support your Qur’an and defend the Sunnah of your prophet, prayer and peace upon him, and never accept an alternative to Sharia.”

“And our last prayer is praise due to Allah, Lord of the Worlds, and Allah’s prayer and peace upon our master, Muhammad and upon his family and companions, and peace be upon you and Allah’s mercy and blessings.”