

Countering Extremism Narrative with Islamic Scholarly Tradition

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Countering violent extremism and terrorist narratives

- “The Security Council recognizes that acts of terrorism and violent extremism cannot be prevented or countered through repressive measures alone and has consistently emphasized the need for a comprehensive, whole-of-society, human rights compliant and gender-sensitive approach.”
- “The Security Council has recognized that acts of terrorism cannot be prevented through repressive measures alone. It is also essential to take account of grievances that may be exploited by terrorists and their supporters and to develop constructive solutions.”

Understanding the Quran: Text & Context

- Quran Means “recital”
- Oral discourse, Conversation Style
 - Repetition, Digression, Questioning, Changing of subject & topics.....
 - Compare: Taurat was revealed in written form all at once (so was Injeel)
- One implication: don't exclaim until you hear the full speech!
 - Example: flat earth [2:22] and rotation of days and nights [39:5]!

Understanding the Quran: Text & Context

- The Quran was revealed over 23 years in small parts:
- Many a times, the revelations followed some specific situations
 - Occasions of Revelation (e.g. Story of Sleepers/Eating dead animal)
 - Example: Surat Al-Baqarah Verse 191
 - Prophetic actions
 - Action of the companions
 - Early & Modern Tafsir & interpretations
- Same logic applies to the Sunnah / Hadith of the Prophet

Degrees of Actions and Activism

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ". [رَوَاهُ مُسْلِمٌ].

- On the authority of Abu Sa`eed al-Khudree (may Allah be pleased with him) who said: I heard the Messenger of Allah (ﷺ) say, “Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith.” [Muslim]
- Depending on the circumstances of the person and the incident , one of the following rulings will apply:
 - Wajib (Mandatory)
 - Istihbab (Desirable)
 - Karaha (Undesirable)
 - Ibahah (Acceptable)
 - Hurmah (Impermissible)

• Understanding this hadith the way our scholars understood will help counter both “negligence” and “extremism” at the same time.

Connecting to the Scholarly Understanding

An Example: Ruling on Ramadan

- Fasting in Ramadan was made obligatory in the year 2 AH.
- Fasting in Ramadan is Mandatory (Fard/Wajib) in Fiqh according to:
 - 1) The Quran
 - 2) The Sunnah
 - 3) Scholarly Consensus (Ijmaa')
- The most important point is that ordinary Muslims must connect back to the scholarly tradition of the past & present!

Quranic Verses on Moderation and Balance

• وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

- And thus, we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. (Surat Al – Baqarah, Verse 143)

• وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

- And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend. (Surat Fuṣṣilat 41:34)

Classical Jurisprudence & Jurisprudence of Minority

- In the classical period, Fiqh / jurisprudence was developed as a single set of guidance for the entire Muslim Ummah regardless of their time & location.
- Later, with the evolving Ijtihad, our Fuqaha / Jurists have expanded it to:
 - Fiqh Al-Aqalliyah Al-Muslima (Jurisprudence of Muslim Minority) : Timing of Juma Prayers
 - Fiqh an-Nawazil (Jurisprudence of Contemporary issues)
 - Covid-19 and closure of mosques & Suspension of Juma Prayers

The Land of Belief Vs Land Disbelief

- Scholars (علماء) and Jurists (فقهاء) deliberated on this question and a classification emerged! The world was divided into two parts:
 1. Land of Belief: (دار الاسلام)
 2. Land of Disbelief: (دار الكفر)
- According to the later scholars, the land of disbelief can be divided into the following types:
 - 1) Land of War (دار الحرب)
 - 2) Land of Treaty (دار العهد)
 - 3) Land of Neutrality (دار الحياد)

European Council for Fatwa and Research

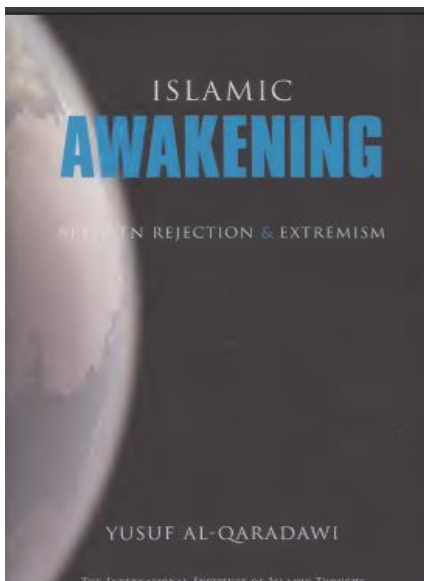
Rulings & Recommendations

- The 26 Ordinary Session of The European Council for Fatwa and Research ,Held in Istanbul Turkey
- **Resolution 1/26: A Methodology of Interpreting the Qur'anic and Sunnah Texts on Jihad**
- **Resolution 2/26: The Reasons of Ideological Deviation of Muslim Youths**
- **Resolution 3/25: Terrorism: An Islamic Elaboration**
- Islam prohibits terrorist acts on the part of individuals, groups and states against any human with regard to his/her religion, his/her blood, his/her mind, his/her wealth and his/her honour. Islam forbids any activity that aims to terrify people or practise aggression against their lives, freedom, security or wealth.
- **Resolution 4/26**
- **Understanding and Coexistence According to Moderate Methodology**

International Islamic Fiqh Academy

Rulings & Recommendations

- Resolution No. 221(5/23) on Intellectual and Operational Procedures to Confront Modern-Day Fanaticism, Extremism, and Terrorism in different Forms and Areas
- All forms of extremism are prohibited in the Noble Quran and Prophetic Sunnah. Its prohibition worsens when extremism leads its followers to assault human beings, dignities, properties, intellects, and religions.
- IIFA offers 13 different methods to counter extremism and violence all based on the appropriate education, following mainstream scholarship and changing media narratives.



Yousuf Al-Qaradawi

هل المقصود منها مقاومة الغلو والتطرف في الدين حقًا، ورد الغلاة إلى منهج الاعتدال أم لها هدف آخر، مثل ضرب التحرك الإسلامي قبل أن يبلغ أشده ويهيمن على القاعدة الشعبية، ويصبح له دور سياسي بارز؟! وهم يرون أن الاحتمال الثاني هو الأرجح، بدليل أن السلطات لم تلق بالاً للشباب المتدين إلا بعد أن وقف في دور المعارضة للخط الذي تنتهجه الحكومة في كثير من القضايا الكبرى التي يرى فيها خروجًا عن أحكام الإسلام.

(al-qaradawi.net/node/5027)



- Is it truly intended to combat religious extremism and fanaticism, and to bring extremists back to a more moderate path, or does it have another objective, such as striking at the Islamist movement before it reaches its peak, dominates the popular base, and assumes a prominent political role?
- Some believe the second possibility is more likely, as evidenced by the fact that the authorities paid little attention to religious youth until they took up a role of opposition to the government's approach on many major issues, which they see as a deviation from the rulings of Islam.

Utilizing the Permissible Methods

- Absence and Suppression of using permissible methods
 - This can result in both Negligence and Extremism
- Examples of some permissible methods:
 - Expressing your views through votes where available
 - Peaceful protests and demonstrations
 - Columns and Opinions in Newspapers and Online Media
- Overall, connecting Muslims in general and our youth in particular to the Islamic Scholarly Tradition of the Past and Present will help fight against both Extremism and Negligence about Islam.