



Why don't Muslims denounce terrorism/
violence/extremism?

OR

Why don't people hear Muslims when we
denounce terrorism/violence/extremism?

“The Fiqh Council of North America wishes to reaffirm Islam’s absolute condemnation of terrorism and religious extremism. Islam strictly condemns religious extremism and the use of violence against innocent lives. There is no justification in Islam for extremism or terrorism. Targeting civilians life and property through suicide bombings or any other method of attack is haram or forbidden - and those who commit these barbaric acts are criminals, not martyrs.” (1 Fiqh Council of North America)



“While non-retaliation against a personal injury is frequently a virtue (see the Holy Qur’an, chapter 41 verse 34), Islam believes

that human communities have the right to collective self- defense, since non-resistance to aggression would result in a world dominated by tyrants (see Holy Qur’an, 22:40). Under some circumstances, Muslim scholars will allow oppressed peoples to rebel against their oppressors. ... Suicide bombing is an innovated practice that has no basis in Islamic law. Particularly when targeted against innocent non-combatants it is a fundamental violation of Islam’s understanding of justice. ‘No soul is guilty of the sins of another’ (Holy Qur’an, chapter 6 verse 163). ‘Do not kill yourselves’ (Holy Qur’an, chapter 4 verse 29).” (5 Sh. Abdal Hakim Murad, Imam of the Cambridge Mosque and Director of the Muslim Academic Trust)

“Islam forbids suicide terrorist attacks. “What you call suicide bombings in my view are illegitimate and have nothing to do with jihad in the cause of God. I am afraid it is another form of killing oneself.” (9 Sh. Shaykh Abd al Aziz bin Abdallah, Grand Mufti of Saudi Arabia)

“There is no terrorism or a threat to civilians in jihad [religious struggle].” (10 Abdel-Mo’tei Bayyoumi, al-Azhar Islamic Research Academy)

“The majority of Arabs and Muslims are vehemently opposed to turning the religio-political obligation of jihad into a means of targeting civilians anywhere. ... If we are to ask why then terrorism is unleashed under the banner of jihad, the answer must be related to the failure of the state, i.e., the Arab and Muslim state.”

(2 Prof. Khalid al-Dakhil, Assistant Professor of Political Science at King Saud University in Saudi Arabia)



“While defending oneself in the face of aggression and oppression is legitimate from a Qur’anic perspective, the religion is also clear about the limits that one should observe in war. The Prophet Muhammad had commanded that those who are not combatants in a battle should not be harmed in any way.

Children, women, the old and the infirm should be spared in a war, however just the cause may be. Even animals and plants and any house of worship should be protected. It is a shame that some Muslims in the name of fighting oppression deliberately target civilians. It is in this context that some of the so-called 'suicide bombers' have brought disrepute to Islam. They have tarnished the moral integrity of their cause.”

(4 Dr Chandra Muzaffar , President of the International Movement for a Just World)

“Muslim extremists who insist that the Qur’an calls for relentless warfare against non-Muslims without just cause or provocation merely to propagate Islam and certain Western opinion makers who unthinkingly accept and report their rhetoric as authentically Islamic are both doing history a great disservice.” (6 Asma Afsaruddin, Assoc. Professor in Arabic and Islamic Studies, University of Notre Dame, Indiana)



“Any attack on innocent people is unlawful and contrary to Shari’a (Islamic law). ... Muslims must safeguard the lives, honor and property of Christians and Jews. Attacking them contradicts Shari’a.” (8 Sh. Muhammad bin ‘Abdallah Al-Sabil, member of the Council of Senior Religious Scholars, Saudi Arabia)

“Jihad strictly forbids Muslims, whether as individuals or collectively as a political identity, to wage war against non-Muslims simply because of their religious belief. True Jihad is only waged against those, Muslim or not, who are actively engaged in the destruction of the faith and the community of Islam and the force to be used to counteract or neutralize that destructive action has to be, must only be, of the kind or relevance and to the minimum degree appropriate to succeed without engaging in “overkill”.” (3 Prof. Abdullah al-Askar, Professor of History at King Saud University)

“It would not be correct to argue that Islam, as a rule of thumb, sanctions the use of violence.



It permits however a defensive war which is based on just cause (war) against an offensively waged aggression. Considering that suicide bombing issue is de facto and is not de jure Islamic, I would argue that one has to reach the hearts and minds of the people, conquer the minds and hearts of the “other side” from within as evidence suggested by the life of the Prophet Muhammad. As it is well known, when he was stoned in Taif, he said oh my God grant them guidance them, they don’t know, instead of reacting violently.” (7 Dr. Merve Kavacki, former Turkish politician)

“No legitimate cause or agenda can ever be advanced by denying or belittling the immense human suffering caused by the murder of millions of Jews and other minority groups by the Nazi regime and its allies during World War II. Cynical attempts to use Holocaust denial as a political tool in the Middle East conflict will only serve to deepen the level of mistrust and hostility already present in that troubled region.” (11 Council on American-Islamic Relations)

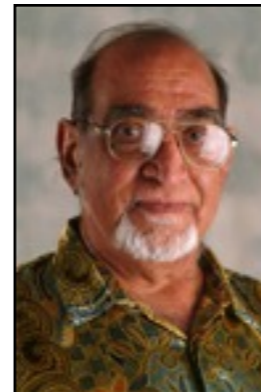


“Who has the greatest duty to stop violence committed by Muslims against innocent non-Muslims in the name of Islam? The answer, obviously, is Muslims. American Muslims, in particular, have a great responsibility to speak out. The freedom, stability, and strong moral foundation of the United States are great blessings for all Americans, particularly for Muslims.” (13)

“Many Muslims engaging in public speaking find themselves in the frustrating position of being asked why Muslims do not condemn terrorism. Sometimes people are not hearing the message despite our best efforts.

That can be frustrating. I want to also make sure people understand that although American Muslims do have a responsibility to clarify their views on terrorism and violence done in the name of Islam, we don't have control over these situations. We don't have some sort of magic power over all Muslims in the world.” (14 Dr Ingrid Mattson, President of the Islamic Society of North America)

“The Qur'an clearly lays down that killing any person without a just cause amounts to killing whole humanity and saving one person's life amounts to saving entire humanity. This is truly humanistic and spiritual dimension of Islam and of any religion for that matter. Killing hundreds of innocent people can not qualify for being a religious act by any stretch of imagination. In fact whether fundamentalism and terrorism (in the sense in which they have been defined above) are linked together or not both are curses for humanity. No truly religious person should approve of such gross misuse of religion.” (15 Dr Asghar Ali Engineer, Islamic scholar, reformist-writer and activist)



“When people choose to kill themselves and take out over five thousand miscellaneous persons with them, this is hardly what Islam defines as Jihad and these people are not martyrs - a jihad is a struggle for the will of God in which any attack on the weak, the child, the female, the aged, the animal or the plant is totally forbidden. A martyr is someone who has been put to death for what they believe. It is not the rights of a Muslim minority that are under threat - but the rights of the Muslims, the majority, Islam itself, the millions of believers, that are being hijacked by these murderers who dare to call themselves Muslims.” (18 Ruquaiyah Waris Maqsood, author and former Head of Religious Studies at William Gee High School, Hull, UK.)



“Classical Muslim jurists, however, were uncompromisingly harsh toward rebels who used what the jurists described as stealth attacks and, as a result, spread terror. Muslim jurists considered terrorist attacks against unsuspecting and defenseless victims as heinous and immoral crimes, and treated the perpetrators as the worst type of criminals. Under the category of crimes of terror, the classical jurists included abductions, poisoning of water wells, arson, attacks against wayfarers and travelers, assaults under the cover of night and rape. For these crimes, regardless of the religious or political convictions of the perpetrators, Muslim jurists demanded the harshest penalties, including death. Most important, Muslim jurists held that the penalties are the same whether the perpetrator or victim is Muslim or non-Muslim.” (12 Prof. Khaled Abou El Fadl)



“No matter what wrong has been done to the Muslims, there is no justification for the taking of innocent life. It is not “defending Islam” in the least; it is not “martyrdom,” but cold-blooded murder. The Qur'an is quite clear: “Do not let the hatred of some people move you to commit injustice.” (5:8). Never can the legitimate suffering of Muslims around the world be justification for the murder of innocent human beings, no matter where they are, no matter who they are, no matter what faith they claim to profess.” (16 Dr Hesham Hassaballa, Chicago based doctor and writer)

“Muslims have nothing to be ashamed of, and nothing to hide, and should simply tell people what their scholars and religious leaders have always said: first, that the Wahhabi sect has nothing to do with orthodox Islam, for its lack of tolerance is a perversion of traditional values; and second, that killing civilians is wrong and immoral.” (17 Sh. Nuh Ha Mim Keller, translator and sheikh in the Shadhili Sufi tariqa.)



“For Muslims, jihad is much more than armed struggle against an enemy from the outside for it includes constant struggles within both oneself and one’s own society. When jihad actually does take the form of armed struggle, Muslims are aware that it can only be done for the sake of a just cause. ... [Military] jihad refers to the defense of a nation or a just cause. This is what jihad was legislated for, and it must be differentiated from indiscriminate killing by the condition that it be “in the way of God,” meaning to struggle in self-defense, to alleviate tyranny, or to prevent aggression. These are the characteristics that differentiate jihad from killing, which is a crime. These characteristics that amount to “in the way of God” are summed up in the Quran, “Fight in the way of God against those who wage war against you, but do not commit aggression – for, verily, God does not love aggressors,” [Quran, 2:190]. This verse summarizes everything that has been agreed upon concerning guidelines of warfare, including the first and second Geneva Conventions.

As for suicide bombing, Islam forbids suicide, it forbids the taking of one’s own life. In addition, Islam forbids aggression against others. Attacking civilians, women, children, and the elderly by blowing oneself up is absolutely forbidden in Islam. No excuse can be made for the crimes committed in New York, Spain, and London, and anyone who tries to make excuses for these acts is ignorant of Islamic law (shari’ah), and their excuses are a result of extremism and ignorance.” (19 Sh. Ali Gomaa, Grand Mufti of the Arab Republic of Egypt)



“Nothing in Islam can legitimize xenophobia or the rejection of a human being due to his/her religious creed or ethnicity. One must say unequivocally, with force, that anti-Semitism is unacceptable and indefensible. The message of Islam requires respect of Jewish faith and spirituality as noble expressions of ‘The People of the Book’.” (21 Prof. Tariq Ramadan, Professor of Contemporary Islamic Studies in the Faculty of Oriental Studies at Oxford University)

“Nearly 6,000 Ulama Islamic scholars gathered in the city on Saturday endorsed a fatwa that declares that all forms of terrorism are against the spirit of Islam. ... The fatwas had first been issued in May and had been signed by the Grand Mufti of Darul Uloom, Deoband, Uttar Pradesh, Maulana Mufti Habibur Rahman and three other leading scholars.” (25 Reported in the Times of India)

“And to those who nevertheless relish conflict and destruction for their own sake or reckon that ultimately they stand to gain through them, we say that our very eternal souls are all also at stake if we fail to sincerely make every effort to make peace and come together in harmony. God says in the Holy Qur’an: ‘Lo! God enjoineth justice and kindness, and giving to kinsfolk, and forbiddeth lewdness and abomination and wickedness. He exhorteth you in order that ye may take heed’ (Al Nahl, 16:90)” (26 From the “A Common Word” statement signed by 130 world Muslim leaders)



“The Grand Sheikh of the al-Azhar mosque, Sheikh Muhammad Sayyed Tantawi, has condemned the suicide bombings against Israeli civilians. Speaking at a press conference in Cairo on Monday, the sheikh, who is acknowledged as the highest spiritual authority for nearly a billion Sunni Muslims, said Islam condemned terrorism in all its forms. In a wood-paneled room in Cairo’s medieval Islamic district, the sheikh said that Islam considers anyone who kills an innocent person as killing the whole of humanity. He says that in the name of Islamic law he rejected and condemned the aggression against innocent civilian people, regardless of whatever side, sect or country the aggression came from.” (23 Reported by BBC)

“Religious zealots of any creed are defeated people who lash out in desperation, and they often do horrific things. And if these people [who committed murder on September 11] indeed are Arabs, Muslims, they’re obviously very sick people and I can’t even look at it in religious terms. It’s politics, tragic politics. There’s no Islamic justification for any of it. ... You can’t kill innocent people.” (24 Sh. Hamza Yusuf, Head of Zaytuna Institute, California, USA)

“We are determined to fight terrorism in all its forms. ... Islam is the religion of moderation. It rejects extremism and isolation. There is a need to confront deviant ideology where it appears, including in school curricula. Islam is the religion of diversity and tolerance.” (20 Organization of the Islamic Conference, reported in Daily Star (Beirut, Lebanon), December 9, 2001)



“Islam has instituted fighting to defend life, honor, property, to restore usurped rights, and to protect the integrity of the religion and the community of the faithful. However, that fighting is governed by well-established laws and principles that articulate rules, regulations, and limitations that outline for Muslims when, where, how, and against whom it is permissible to fight. Those laws and principles have never sanctioned anarchist terrorism, wanton murder, tumult, and mayhem.” (22 Imam Zaid Shakir, Professor at Zaytuna Institute, California, USA)



Islamic and Jewish religious leaders have condemned the stoning of Sydney's Parramatta Synagogue and warned extremists against importing the war in Lebanon to Australia. ... Leading Australian Muslim cleric Sheikh Taj al-Din al-Hilali said those involved in the attack should not be regarded as religious people. "This is a very bad action. I condemn any terrorism attack. Australia is the land of peace," Sheikh Hilali said. He noted that a person from Bondi had died fighting for Israel, but he said that was no reason to take the Middle East conflict onto Sydney streets. "We will not allow any member of our community to go and fight for Hezbollah in Lebanon," he said. (27 Reported in The Age, 1 August 2006)

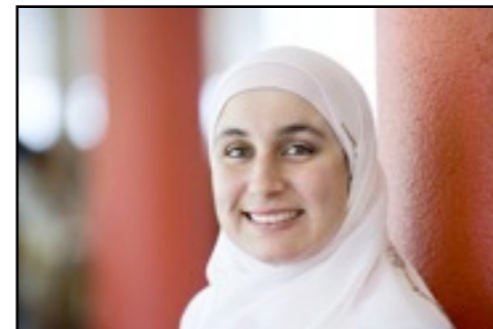
[In reference to the London 7/7 bombings] "The Muslim community does condemn such attacks, and Islam does not encourage killing innocent people," Mrs Sayed said. (28 Reported in The Age, 1 August 2005)



Muslim leaders have condemned the latest Bali bombings as heinous and barbaric and an affront to the Islamic way of life. ... Islamic Council executive member Waleed Aly said the attacks frustrated and angered Muslims. As well as being a tragedy, they defied the teachings of Islam, Mr Aly said. "This is the kind of barbaric criminality that is not only a crime against humanity but is actually quite profound blasphemy." Mr Aly said a backlash against Muslims was possible, but those concerns were "a long way secondary" to the immediate plight of victims. (29 Reported in The Age, 3 October 2005)

"WE must strongly condemn the actions of those responsible for the London and Glasgow car bombs, which fortunately failed to detonate. It hurts me as a Muslim, as an Australian and as a human being each time we hear of innocent life being so needlessly endangered. Such violence and intolerant behavior exhibited by these individuals is not Islamic.

We must condemn terror, killing, wounding and traumatising of innocent people wherever it occurs in the world from London to New York to Darfur to Iraq to the Palestinian territories and so on. Every person hurt or killed by the needless brutality that stalks so many corners of our globe is someone's mother, father, daughter or son." (Berhan Ahmed Mill Park, Vic, Letter to the Editor, The Australian, 4 July 2007)



Sherene Hassan pointed out on Tuesday — every single arrest of a Muslim extremist in Australia, including these [youths arrested in August 2009], has happened because of intelligence from the Muslim community.

The Mufti of Australia, Sheikh Fehmi Naji El-Imam of Preston Mosque, in a statement on behalf of the Australian National Council of Imams, again denounced "any form of terrorist activity on Australian soil", and "fully supported the police investigation into these allegations as we are strongly against violence and vehemently discourage it". (30 Reported in The Age, August 6, 2009)



"We must condemn atrocities against minorities in Muslim societies and against Muslims in Christian societies," [Anwar Ibrahim] told the Parliament of the World Religions." (31)

Questioned by a leading Melbourne Muslim, Rachel Woodlock, about the treatment of Baha'is in Iran, Dr Mostafavi simply denied that any minorities in Iran faced ill-treatment. Ms Woodlock replied: "You have no credibility at all." (31 Reported in The Sunday Age, 6 December 2009)



Recommended Websites

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