

TERRORISM: AN ANALYSIS OF ITS INDIVIDUAL AND SOCIAL CATASTROPHE AND THE ISLAMIC WAYS TO ITS ELIMINATION

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One could see that the major parts of the Middle East for the last so many years are in the grip of terrorism. Millions of people are misplaced, hundreds of thousands have been killed, and honour, property and life of the innocents are at stake. There have emerged several terrorist outfits which claim that they have been chosen by Allah (s.w.t.) to wage war against infidel governments and individuals. These terrorist organisations attract Muslim youths, brainwash them and use them to carry out their heinous crime against humanity. These terrorist activities have wrought havoc in the societies, forcing their members to either join their hands or leave their place. Surprisingly, this is happening in the sacred name of Islam. The terrorist organisations are falsely implicating the name of Islam. There is a need to address this catastrophe. This article attempts to investigate into the effects of terrorist activities on individuals and society, on the one hand, and find out solution to the problem, on the other.

INTRODUCTION

Almost the entire world today is bracing the ever increasing danger of terrorism. Governments, non-government agencies, think tanks, scholars, priests, religious gurus are for the last two decades are seriously contemplating over the nature, causes, and scope of terrorism so as to come up with some permanent method to control and curb terrorism from the surface of the earth. There is hardly denying the fact that terrorism has engulfed the peace and tranquillity, the most missing phenomena from human life. As is well-known, terrorism has nothing to do with any particular cast, creed or community. Unfortunately, some Muslim individuals in both Muslim majority nations as well as Muslim minority countries

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are said to have opted for what may be termed as terrorism. Muslim scholars are duty-bound to explain the individual and social dangers to the people in general and Muslim youths in particular. As regards terrorism, there is no basis for it in Islam which seeks to establish justice on the earth in the real sense of the word. And justice will remain elusive without peace and harmony among mankind. This paper represents a humble attempt to research on causes and cures of terrorism in the light of Islamic teachings, principles, and guidelines as enshrined in the holy sources, the Qur'an and the Hadith (sayings and doings of the Last Prophet (*s.a.w.*) of Islam. The methodology applied in the discussion of the issues related to terrorism is critical analysis. It is quite pertinent to mention here that the internationally notorious terrorist outfit known as Islamic State (IS), which is mainly operating in Syria and Afghanistan in the name of Islam and Jihad has tarnished the image of Islam. The main concern of the author of this article is to explain and prove that the name of Islam is being misused by IS and other similar group of individuals.

THE INDIVIDUAL AND THE SOCIAL RISKS OF TERRORISM

Terrorism is a crime against humanity which is devoted to perpetuation of violence against innocents regardless of their religious, social, and political persuasions. Terrorism creates catastrophe which envelop both individuals and societies. Here an appraisal will be made about how Muslim individuals and Muslim communities are suffering at the hands of terrorists under the disguise of jihad.

The Dispersal of the Public Relations Network

Terrorist individuals and organisations accuse people in general, who do not subscribe to their extremist ideas, of being infidels. This is a serious accusation because when a Muslim individual is declared as infidel, he loses his control over his own family and the people around him, his wife stands automatically divorced, he has no right to inherit property from his male or female relatives,

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he is no longer allowed to slaughter animals, in case of his death none in his family or community will wash his dead body, people will not attend his funeral prayer, his dead body will not be allowed to be buried in Muslim graveyard, and no one will supplicate Allah (*s.w.t.*) to forgive him. He will be entirely ousted from his family and the society. He will stand financially deprived in his daily life. If he did not repent and reform according to terrorist organisations' stand, he will be executed.¹ The terrorists, therefore, consider the individuals in their families and the societies as non-Muslims and they treat them accordingly without mercy or kindness. The terrorists become so hard-hearted that they consider it valid to rob their families and the societies and even kill them with the utmost violence. The terrorists think themselves the only true Muslims and therefore they treat the other people with enmity, hatred, and envy. They tend to believe that the land must be purified of all the infidels in order to restore dignity of Islam on the earth. And thus they resort to killing people, destroying towns, occupying cities, carrying out pogrom, massacring even innocent children, and creating total anarchy everywhere.²

Segregation between Individuals and Families

Terrorist organisations preach their destructive ideas among individuals and try in the best way possible to attract the members of particular families to their side. For that matter, they advise their targets to remain patient and continue their worldly link with their respective families. They convince them that their situation is quite similar to that of situation in Makkah during the time of the Prophet (*s.a.w.*). The targeted individuals are brainwashed by the terrorist organisations by presenting Qur'anic statements with their own new interpretations. For example, the verse: "But if you held command, you were sure to make mischief in the land and cut off the ties of kinship"³ is freely used to create hatred in the hearts of family members towards each other. Although this verse (47:22) originally gives a different message other than what these terrorist outfits inculcate in the hearts of their audience. In this regard their style of approaching the targets is very gradual

and so called psychological. They divide their strategy into three main stages. First, emotional segregation is created between targeted individuals and their respective families. In this first stage, the targeted individuals are coerced into believing into the validity of terrorist ideas.

Consequently, the innocent individuals begin treating other members in the family as pagans as they do not subscribe to the terrorist ideas. Second, after having convinced targeted individuals about the validity of terrorist ideas, the terrorist groups poison their minds against educational institutions that these are the tools in the hands of infidels so as to encourage them boycotting their study in schools, colleges, and universities. In order to further stimulate individuals' determination to abandon their study terrorist leaders quote a saying of the Last Prophet (*s.a.w.*): "We are illiterate community with no knowledge of the art of writing and calculating".⁴ At this second stage, the targeted individuals are suggested to give up government jobs and never to join back in the state-run services for earning livelihood on the ground that joining government services and jobs are tantamount to idol-worship. The individuals concerned gradually keep away from visiting mosques for daily and Friday prayers. Third, the final stage calls for joining the outfit openly and wage war against the existing system, rule, and government.⁵

Deep Conflict in the Society

Everybody knows the impact of the terrorists' aggressive strategies on the society. People in general do not give in to the messages of terrorism as they consider these messages anti-human, anti-social and anti-Islamic. The innocent people at large start looking at the terrorists with contempt, which ultimately lead the entire society into open conflict with terrorism. Its spectacular example is Syria where society in almost every city is divided into two apparent entities, pro-terrorism and anti-terrorism, not merely at theoretical level but also on practical level. Both these groups clash with each other with both verbal and real weapons, declaring each other infidels and killing each other. The end result is chaos, anarchy,

ignorance, abhorrence, disease, displacement, and starvation in the society.⁶

Paradigm Shift in the Ideology and Practice

Terrorist organisations prepare themselves intellectually to inject the people their newly-invented ideas by using state of the art technology in the print and electronic media, particularly social media such as YouTube, Facebook, Twitter, and Instagram. Through these media terror outfits continuously pour in Qur’anic verses and Prophetic Traditions along with their own interpretations. As a result many in the society who initially prefer to be neutral fall prey to these psychological propaganda and start sympathising with the new ideas floated in the media. The reason for this change is that whatever is said and propagated in the media is based on the Qur’anic verses and the Prophetic traditions. Generally, the naïve people do not use their reason to check whether the message given on the basis of the Qur’an and Hadith is valid. One of the salient features of the believers mentioned in the Qur’an is: “And they who, when reminded of messages from their Lord, do not fall down thereat deaf and blind”.⁷ But because of aggressive propaganda of terrorist leaders the people in general do not find themselves in a position to make their decision concerning the message in the holy sources.

Violent Actions against Individuals

Terrorist groups quite often announce that those who do not join them or sympathise with them fall under the category of infidels hence deserving heavy punishments such as plundering their properties and killing them mercilessly. And they believe that killing innocent people who do not follow them guarantees paradise. In such a way, they deprive innocent people of peaceful life and the legal right to live in security. They terrify the people and disturb them and make them worried and annoyed. The people stop work and cannot earn a living. Ultimately there will be no development or progress in life and the nation will deteriorate and the enemies of Islam will try to make their dream of subjugating

the people by violence and aggressive methods. Many of the youths influenced by extremists think that to govern the people and establish *shari'ah* even though by force and under duress is legal. They tend to ignore the fact that Islam puts total ban on all kinds of injustice, including killing innocent people. Generally, the modus operandi of terrorist organisations in winning over the youths to their side is that they entice the youths with the promise of good job and better economic opportunities. This is a trap to snare the targets. Once the victims are entrapped, they are forced to follow the commands of the terrorists' commander. There is hardly any escape for the trapped youths. They remain with two horrific options: (1) they have to willingly or unwillingly carry out the orders of the elders, or (2) be ready to be killed.

External Dangers

In the modern world the so-called superpower always dreams to dominate and capture others' lands by hook or by crook. For that matter, this superpower resorts to all kinds of persuasive and suppressive measures. One of the known measures to attract the youths to join outlawed outfits is the promise of economically prosperous life. It is quite natural for the youth stricken with poverty and anarchy to listen to the giver of the glad tidings. The agents of the superpower attract the youths to wage civil wars and to defy their governments to obstruct the development and the progress of life and to make people suffer. Their obvious objective is to make Muslim people pauper with no apparent alternative but to entreat their masters for mercy. The superpower does not want the third world countries including Middle East to be self-reliant economically so that the third world always remains under its dominance. Another method of such globally economic onslaught is that Muslim youths are declared terrorists and Islam as terrorism.⁸

THE MEASURES TO COMBAT AND ELIMINATE TERRORISM

It is to be made clear here that terrorism which is meant to be addressed and eliminated has nothing to do with terrorism at the

global level; it is rather about the onslaught of terrorism rampant in the Middle East where Muslim youths have become the victims of the perpetrators. These young Muslims still uphold the sanctity, even though fallibly, of Islam and its sacred sources, the Qur'an and the Prophetic traditions. If the erroneous interpretations of Qur'anic verses and sayings of the Prophet (*s.a.w.*) as advanced by terrorist groups like Islamic State (IS) could impact the minds of Muslim youths, original and true messages of the holy sources if told and retold would surely attract the targets and make them realise the errors in the terrorists' interpretations of Islam. It is to be born in mind that forceful humiliation of the targets and demeaning suppression of their ideas may prove counterproductive. Historically, whenever the groups with antagonistic ideas were banished from their lands, they held fast to their beliefs and actions. Psychologically, persecution and suppression do not eliminate the opponents' ideas which remain hidden in hostile situation and grow in a suitable environment.⁹

Islam does not encourage its followers to use violence to fight violence. It rather teaches peaceful technique: "Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best way possible".¹⁰ The three measures mentioned in the above verse are "wisdom", "goodly exhortation", and "appropriate argumentation". These are peaceful measure with no sign of violence on the part of both the message bearers and the targets. The Qur'an says: "As for the scum, it passes away as a worthless thing; and as for that which profits the people, it tarries in the earth".¹¹ Peaceful measures in this respect will yield fruits and hostile measures undertaken by terrorists will vanish as they are like scum, something worthless. Here are some practical measures to curb, control and eliminate menace of terrorism from the life of Muslim youths.

Presentation of True Image of Islam

In the today's age of advanced technology one can see hundreds of YouTube channels where speeches on a large number of Islamic issues are available. None needs to go particular places or mosques

to listen to sermons on Islam. Anyone can widen his/her knowledge on Islam, negatively or positively, through the media. There is no denying the fact that speakers in these videos are not necessarily authentic scholars; and many of them are simply story tellers who have no knowledge of the Qur'an and Hadith. Orators depicting the picture of Islam are generally non-scholars who mesmerise the minds of the audience with anything in the name of Islam.

In this situation of confusion genuine Muslim scholars should play their role. They should prepare videos in which only true image of Islam based on the true interpretation of the Qur'anic verses and sayings of the Last Prophet (*s.a.w.*) is presented. Muslim youths need to be told again and again that Islam is aimed at providing mental peace, guaranteeing material prosperity, establishing justice, and honouring human rights. The Qur'an says: "Certainly, We sent Our Apostles with clear proofs, and sent down with them the Book and the balance to make the humankind act with justice".¹² This verse speaks about justice as the sole agenda of the mission of all the Prophets (peace be upon them). Peaceful life, secure prosperity, and protected human rights can be ensured only when there is peace on the earth. And peace is impossible without justice prevailing in familial, individual, social, economic, political, cultural, intellectual, and religious dimensions of life.

It can easily be observed in the world that average Muslims consider punctuality in fulfilling devotional duties such as five times a day prayer, fasting in the month of Ramadan, and performing pilgrimage in Makkah etc. are sufficient for salvation on the Day of Judgment. They forget that Islam invites them to submit to Allah (*s.w.t.*), the Creator, the Sustainer, the Provider, the Controller of the entire universe in each and every single walk of life. This is what the Qur'an says and Hadith emphasises. The Qur'an says: "O you who believe! Be conscious of Allah with due consciousness, and do not let the death overtake you but in the state of total submission".¹³ This verse makes it clear that each and every step of life is to pass in accordance with the commands of Allah (*s.w.t.*). The Prophet (*s.a.w.*) said: I have been sent to complete all the rules of ethics.¹⁴ Muslim youths are to be reminded

the true message inherent in this statement of the Last Prophet (*s.a.w.*). This is universally established norm that human life in its entirety is governed by one or the other set of rules such as justice, generosity, benevolence, love, mutual respect, helping the needy, sincerity in relationship, sacrifice for the truth, sanctity to human rights. In his declaration as quoted above, the Last Prophet (*s.a.w.*) seems to have covered all these aspects of moral values. Those who subscribe to these most valuable rules can easily repulse the propaganda of the terrorist outfits.

Purposeful Reading of the Religious Texts

As a matter of fact, the Holy Qur'an and the Prophetic traditions are integrated together. The teachings therein stand for the prosperity of the entire mankind. Conventionally, Muslim youths are made to believe that Islam does not care for people other than Muslims. The problem begins with this misgiving. It is to be corrected. The Qur'an declares that it was revealed for the guidance of the entire humanity: "In the month of Ramadan was sent down the Qur'an which serves as the source of guidance for the humanity at large to the right path".¹⁵ It simply means that Allah (*s.w.t.*) wills to shower the whole of humanity with His blessings. Izz al-Din bin Abd al-Salam opines: "All of Islamic *Shari'ah* is goodness, which drives away harms and brings benefits".¹⁶ Any idea that contradicts this principle can never be part of Islam. is not a part of religion. The Islamic *Shari'ah* stands to protect the interests of people and offer them happiness in this life and the life hereafter; and any statements or actions opposed to this rule have nothing to do with Islamic law.¹⁷

Islamic State (IS) propagates that killing the innocent people, plundering their property, violating women's chastity, burning public buildings, and setting crops on fire are part of Islamic Jihad. This propaganda cannot withstand the scrutiny in the light of the basic principles of Islam. The Qur'an says: "Whoever kills a human being, unless it be for manslaughter or for mischief in the land, it is as though he kills the whole of humanity; and whoever keeps a man alive, it is as though he keeps the whole of humanity alive".¹⁸

Muslim youths should always make comparison between what the terrorists claim and what the Qur'an says. They should see whether Islam maintains the interests of the people or the terrorists' false interpretation of the Qur'an.¹⁹ Muslim scholars and right thinking individuals need to highlight through media the open contradiction between Islamic teachings and terrorists' thoughts and actions.

Learning Knowledge from Authentic Scholars

Muslim youths who join the terrorists' hands are forced to carry out the heinous crime of killing the people without any solid justification. They rightly feel deceived at the hands of the terrorist leaders. They realise that they were distanced from the Truth. They were blindly dragged into the net of terrorism and found themselves under the strict control of terrorists. They have become criminals in the sight of conventional law as well as in the eyes of Islamic law. This is the natural consequence of their indifference to the Islamic messages promoted by well-recognised and highly respected experts of Islamic law. Psychologically, man cannot remain free from impact of the propaganda floating around him for long. He is to be influenced either by the false propaganda or from the true one. Since he prefers to brush aside the genuine teachings of Islam, he becomes inclined towards the falsely interpreted philosophies of life. If Muslim youths listen to authentic scholars of Islam, terrorists would never succeed in their mission to attract them to their un-Islamic plans and projects.

Both Muslim scholars and Muslim youths have played their respective roles in this regard. Muslim scholars will have to rise to the occasion to ensure timely communication of Islamic message to the Muslim youths. And Muslim youths will have to independently weigh the interpretation of Islam based on the Qur'anic verses and the Hadith of the Prophet (*s.a.w.*). Islam encourages its followers to apply reason while listening to anything in the name of Islam. It is only through reason that Muslim youths can save themselves from the misleading and inaccurate interpretation of the Qur'an and Hadith. If they take initiative on

their own to free themselves from the yoke of terrorists, Allah (*s.w.t.*) will surely help them. But if they give up and leave everything on the fate, they will be doomed. Allah (*s.w.t.*) says: "Allah does not change the condition of a people until they change their own condition".²⁰

This is human tendency to approach experts, specialists, and scholars for their various problems. The entire world including Muslims seek advice from the experts in the field concerned. But in religious matters, man changes his/ her stand and tries to gain knowledge from any available source irrespective of their authenticity and expertise. Muslim youths cannot do justice with their understanding of Islamic law if they approach the knowledgeable blindly. They should know that authentic scholars are the successors of the Prophet (s.a.w.) in knowledge of the Qur'an and Hadith. Al-Shatibi says that the most beneficial knowledge is found in the hearts of the well-versed scholars.²¹

Highlighting the Right of Disagreement

Man by nature is an intellectual being. What does it practically signify? This position of man makes him different from both angels and animals. Man thinks, observes, decides and acts. The focal point of all these phenomena is human intellect. The Qur'an invites man around forty nine times to use his/her reason in order to determine what is what and why. Two examples of Qur'anic verses which emphasise the significance of intellectual power granted to man will suffice to substantiate the idea. First: "Surely the vilest of animals in Allah's sight are the deaf, the dumb who do not use their reason".²² Second: "Certainly, We have revealed a Book in which is your description. Do you not then use your reason".²³ As one can see, both these verses prove that man is intellectual being. So, whatever is granted to man must be used. It is because if power of reasoning is suspended, it will at a certain stage of life become paralysed. It is this intellectual power of man which makes him dispute and argue on everything. Consequently, argumentation and disputation lead to disagreement. But most people do not want to use their power of reason in any matter whatsoever. This

is quite blameworthy attitude. It is universally observable that leaders including those in the arena of religion want their followers to blindly follow them. This contrasts with the ideal situation where both leaders and followers should be ready to accept and encourage disagreement over any matter. Terrorist leaders do not form any exception to this prevalent phenomenon. They want their subjects to follow them blindly. It is this blind obedience to the leaders which makes situations worse. Muslim youths must realise that Islam has given them the right to disagreement. Those who disallow disagreement over any matter do not strictly follow Islamic rule. Disagreement does not necessarily mean total rejection of the idea concerned. It is actually a transitional phase which may lead to agreement. Muslim scholars must demonstrate large-heartedness towards their subjects and people in general. They have to inculcate in the hearts of the people that they enjoy the right to agree as well as disagree. Realisation of this right to disagreement will protect Muslim youths from being trapped by the unwanted groups and their vested interests.

Honouring the Human Rights

Democratically elected rulers or monarchs in the Muslim states must honour human rights of their respective subjects and people. Universal Declaration of Human Rights consists of 30 human rights, including right to live, earn, own property, seek education, protect their dignity, and contribute to the overall development of the society. Muslim governments are duty-bound to seriously take into consideration the aspect of human rights of their people. But the reality on the ground is that in Muslim states the human rights are violated; the poor are neglected; the needy are discriminated. The logical result is that the people become disenchanted with their rulers; and develop the idea of vengeance against those at the helm of affairs. Thus dishonouring human rights lead to the emergence and continuation of terrorism. If the rulers are mindful to the people's human rights, terrorism can effortlessly be eradicated. There is a close relationship between people's exploitation at the hands of their rulers and terrorism.

Conforming to the Principle of Moderation in Life

It seems Muslim scholars, Muslim teachers, Muslim rulers, and Muslim individuals have almost forgotten the nature of Islam. The Qur'an as well as the practices of the Last Prophet (*s.a.w.*) state emphatically that Islam is a moderate way of life; it prescribes rules for life that are neither too little nor too much; and Islam rejects the idea of any kind of extremism which climaxes into terrorism. The Qur'an says: "We have made you a just nation that you may be the bearers of witness to the people and the Apostle may be the bearer of the witness to you".²⁴ This verse makes it clear that the bearers of Islam constitute the balanced community and there is hardly any room for imbalanced thoughts and actions in Islamic life. Once some people visited the Prophet's wife, 'A'ishah bint Abu Bakr [May Allah (*s.w.t.*) be pleased with her] with a view to enquiring about the Prophet's (*s.a.w.*) daily routine. When they were informed of that, they considered it very little and thought it was justified with the Prophet as he was protected (*ma'sum*) from errors. They then made up their minds that they would pray day and night, fast continuously without gap, and refrain from marriage. When the Prophet (*s.a.w.*) was briefed on this attitude of the visitors, he disapproved it and said that he prayed and took rest, fasted with gap, married, and declared that moderation was the only desirable way in Islam.²⁵ This message of moderation is in need of being emphasised by scholars in their writings and speeches. This measure will surely change the extremist approach of Muslims in general and Muslim youths in particular. Moderation and extremism are two attitudes poles apart. Moderation is in consonance with human nature, whereas extremism is in conflict with human psyche. 'A'ishah bint Abu Bakr [May Allah (*s.w.t.*) be pleased with her] reports that the Prophet (*s.a.w.*) invariably chose the easier task if faced choice between easier and difficult.²⁶

CONCLUSION

The phenomenon of terrorism comprises dangerous impacts on the individual and the community. It creates dissension in the society, uproots the individuals from their families and society.

Muslim youths after joining terrorist organisations become oblivious of Islamic teachings of justice, generosity, compassion, honesty, sincerity, and inviolability of life, honour and property. Terrorism has in fact shattered nations, families and societies. Muslim youths are at the crossroads, knowing not what to do for preserving their identity as true Muslims. Muslim scholars and right thinking experts need to arrest the decay of Islamic fabric. They have to vehemently spread the message of Islam as enshrined in the holy sources, the Qur'an and Hadith. Muslim nations and well to do families and individuals have to come forward to organise seminars, symposia, and conferences on the topic related to terrorism. Aggressive attitude towards terrorism is the only way to protect Muslim youth from falling prey to terrorist propaganda.

Notes

- 1 Salman ibn Fahd al-'Awdah, "*Asbab Wujud Zahiratu al-'Unuf wa al-Irbab fi Awsat al-Shabab al-Muslim wa Hululuha*" (Paper presented in Conference on "Between Thought of Extremism and Extremism of Thought", Islamic University, Madinah, 2009).
- 2 Ibid.
- 3 The Qur'an, 47:22.
- 4 Al-Bukhari, Muhammad ibn Isma'il, *Al-Jami' al-Sahih* (Beirut: Dar Tawq al-Najat, 1422 A.H.), Vol. 6, P. 197, Hadith Number 5058.
- 5 Al-Hiwar, Muhammad Husain Fadl Allah (s.w.t.), "*Ab 'ad wa Ihabat wa Dalalat*" in Journal AL-MUNTALAQ, Issue No. 105, April 1993, p. 17.
- 6 Bakr ibn 'Abd Allah, Abu Zaid, *Dar' al-Fitnah* (Riyadh: Dar al-Asimah, 1419 A.H.), P. 58.
- 7 The Qur'an, 25:73.
- 8 Al-Bhansawi, Salim, *Al-Hukm wa Qaziyyatu Takfir al-Muslim* (Kuwait: Dar al-Buhuth al-'Ilmiyyah li al-Nashr, 1405 A.H.), p. 90.
- 9 Al-Tabari, Muhammad ibn Jarir, *Tarikh al-Umam wa al-Muluk* (Beirut: Dar al-Kutub al-'Ilmiyyah, 1988), Vol. 3, P. 156.
- 10 The Qur'an, 16:125.
- 11 The Qur'an, 13:17.

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- 12 The Qur'an, 57:25.
- 13 The Qur'an, 3:102.
- 14 Al-Bayhaqi, Ahmad ibn al-Husayn, *Al-Sunan al-Kubra* (Beirut: Dar al-Kutub al-'Ilmiyyah, 2003), Vol. 10, P. 353, Hadith No. 20911.
- 15 The Qur'an, 2:185.
- 16 Izzu al-Din 'Abd al-Salam, *Qawa'id al-Abkam fi Masalih al-Anam* (Cairo: Maktabah al-Kulliyat al-Azhariyyah, 1991), Vol. 1, P. 9.
- 17 'Izuddin ibn Zughaybah, *Al-Maqasid al-'Ammah li al-Shari'ah* (Cairo: Dar al-Safwah, 1417 A.H.), P. 367.
- 18 The Qur'an, 5:32.
- 19 Ibn Taymiyyah, *Majmu' al-Fatawa* (Madinah: Majma' al-Malik Fahd, 1995), Vol. 20, P. 583.
- 20 The Qur'an, 13:11.
- 21 Al-Shatibi, Abu Ishaq Ibrahim ibn Musa, *Al-muwafaqat fi Usul al-Shari'ah* (Beirut: n.p., 1975) Vol. 1, PP. 139 (147-148).
- 22 The Qur'an, 8:22.
- 23 The Qur'an, 21:10.
- 24 The Qur'an, 2:143.
- 25 Al-'Asqalani, Ibn Hajar, *Talkhis al-Habir* (Beirut: Dar al-Kutub al-'Ilmiyyah, 1989), Hadith No. 1453.
- 26 Al-Bukhari, op. cit., Hadith No. 6786.



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