

In The Name of Allaah, The Most Merciful, The Bestower of Mercy.

Allaah [The Most High] said:

لَتُبْلَوْنَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَدَىٰ كَثِيرًا وَإِنْ
تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you and from those who ascribe partners to Allah, but if you persevere patiently, and become Al-Muttaqun (the pious) then verily, that will be a determining factor in all affairs, and that is from the great matters, [which you must hold on with all your efforts]. [Surah Aal Imran. Verse 186]

Jerusalem Post transmitted recently that CJV [the Coalition for Jewish Values] says that the ADL's [The Anti-Defamation League] focus on right wing neo-Nazis as the core source of antisemitism neglects **radical Islam** and the democratic and college progressive movements, which are just as dangerous". <https://www.jpost.com/diaspora/antisemitism/fox-news-wont-fire-tucker-carlson-for-endorsing-white-supremacist-theory-664968>

Indeed, our main focus in this statement is the term "Radical Islam".

Firstly, Allaah [The Most High] said: يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ - They want to extinguish Allaah's Light with their mouths [i.e. the Qur'an, the pure Islamic monotheism and the guidance Allaah sent Muhammad with] but Allah will not allow except that His Light should be perfected even though the disbelievers hate (it). [Surah At-Tawbah. Verse 32]

Imaam Ibn Katheer [may Allaah have mercy upon him] said, "They want to extinguish that which Allaah sent His Messenger with of guidance and the religion of truth merely by way of their arguments and fabrications; so their example in this is that of one who wants to extinguish the light of the sun or the moon by blowing at (them) and this can never be achieved. (1)

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said, "When a proof that supports the truth is manifested and the one who wants to repel it finds no way of doing so, he refrains from mentioning it and thus becomes a silent devil, and sometimes he distorts it. Distortion is of two types: Distorting words and distorting meanings. Distorting words is when one utters a word in a context in which it does not establish the truth – either adding to the word or omitting something from it, or substituting it with something else- to the extent that the listener is made to believe something, whilst something else is intended by it. This is one type of distortion. The second type of distortion is related to meanings – distorting the wording; giving it an interpretation that is not intended by the one who uttered it and pretending not to know its unintended meaning; or dropping other meanings intended by it etc. Allaah [The Most High] said:

[and if you distort your witness or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do]". (2)

Allaah [The Most High] said:

يٰۤاَيُّهَا اِسْرٰٓءِيْلُ اذْكُرُوْا نِعْمَتِيْ الَّتِيْ اَنْعَمْتُ عَلَيْكُمْ وَاَوْفُوْا بِعَهْدِيْٓ اُوْفٍ بِعَهْدِكُمْ وَاِيْتِيْ فَاَرْهَبُوْنَ
وَعٰمِنُوْا بِمَا اَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُوْنُوْا اَوَّلَ كٰفِرٍ بِهٖ ؕ وَلَا تَشْتَرُوْا بِآيٰتِيْ ثَمٰنًا قَلِيْلًا وَاِيْتِيْ فَاَتَّقُوْنَ
وَلَا تَلْبِسُوْا الْحَقَّ بِالْبٰطِلِ وَتَكْتُمُوْا الْحَقَّ وَاَنْتُمْ تَعْلَمُوْنَ

O Children of Israel! Remember My Favour which I bestowed upon you, and fulfill (your obligations to) My Covenant (with you) so that I fulfill (My Obligations to) your covenant (with Me), and fear none but Me. And believe in what I have sent down (this Qur'an), confirming that which is with you, [the Taurat (Torah) and the Injeel (Gospel)], and be not the first to disbelieve therein, and buy not with My Verses [the Taurat (Torah) and the Injeel (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone. **And mix not truth with falsehood, nor conceal the truth [i.e. Muhammad Peace be upon him is Allah's Messenger and his qualities are written in your Scriptures, the Taurat (Torah) and the Injeel (Gospel)] while you know (the truth) . [Surah Al-Baqarah Verses 40-42]**

Therefore, we remind them: [And mix not truth with falsehood, nor conceal the truth while you know (the truth)]. Imaam Ibnul Qayyim [may Allaah have mercy upon him] said, "**Allaah forbade us from mixing truth with falsehood, and thus leading to concealment of the truth. Mixing truth with false is by mixing the two until one of them is confused for the other. This is forgery and deceit by way of which what is made apparent is the opposite of what it is in reality. Likewise, when truth is confounded with falsehood, the culprit manifests falsehood in the image of truth and speaks with a statement that carries two meanings- a correct meaning and false meaning, so the listener is under the illusion that the speaker intends the correct meaning, whilst he intends the corrupt meaning**". (3)

Secondly, whoever uses the term 'Radical Islam' is either ignorant of what Islaam is or he or she is deliberately seeking to make a haphazard and desperate attempt to distort Islaam's image. The word 'Radical' means '**Believing or expressing the belief that there should be great or extreme social or political change**'. There is no doubt that this definition is ambiguous because not everyone who '**believes or expresses the belief that there should be great or extreme social or political change**' is to be considered blameworthy, let alone the religion of Islam itself. Indeed, the Prophets and Messengers of Allaah [peace and blessings of Allaah be upon them], such as Nooh, Ibraaheem, Moosaa, Eesaa and Muhammad brought great changes and well-being, even though their opponents slandered, vilified, mocked at them and even plotted to kill them. In the view of those hostile polytheists and deviated people, the great changes desired by those noble Messengers – based on the commands and prohibitions of their Lord – would have been considered unpraiseworthy and radical. Therefore, this word 'Radical'

cannot be attributed to the word Islaam, rather it would have been appropriate to say, **'Extremists who ascribe themselves to Islam'**, because **there has to be a distinction between the actions of the person and what the religion of Islaam truly represents**. The Prophets and Messengers brought perfect change – free from the views and false interpretations of those terrorists who ascribe to Islaam - and they were all Muslims. Read here: <https://salaficentre.com/2020/10/18/one-must-call-himself-a-muslim-if-he-truly-follows-the-path-of-the-prophets-and-messengers/>

As for the word 'Extreme' in this definition of the word 'Radical', then indeed – first and foremost – we must remind every deluded person that what is to be considered extreme or moderate is not judged based on the likes or dislikes of humankind or what their intellects suggest, rather it is solely based on the commands and prohibitions of the Creator, just as Shaikhul Islaam Ibn Taymiyyah [may Allaah have mercy upon him] said, "And even though there is something in the paths of analogical reasoning and reflection that will lead to knowledge, however sometimes it cannot give detail explanation in a dispute between the people of the earth due to the minute details and ambiguities [in that dispute], and at other times due to the fact the people differ when prioritising necessities. Therefore, due to this Allaah [The Most High] commanded [us] to return to the revelation in times of dispute. Allaah [The Most High] said:

[كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا فِيهِ ائْتَلَفُوا فِيهِ -Mankind were one community (i.e. upon Tawheed and Allaah's Sharee'ah) and Allah sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed]. [Surah Al-Baqarah. Verse 213] Therefore, Allaah [The Most High] designated the revealed Books [i.e. the Qur'aan being the final of them] as the judge between the people in matters wherein they differ". (4)

Shaikh Abdur Razzaaq Al-Badr [may Allaah preserve him] said, "If you say that the intellect is to be given precedence over the revelation, then which intellect should we follow? Are the intellects of the people combined in the intellect of one man or do they differ? There are intellects of the philosophers, the atheists, the heretics, the people of evil desires and those who confound truth with falsehood; and due to this one of the pious predecessors said, 'Had the desires been one, it would have been considered to be the [basis of] truth'; therefore, we say, 'Had the intellects been one, it would have been considered to be the (basis of) truth'". (5) **Therefore, there has to be a clear distinction between what the religion truly represents and the actions of the people!**

Imaam Ash'Shaatibee [may Allaah have mercy upon him] said, "Know that Allaah has established this Sharee'ah as a proof against the creation (i.e. mankind and jinn) – the old and young alike, the obedient and the disobedient, and the righteous and the wicked. He did not specify the proof against anyone in exclusion of another one. Also all the other revealed laws were established as proof against all the other nations to whom they were revealed. The Sharee'ah is the judge- restrictedly and unrestrictedly- the (source of judgement) and the judge on all those who have reached the age of responsibility. It is the path attached to (what Allaah

has ordained) and the Greatest Guide. And have you not seen the statement of Allaah [The Most High]?!]

وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدَىٰ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ

And thus We have sent to you (O Muhammad) Ruhan (an Inspiration, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'an) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad) are indeed guiding (mankind) to the Straight Path (i.e. Allah's religion of Islamic Monotheism)]. [Surah Ash-Shooraa. Verse 52]

He [Muhammad (peace and blessings of Allaah be upon him)] was the first to be guided to the Book and Eemaan, and then those who followed him. The Book is the Guide and also the Sunnah which was sent down upon him explains that guidance [i.e. the Sunnah and the Qur'aan explain each other]. All the creation [i.e. mankind and Jinn] are guided by it. Therefore, when this is the case, the Sharee'ah is worthy of being a decisive proof against them [i.e. against mankind and Jinn] and a beacon by way of which they are guided to the truth. Their nobility is established in accordance with how far they embrace its rulings- through acting upon them in speech, belief and deeds- and not merely due to the level of their intellects or their nobility amongst their people. That is because Allaah [The Most High] has determined nobility through Taqwa and no other than it. Allaah [The Most High] said: **إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَمُ** - Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa] [Surah al-Hujuraat. Verse 13] The one who is firmest in adherence to the Sharee'ah is more worthy of honour and nobility, but it is not possible for the one below this [i.e. the one whose adherence to the Sharee'ah is below that of the one who is firmest in adhering to it] to reach the highest level of honour based on his adherence to the Sharee'ah. Therefore, honour is (measured) in accordance with one's adherence to the Sharee'ah". (5.1) **There has to be a clear distinction between what the religion truly represents and the actions of the people!**

Therefore, the word 'Radical' together with the words 'Great' and 'Extreme' must be scrutinized, because some of the unjust militant secularists, atheists, priests and rabbis utilise these words to propagate ambiguities and falsehood, as well as innovate false concepts by way of which they seek to vilify the religion of Islaam whilst seeking to refute those extremists who ascribe to Islaam. There is no such thing as 'Radical Islam', because indeed Allaah described the correct path as Wasatiyyah. "Allaah [The Exalted] said: **وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا** - Thus We have made you **أُمَّةً وَسَطًا** - Meaning, the best and most upright Nation. The intent behind all this is to understand that [الوسطية] in the context of the Religion is that which is 'best' and the 'Justice of the Religion'- to follow that which Allaah [The Mighty and Majestic] has commanded and keep away from that which He has forbidden. As for the explanation of [الوسطية] in the religious context with a meaning other than this meaning, then it is (something founded upon a foundation) ready to crumble, a mirage which the thirsty one considers water (i.e. an illusion)". (5.2) **There has to be a clear distinction between what the religion truly represents and the**

actions of the people!

Therefore, before using any word or term to describe Islam, one must be absolutely certain regarding whether it can be attributed to it or not. However, there are those unjust and deceitful ones- amongst the non-Muslims and philosophers hiding behind Muslim names - who deliberately seek to distort the image of Islaam through ambiguous terms. Imaam Ibnul Qayyim [may Allaah have mercy upon him] said, "**The basis of Banee Aadam's misguidance is as a result of General Terms and Ambiguous Meanings [i.e. terms and meanings which can either be utilised for truth or falsehood when not explained in detail and distinguished], especially if they come in contact with a confused mind, then how about when [evil] desires and misguided enthusiasm is added to that? Therefore, ask the One Who keeps the hearts steadfast [i.e. Allaah] to keep your heart firm upon His Religion and not allow you to fall into this darkness".** (6) "**In the Qur'aan, there are many words that are utilised to rebut the words (or terms) that are in opposition to the call of the Messengers, the revelation that was revealed to them and the truth they brought".** (7) Therefore, there has to be a clear distinction between what the religion truly represents and the actions of the people!

"One of the general fundamental principles (in Islaam) is to know that words (or terms) are two types: Words that are mentioned in the Qur'aan and (authentic) Sunnah, therefore, it is obligated on every believer to affirm them – affirm what Allaah and His Messenger have affirmed, and negate what Allaah and His Messenger have negated. The words (or terms) affirmed by Allaah is truth and the ones Allaah negated are negated in truth, for indeed Allaah speaks the truth and guides to the straight path. The words (or terms) of the Sharee'ah are sanctified, and it is from perfection in knowledge that one seeks after the (sound meanings) which the Messenger [peace and blessings of Allaah be upon him] intended by them, in order to affirm what he affirmed and negate the meanings he negated; for indeed it is obligated on us to believe and bear witness to everything he has stated and follow him in everything he has commanded. As for the words (or terms) that are neither found in the Qur'am and (authentic) Sunnah, nor did the Salaf hold a consensus regarding whether they are negated or affirmed, then it is not incumbent on anyone to agree with the one who negates them or affirms them until its intended meaning is explained. So, if its intended meaning agrees with the [revelation, commands, prohibitions etc] conveyed by the Messenger, it is affirmed; but if its intended meaning is in opposition to the [revelation, commands, prohibitions etc] conveyed by the Messenger, it is rejected". (8) **Therefore, there has to be a clear distinction between what the religion truly represents and the actions of the people!**

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said, "And if you ponder upon the statements of the people of falsehood, you will indeed find them clothed with expressions and presented in a good light with sophisticated terms, which are quickly accepted by those deprived of sound discernment-to the extent that the wicked sinners would give [good] names to the greatest types of wicked deeds". (9) **Therefore, there has to be a clear distinction between what the religion truly represents and the actions of the people!**

However, the unjust ones - amongst the non-Muslims - will never cease their ideological war against Islaam. This is their inheritance from King Louis IX, who in the year 1250 was captured whilst on a crusade against the Muslims of Egypt. Then he was imprisoned and later released after paying a large ransom. However, whilst in prison he utilised his time to think about ways in which to plot against Islaam and the Muslims, so shaytaan inspired him with the following plots- firstly, the war in the battlefield between the Christians of the west and the Muslims should be replaced with a war based on ideas and cultural supremacy. Secondly, prepare the West to corrupt the creed of the Muslims and distort the image of Islaam in the world. (10) **Therefore, there has to be a clear distinction between what the religion truly represents and the actions of the people!**

Our scholars are well aware of this plot of the enemies of Islaam, therefore we say to Jerusalem Post, you should have enquired before transmitting or keep quiet, as it has been stated, "**Silence beautifies a scholar and conceals the (ignorance of) an ignorant person**". Imaam Abdullah Ibnul Mubaarak [may Allaah have mercy upon him] said, "**If speech is from silver, then silence is from gold**". This means "**If speech in obedience to Allaah is from silver, then silence (in order to refrain from) disobedience is gold**". (11)

As for those who commit violent acts - in the name of Islam - against Jews, Christians or anyone else, then indeed Islaam is free from their actions, because their path is a satanic one innovated by the kharijites (terrorists) – ISIS, Jabhat An-Nusra and those influenced by them. This is why our Mashaayikh in this west constantly refute and condemn the un-Islamic actions of those who unlawfully murder their fellow citizens in the name of Islaam. The Prophet [peace and blessings of Allaah be upon him] said, "**Whoever kills a Mu'aahid (i.e. a non-Muslim under an agreement with Muslims) will not even smell the fragrance of paradise and its fragrance can be smelled from the distance of forty years away**". [Bukhaari: No: 3166] And whoever kills a Mu'aahid by mistake, then it is as if he has killed a Muslim by mistake. He must pay blood money as expiation. Allaah said:

وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ - وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ [And if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood money – Diya) must be paid to his family, and a believing slave must be freed]. [Surah An-Nisaa. Verse 92]

Therefore, there has to be a clear distinction between what the religion truly represents and the actions of the people!

Finally, we remind Jerusalem Post of the following narration. **A Sheep was slaughtered for Abdullaah Ibn Umar [may Allaah be pleased with him], so he said to his slave, "Have you given to our Jewish neighbour? Have you given to our Jewish neighbour? I heard the Messenger of Allaah [peace and blessings of Allaah be upon him] saying, 'Jibreel did not cease advising me (about the rights of) a neighbour until I thought that he (a neighbour) would inherit from me"**. (12)

We live peacefully alongside Non-Muslim neighbours, colleagues and business partners-

both in Muslim and non-Muslim lands; however there are those - amongst the non-Muslims and Muslims - who seek to cause trouble and they are the unjust militant secularists, the atheists, the demagogues, the ideologues, the deceitful writers and journalists, and those who seek to hijack the Sharee'ah to promote their deviations, such as the likes of ISIS, Al-Qa'idah, Boko Haram, Al-Shabab, the Khaarijites of Mali and their ilk. Learn about them here:

<http://www.shariah.ws/authors/Abu.Iyaad.cfm>

<http://www.kharijites.com/kj/http://www.islamagainstextremism.com/>

We are free from the terrorists who ascribe to Islaam and those who vilify the religion of Islam. see here: <https://tarbiyahsouthfldotcom.files.wordpress.com/2015/12/the-prophet-of-islam.pdf>

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<http://www.islamagainstextremism.com/>

The Salafi Response To The Terrorist Attacks In Paris, France: "Were they forbidding an evil?"

<https://www.abukhadeejah.com/the-salafi-response-to-the-terrorist-attacks-in-paris-france-were-they-forbidding-an-evil/>

<https://www.salafisounds.com/bbc-interview-abu-khadeejah-regarding-terrorist-attacks-in-paris-salafism-women-in-islam/>

[Ref 1: End of quote: See Al-Misbaah Al-Muneer Fee Tahdeeb Tafseer Ibn Katheer]

[Ref 2: An Excerpt from Badaa'i At-Tafseer Al-Jaami Limaa Fassarahu Al-Imaam Ibnul Qayyim' Vol 1, page 124. slightly paraphrased]

[Ref 3: An Excerpt from 'Badaa'i At-Tafseer Al-Jaami Limaa Fassarahu Al-Imaam Ibnul Qayyim' Vol

1, page 124. slightly paraphrased]

[Ref 4. Dar Ta'arud Al-Aql Wan-Naql: 9/17-18]

[Ref 5. Muqaddimah Fee Diraasah At-Tawheed. Lesson 3]

[Ref 5.1: Al-Itisaam 3/434 slightly paraphrased]

[Ref 5.2: An Excerpt from Al Haqeeqatus Shar-iyah Fee Tafseeril Qur'aanil Adheem Was-Sunnatin Nabawiyyati page: 186]

[Ref 6: An Excerpt from 'As-Sawaa'iq Al-Mursalah Alal Jahmiyyah Wal Mu'attilah' – Vol 3. page 927. slightly paraphrased]

[Ref 7: Excerpt from Mu'jam Al-Manaahee Lil Lafdhiyyah' page 10. slightly paraphrased. Publisher: Daar Al-Aasimah. 3rd edition 1996]

[Ref 8: Excerpt from 'Al-Haqeeqatus Shar'iyah Fee Tafseeril Qur'aan Al-A'dheem Was-Sunnatin Nabawiyyah' page 17. slightly paraphrased]

[Ref 9: An Excerpt from As-Sawaa-iq al-Mursalah of Imaam Ibnul Qayyim: 2/438). Slightly paraphrased]

[Ref 10: خطة لويس التاسع – page 6]

[Ref 11: Jaami-ul Uloom Wal-Hikam: page: 155]

[Ref 12: Adabul Mufrad Number 105. Graded authentic by Imaam Al-Albaanee (may Allaah have mercy upon him)]