

al-Azhar University -

The Sheik of Al-Azhar, Muhammad Sayyid Tantawi, considered to be one of the leading religious authorities in Sunni Islam, met with the Chief Rabbi of Israel, Rabbi Israel Lau, in Cairo on December 15, 1997. [This document](#) contains some of the ensuing discussion in the Arab media about this meeting and Tantawi's response to the criticism directed against him.

Following fatwa forbids reconciliation with any Jews in Israel:

**A communique published by the 'Al-Azhar Religious leaders Front':**

"Al-Azhar has always been, and—Allah willing—always will be, the institution that leads the Muslims to all good-deeds and alert to any wrongdoing... Al-Azhar was the first to enlist and be enlisted in the fight against the Jews for the land of Palestine and to reveal, for the entire world to see, the Jews' despicable intentions and the punishment that will be imposed on whoever keeps silent on this issue...

On January 1, 1956, the Islamic Religious Ruling Committee at AL-Azhar published its historic '*Fatwa*' [religious ruling] regarding the signing of peace with Israel and cooperation with colonialist states who supported it and who [still] support its criminal aggression. The '*Fatwa*' stipulates: 'peace with Israel, so-called by those who have an interest in it, is forbidden by the Islamic religious ruling, because it allows the plunderer to keep his loot and recognizes this plunderer's right to it..'

The Muslims are forbidden to reconcile with the Jews who had robbed the land of Palestine and assaulted its people and their possessions, in any way that allows the Jews to remain as a state on this holy Islamic land. All Muslims, moreover, must cooperate in order to take this land back from the hands of the plunderers and they should place weapons in the hands of the *Mujahideen*' so that they can launch a '*Jihad*' for that purpose..."

*Al-'Arabi, December 29, 1997*

Also this:

“Al-Qaradawi issued [this opinion](#) [above fatwa] one week after prominent Muslim clerics from various countries published a statement calling for support for the forces fighting against the coalition in Iraq. This statement was signed by 93 Muslim clerics, including prominent members of the Muslim Brotherhood movement, among them Al-Qaradawi, as well as leaders from **Hamas, Islamic Jihad, and Hizbullah.** [\[2\]](#)

As previously mentioned, Al-Qaradawi's ruling caused a flurry of reactions among Muslim religious figures and intellectuals; the following are the most important of them:

### **Al-Azhar Clerics: The Americans in Iraq are not Innocent Civilians and thus it is Permitted to Kill Them**

Some of the clerics at **Al-Azhar University** in Cairo expressed their unequivocal support for Al-Qaradawi's position. The **former Dean of the Faculty of Religious Fundamentals at Al-Azhar, Dr. Abd Al-Mu'ti Bayyumi**, explained: "Islamic law states that it is forbidden to kill civilians who are distant from the area of fighting, who are not participating in military operations, and who have nothing to do with the occupation of lands. However, civilians who take part in military operations, whether it be supplying food or giving medical treatment to the fighters, their legal status is that of fighters who are attacking land, honor, and property, and therefore there is no prohibition in Islam against killing them." [\[6\]](#)

A **lecturer at Al-Azhar University, Dr. Salih Zaydan**, added: "Whoever cooperates with the fighters who attack the land of Muslims, like the American civilians who are aiding the military in Iraq, becomes through his actions a fighter himself. Muslims are permitted to fight against such people and to kill them so as to defend land, honor, and property, and thus there is no prohibition against killing them." [\[7\]](#)

The **former Undersecretary of the Department of Religious Endowments, Sheikh Mansur Al-Rifa'i Ubeid**, explained: "It is illogical [to think] that the U.S. is sending its civilians to Iraq in the [current] state of war without their having a role in the military operations. Therefore, they are not civilians, but fighters whose status [in religious law] is identical to that of the military combatants." [\[8\]](#)

**Dr. Abd Al-Azim Al-Muta'ani, a member of the Supreme Committee for Islamic Affairs in Cairo and a lecturer at Al-Azhar University**, explained that only an American civilian who already lived in Iraq before the occupation is not included in the *Fatwa*: "Al-Qaradawi based his *Fatwa* that it is permitted to kill American civilians on the fact that they came to Iraq as invaders... It is [normally] forbidden to attack civilians, but the [American] civilians and military came to Iraq as invading soldiers. The crime [that is

forbidden] is an attack on American civilians in their own land. Not only those who are armed but also all those who aid the American soldiers have an identical status [in religious law], except for American civilians who were already in Iraq before the occupation and stayed there; they are not to be considered invaders. However there are very few of these due to the tense relations between Washington and Baghdad." Al-Muta'ani also voiced his opinion on Arabs who aid the Americans, saying: "An Arab or a Muslim that abets the American occupation forces in Iraq is a traitor, and his status [in religious law] is identical to that of the American civilians. It is permitted to abduct him and to kill him, but it is forbidden to mutilate his corpse, since this is prohibited in the *Shari'a*."

Look at the credentials of the list of people (religious authorities at al-Azhar) who expressed support of Qaradawi's fatwa and the ones who opposes (journalists, non religious figure opinions). This illustrates the idea that there are peaceful Muslims in the world, but no peaceful institution of Islam. What their parents taught them vs what the ulama teaches.

from [\*Faith Freedom International :: View topic - Quotes from Islamic jurists\*](#)

al Azhar conference 1968, quoted from Bat Ye'or, *Dhimmi: Jews and Christians Under Islam*, p. 391-4

Jihad is legislated in order to be one of the means of propagating Islam. Consequently Non-Muslims ought to embrace Islam either willingly or through wisdom and good advice or unwillingly through fight and Jihad. ... It is unlawful to give up Jihad and adopt peace and weakness instead of it, unless the purpose of giving up Jihad is for preparation, whenever there is something weak among Muslims, and their opponents are, on the other hand, strong. ... War is the basis of the relationship between Muslims and their opponents unless there are justifiable reason for peace, such as adopting Islam. [Shaikh Abdullah Ghoshah, chief judge of the Hashemite kingdom of Jordan]

Your honorable conference has been an Arab, Islamic and patriotic necessity in view of the present circumstances in which the Arabs and Muslims face the most serious difficulties. All Muslims expect you to expound Allah's decree concerning the Palestine cause, to proclaim that decree, in all clarity, throughout the Arab and Muslim world. We do not think this decree absolves any Muslim or Arab from Jihad (Holy War) which has now become a duty incumbent upon the Arabs and Muslims to liberate the land, preserve honor, retaliate for [lost] dignity, restore the Aqsa mosque, the church of Resurrection, and to purge the birthplace of prophecy, the seat of revelation, the meeting-place of Prophets, the starting-point of Issa, and the scenes of the holy spirit, from the hands of Zionism - the enemy of man, of truth, of justice, and the enemy of Allah. ... The hoped-for judgment is that of Muslim Scholars who draw their conclusions from the Book of Allah, and the Summa of His prophet. ... May your decisive word rise to the occasion and enlighten the Arab and Muslim world, so that it may be a battle-cry, urging millions of Muslims and Arabs on to the field of Jihad, which will lead us to the place that once was ours. ... Muslims who are distant from the battle-field of Palestine ... are indeed sinful if they do not hasten to offer all possible means to achieve success and gain victory in the Islamic battle against their enemies and the enemies of their religion. Particularly, this battle is not a mere combat between two parties but it is a battle between two religions (namely, it is a religious battle). Zionism in fact represents a very perilous cancer, aiming at domineering the Arab countries and the whole Islamic world. [Sheikh Hassan Khalid, mufti of the republic of Lebanon]

[\*Egyptian Intellectual: Al-Azhar University Curricula Encourages Extremism and Terrorism 9/27/04\*](#)