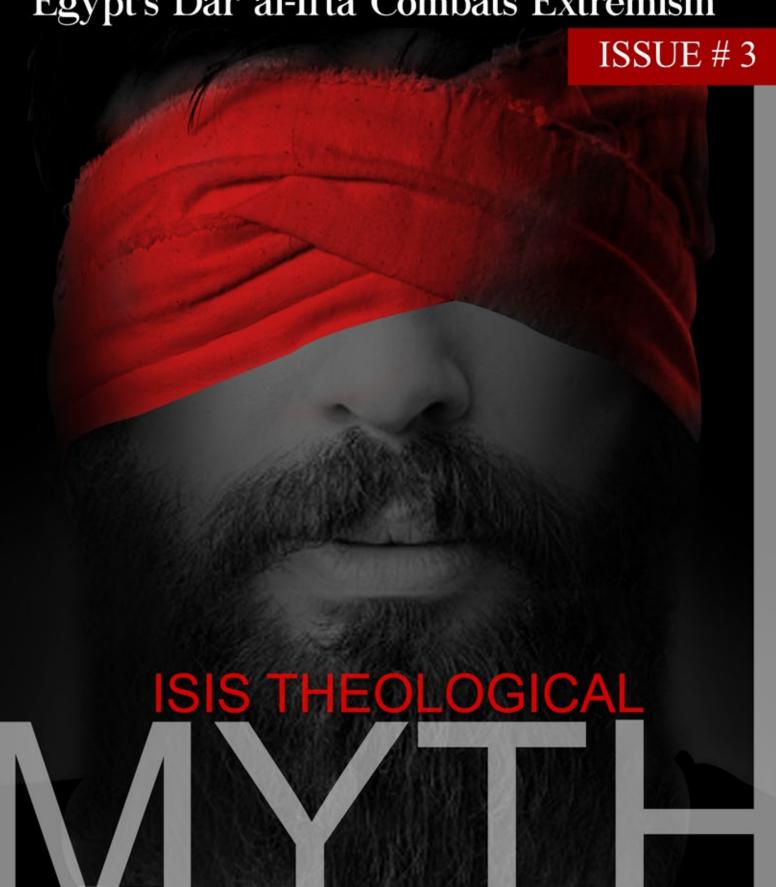
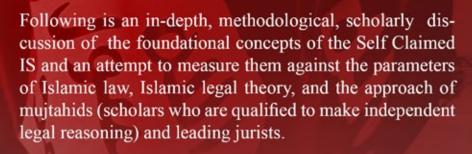
Egypt's Dar al-Ifta Combats Extremism



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DECONSTRUCTING THE THEOLOGY OF THE SELF CLAIMED IS



The aim is to determine whether This terrorist group were able to build a solid jurisprudence that conforms to juristic provisions and the objective of Islamic law a jurisprudence that evokes its mercy, guidance, and morals or whether theirs is faulty, confused, delusional, misguiding jurisprudence full of dubious, impulsive, and irrational notions a jurisprudence that originates from profound ignorance and reckless fervor, and falsely attributes to the Qur'an what it does not preach and atrocious crimes to Prophetic reports.

In truth, this group does not possess any kind of jurisprudence or knowledge. They bring to mind the words of Ibn Abbas (may God be pleased with him) which he addressed to the Khawarej when he told them, "I have come to you from the Prophet's Companions from among the Muhajereen and Ansar to tell you what they are saying. The Qur'an was revealed in their presence and they are more knowledgeable of it than you; not one of you is among them" [recorded by Al-Nisa'i in Al-Sunan Al-Kubra, Al-Hakem in Al-Mustadrak, Al-Baihaqi in Al-Sunan Al-Kubra, and others].

Daish is a sect of a blood thirsty infidelizing group.

Its members have broadcast to the West a fabricated image of Islam and every form of atrociousness: they accused Muslims of disbelief, slaughtered people, frightened and displaced non-combatants, and murdered hostages without just cause. They perverted the understanding of Islamic law, interpreting murder as a basic principle and subordinating mercy to it. For this reason, it was necessary to explain the serious mistakes and transgressions they have committed against Islam.

What follows is an overview of the types of flagrantly flawed beliefs of Daish which we will commence to deconstruct.

We will present an example of each mistake as follows:

- Misunderstanding of the Qur'an and the invalid use of its verses as proofs

Al-Bukhari recorded a non-Prophetic report narrated by Ibn Umar (may God be pleased with him) who said that among the distinctive characteristics of the Khawarej's methodology is their misunderstanding of the Qur'an and the use of their aberrant understanding to scare and murder people. It was reported in the Sahih of Bukhari that Ibn Umar (may God be pleased with him) said, "They used verses which were revealed concerning disbelievers to refer to believers." Hudhayfa (may God be pleased with him) said, "The Messenger of God (peace and blessings be upon him) said, 'The person I fear for you the most from is one who has read the Qur'an and felt the radiance of its beauty and grace, but changes it, throws it behind him, and takes up the sword against his neighbor and accuses him of associating partners with God." He [Hudhayfa] then said, "I said, 'O Prophet of God! Who is more deserving of being accused of associating partners with God—the accused or the accuser?" The Prophet (peace and blessings be upon him) replied, "The accuser" [recorded by Ibn Hiban in his Sahih.



Ibn Katheer deemed its chain of transmission good and Al-Haythami deemed it fair in Majma' Al-Zawa'id].

- Misunderstanding Prophetic reports

Daish commits abominable crimes against Prophetic reports they take the Prophet's words out of context and imbue them with the worst of meanings, violence, and savagery. They are totally ignorant of the tools of comprehending hadith, the rules of inference, the objectives of Islamic law and its principles. As a result, the words of the Prophet (peace and blessings be upon him) which fill hearts with peace and mercy and reverence for religion are replaced with ugly, bloody, distorted words which fill hearts with repulsion and fear.

- Misunderstanding concepts and terms

The first mistake they make is to narrow the concept of jihad and restrict it to combat and

slaughter with the claim that such distortions represent the jihad legislated by God. So much so that they have made jihad an end in itself when in fact it is a means to guidance. Whenever it impedes guidance, jihad deviates from its goal, back-firing to become a means of outright harm that repels people from God's religion. The Imam, hadith scholar, and mujtahid, Taqiy Al-Deen Al-Subki (d. 756 AH) cites in his book Al-Fatawa (vol. 2, p. 340), the Prophet's words to Aly when he sent him to Khaybar, "If God were to guide a single person through you, this would be better [for you] than red camels [a highly prized commodity]." The Prophet's words in this instance suggest that guidance is the purpose of jihad. And wisdom requires this. Jihad means guiding the people and inviting them to monotheism and the laws of Islam and offering Islam to them and their descendants until the Day of Judgment. Nothing compares to this.

However, it is better to achieve this goal by imparting knowledge, engaging in debates, and removing misconceptions whenever possible. From this, we gather that the ink of scholars is better than the blood of martyrs. But if combat is the only alternative, Muslims are to embark on it to achieve one of the following three objectives: guide others, and this is the most superior objective; achieve martyrdom and this is of lesser superiority though an honorable way to die since it not only involves sacrificing what one holds dearest but because it is also a means to promoting the word of God and not an end in itself. As for the last of the three objectives, killing a disbeliever, it is the least superior because it is considered wasting the life of a potential believer who will in turn beget believers.

- Deficiencies in the implementation of the system of jihad due to the following:
- Daish does not have the slightest understanding of the jurisprudence of results and consequences.
- They are totally ignorant of how to weigh interests against evils.
- They do not have the slightest understanding of the jurisprudence of objectives. They do not know that rulings were principally legislated to achieve their respective objectives. What then if their actions destroy these very objectives?
- Error in ascertaining the cause of a ruling There is no contention on the legitimacy of jihad but the problem lies in ascertaining its cause. It is imperative that ijtihad (independent legal reasoning) be made only by profi the

cient scholars who understand the realities and conditions people are living under. A scholar who does not understand the realities and circumstances of people cannot issue a correct ruling. Imam Ibn Al-Qayyim said in I'lam Al-Muwaga'een (vo. 1, p. 87), "Neither a mufti nor ruler is able to judge by truth except if he possesses two kinds of understanding. [The first is] understanding context and deducing the knowledge of what has truly occurred through signs and indications. The second is understanding the religious obligation related to the context; it is understanding God's ruling as expressed in His Book or by His Messenger with regards to that particular context."

Some examples of mistakes committed by Daish include:-

-Misapplying the ruling on using human shields, and in so doing erroneously and ignorantly permit the murder of Muslims.

Due to their compounded misunderstanding of rulings and their misapplication, they kill innocents.

Other mistakes include misapplying the ruling on initiating night attacks they mistakenly interpret the ruling to mean the permissibility of targeting non-Muslims even if they are non-combatants, children, or women. They commit many other flagrant mistakes with they will wear as a yoke around their necks when they stand before God. It is mentioned in the book of Bukhari that a Muslim will continue to be sound in faith provided he does not shed blood unjustly.

- A defective understanding of reality is a grave danger

Al-Qaeda Daish defective understanding of realities and conditions under which people live is grievously alarming. This is because when they infidelize Muslims, declare their murder lawful, and believe that only they apart from the rest of the two billion Muslims living in the inhabited world represent Islam, they appropriate the functions of rulers such calling for bay'a (selecting the leader via the oath of allegiance), jihad, and general mobilization. They consider their mistakes a decisive battle for the community whereas jihad is a legal ruling in Islamic law and not mere zeal and fervor that is subject to the five injunctive rulings. Jihad may be either obligatory, recommended, or prohibited according to the circumstances under which it is embarked, and its objectives and consequences.

God has legislated both the rulings and the conditions and circumstances that cause them to be lifted. Though jihad is valid in principle, it may be invalid in practice because it is not meet the necessary conditions and required legal criteria. As such, jihad is tantamount to aggression, murder, and destruction. Speaking of the recommended measures for ablution, the Messenger of God (peace and blessings be upon him) said, "Whoever does more than this, is blameworthy and transgresses." If the Prophet deemed using more water for ablution than what is legally necessary to be wrong and offensive in spite of the fact that the use of water is a personal matter, a fortiori slaughtering others, shedding blood, and frightening non-combatives indiscriminately without having any legal bases for such actions!!



The matter therefore devolves to their pandering to their own whims and satisfying their sick appetites for leadership and control.

Al-Qaeda separatists attribute their sick crimes to the munificent Islamic law, and as a consequence repel people from religion. Jihad is a religious ruling. At certain times and under certain conditions it is a duty. But without a legitimate cause and purpose, it is proscribed if it is divested of its defensive goal, and answers only to a savage desire for murder and control. Imam Al-Qarafy said, "Just as God legislated rulings, He likewise legislated the circumstances that cause them to be lifted."

- A defective substantiation based on incidents from the Prophet's biography

One example is the incident of Abu Busayr which they erroneously interpret to mean the permissibility of rebelling against public order. Another is Usama's military campaign [to fight the Roman army in the Levant] after the Prophet's death which they also mistakenly interpret to mean the permissibility of disturbing the peace of societies.

There are rules for deriving rulings from the Prophet's biography and from the incidents contained therein. Whoever is quick to analogize a particular incident to one in the biography of the Prophet (peace and blessings be upon him) stands guilty of fabricating lies against him and imputes to his law what is antithetical to it; whoever fabricates lies against the Prophet (peace and blessings be upon him) is to await his seat in the Fire. Imam Al-Zarkashy wrote in Al-Bahr Al-Muheet (vol. 4, p. 571), "Behind this is great



calamity! This is because a [muqallid (a person who follows the legal opinion of a mujtahid i.e. a scholar who is qualified to engage in independent reasoning)] may experience the same incident on which a Companion issued a legal verdict yet may reach an erroneous legal ruling. This is because analogizing incidents is one of the aspects of jurisprudence that requires the greatest [degree of] accuracy and one that is most subject to error."

TERRORISTS and their DELUSIONS

Dr Shawki Allam

The Grand Mufti of Egypt

Terrorist groups who flagrantly use religion as a cloak to cover up for their acts of terrorism fall into some serious ideological flaws which reveal their warped logic and ill-informed and unauthentic sources which they turn to in order to derive their legal justification for their insatiable desire for power, control and bloodshed.

The first ideological flaw is related to the terror groups' abominable crimes against the Quran and Prophetic report as they take the Quranic verses and the Prophet's words out of context and imbue them with the worst of meanings, violence, and savagery. They are totally ignorant of the tools of comprehending the Quran or hadith, the rules of inference, the objectives of Islamic law and its principles.

These bloody groups have the audacity to dismiss any Quranic verses which do not fit their bloody claims and they flagrantly declare unilateral war against both Muslims and non-Muslims who do not share their sick mentality of bloodshed. They completely disregard the Quranic conception of diversity, human brotherhood and peaceful relation between Muslims and non-Muslims referred to for example in the Quran in which God says, "O Mankind. We created you from a single pair of a male and a female and made you into nations and tribes that you may know each other.

Op-Ed

Verily the most honored of you in the sight of Allah is the most righteous of you. And God has full knowledge and is well acquainted with all things" (49:13)

Although the Quranic emphasis on embracing diversities and entertaining differences are well established principles in dealing with people from different religious affiliations, cultural backgrounds and racial origins, the radical groups are adamant on considering anyone who rejects their extremist ideology a legitimate target who may be killed. This unjustifiable idiocy stands in total contrast to the clear Quranic message in which God says, "If anyone kills a person, it is as if he kills all mankind while if anyone saves a life it is as if he saves the lives of all mankind" (5:32).

Secondly, they narrow the concept of jihad and restrict it to combat and slaughter with the claim that such distortions represent the jihad legislated by God.

Jihad in essence is the human endeavor of striving to improve the individual and the society and to bring life closer to the divine model.

The violent extremists have made physical jihad an end in itself when in fact it is a means to guidance. Whenever it impedes guidance, jihad deviates from its goal, backfiring to becoming a means of outright harm that repels people from God's religion. Thus they cannot declare "jihad" on behalf of 1.5 billion Muslims. Simply put, the declaration of armed struggle is the prerogative of the ruler of the state or his deputy and these terrorist groups

as non-state actors are not allowed to declare it.

Thirdly, the false belief that those terrorists who were killed in line of "duty" are considered martyrs and should be rewarded paradise is another delusional understanding of the concept of martyrdom. The terrorists who get killed are not considered to be martyrs according to Islamic law even if they considered their act to be a form of jihad, had sincere intentions and were acting out of ignorance. Good intentions do not justify illegal acts and it is totally prohibited to kill innocent people from an Islamic perspective. Thus terrorist acts like 9/11, 7/7 or any other similar horrendous acts are sheer acts of terrorism and has nothing to do with jihad.

From these three ideological flaws we can deduce that these terrorist groups are mixing between the noble and legitimate form jihad which is waged by legitimate state authorities to fend off aggression and establish justice on one hand and the bloodthirsty ruthless acts of killings indiscriminately against innocent people on the other. Jihad is a war fought with honor and guided with moral codes of conduct.

Terrorist groups have the audacity to interpret from the Quran selectively to suit their own agendas and add an "authoritative" dressing to their views. These deviant ideologies need to be fought by intellectual responses which debunk their erroneous ideologies along with the help of the international media as well as academia in publishing and broadcasting the vocal Muslim authentic scholars who deconstruct the false claims and warped understanding of the Quranic exegesis.



SHATTERING THE MYTH DETHE ALLESIANIC STATE

Dr Ibrahim Negm

Senior Advisor to the Grand Mufti of Egypt

Article

It hardly needs to be emphasised that the biggest threat to peace in today's world comes from religiously motivated violence operating in many regions across the world but in particular those terrorists, the Self Claimed IS, who perpetrated the most horrifying massacres day in day out.

They claim to be establishing what they call "Islamic caliphate", thus eliminating mainstream interpretations of Islam and the opinions of genuine Muslim scholars whom they do not recognize as Muslim.

They never explain, however, what an "Islamic state" got to do with their terrorist actions like brutally slitting throats, burning schools and oppressing women and killing religious minorities, terrorizing and violating the human rights of people in the most blatant manner possible.

We the mainstream Muslims should not leave the field open for prejudices to be formed against all of us and our religion. I personally find it difficult to blame the average people of non-Muslim world who are fast developing Islamophobic tendencies. While there indeed are forces who are exploiting the situation to further their own vested interests. I feel that it is the total passivity of mainstream Islam, the nonchalance of the moderate Muslims that is largely to blame for this state of affairs. I hope the time has not passed for us to do something about it and join the struggle in earnest. The war against terror has to be fought and won by us Muslims on the ideological front.



What has been worrisome to me is the attempts to mobilise Muslim youth by raising deceitful slogans thus playing an important role in destroying the region's unity and integrity.

In this essay I offer a counter argument to the opportunistic call to establish the Islamic State or a Muslim Caliphate by employing a global "jihad" or to be precise an inter ethnic cleansing directed against the followers of their own faith as a means to accomplish their alleged goal.

Historically speaking, Muslims have disagreed over the question of whether the caliphate is a religious obligation or merely a political option as they likewise disagreed over the specific connotation of several texts upheld by some religious schools.

By looking back at accounts in the aftermath of the demise of the Prophet 623 AD, where selected delegates met at Saqifat Bani Sa'da, it is evident that a strong argument arose between the two communities, the Meccan immigrants, the Muhajirun, and the Medinian converts and helpers, the Ansar, over the entitlement of each party to choose the successor to the Prophet.

The two parties who were present at the assembly understood the meaning of 'caliphate' well as they talked of succession to the Prophet's 'political authority' or, in their words, to 'Muhammad's sovereignty'.

The content of the argument that took place at the time, manifests the political nature of the contention over the succession to Muslim rule.



Umar Ibn Al-Khattab supported the Muhajirun's entitlement to succession with the following argument, "By God, the Arab tribes would not agree on any leader other than a person from the Quraysh tribe." In support of Umar's words, Sa'd Ibn Bashir from the Ansars said, "Muhammad, the Messenger of God, is a Quraishite and his fellow tribesmen are more entitled to [a successor from his tribe]."

It follows that Muslim jurists and political writers did not derive the concept of "caliphate" from religious texts or that the Prophet (pbuh) commanded the institution of this form of governing system.

Rather, Islamic jurisprudence only managed to compile and codify the experiences of the period that followed the Prophet's death, especially the time of the rightly Guided Caliphs". Consequently, throughout the various stages of its evolution, the caliphate theory, was considered "a practical codification of the political system dictated by the then political, social and religious landscape". And with each wave of change in the form of the

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system due to the transmission of authority, the theory of caliphate changed accordingly.

Political necessities rather than religious obligations were the most important factors influencing the form and acceptance of this institution. They thought back then that without a commander to succeed the Prophet after his death, the "entity of Islam" would surely disintegrate and the affairs of the Muslims would fall in the hands of incompetent individuals. In addition, the existence of a commander figure was imperative to spread religious enlightenment and guard Muslim borders, thereby increasing the spread of Islam.

Numerous books were authored that strongly suggest that the texts mentioned on the Sunni Caliphate and Shi'a Imamate were written in the context of political conflict among religious sects and in light of the conflict that erupted after Mu'awiyya introduced dynastic succession to Muslim rule.

This discussion aims to explain that the "caliphate" is not mentioned in religious texts but, like the rest of the political systems, is the product of human endeavor subject to territorial and circumstantial changes and to historicism. Based on this, the success or failure of any political system depends on its ability to adapt to and justify its existence and preserve its societal laws, a matter that cannot be imposed by means of established religious texts. Rather, this is manifested in the principle that the prophet laid down himself "You know best the affairs of your worldly life". The need for a successor after Messenger's death was only due to the fact that the law cannot be

put into practice without the existence of an authority to enforce it. The caliphate was the only legitimate authority and the existing political option at the time.

In spite of this, the legal scope was restricted by the law's sacred. The caliph in this ruling system was the only legislative authority. If Muslims at that time had recourse to other political options, they would have surely taken them into consideration.

With this said, does the current call to establish a so called Islamic State imply that we are to do away with the political system of the modern nation state existing at present and embark on a replication of the ancient political choice of the Caliphate? Does the call of QSIS carry any weight?

Before delving into these questions, we need to reiterate the understanding of the mainstream Muslim Scholars that Islam is not a static, authoritarian system devoid of flexibility. To live in accordance with Islam does not necessitate a return to the middle ages, nor does it require that we cease to be who we are. Islam has never required its adherents to give up their own cultures nor dictated on them a specific norm of governance.

This flexibility is not just present in the cultural output of Muslims. It is an integral part of the Islamic legal tradition as well; in fact you could say it is one of the defining characteristics of Islamic law. Islamic law is both a methodology and the collection of positions adopted by Muslim jurists over the last 1,400 years. Those centuries were witness to no less than 90 schools of legal thought, and the twenty-first century finds us in the providential position to look back on this tradition in order to find that which will benefit us today.



This is one of the first steps in the issuing of a fatwa. Fatwas represent the bridge between the legal tradition and the contemporary world in which we live. They are the link between the past and the present, the absolute and the relative, the theoretical and the practical. For this reason it takes more than just knowledge of Islamic law to issue a fatwa. Muftis must also have an in-depth understanding of the world in which they are living and the problems that their communities are facing. When those who lack these qualifications issue fatwas the result is the extremism we see today. We have to be clear about what is at stake here. When each and every person's unqualified opinion is considered a fatwa we lose a tool which is of the utmost importance to reign in extremism and preserve the flexibility and balance of Islamic law.

The experience that Egypt went through can be taken as an example of this.

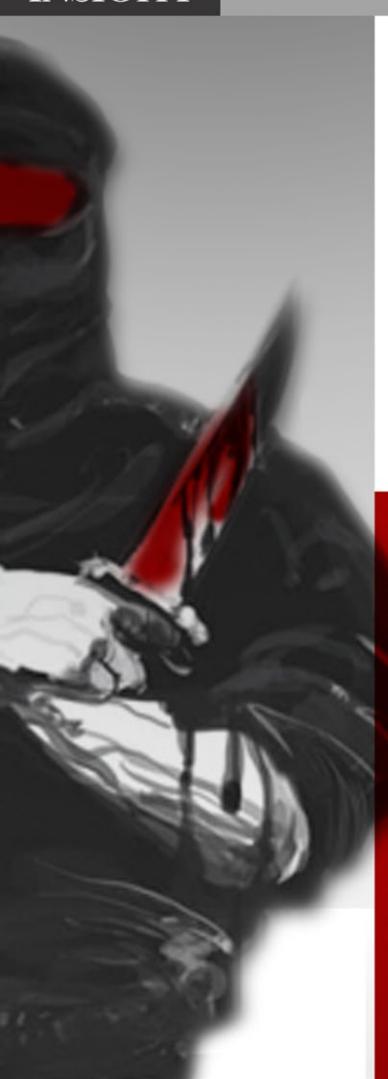
This period of development was begun by Muhammad Ali Pasha around the early nineteenth century and was continued by the Khediv Ismail who attempted to build a modern state. This meant a reformulation of Islamic law, but not a rewriting of it. Many people are under the impression that Egypt adopted French law. This is not the case. Islamic law was rewritten in the form of French law, but retained its Islamic essence. This process led Egypt to become a modern state run by a system of democracy. None of the Muslim scholars of Egypt objected to this. Muslims are free to choose whichever system of government they deem most appropriate for them. The principles of freedom and human dignity for which liberal democracy stands are themselves part of the foundation for the Islamic world view; it is the achievement of this freedom and dignity within a religious context that Islamic law strives for.

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The world has witnessed tremendous change over the last two hundred years. This change came in the form of new technologies and political ideologies. There were also new communications technologies developed allowing us to be aware of what is happening in nearly every part of the world the instant that it occurs, whereas in the past it would take months if not years for even the most urgent news to spread. This wave of change has caused a complete alteration of nearly every aspect of our lives. It is this modern occurrence that presents the greatest difficulty to Muslim jurists and Muftis. In the past, there was little alteration of the way things worked and progressed. Even when things changed it was slow and isolated to a handful of fields. The change of the past two hundred years, however, has made it necessary to re-examine how everything works. Meaning that the way in which Islamic law is applied must take into account this change.

The flexibility and adaptability of Islamic law is perhaps its greatest asset. To provide people with practical and relevant guidance while at the same time staying true to its foundational principles, Islam allows the wisdom and moral strength of religion to be applied in modern times. It is through adopting this attitude towards the Sharia that an authentic, contemporary, moderate, and tolerant Islam can provide solutions to the problems confronting the Muslim world today.





Is it permissible for YOUNG MUSLIMS to join the so-called ISISH an Islamic State?

Answer:

Dar al-Iftaa incriminated joining any armed organizations or supporting them in any manner due to their barbaric acts which cause destruction and distort the image of Islam. These horrific acts are condemned by humanity as it goes against the natural human disposition and are Islamicallyrejected.

Dar al Iftaa added that such organizations with their extremist ideologies have misguided many youth under the false name of religion, Jihad and Islamic state. In fact, their acts reveal nothing but their miserable attempt to distort religion, bring destruction and spread blood-shed. Such terrorist organizations failed to deduct legal evidence from its authentic Islamic sources and were driven by their incomplete interpretation of the verses of the Qur'an andhadiths of the Prophet [peace and blessings be upon him].

Fatwa

They twisted the meanings of religious texts in order to justify their appalling acts of extremism which leads them to desecrate the sanctity of life and ruthlessly shed people's blood with thirst that never seems to stop. Furthermore, they issued extreme condemnable infedilizing fatwas whichthey exploited in killing their opponents and spreading corruption all over the globe.

They "Distort words from their [proper] usages" and break the adopted authentic rules for issuing fatwa which include possessing thorough knowledge of shari'a and perceiving the surrounding reality with proper understanding to enable them to deduct definitive rulings. However, they use a single verse or part of it without being aware of all what is mentioned in the Qur'an and sunnah in relevance to its subject and attach false rulings to Islam. God says in the Quran, "...So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment. And Allah is not unaware of what you do" 2:85

Dar al-Iftaa confirmed that the prohibition committed by these extremists due to their heinous crimes, blatant damage, and ruthless blood shed extends to anyone who gives them financial or moral support, or even shelter. Rather, they are cast out of God's mercy. The Messenger of God (peace and blessings be upon him) said, "Whoever helps another to kill a believer, even if with part of a word, will meet God the Exalted, with the words 'He has despaired of God's mercy' written between his eyes'."

According to the fatwa, it is an obligatory condition for jihad to be undertaken under the leadership of the state and that it must be organized by those in authority and the concerned state organizations whom God has given rule over countries and people. They are those who more than others, are able to calculate the consequences of such decisive decisions since they study the extent of the necessity that calls for countering assaults and removing injustices. They carefully study the decision and measure the interests against the harms without subjectivity or foolish emotions unrestrained by rationality and wisdom.

Dar al-Iftaa confirmed the impermissibility of initiating jihad at one's own accord by joining armed groups or organizations without taking into consideration the criteria and conditions that regulate jihad as this would be tantamount to arrogating the ruler's prerogative, the harms of which may greatly outweigh its benefits. Moreover, he will also incur sin. Dar al-Iftaa further explained that if all the people embark upon jihad without the ruler's decision, the people's interests and livelihood will be disrupted. God the Almighty said, "It is not right for all the believers to go out [to battle] together" [Al-Tawbah: 122]. Not only is such an uncalculated move devoid of any perceived gains for Muslims, but it brings about their destruction, pits nations against them, wipes out their civilizations, drowns them in blind sedition, and results in destructive conflicts among Muslims. It is known in Islamic law and by reason that the lack of clarity of purpose and disunity of goal deprives jihad of its meticulous organization on the one hand and its value and noble purpose on the other.

The crimes committed by those falsely calling themselves "Islamic state" among other terrorist organizations which include indiscriminate slaughtering of men and women, terrifying the secured and destructing public and personal properties are completely irrelevant to Islam. The Islamic Shari'a set a well-defined regulations regarding war engagement in which it prohibited killing women, children, the elderly and civilians, causing destruction, cutting down trees and prohibited even killing riding animals. Let alone killing other Muslims.

Islamic Shari'a has prohibited all matters which distort the image of Islam and leads people to shun it as these heinous acts turn people away from God; a result which is inconsistent with the objective of jihad. Abu Dawudreported that Rabah ibn Rab'i said: We were with the Messenger of God [peace and blessings be upon him] in one of the battles and he saw people gathering around something. The Prophet sent a man there to see what they were gathering around and the man came back saying that they were gathering around a woman who was killed. The Prophet said: "this woman shouldn't have been killed". He sent a man to Khalid Ibn al-Walid who was leading the army and told him "tell Khalid not to kill women or Asif [a hired man who doesn't participate in the war].

Concerning displacing the Christians and non-Muslims and forcing them to accept Islam, Dar al-Iftaa confirmed in its fatwa that Islam is a religion of coexistence and its principles emphatically prohibit compulsion in religion and vehemently condemn all forms of violence. Therefore, the history of Islam proves that non-Muslims were never forced to accept the religion. However, it leaves the matter of belief to one's free will as established by many verses in the holy Qur'an: "There shall be no compulsion in [acceptance of] the religion.

The right course has become clear from the wrong." [2: 256], and: "And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." [18: 29] and: "For you is your religion, and for me is my religion." [109: 6]. Therefore, these terrorists contradict Islamic teachings and disobey our master Muhammad [peace and blessings be upon him] who prohibited killing the non-Muslims and commanded treating them kindly and granted them the rights of neighborhood. Those non-Muslims did not raise arms against the Muslims and lived in peace and coexistence with them. God the Almighty says in the holy Qur'an: "Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly." [60: 8]

The fatwa added that when Islam has allowed people to keep their own religions, it was natural to permit them to freely practice their religious rites in their places of worship. Moreover, Islam has guaranteed the safety of all places of worship, gave them special consideration and prohibited all kinds of aggression towards them. Abu Bakr[may Allah be pleased with him] has commanded the army:"Do not hurt a monk or worshipper and don't destroy a place of worship or a cell."

Fatwa

Jihad in Islam is justified for the purpose of removing oppression and achieving justice which result in the Muslims' empowerment on earth by God. The ultimate purpose for such empowerment is to maintain the safety of places of worship and their worshippers. This can be seen in the Qur'anic verse: "And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might. [And they are] those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters." [22: 40-41]

Finally, Dar al- Iftaa stated that these heinous and horrific crimes committed by terrorist organizations have caused harm to both Islam and Muslims. They have distorted the positive image of Islam globally and portrayed it as a religion which promotes violence and blood-shed. However, Islam will always remain a religion of peace and mercy as God the Almighty says in the holy Qur'an: "And We have not sent you, [O Muhammad], except as a mercy to the worlds." [21: 107] and: "So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you." [3: 159]. The Messenger of God [peace and blessings be upon him] said: "Be lenient and stay away of harshness and bad words." [Narrated by Bukhari]

Islam was disseminated across the globe with means of mercy, compassion and love of others. The Quran says, "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided. 16:125 God the Almighty knows best.

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