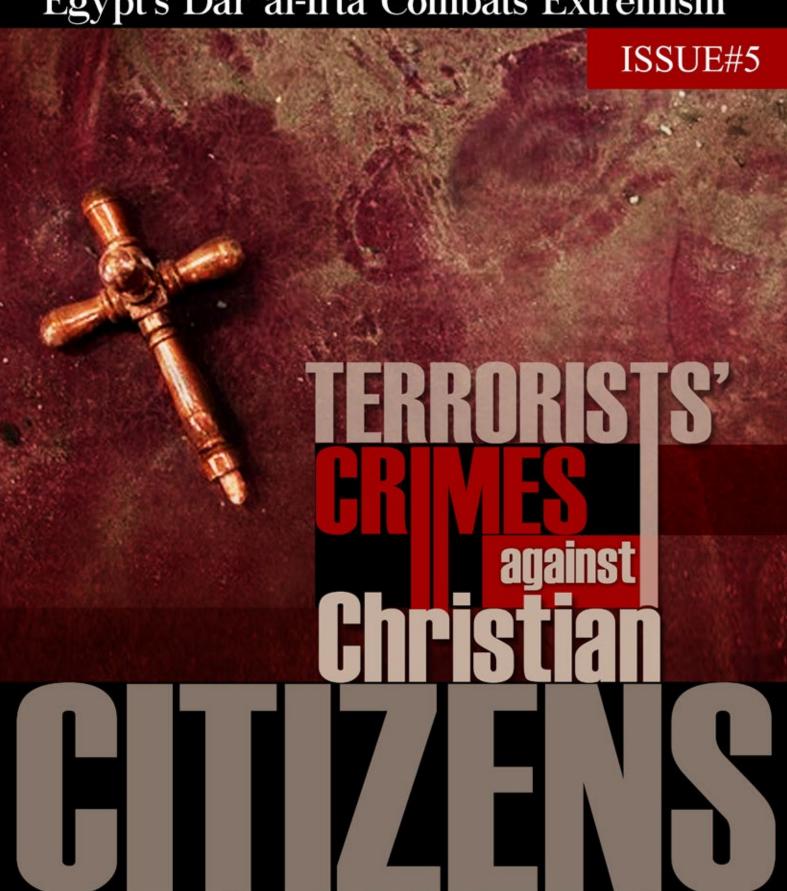
Egypt's Dar al-Ifta Combats Extremism



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In Libya

Last year, ISIS terrorists filmed themselves beheading **30** Ethiopian Christians, and warning Christian viewers to convert. In February, **21** Coptic Christians from Egypt were also decapitated.

in Iraq

ISIS drove out the **40,000** Christians of Mosul, leaving it without Christians for the first time in 2000 years. Three quarters of the **1.5** million Christians who lived in Iraq are now gone.

Yazidi girls were enslaved and used as sex slaved for the ISIS fighters.

In Syria

The Catholic St Vincent de Paul agency reported terrorists had kidnapped Christians and told them to convert or die.

Archbishop Jean-Clement Jeanbart, head of the Melkite Greek Catholic Church in Aleppo, said the Syrian city had now lost two thirds of the **170,000** Catholics it had a few decades ago.

Priests and bishops had been kidnapped or murdered, and many Christians had fled.



In Egypt

Many churches in upper Egypt were burnt down after June 30th, 2013 at the hands of the terrorists.

Recently the terror groups have decapitated **6** Christians and intimated more than **50** families from Sinai district.

In Kenya

Terrorists attacked universities letting murdering more than **140** Christians.

Covenant

Prophet Muhammad's COVENANT CHRISTIANS



"This is a message from Muhammad ibn Abdullah, as a covenant to those who adopt Christianity, near and far, we are with them. Verily I, the servants, the helpers, and my followers defend them, because Christians are my citizens; and by Allah! I hold out against anything that displeases them.

No compulsion is to be on them. Neither are their judges to be removed from their jobs nor their monks from their monasteries.

No one is to destroy a house of their religion, to damage it, or to carry anything from it to the Muslims' houses. Should anyone take any of these, he would spoil God's covenant and disobey His Prophet. Verily, they are my allies and have my secure charter against all that they hate."

Feature DEBUNKING the ideology of



Terrorist groups who flagrantly use religion as a cloak to cover up for their acts of violent extremism 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 crimes against religious minorities.

One ideological flaw is related to that 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. 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).

Another flaw is that 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, terrorists advance that religious minorities are enemies of Islam and therefore have only 2 options either they embrace their self Claimed Islam or deserve to be decapitated.

This absurd theory is in sharp contradiction to the letter and spirit of authentic Islam. To begin with, the Qur'an 3:114 praises Christians and refers to them as "the People of the Book," afforded immense respect. The Qur'an 2:63 additionally acknowledges that Christians can and will attain divine reward. Moreover, the Qur'an 22:40-41 explicitly

forbids destroying any house of worship, including churches.

Irrespective of what religion people follow, the Qur'an 60:9 commands Muslims to be kind and equitable to all those who do not persecute them and drive them out of their homes on account of their faith. Likewise, the Qur'an 8:61-63 forbids fighting anyone, regardless of faith, who "inclines towards peace."

Prophet Muhammad exemplified the Qur'an's commandment to protect the rights of Christians. Over a thousand years before America's founding fathers guaranteed religious freedom for all Americans, Muhammad penned a groundbreaking "covenant to those who adopt Christianity near and far."

We are with [Christians]! Verily I, the servants, the helpers, and my followers defend them, because Christians are my citizens; and by God, I hold out against anything that displeases them.



No compulsion is to be on them. Neither are their judges to be removed from their jobs nor their monks from their monasteries. No one is to destroy a house of their religion, to damage it, or to carry anything from it to the Muslims' houses. Should anyone take any of these, he would spoil God's covenant and disobey His Prophet. Verily, they are my allies and have my secure charter against all that they hate. If a female Christian is married to a Muslim, it is not to take place without her approval. She is not to be prevented from visiting her church to pray.

Around 628 AD and after gaining power, Prophet Muhammad placed his seal on this letter and sent it to the Christians of St. Catherine's Monastery at Sinai. The letter survives to this day, as does the monastery.

While Daesh attacks Christians under the guise of religious authority, Muhammad's letter guaranteed Christians protection from all attacks.

Feature

He ensured Christians had complete freedom of religion and expression. While Daesh destroys monastery after monastery, Prophet Muhammad's letter explicitly ordered, "No one is to destroy a house of their religion, [or] to damage it," as doing so would, "spoil God's covenant and disobey His Prophet." And while Daesh rapes women, Muhammad guaranteed Christian women autonomy in marriage and in worship.

We can revive that golden age for people of all faiths and no faith by adhering to the true Islam that Prophet Muhammad established one of universal religious freedom and equality for all humanity

From these 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 religious minorities 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.





We Muslims are the ones who should reclaim our right to define our religion, according to the Quran and the teachings of Prophet Muhammad (peace be upon him), and not leave it to the pundits of the extremists (be they Muslims or non-Muslims).

The Islam that we were taught in our youth is a religion that calls for peace and mercy. The first prophetic saying that is taught to a student of Islam is "Those who show mercy are shown mercy by the All-Merciful. Show mercy to those who are on earth and the One in the heavens will show mercy to you.

What we have learnt about Islam has been taken from the clear, pristine, and scholarly understanding of the Qur'an, "O people we have created you from a single male and female and divided you into nations and tribes so that you may know one another." When God said "to know one another" He did not mean in order to kill one another. All religions have forbidden the killing of innocents. Rather we have been ordered to cooperate in a constructive manner.

For over a thousand years ordinary Muslims have worshipped God, engaged in developing their society, and have sought to cultivate good moral character. This is made clear in the Quran which says, "I have created man and Jinn except to worship Me." "He caused you to dwell on earth and to develop it." "He is successful who has purified the heart and soul". There are more than 6,000 verses in the Quran, only 300 of which are related to legal matters; the rest deal with developing good moral character. Likewise, there are over 60,000 prophetic traditions and sayings of which only 2,000 are related to legal matters; the rest deal with developing good moral character. For Muslims, the Prophet Muhammad, peace and blessings be upon him, is described as being a mercy sent from God to mankind.

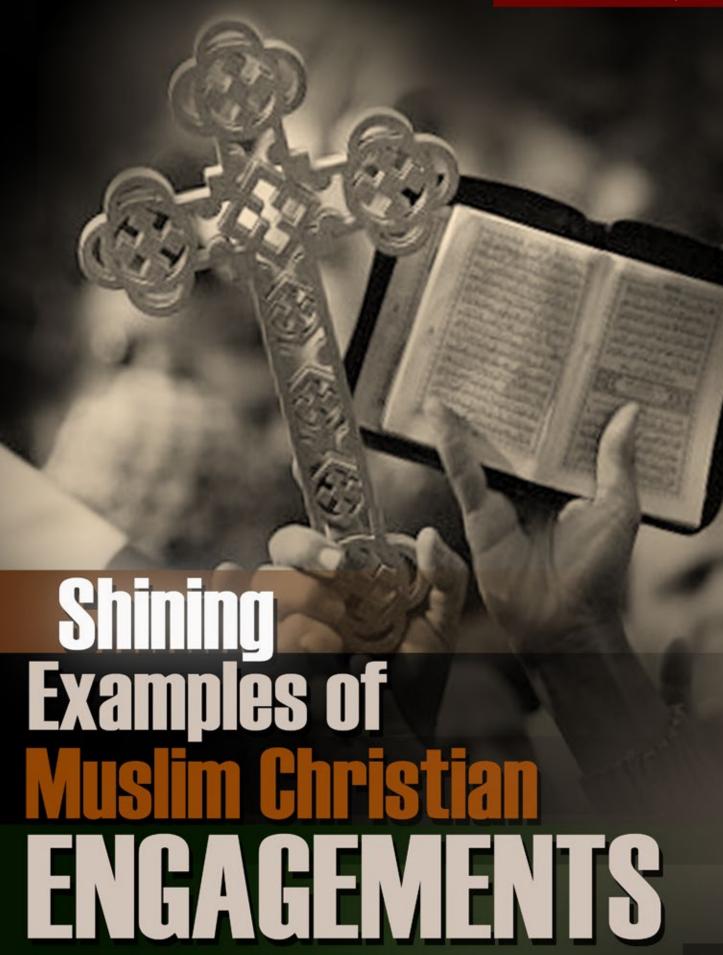


Today, the alleged claim by extremists that they attempt to follow the path of the early pioneering Muslims is erroneous because the mere confinement to the literal wording that they uttered or abiding by their juristic positions that they took regarding secondary issues is not what defines the essence of Islam. The true emulation would be through turning to the tools and maxims they adopted in textual interpretation and the principles used for conducting independent legal reasoning (ijtihad). The early Muslims were pioneers in writing down the guiding maxims and in developing a scientific methodology which enabled them to differentiate between the primary overarching issues and the secondary debatable ones.

Furthermore, and this is very important, is that none of these extremists have been educated in Islam in genuine centers of Islamic learning. They are, rather, products of troubled environments and have subscribed to distorted and misguided interpretations of Islam that have no basis in traditional Islamic doctrine. Their aim is purely political and has no religious foundation. It is to create havoc and chaos in the world.

When each and every person's unqualified opinion is considered a fatwa, we lose a crucial tool in our capacity to reign in extremism and preserve balanced understandings of Islam. We may point to any number of declarations posing as fatwas from extremists and terrorists as examples of how grave the consequences are, of not following the historical Islamic example of differentiating between those with scholarly standing and authority and those without. In recent years, unqualified and illegitimate personalities have exploited technological means to proclaim themselves Islamic scholars and leaders, and have issued opinions to justify everything from attacking churches, exercising violence, and denigrating women. True Islamic scholarship and leadership stands firmly against such exploitative positions, which are merely politics in the guise of religion.

Historical Perspective



Historical Perspective

Here are some shining examples of the fruitful and remarkable engagements between Muslims and Christians.

1. Abyssinia and the Negus

It was a Christian king in a predominantly Christian land who gave the small, persecuted community of early Muslims in the beginning of the Prophet Muhammad's mission protection. May Allah's peace and blessings be upon the Prophet.

The Muslims sought refuge in Habasha, modern day Ethiopia, after suffering starvation and torture at the hands of the polytheistic Makkans. The Prophet Muhammad said about the Negus and Habasha: "a king rules without injustice, a land of truthfulness."

Muslims were welcomed, protected and lived in peace with the Christians of Habasha. But this did not sit well with the Makkans, who did not want to see them leave Makkah or want the message of Islam to flourish in peace. They spent special envoys with gifts and lies about the Muslims to convince the Negus to send the Muslims back to Makkah. They told the Negus that this "new" faith took pride in insulting not just ancestral Makkan beliefs, but the beliefs of Christians as well.

Another king may have simply taken their word and automatically kicked the Muslims out. The Negus did not. He ordered that the leader of the Muslim community come to his court and explain Islam's position.

Enter Jafar ibn Abu Talib, early Muslim refugee to Habasha, and cousin of the Prophet.

Not only did he eloquently explain the message of Islam and the persecution of those who accepted this truthful message. He also recited the opening verses of Surah 19 of the Quran, Surah Maryam or Mary, after the Negus asked him to recite part of Quran.

King Negus listened to the recitation of the Quran in focused attention. He cried as he listened, so much so that his beard got wet. When Jafar completed the recitation, Negus said, 'Surely this Revelation and the Revelation of Jesus were from the same Source.' Then to the two Makkan ambassadors, he said, 'By God, I will not hand over these persons to you.'

But the story does not end here. The Makkans would not give up so easily. They asked the king to find out what the Muslims' view of Jesus and his Divinity were, knowing of course, the difference in the Christian and Muslim positions regarding Jesus.

Again, Jafar responded, with no compromise of principles, just the simple, clear Truth:

'He (Jesus) is God's servant and Messenger; a spirit and a word from God that He bestowed on the Virgin Mary.'

Upon hearing this, Negus picked up a straw from the ground and said:

'By God, Jesus was not even as much as one straw more than what you have said about him.'

Historical Perspective

He returned the gifts of the Quraysh. Negus told them he was not used to taking bribes and the Muslims would remain under his protection.

This was an early victory for positive Muslim-Christian relations.

2. Umar ibn al-Khattab & Jerusalem

Jerusalem and its surrounding territory were and remain holy to Muslims, Christians and Jews. It was during the Caliphate of Omar ibn al-Khattab that Muslims first gained leadership of this territory. May Allah be pleased with Omar.

The Muslim reaction to this victory is something to remember.

Omar entered Jerusalem in humility. He walked in with not he, the Caliph, but his servant comfortably riding on a camel. They had been taking turns walking and riding.

At one point in Jerusalem, the Christians asked him to pray in their church but he declined. He said he was afraid that in the future Muslims could use this as an excuse to take over the Church to build a Masjid.

The Christians gave the key of the Church of Resurrection to Muslims to be responsible for its safety. This key is still with the Muslims today as a sign and symbol of the mutual trust.

Saladin (Salah el Deen Ayyubi) and the Crusades

It was in response to the horrific oppression in Jerusalem at the hands of the Crusaders in the 11th century and the need to free the area of their control that Sultan Salah el Deen Ayyubi (Saladin) liberated Jerusalem from them in 1187.

His arrival brought relief for the local Christian population, who helped him, after the oppression they suffered at the hands of their co-religionists, the Crusaders.

Not only did Saladin treat the Crusaders with kindness, he ensured that Muslims and non-Muslims lived in peace and harmony with each other.

One particular story about him recounts that some Muslim soldiers were besieging a Christian fortress. Many Christians were seeking shelter inside, including a young couple who was planning to get married, but whose plans had been stopped by the fighting. They decided to get married anyway, even though they were trapped inside the castle.

Saladin was in charge of the Muslim troops at this time. When he heard about the wedding, he ordered his soldiers not to attack the castle where the couple was staying, so that they could enjoy peace and quiet. In return for this respect, the bride's mother sent out trays of food for Saladin and the Muslim army to share in the wedding celebrations.

Historical Perspective

Indeed the longest period of peace and justice for all in Jerusalem has been the period when Muslims were in control.

4- Muslim Spain

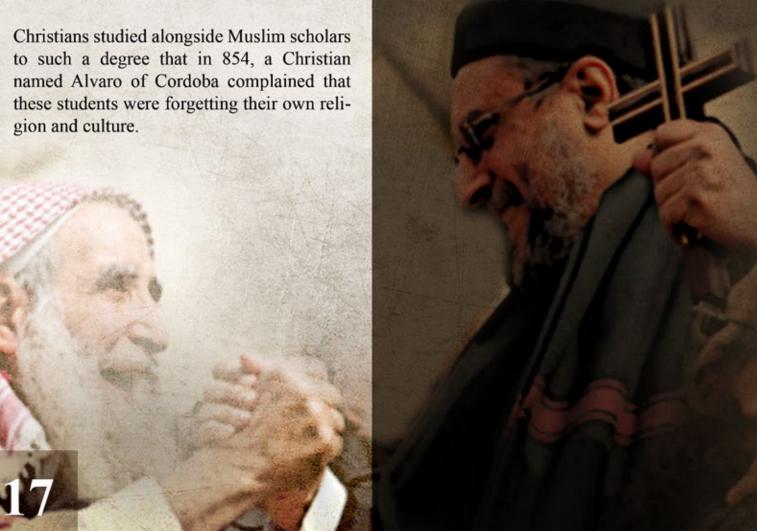
Many Muslims look back at Muslim Spain with pride. But Jews also call it their "golden era".

Spain became part of the Islamic world at the beginning of the eighth century. Under Muslims, Spain became the center of civilization. Although many local Spaniards embraced Islam, Christians and Jews were free in all aspects of their lives. The Muslims respected their religion and institutions. The result was the birth of the first true cosmopolitan culture in the West.

The Muslims and Christians of Spain did not live in their ghettos, isolated and not cooperating in various aspects of daily life together.

It was in Spain that Aristotle's works on physics and natural history were translated into Arabic from Greek. Historians generally acknowledge that the Muslim world proved to be a major conduit of ancient scholarship into the West, especially through Muslim Spain.

It wasn't just Muslims and Christians who thrived in Spain, though. Jews, who were reviled and hated elsewhere, were not only living safely and peacefully alongside non-Jews in Muslim Spain, they were learning and contributing to its culture and knowledge which Muslim scholars had established.



- What is the ruling for attacking churches and places of worship or jeopardizing them by tearing them down or bombing?
- What is the ruling if these as-

saults take place while the worshippers are inside the churches or places of worship?

- Is it true that there is no covenant of protection [dhimma] between Muslims and Christians as some people claim?

18

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Answer:

Freedom of conscience Islam is the religion of coexistence; its principles do not acknowledge compulsion in religion nor condone violence. Based on this, it does not coerce people of other faiths to convert but made freedom of conscience a voluntary choice.

Proof from the Qur'an

There are many verses in the Qur'an attesting to freedom of faith. These include: There is no compulsion in religion: true guidance has become distinct from error.

[Al-Baqarah: 256]

Say [O Muhammad]: "The truth is from your Lord" let him who will, believe, and let him who will, reject it. [Al-Kahf: 29] You have your religion and I have mine. [Al-Kafirun: 6]

Protecting the places of worship of non-Muslims Since Islam acknowledges freedom of faith, it allows non-Muslims living in Muslim countries to freely practice their religious rites inside their places of worship. As such, it guarantees the security of their places of worship and accords them special protection by prohibiting all forms of aggression against them.

Protecting non-Muslims, one of the objectives of jihad

According to the Qur'an, the reason Allah Almighty has established Muslims in the land and commanded them with jihad is to eliminate oppression, fight aggression, protect

places of worship against destruction and guarantee the security of worshippers. Allah says, Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid His (cause)—for verily Allah is full of strength, Exalted in Might, (able to enforce His Will). (They are) those who if We establish them in land, establish regular prayer and give zakat, enjoin the right and forbid wrong: with Allah rests the end (and decision) of all affairs. [Al-Hajj: 40-41]

Commenting on this verse, Ibn 'Abbas (may Allah be pleased with them both) said, "Monasteries are the dwelling places of monks, synagogues the places of worship of the Jews, churches the places of worship of the Christians and mosques the places of worship of Muslims" [Recorded by 'Abd Ibn Hamid and by Ibn Abu Hatim in his Tafsir].

Muqatil Ibn Sulaiman said in his Tafsir, "The [followers] of all of these faiths commemorate Allah in abundance inside their places of worship. Therefore, Allah Most High urges Muslims to defend them [against aggression]."[1]

Imam al-Qurtubi said in his Tafsir (vol.12, p.70), "This verse means that had not Allah the Almighty prescribed that the prophets and believers fight enemies, the polytheists would have prevailed and destroyed the places

of worship established by people of different faiths. He therefore protected these places by prescribing fighting [against assault], thereby allowing the people to devote themselves to worship. Jihad existed in previous communities and, through it, Divine law and acts of worship were established. It is as if He has said, "Call [the people] to jihad, let the believers fight." Allah further reinforced this meaning by His words, Did not Allah check one set of people by means of another ...

The above words demonstrate that without jihad, truth would have been defeated in every nation. So, whoever from among the Christians or Sabians denies jihad, contradicts his own doctrine since fighting was prescribed for every community to protect its religion... Ibn Khuwayz Mandad said that this verse prohibits tearing down the churches and synagogues of the dhimmis as well as Magian temples." [2]

The Prophetic sunnah acknowledges freedom of faith and guarantees the safety of places of worship In a letter addressed to the bishop of the people of Al-Harith Ibn Ka'b and the bishops, clergymen, adherents and priests of Najran, the Messenger of Allah wrote, "They are entitled to whatever is in their possession, notwithstanding its being large or small, including their synagogues, churches, monasteries as well as to the protection of Allah and His Messenger. No bishop may be removed from his bishopric, no priest may be denied his priesthood and no clergyman may be denied his ministry. Nothing of their rights may be breached or abolished and neither

their authority nor any of their status-quo shall be violated provided they are sincere in advice and accept their obligations without injustice."[3]

Kindness towards non-Muslims

Islam goes even further and commands its followers to be just, merciful and kind towards non-Muslims.

Allah Almighty says, Allah forbids you not with regards to those who fight you not for (your) faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loves those who are just.

[Al-Mumtahana: 8].

Over the course of their glorious history and immaculate civilization and through their noble tolerant manners, Muslims from among the Predecessors and Successors [Salaf and Khalaf], from the age of the rightly guided caliphs onwards, have followed this injunction, capturing the hearts of people before conquering their lands. Examples include:

'Umar Ibn al-Khattab (may Allah be pleased with him)

During his caliphate, of the leader of the believers, 'Umar Ibn al-Khattab (may Allah be pleased with him), wrote a letter to the Christian inhabitants of Jerusalem, granting them freedom of faith and safeguarding their persons and churches. He wrote, "In the name of Allah, Most Gracious, Most Merciful. This is the assurance of security granted to the people of Aelia by the slave of Allah and leader of the believers, 'Umar. He, hereby,

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guarantees the security of their persons and property; their churches and crosses; their sick and healthy and all adherents of their faith: their churches may not be taken over nor destroyed [by Muslims]; neither may the churches and their domains, their cross and property be encroached upon or partly seized. The people may not be coerced to abandon their religion, or any one of them be harmed. The contents of this letter are under the covenant of Allah, His Messenger, the Caliphs and the believers if [the people of Aelia] pay the tax according to their obligations. This is witnessed by Khalid Ibn al-Walid, 'Amr Ibn al-'As, Abd ar-Rahman Ibn 'Awf and Mu'awiya Ibn Abu Sufyan and executed in year 15 A.H." [4]

'Umar (may Allah be pleased with him) wrote a similar letter to the inhabitants of Lod which included, "In the name of Allah, Most Gracious, Most Merciful. This is the assurance of security granted by the slave of Allah and leader of the believers, 'Umar, to the people of Lod and their associates from the people of Palestine. He, hereby, guarantees the security of their persons and property; their churches and crosses; their sick and their healthy and all adherents of their faith. Their churches may not be inhabited [taken over] nor destroyed [by Muslims]; neither may the churches and their domains, their cross, or their possessions be encroached upon. The people may not be coerced to abandon their religion, or any of them be harmed."[5]

A pledge to safeguard places of worship In his book Futuh Al-Buldan, Al-Blazri reported many incidents recounting how the Companions (may Allah be pleased with them) pledged to safeguard the places of worship in the countries they conquered. These included:

- Khaled Ibn al-Walid (may Allah be pleased with him). He wrote a letter to the Christians in Damascus granting them security for their churches.[8]



- Sharhabil Ibn Hassana (may Allah be pleased with him). He granted the people of Tabariya security for themselves and their churches.[9]
- Abu 'Ubaidah 'Amir Ibn al-Jarrah (may Allah be pleased with him). He responded to the request of the Christians in Ba'albak and wrote a letter granting them security for themselves and their churches.[10] He did the same with the Christians of Hims and Halab.[11]
- 'Iyad Ibn Ghanm (may Allah be pleased with him). He wrote a letter to the people of Ar-Riqqa granting them security for themselves and their churches.[12]
- During the caliphate of 'Uthman Ibn 'Affan (may Allah be pleased with him), the conqueror Habib Ibn Maslama (may Allah be pleased with him) wrote a letter pledging to safeguard all Christians; Jews; the Magus of Dabil (a city in Armenia) their properties, churches and synagogues.[13]
- Ubay Ibn 'Abdullah an-Nakh'i narrated that they received a letter from 'Umar Ibn 'Abdul-Aziz which included the following: "Do not destroy a synagogue or a church or temple of fire worshippers as long as they have reconciled with and agreed upon with the Muslims" [Recorded by Ibn Abu Shayba in Al-Musanaf and Abu 'Ubaid Ibn Sallam in his book Al-Amwal, p.123].[14]
- 'Atta (may Allah have mercy on him) was asked whether it is allowed to demolish churches and he replied, "Do not tear down churches except if they are built inside al-Haram [the Meccan Sacred Precinct]" [Recorded by Ibn Abu Shaiba in Al-Musannaf].

When any Muslim breached these covenants, the upright Caliphs renounced his actions and returned rights to their owners. One such incident was reported by 'Ali Ibn Abu Hammla who said, "The Christians of Damascus brought a suit against us before 'Umar Ibn 'Abdul-Aziz concerning the right to a church which one of the Muslim rulers had given to the people of Nasr. 'Umar Ibn 'Abdul-Aziz [who was the current Caliph] took it from the Muslims and returned it to the Christians" [Reported by Abu 'Ubaid al-Qasim Ibn Sallam in his book al-Amwal, p.201].

Attacking places of worshipa practice alien to Islamic law

It is evident that attacking churches whether by demolishing, bombing, murdering or terrifying the worshippers are from among the prohibited matters which are not part of the tolerant teachings of Islamic law. Rather, this is considered an aggression against the protection granted by Allah and His Messenger to non-Muslims and the perpetrator subjects himself to adversity with the Prophet on the Day of Judgment. Sawfan Ibn Sulaim narrated through a number of the Companions' children [30 narrators according to the version of Ibn Zangawiyah and al-Baihaqi] who directly narrated from their fathers that the Prophet said, "Whoever wrongs one with whom a covenant has been made, burdens him with more than he can bear or forcibly takes something from him, I will be his adversary on the Day of Judgment" [Recorded by Abu Dawud in his Sunan, Ibn Zangawiyah in Al-Amwal and al-Baihagi in As-Sunan Al-Kubra]. Ibn Zan

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gawiyah and al-Baihaqi added that the Prophet pointed to his chest with his finger and said, "Whoever kills a dhimmi who is under the protection of Allah and His Messenger, Allah will prohibit the fragrance of Paradise for him; truly its whiff is smelt from a distance of seventy years." In his book Sharh At-Tabsira wa At-Tazkira (p.191), the hadith scholar, al-'Iragi said, "This hadith was narrated with a good chain of transmission though the names of some of transmitters were omitted. They included a great number of the Companions' children and the ascription reached the degree of tawatur [i.e. multiplicity of the chains of transmission leading to certitude]."

Attacking Christians and churches violates the covenant of citizenship

Attacking Christians and churches in Egypt or other Muslim countries is considered a violation of the covenant of citizenship. Christians are citizens and are therefore entitled to the right of citizenship since they have agreed to a peaceful and secure coexistence with Muslims in a single homeland. Therefore, attacking, harming or terrifying them, shedding their blood or tearing down their churches violates this covenant and the protection granted by Muslims. Any such attack is prohibited by the primary texts exhorting Muslims to fulfill their covenants in conformity with the words of Allah Almighty Who says, O you who believe! Fulfill (all) obligations [Al-Ma'idah: 1].





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