

# DECLARATIONS & RESOLUTIONS

## OF ALL CEYLON JAMIYYATHUL ULAMA



**Declaration of Unity**



**Coexistence**



**Finality of Prophethood**



**“Manaqibus Sahabah”**



**IS (ISIS) and Extremism**



**Decisions with regards to Moon Sighting**



جمعية علماء سريلانكا

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COLOMBO - SRI LANKA



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## PREFACE

All praise is due to Allah, Alhamdulillah. Salawaath and Salaam be upon the Final Prophet Muhammad (Sallallahu alaihi wasallam), his companions, his relatives and all followers.

The All Ceylon Jamiyyathul Ulama, set up in 1924, has been in the social services for more than nine decades, is involved in various services to the country generally and to the Muslim community especially, throughout the history.

Considering the countries' and the Muslim communities' welfare Jamiyyah has extended its multi-faceted services according to the need of the time. It serves through fifteen sub-committees, namely, Fatwa Committee, Hilaal Committee, Social Services & Information Committee, Education Committee, Publication & Research Committee, Propaganda Committee, Islamic Economics & Advisory Committee, Council of Cooperation & Coordination Committee, Halaal Committee, Women's Affairs Committee, Youth Affairs Committee, Branch Coordination Committee, Ulama Affairs Committee, Media Committee and Makthab Rehabilitation Committee. These Committees are serving to benefit the needs of different categories of people in the country.

Though the All Ceylon Jamiyyathul Ulama serves in many different angles, its' main mission is struggling to achieve the Social Unity and Coexistence. Undoubtedly, these two efforts are the reasons for assuring the existence of a community. The Holy Quran insists the importance of unity in the following verses:

“Hold fast, all of you, to the rope of Allah, and be not divided...” (3:103)

“Obey Allah and His Messenger, and do not quarrel with each other, lest you should lose courage, and your prowess should evaporate; and be patient. Surely, Allah is with the patient.” (8:46)

Based on this, Jamiyyah has created a Division called Council of Cooperation & Coordination, consisting of Ulama from all Organizations doing its best to establish Social Unity and Coexistence.

Everyone knows that our ancestors maintained good relationship with the non-Muslims. Due to the gap developed between the present Sri Lankan Muslims and other communities we are facing so many problems. Therefore, we, as Sri Lankan Muslims are compelled to be within Sharee'ah limits and maintain good relationship with other communities.

We should behave with beautiful good manners. Islam was, in fact, spread due to good manners. The history has agreed that Rasoolullah's (Sallallahu alaihi wasallam) good, beautiful manners took the foremost place in establishing Islam. Most of the people were attracted towards Islam through the good behaviors and manners of Rasoolullah (Sallallahu alaihi wasallam) than through the battles and his miracles.

Most essential need of the day is to provide clarity on the doubts arising on Muslims and Islam to non-Muslim brothers intellectually and authentically. Creation of this discourse in the form of “Inter-social Discussions” are printed in booklets on various topics and are issued to needy people. Up to now six booklets are prepared under different topics and this work continues by the All Ceylon Jamiyyathul Ulama.

While making efforts on Social Unity and Coexistence, all Sri Lankan Muslims should endeavor to save this Ummah from anti-Islamic policies and their propaganda.

Today propaganda on the policy of Qaadiyanism are being initiated in the country. It is the basic concept in Islam that Prophet Muhammad (Sal) is the Final Prophet and no more Prophets are to descend. It is similar to believing that “there is no God, but, Allah” is a must for every Muslim, it is also a must to believe that Prophet Muhammad (Sal) is the final prophet. If there is a slightest doubt in this concept he goes out of the fold of Islam. History proves that many liars like this have declared and have got evaporated. Mirza Ghulam Ahmad is a liar like this who declared himself as a prophet. His followers are the Qaadiyanies. With the intention of Defending of Finality of Prophethood, the All Ceylon Jamiyyathul Ulama conducted an island-wide Convention in March 2007, and resolved a Fatwa that Qaadiyanies are NOT Muslims and issued this religious decree as the National Fatwa.

Prophet Muhammad (Sallallahu alaihi wasallam) and his companions are similar to both eyes of Islam. If anyone is criticized abusively he goes out of the fold of Islam. It was through the Sahabah Islam reached us. Some say that they are Muslims and speak ill of the Sahabah, but this cannot be an act of a Muslim. In order to clarify the importance of Sahabah All Ceylon Jamiyyathul Ulama organized a National Convention under the theme of “Manakibus Sahabah” and provided a complete clarity on them, in May, 2015.

Furthermore, some extremist organizations like “IS” and its extremist activities are totally against the Islamic guidance and sermons. Every Muslim has the question who these people are? And who are working behind this group? Therefore, in regard to these doubtful people every Muslim should be alert.

The Manual in your hands is a compilation of declarations issued by the Jamiyyah as and when required. It is the expectation of the Jamiyyah that you will read and benefit yourselves and help others to benefit.

Therefore, the purpose of the compilation of these declarations is that we should unite ourselves in difference, follow the co-existence with other communities, protect the standards of the Sahabah and the Prophet Muhammad's (Sallallahu alaihi wasallam) relatives, and recognize the anti-Islamic groups in action and to protect ourselves from them and their evil activities. And, whoever, committed the major sins on matters related to Final Prophethood and spoke or thought ill of the prophet's Companions, we call them towards the complete Islam through the gate, which they went out from the fold of Islam.

Ash-Shaikh Mufti M.I.M. Rizwe  
President – All Ceylon Jamiyyathul Ulama

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## Some Guidelines & Advices to Da'wah Workers

Islam is a pleasant religion, accepted by Allah. Its preaching is attracted by the people of all folks of life. Islam preaches softness, kindness, propriety, prudence and accommodating others interests. It advises to call others, who are different in opinions and non-Muslims, with graceful manners.

Islam that guides to adopt softness, eloquent and elegance in preaching others, advises to follow softness and elegance in all matters.

Rasoolullah (Sallallaahu Alaihi Wasallam) says, **"The religion most liked by Allah is the easy religion that stands in truth forever apart from false."** (Musnad Ahmed - 5/266)

Once Rasoolullah (Sallallaahu Alaihi Wasallam) said, **"Religion is easy, and no one overburdens himself in his religion but he will be unable to continue in that way". "Saheeh Al-Bukhari-39"**

Therefore, we should always follow the way of elegance in all our activities, namely, in our Khutba preaching, speeches in the services of Da'wah as Allah likes this good manners of elegance and kindness.

Once Rasoolullah (Sallallaahu Alaihi Wasallam) said to Aiysha (Raliyallahu Anha), **"O, Aiysha "Allah is Kind and He loves kindness in all things." Narrated by al-Bukhaari - 6024"**

Allah ordered Moosa (Alihissalam) and Haroon (Alaihissalam) to go to Firoun, who claimed he was the Creator, and speak to him softly. Thus, Allah says this in al Quran,

**"So, (both of you) speak to him in soft words. May be, he accepts the advice or fears (Allah)" (Sura Thaha: 44)**

When the prophets were striving in the Da'wah field even though they came across the worst opposing they behaved in good

manners and spoke softly. Following incident is witnessing this: Prophet Ibrahim's (Alaihissalam) father warned him saying, **"He said, Are you averse to my gods O Ibrahim? Should you not stop, I will definitely stone you. And leave me for good."** (Sura Maryam: 47)

**He (Ibrahim Alaihis Salaam) said, Peace on you. I shall seek forgiveness for you from my Lord. He has always been gracious to me.** (Sura Maryam: 47) Allah has recorded this in the Holy Quran.

Similarly, when the Prophets Nooh, Hooth, Salih and Shuaib (Alaihimussalam) went to their people strived in the work of Da'wah how much they were soft, and elegant in calling them was explained in Soorathul A'raaf.

It was written in many Ahadeeth Books how Prophet Muhammed (Sallallahu Alaihi Wasallam) accommodated the opposing Mushriqs and Munafiqs, he handled them softly and elegantly.

The basics of Hiqmah in the services of Islamic Da'wah means with intelligence and beautiful advices. Al Quran says as follows: **"Invite (people) to the way of your Lord with wisdom and good counsel."** (Soora An Nahl: 125)

When you are in the field of Da'wah if any opportunities come across for argument Al Quran guides us to undertake it in a very beautiful manner.

**"And argue with them in the best of manners. Surely, your Lord knows best the one who deviates from His way, and He knows best the ones who are on the right path..."** (Soora An Nahl: 125)

When striving in the field of Da'wah if we lose softness and elegance we will have to even lose our closest people. Allah says the following to the Prophet (Sallallahu Alaihi Wasallam):

**"So, (O Prophet) it is through mercy from Allah that you are gentle to them. Had you been rough and hard-hearted, they would have dispersed from around you. So, pardon them, and seek**

**Forgiveness for them. Consult them in the matter and, once you have taken a decision, place your trust in Allah. Surely, Allah loves those who place their trust in Him. ' (Soora Aala Imran: 159)**  
When elegance is lost, all merits will also be lost. The following prophetic saying is a good example:

Jareer Bin Abdillah (Rariyallahu Anhu) informs as Prophet (Sallallaahu Alaihi Wasallam) narrated,  
**"Whoever is deprived of kindness is deprived of goodness."**  
**(Muslim - 2592)**

Ulamas are heirs to the Prophets. And, in the activities of Da'wah, especially, during Khutba Speeches you should approach and address the people in the similar way how the prophets approached and addressed in their Da'wah.

When clarifying to the public on the issues of anti-Islamic principles or people of any incorrect dogma in Khutba speeches or any other speeches should choose the best and soft words while following the Islamic discipline.

When clarifying to the public on the issues of anti-Islamic principles or people of any incorrect dogma in Khutba speeches or any other speeches should choose the best and soft words while following prudence and the Islamic discipline. It is the best quality of a truthful propagator, who speaks with good words, protecting his tongue.

When any opinions crop up against the fundamentals of Islam in the social media, clarifications should be given to them patiently and intelligently within the boundaries of Islam. Unscrupulous words or words of hatred humiliating others or other communities should be strictly avoided.

You should also strictly avoid showing your happiness if any person of other religions is in trouble, difficulty or any loss. Islam is guiding to pray for even the enemies for showing the right path. It is important to guide all towards this advice.

Khutba should be done in the usage of simple and easy language so that an ordinary layman could understand. The following Ahadeeth clarifies this:

Anas (Raliyallahu Anhu) informs that Rasoolullah (Sallallahu Alaihi Wasallam) narrated, "Make things easy (for people) and do not make things difficult, give glad tidings and do not put people off."

If all our Da'wah workers follow the above guidelines fruitful results could be achieved. The following matters also have to be taken into consideration:

1. All our propagation should be done only for the sake of Allah.
2. We should pray with the true thirst of the restoration and guidance of the people of incorrect opinions.
3. We should be friendly with them on humanitarian grounds.
4. Our purpose of speech should be correcting the wrong-doers, but, not pointing out the faults and insulting or warning with hard words.

May Allah Ta'ala bless all of us to understand the truth and follow according to the soft and kind ways with the people in striving in the path of Allah.

**Ash-Sheikh M.M.A. Mubarak,**  
General Secretary,  
All Ceylon Jamiyyathul Ulama.

## DECLARATION OF UNITY

It is a known fact that the Muslims who have been living for over a thousand years in Sri Lanka carry out their religious rituals and obligations cohesively and without any obstacles, according to the views of 'Ahlus Sunnath Wal Jama'ath'.

Moreover, the branches of various Thareekas as well as Da'wah organizations have been striving for the spiritual fortification of the community throughout its long history here. Although few minor disagreements do exist over different views and interpretations among these factions, their overall objectives had been identical and hitherto, there were no serious conflicts among them that could impede the general accord of the Muslim community.

However, upon observing certain recent unpleasant incidents that occurred in the name of the religion, it gives grave concerns about the core unity of the community.

The All Ceylon Jamiyathul Ulama strongly believes that it is the urgent call of the hour and is an irrefutable religious obligation to act at once for the restoration of the accord among the entire Muslim community. Consequently, the ACJU has been active, since August 2009, to plan and initiate various actions.

Accordingly, one of the noteworthy initiations it has taken is establishing a body consisting of renowned Islamic religious scholars who represent various accepted Islamic schools of thoughts and Da'wah organizations present in this country. This body which will be functioning under the designation Council of Cooperation and Coordination. Prominent Ulama who represent Tharikas, All Ceylon Thableegh Jama'ath, Jama'athe Islami along with the other Thowheed Institutions will be the members of this Council.

During several sittings, an array of important issues were thoroughly analyzed by the gathered Islamic intellects and it was unanimously agreed upon that it is of paramount importance to re-establish the unity in the Ummah. Furthermore, certain guidelines also were established upon the unanimous consent ensuring to see that no similar unpleasant incidents ever occur in the name of the religion in this country. Our Imams as well as Islamic scholars have given us ample guidance on how to act during disagreements. By following these guidelines we will be able to continue our spiritual life while tolerating the different views.

Islam is a religion that prescribes comprehensive guidance to successfully conduct the life of the humankind. All its directives are derived from the light of the Holy Qur'an and from the Sunnah. The guidance needed for the mankind is enjoined in the Holy Qur'an and they are further explained in the Traditions of the Messenger of Allah (Sallallahu Alaihiwasallam) Moreover, he granted the right to the Ulama to

derive legislations for novel situation from the above two noble sources. Directives of Fikh are a compilation of these elements of Islamic legislation.

Everyone of us know that during several occasions more than one opinion had been put forth for a given issue by the Sahabah as well as by the Imams who came in the succeeding eras. There are four main reasons for this kind of varying stances. One is the different views prevailed among our peers over authenticating Hadeeth narrations. Another is the apparent difference among the very Hadeeth narrations that are established as indisputably Authentic. The other two reasons are the linguistic ambiguity and fourthly the different criteria existed for establishing legislations. However, it should be understood that all different views of the Shari'ah were intended for the wellbeing of the mankind. In their overall objective, all the differing scholars were equal. Therefore, these differences should be treated as blessings of the Almighty and it should be further understood that each of them are just, practical, logical, natural as well as unavoidable in their own rights.

This kind of situations had prevailed since the time of the noble Companions of the Holy Prophet (Sallallahu Alaihiwasallam). Moreover, without doubt it would remain to be so as long as man is capable of evaluating things. The evidence that disagreements did rise among the Sahabah can be seen in the Authentic Books of Traditions such as Shaheeh Buhary, Shaheeh Muslim, etc.

Abdullah Ibnu Umar (Raliyallahu Anhu) reports: During the days of Ahzab, the Holy Prophet (Sallallahu Alaihiwasallam) announced 'No one should perform Asar except in the Banu Kuraila.' Subsequently, a group of Sahabah reached the time of Asar while they were advancing towards Banu Kuraila. Some of them said that they would not perform Asar until they reached it (Banu Kuraila). Yet some others said, 'We will perform Salath and it is not (what exactly) expected from us' When it was reported to the Messenger of Allah (Sallallahu Alaihiwasallam) he did not reprove anyone. (Book: Shaheeh Bukhary, Hadeeth.No. 4119)

There were over a hundred disagreements over religious matters between Abdullah Ibnu Masood and Umar (Raliyallahu Anhum). Yet, their love for each other did not ebb because of those disagreements. The following incident is a good example for this attitude:

Two persons came to meet Abdullah Ibnu Masood (Raliyallahu Anhu). One of them had been a student of Umar (Raliyallahu Anhu) and the other was a student of another Companion of the Prophet. When the student of Umar (Raliyallahu Anhu) said that he learned from Umar (Raliyallahu Anhu), Ibnu Masood (Raliyallahu Anhu) started to weep so profoundly, gravel stones became wet with his tears. He requested the person to recite as Umar (Raliyallahu Anhu) would recite and further said 'Umar had been a fortress that protected Islam' (Book: Musannab Ibn Abi Shaibah)

Similarly, when disagreements over certain issues erupted among other Sahabah as well as among the Thabi'een and Imams they followed the noble examples and invariably respected their brethren who held different views. This gracious attitude helps assuage discord and clashes among the Ummah.

If religious scholars differ in a certain matter they do so only upon the authentic facts they had in their possession. Mazhabs are too viewed from this standpoint.

Therefore, if there are different kinds of views for a given matter, anyone can choose to follow one of the views and it is not against the religion.

We should be attentive of the fact that though we are a minority living in this country we do have the responsibility of illustrating the Islamic life to others in an exemplary way. It is not going to serve any purpose if we start to quarrel among us upon trivial matters, ignoring our paramount obligation of demonstrating the gracious characteristics of Islam to our fellow countrymen.

The following report of Abdullah Ibnu Amr (Raliyallahu Anhu) stresses how sternly the Holy Prophet (Sallallahu Alaihiwasallam) shunned the bickering attitude within the believers:

'I came towards the Messenger of Allah (Sallallahu Alaihiwasallam) during noon time. We sat on the doorway The Holy Prophet (Sallallahu Alaihiwasallam) heard the commotion of two men who were disputing over two Verses. Their uproar (gradually) increased. Holy Prophet (Sallallhu Alaihiwasallam) came out with resentment on his countenance said 'People who came before you perished because they quarreled over their religion'.

(Book: Al Iyanah Al Qubra)

Imam Sufiyan Ath-Thawree (Rahmathullahi Alahi) advices on how to act during a disagreement as follows:

If you see a person performing a deed which has disagreements over it. Even if you have a different standpoint in that deed, do not obstruct that person.

(Book: Hilyath Al Auliya')

Imam Navavi (Rahmathullahi Alaihi) says this, in this regard:

'Only the deeds that have been unanimously consented to be forbidden should be stopped by the Ulama. Not the deeds that have disagreements. Every Mujtahid (person who strives to derive religious legislation from authentic sources) is correct. We would not know them. There is no blame on the ones that erred' (Book: Rawlath Al Thaalibeen)

Therefore, the opinion of CCC is, if we Muslims adhere to the following disciplines, we can preserve the dignity of Islam as well as the concord of the Muslims:



- Identifying the fact that the conflicts in opinions the Islamic scholars raise are ultimately beneficial to the community in many ways and ascertaining that those were not proclaimed to create discord among the Muslims.
- Accepting the fact that difference in opinions in reality helps to fortify assumptions, diversify thinking and it also encourages enriching perspectives and further helps to see issues in a broader light.
- Acting with mutual respect during times of disagreements.
- Avoiding insisting a given view of a person is flawless and attempting to force it on others. Also refraining from opposing the person/s that decline to accept our view.
- Apart from the differences of opinions, being friendly with those differ from one's own opinion or in support of someone's opinion.
- Radiating adoration to persons who hold rival notions, by placing ourselves beyond the realm of ongoing conflicts. Accepting that others too have the right and the freedom to act upon their convictions as we possess the right and the freedom to do so. Also not attempting to impede, manipulate, hinder or disdain the views of others which we do not agree upon.
- Not employing the differences in opinions as criterion to evaluate, assess, accept or reject others.
- Determining one's own stand only upon clearly understanding all the arguments and counter-arguments of an issue that had been submitted for the issue with different views.
- Never manipulating the difference of opinions as tools that would jeopardize the very brotherhood and peace of the community.
- Refraining from unduly unveiling to the general masses the issues subjected to debates within the council that are related to orators, writers, Da'ees and reform activists, as much as possible.
- Reminding and asserting to the communes attached to Thareekas, Islamic organizations, movements, and Da'wah institutions constantly to firmly adhere to the guidelines prescribed.
- Ensuring that the Muslim media institutions do not unduly expose controversial issues to the general public.
- Every Thareeka and Da'wah organization should refrain from rebuking each other. Also should act with mutual understanding when they are engaged in their chosen concourses.
- All the organizations should observe oratory discipline especially when using loudspeakers.

- Not transforming Masjids, Da'wah Institutes and public stages into rings of squabble.
- Cooperating with one another when the opinions agree, while giving up when the opinions disagree with one another.

It should be asserted to everyone that establishing brotherhood and unity among the community is an irrefutable obligation of everyone. Islam never permits any matter whatsoever, to anyone whomsoever, that is detrimental to the preservation of brotherhood and harmony.

Since we have almost abandoned the gracious practices illustrated by the noble Sahabah during controversies and as we have discarded the examples of the Thabi'eens and those who came after their period and the Imams, the present day Muslims are being burdened with various anxieties as well as formidable complexities. Also they are gradually losing their peace of mind not to mention their physical health and they live constantly fearing for the unseen worse.

Upon observing this situation, the CCC, operating under ACJU, wishes to stress it's above laid down guidelines.

Therefore, the ACJU invites everyone to be attentive to above matters and remodel their behaviors accordingly. It further appeals to all its branches, mosques, Madrasas, schools, universities, and other relevant institutions to take an organized effort to educate the masses on the above principles in this time of need and launch them in this strife of making these instructions prevalent among everyone.

#### Some Special Notes:

- It is expected that the Imams in their Masjids, Ostaads in their Madrasas, Principals and Teachers in their schools, office employees in their offices, Muslim brothers and sisters at their home levels make an effort for a wide awareness of this Declaration of Unity.
- This Declaration of Unity is prepared by the Council of Cooperation and Coordination operating under the guidance of All Ceylon Jamiyyathul Ulama. The Council requests all Muslim brothers to avoid using this document for creating controversial issues in your area/s or use this document for legal actions.

Ash-Shaikh M.I.M. Rizwe (Mufthi)  
President  
All Ceylon Jamiyyathul Ulama

Ash-Shaikh A.C. Agar Mohamed  
Secretary  
Council for Cooperation and Coordination

Note: The above text is translated into English from the original Tamil text. In the event of any inconsistency between the Tamil and English text, the Tamil text shall prevail.

In the Name of Allah, Most Merciful, Most Beneficent  
**Declaration of the Council of Cooperation & Coordination Operating  
under All Ceylon Jamiyyathul Ulama Regarding Coexistence among the  
Communities of Sri Lanka**

The development of close human relationships beyond the boundaries of countries has turned the world into a global village. The contribution of such relationships towards human development cannot be denied. Indeed, the success and the prosperity of mankind depend heavily on the strengthening of good qualities, and the upholding of humanity and brotherhood.

Our motherland, Sri Lanka, is a multi-ethnic and multi-religious country. The progress and the prosperity of this country depend on good relationships among the different communities. There had been a historical record of maintenance of good relationships for centuries, among Buddhists, Hindus, Christians and Muslims alike, until the recent past; wherein the country experienced a bitter war due to unraveled ethnic relationships. At present, the country has recovered from three decades of atrocious war, to the state of peace. Efforts are being made for the coexistence of the different communities. However, one can still observe bitter feelings, enmity and doubtfulness prevailing among communities at certain levels.

The biggest challenge for every patriot, today, is making effort in building good relationships among the communities, for the success and prosperity of the country. Particularly, every Muslim should make an effort in strengthening the existing relationships with the people of other communities. Thus, the first stage in this effort is to introduce ourselves to one another; the second stage is to build better understanding between each other; the third stage is to create a state of tolerance between each other; and the fourth stage is to create the support in the state of cooperation in the agreeable subjects.

Islam spreads peace and tranquility in the world. The word "Islam" stems from the word "Salaam", which means peace. Thus, one of the supreme objectives of this religion, as it indicates, is strengthening peace between individuals and amongst groups of people. In fact, great emphasis is laid upon maintaining peace in the world and unity amongst human beings.

**An Islamic Perspective on Relationships with Other Communities:**

The approach towards non-Muslims in Islam is very transparent. Islam speaks very elaborately of the rights and the facilities enjoyed by non-Muslims living with Muslims. These have not merely been written in words or as ideologies; but its proven through history that wherever an Islamic reign existed, there had been a number of incidents recording how well Islam has classified the principles of human rights and has implemented them very successfully as a model to the rest of humanity.

Prophet Muhammad (PBUH), who was sent to this earth as a blessing to humanity, had led as an example in providing justice to all, regardless of the caste, creed or religion they represented. Therefore, along with Muslims, the non-Muslims were always given complete assurance of protection by the Prophet (PBUH). Consider the following Al-Hadeeth:

"Whoever commits injustice to one (non-Muslim) under a Treaty or disregards his rights or burdens upon him responsibilities beyond his capability or obtains anything from him against his will, I shall be his opponent on the Day of Judgment." (Abu Dawood)

The above mentioned Al-Hadeeth uses a very strict approach whilst referring to the prohibitions. It can be observed that a strong warning is given to those transgressing in committing injustice to a non-Muslim or instructing to do something beyond his capability or snatching his reasonable rights.

"Whoever kills a non-Muslim under a Treaty will be deprived even of the fragrance of Heaven. Verily, the smell of the Heaven prevails at a distance of forty years." (Sahih al Bukhary)

Islam, as a religion of solidarity, prohibits even the interference in the rights of non-Muslims or causing injustice to them, and considers such acts as severe offences and major sins.

The Treaty between the Christians of Najran and the Prophet Muhammad (PBUH) is another proof of the assurance of protection to non-Muslims in Islam. The Treaty reads as follows:

"The people of Najran and those with them shall come under the protection of Allah Ta'ala and the responsibility of the Prophet Muhammad (PBUH). This protection and responsibility is not restricted only to their lives, religion, land and property, but is also effective in their places of worship & ritual prayers; and applies to those present and not present alike. Further, no clergy or hermit shall be banished from his state; and, no person shall be stopped from fulfilling his religious obligations. Whatever they possess legally, whether small or big, shall remain under their ownership." (Thalayinul Nubuwwa - Kudhumu Lamam Ibnu Da'laba)

"Further, one shall not be punished for the offence of another. Allah and His Messenger are bound to act according to the Treaty, until Allah's commandment is revealed. This Treaty shall be effective until they do not commit injustice among themselves." (Kithabul Kharraj Abuyusuf - Khissathu Najran Wa Ahliha)

The statement in this Treaty, "One will not be punished for the offence of another", renders a very important meaning; i.e. if an individual or few people belonging to a community commit an offence, the whole community cannot be punished. This is the basic concept given to the present world.

The expectation of Islam is that one should live peacefully maintaining good relationships with people of all religions and communities bearing in mind that all are under the protection of Allah Ta'ala.

“And if they tilt towards peace, you too should tilt towards it, and place your trust in Allah. Surely, He is the All-Hearing, the All-Knowing”. (Al-Quran: 8:61)

The above is the commandment of Allah to the Holy Prophet (PBUH) through Al-Quran. The Verses of Al-Quran, mentioned below, clearly indicate that Muslims should live peacefully and amicably with those non-Muslims who do not attack the Muslims and wish to live amicably; on the other hand the Muslims should disconnect relationships with those non-Muslims who fight them.

“Allah does not forbid you as regards those who did not fight you on account of faith, and did not expel you from your homes, that you do good to them, and deal justly with them. Surely Allah loves those who maintain justice. Allah forbids you only about those who fought you on account of faith, and expelled you from your homes, and helped (others) in expelling you, that you have friendship with them. Those who develop friendship with them are the wrongdoers”. (Al-Quran: 60:8, 9)

The Scholars of Islam say that the abovementioned Verses could be used as an Islamic Constitution in regards to relationships between Muslims and non-Muslims. The word "Bir" in the first Verse, translated as “you do good to them”, is the same as the one used in “do good to parents”, in another Verse of Al-Quran. Moreover, whilst enjoining the maintenance of Justice, the word “Qist” (which gives a deeper meaning of justice) is used instead of the word “Adhl” (which would commonly be used to express justice).

The Islamic principle in regards to Allah's relationship with mankind and society further strengthens the agreeable stand of Islam on the people of other religions. It is the basic principle in Islam that everything that exists is the creation of Allah and Allah is the sole Creator of all living beings; and it is Allah who sustains all human beings, Muslims and non-Muslims alike. It is the opinion in Islam that every child is born with the quality of absorbing good things called "Fithra".

According to the Islamic perspective there is no difference of caste in a society. The opinion of 'master race' is rejected in Islam. Islam says that the whole of mankind was created from one man and a woman. Consider the following Verses: “O men, fear your Lord who created you from a single soul, and from it created its match, and spread many men and women from the two. Fear Allah in whose name you ask each other (for your rights), and fear (the violation of the rights of) the womb-relations. Surely, Allah is watchful over you”. (Al-Quran: 4:1)

“O mankind, we have created you from a male and a female, and made you into races and tribes, so that you may identify one another. Surely the noblest of you, in Allah's

sight, is the one who is most pious of you. Surely Allah is All-Knowing, All-Aware". (Al-Quran: 49:13)

The following Verse of Al-Quran and the Al-Hadeeth encourages justice towards non-Muslims also:

"Malice against a people should not prompt you to avoid doing justice. Do justice. That is nearer to Taqwa". (5:8)

"Fear the supplication of one caused to injustice, even if he be a non-Muslim. There is no screen between that and Allah". (Musnad Ahmed)

It is significant to know how far the above opinions were practiced in the history of Islam.

- During Hijrah, the guide named Abdullah Ibn Uraikith, who was entrusted with the task of guiding the Holy Prophet (PBUH) to Madinah, was a non-Muslim. (Saheeh Al Buhary)
- The event of the Prophet (PBUH) taking a loan from a Jew is well-known. (Saheeh Al Buhary)
- The Prophet (PBUH) accepted the gifts from non-Muslim Kings wholeheartedly. (Musnad Ahmed, Sunan al-Thirmidhi)
- Once the Prophet (PBUH) got up and stood for a dead body of a Jew that was carried past. When asked, he replied: "Isn't it a human soul?" (Saheeh Al Buhary)
- At the time of the death of the Holy Prophet (PBUH), he had pawned one of his belongings to a Jew. (Saheeh Al Buhary)

Hazrath Omar (Ral) in his last sermon pointed out the following:

"I advise the next Khalifah to maintain good relationships with the "Dhimmis" (Non-Muslims who have a peace Treaty with Muslims). Act according to the Treaty you have had with them, fight for them and do not over-burden them with responsibilities beyond their capabilities." (Abu Yusuf, Kithabul Kharaaj, page 136, Abu Ubaid, Kithabul Amwaal, page:127)

Khalifa Umar Ibnu Abdul Azeez (Rah) instructed Adee' Ibnu Ataa' to collect Jizya (Tax) only from those who are capable of paying it, and to provide financial support, from Baithul Maal, to those elderly Dhimmis who are feeble and unable to work. He showed the following incident as the proof for his decision.

Once, Khalifah Omar (Ral) saw an elderly man from amongst the Dhimmis, going from house to house begging. Upon this, the Khalifah remarked, "We have not done justice to you. We collected Jizya from you when you were young, and have left you unattended in your old age". Thereafter, he ordered that needful funds be granted to him from the Baithul maal. (Abu Ubaid, Al Amwal, Pg: 48)

The above incident is a good example of how non-Muslim minorities were given protection and assurance during the early days of Islam. In old age, poverty, sickness,

unemployment and other calamities, the non-Muslims, in an Islamic society, were given complete assurance by the Islamic Regime. Another proof could be seen in the Treaty signed by Khalid bin Waleed (Ral) who captured an area of Iraq.

"Jizya (tax) shall not be collected from those who are unable to work due to old age or have become victim to any disaster; or when a rich becomes a poor; if his religious community had been supporting him through donations. On the other hand he will be offered a financial support from the Baithul Maal" (Abu Yusuf, Kithabul Kharaaj, Pgs:155,156)

Hereunder, the extent of religious freedom given to minorities in the Islam is further elaborated.

Imam Thabari points out the freedom given by Khalifa Umar (Ral), to the Christians of Quds, in the following message that was circulated by him:

"None should reside in their churches. The churches shall not be destroyed, nor shall any part of them be broken down". (Al-Thabari)

When a delegation of Najran (who were Christians) came to meet the Prophet (PBUH), he hosted and entertained them in the Masjid; and allowed them say their prayers in one side of the Masjid. (Al-Bidhaya Wannihaya – Kithabul Wufud)

"Everyone is equal in the eyes of law" is one of the principles of the Islamic Jurisprudence, and it is amazing to see how it was implemented. Shari'ah Law treats everyone equally, regardless of caste, creed, religion or social and economic status. Justice prevails in Islam for Muslims and non-Muslims alike. Once a Jew was alleged to have stolen something, but Verses of Al-Quran were revealed confirming his innocence.

"Surely, we have revealed to you the Book with the truth, so that you may judge between people according to what Allah has shown you. Do not be an advocate for those who breach trust. Seek forgiveness from Allah. Surely, Allah is All-Forgiving, Very-Merciful. Do not argue on behalf of those who betray themselves. Surely, Allah does not like anyone who is a sinful betrayer. They feel shy before people, but do not feel shy before Allah. He (Allah) is with them when they make plans at night to give a statement He (Allah) does not like. Allah encompasses whatever they do. Look, this is what you are! You have argued for them in the worldly life, but who shall argue for them with Allah on the Day of Judgment, or who shall be their defender?" (4:105-109)

Ali (Ral), who was the Khalifa of that time, filed a case against a person (a non-Muslim) who had stolen his shield; but the Judge, Shuraih, did not pass a verdict in his favour, as there wasn't sufficient evidence to prove his allegation; which is historical. Furthermore, the non-Muslims were given freedom to carry out their personal affairs according to their religion. If something was prohibited in Islam, whilst being permissible in their religion, they would not have to adhere to the



prohibition. This has been the practice from the time of the Prophet (PBUH) throughout the Islamic history.

Our history proves that the above mentioned Islamic guidance has been adhered to by our elders and ancestors, whilst living in this country with the majority community and other communities. The Book, authored by Dr. Lorna Devaraja, named "The Muslims of Sri Lanka - One Thousand Years of Ethnic Harmony", highlights the National contribution of the Muslims of Sri Lanka and their coexistence with the other communities. Muslims have served as advisors of parliament, ministers, ambassadors, and as personnel in the Force, etc. in the past. They have been actively involved in the fights and struggles against foreign rulers like Portuguese, Dutch and British when they colonized our country. It is remarkable that Muslim leaders were also amongst those who raised their voices for the freedom of the country. No one can deny the fact that Muslims have contributed greatly to the country's economic growth and have gone to great extents in protecting the sovereignty and solidarity of the country.

The manner in which the contemporary Muslim society, following the way of its ancestors, has rendered its contributions to the motherland and maintained coexistence with other communities, whilst protecting its religious solidarity, symbol and principle, is something which has to be appreciated. However, it has been observed, in the recent past, that a group of people are making efforts that could be detrimental to religious harmony and could bring about communal clashes. Any showing true patriotism to the country would not support such efforts, which would result in communal disharmony.

The Council of Cooperation and Coordination serving under the All Ceylon Jamiyyathul Ulama, whilst emphasizing upon the points mentioned below, requests the government, high officials, religious leaders, including civil and community leaders, and others, to make sincere effort in continuing and developing the peaceful situation and coexistence in this country. The Council expects, especially the Muslims, to strengthen better ties with the other communities, and to take interest and make effort in following the points mentioned hereunder:

- Participating in the pleasure and sorrow of people from other religions.
- Hosting and entertaining those from other religions to functions, ceremonies and events held by Muslims.
- Participating in common functions, and wishing and offering gifts when participating in such functions.
- Helping the poor, orphans, widows, handicapped and sick people of other societies.

- Participating in common Shramadana activities, environmental preservation activities and other demonstrations supporting social benefits in common.
- Helping hospitals and public rest houses.
- Making arrangements for people from other religions to visit our Masjids and observe religious activities, if they wish to do so.
- Being mindful of inconvenience to others in the neighborhood, whilst using loud-speakers, etc. in the Masjids and in any religious institutions.
- Adhering to the Islamic rules and regulations in regards to handling of animals and the tools used for slaughter, and showing kindness towards animals, when sacrificing animals for Qurban, etc. The feelings of the people of other religions should not be aroused by neglecting the abovementioned.
- Guiding the younger generations to respect the religious feelings of people of other religions, and to follow the expected discipline in the event of visiting places of importance to other religions.
- Being well disciplined while using public transport without inconveniencing fellow passengers in any way.
- Showing honesty and generosity in business dealings.
- Maintaining simplicity at ceremonies, functions, events, etc. and not being a hindrance to pedestrians thereby.
- Maintaining Islamic ethics when mingling with people of other religions; trying to remove their misunderstandings in regards to Muslims through our behaviour, and by sharing the teachings of Islam with them.
- Showing patriotism and the National interest in the country in all situations, whilst preserving our religious beliefs and our cultural dimensions.
- Being very vigilant in following our basic beliefs and safeguarding religious boundaries, whilst mingling with people of other religions for building better relationships, as per the guidance mentioned above.

This Council requests all Sri Lankan Muslims to turn to Allah, increase in good deeds and come out of all bad deeds; and to make excessive Thowba & Isthi'far; and to make dua for the protection of the society and the peace & tranquility of the country.

May, Allah Ta'ala, the Almighty, protect the society and our country from all dangers; and, give us success in this world and the Hereafter.

Ash-Shaikh M.I.M. Rizwe (Mufthi)  
President  
All Ceylon Jamiyyathul Ulama

Ash-Shaikh A.C. Agar Mohamed  
Secretary  
Council for Cooperation and Coordination

## **All Ceylon Jamiyyathul Ulama's Five Basic Criteria on Moon Sighting**

The All Ceylon Jamiyyathul Ulama assigned a special team of professionals In order to carry out a deep research on Moon sighting within the purview of Sharee'ah. The concerned team submitted a comprehensive report to the Head Office of the All Ceylon Jamiyyathul Ulama, after a several months' research on Sharee'ah issues with regard to Moon sighting. Following this report a special meeting was held at the Head Office of the All Ceylon Jamiyyathul Ulama on 06.09.2006 to arrive at the final resolution on Moon sighting. Important Religious Scholars on behalf of the All Ceylon Jamiyyathul Ulama and the Colombo Grand Mosque were present at the meeting, where the following five basic criteria on Moon sighting were resolved:

1. All decisions on Islamic month shall be based on sighting of crescent locally.
2. The first crescent shall be sighted with naked eyes from the earth.
3. If some reliable Muslim astronomers confirm that on a particular day sighting the first crescent is not possible, based on the observation of astronomy that day shall be accepted as a day the first crescent shall not be visible.
4. A committee consisting of professionally qualified religious Scholars shall serve in support of the Scholars of Hilaal Committee of the All Ceylon Jamiyyathul Ulama.
5. On the day when it was decided the sighting of crescent is impossible, if one or more claim to have seen he or they in obedience to the leadership, and to go in pace with the Muslim community on that particular day he or they shall not fast or encourage others to fast or to celebrate the Festival or declare. However, he or they who claim to have sighted shall get the permission to act upon what they have claimed to have seen.

## **PUBLIC NOTICE**

### **Resolution of National Convention on Defending Finality of Prophethood**

The general public is hereby informed that the National Convention on Defending Finality of Prophethood organized by All Ceylon Jamiyyathul Ulama on 17.03.2007 and attended by delegates from National and International Muslim Da'wah organizations, Muslim religious institutions, Muslim Ministers, Deputy Ministers, Parliamentarians, other Muslim political personages and several leading foreign and local Muslim professionals and intellectuals after considering the presentations and deliberations made by national and international Islamic scholars and religious leaders and written opinions expressed by national and international Islamic religious institutions unanimously adopted the following resolution:

WHEREAS belief in the oneness of Allah and the absolute and unqualified finality of the prophethood of Muhammad (Sallallahu alaihi wasallam) and the manifestation of the said belief is the fundamental tenet of the Islamic faith,

AND WHEREAS Islam mandates tolerance and respect of all faiths and the acceptance by all true believers of the prophethood of all the prophets who preceded the Holy Prophet Muhammad (Sallallahu alaihi wasallam) including Prophet Eisa (Jesus) (Alaihis salaatu wassalaam),

AND WHEREAS Islam holds in high esteem Maryam (Mary) (Alaihis salaatu wassalaam) the mother of Eisa (Jesus) (Alaihis salaatu wassalaam),

AND WHEREAS the acceptance or recognition as a religious leader or religious reformer of any person who claimed or claims to be a prophet after Prophet Muhammad (sallallahu alaihi wasallam) constitutes a violation of the fundamental beliefs of Islam,

AND WHEREAS Mirza Ghulam Ahmad the propounder of Qadiyanism also known as Ahmadism disparages Buddhism, Hinduism and Christianity and his cults revile the character of Prophet Eisa (Jesus) (Alaihis salaatu wassalaam) and his mother Maryam (Mary) (Alaihis salaatu wassalaam),

AND WHEREAS the followers of Mirza Ghulam Ahmad who died in the year 1908 A.D., recognize him as a prophet and or religious reformer,

AND WHEREAS eminent Islamic religious scholars of international repute from countries such as Saudi Arabia, Pakistan, Malaysia, South Africa, Egypt, Iran, India, USA, UK, Canada and other parts of the world have declared that Qadiyanies alias Ahmadies are not Muslims,

AND WHEREAS the aforesaid declarations have been affirmed by several

International Islamic bodies and institutions such as Rabitatul Aalamil Islami (World Muslim League) which has observer status in the United Nations, Islamic Fiqh Academy (an organ of the Organization of Islamic Conference) and Al-Azhar University in Cairo-Egypt, just to mention a few,

AND WHEREAS more than 140 Islamic religious institutions in Sri Lanka have submitted their written opinion proclaiming that Qadiyanies alias Ahmadies are not Muslims,

AND WHEREAS Qadiyanism or Ahmadism is a great threat to inter faith relations both locally and internationally and is presently causing acute tensions within the Muslim Community in Sri Lanka resulting in breaches of the peace and grave misconceptions of the belief and tenets of Islam,

AND WHEREAS we are under a bounden duty to protect the integrity of Islam and its followers and being conscious of our duty having given serious consideration to the aforementioned measures,

We hereby resolve:-

1. that Qadiyanism alias Ahmadism is contrary to Islam and that Qadiyanies alias Ahmadies are not Muslims,
2. to appeal to our fellow Sri Lankans and others to refrain from all acts which may tend to create inter faith disharmony,
3. to appeal to all Muslims to refrain from associating in any way with Qadiyanies alias Ahmadies in whatsoever form or manner.

The All Ceylon Jamiyyathul Ulama is the Council of Muslim theologians in Sri Lanka established by Act No. 51 of 2000 enacted by the Parliament of the Democratic Socialist Republic of Sri Lanka. Acting in furtherance of its object of promoting and protecting "Deenul Islam" (the Ideology of Islam) hereby appeals to all persons and institutions to give effect to the above resolution and to act in accordance therewith.

**Ash-Shaikh Mufti M.I.M. Rizwe**  
**President,**  
**All Ceylon Jamiyyathul Ulama**

**Ash-Shaikh H. Abdul Nazar**  
**General Secretary,**  
**All Ceylon Jamiyyathul Ulama**

## NATIONAL CONFERENCE - “MANAQIBUS SAHABAH”

The resolutions made by the All Ceylon Jamiyyathul Ulama  
during the special convention that took place on the  
20<sup>th</sup> May 2015

During the recent past, the All Ceylon Jamiyyathul Ulama has been observing the spreading of various ideologies among the Sri Lankan Muslim community, which are detrimental to the purity of the Aqeedah which is perceived by the Ahlus Sunnah Wal Jama'ah. In order to re-instate the beliefs of the Ahlus Sunnah Wal Jama'ah, and to highlight and to expound upon all those ideologies that are erroneous, detrimental, and of absurdity to their beliefs, the All Ceylon Jamiyyathul Ulama organized a full day national convention on the 20<sup>th</sup> of May, 2015. This convention was attended by over 3000 Scholars, consisting of Theologians, Arabic College Principals, Lecturers, Imams of Masjids, Khateebis and Professionals, representing all districts of Sri Lanka. By reviewing the lectures, researches and commentaries that were featured during the convention, the following resolutions were unanimously implemented:

- 1) This convention clearly instructs that the ideology of “Wahdathul Wujoodh” which conveys the message of 'Everything is Him' and Allah descended in his creations which is referred as “Itihad”. Both these beliefs are deviant from the pure Islamic beliefs, and enforces the creed of Kufr; Just as much as Allah is One, the only one being to be worshipped alone, and he being the creator of all creations, it is also the fundamental belief of the Ahlus Sunnah Wal Jama'ah that He, Allah, is distinct and exempted from mingling with any of his creations.
- 2) It is the fundamental doctrine of the Ahlus Sunnah Wal Jama'ah that, Muhammad (Peace and Blessings be Upon Him) is the last and the final among the prophets; there cannot appear another prophet after him until the end of the times; there cannot be another person who could claim prophet-hood; the creed brought by him is the final; only prophets are preserved from committing offences and all others who aren't prophets are insecure from engaging in misconducts.

This convention desires to state that, on the contrary, the ideology of those who claim that prophets would appear after Prophet Muhammad (Peace and Blessing Be upon Him) is completely contradictory to Islam. In a similar claim by a division called 'Isnaa Ash'ariyya', who assert that their 'twelve Imaams are preserved from amnesia, wrongdoings and sins, is also an absolute deviant doctrine.

- 3) The 'Sunnah' is the 2<sup>nd</sup> biggest source of Islam. It also appears to be a commentary to the Al-Quran. This convention wishes to state that, on the contrary, the argument of claiming that the Al-Quran is the only authorized Islamic source; The 'Sunnah' is not an authorized source, is deviant and in contradiction to the doctrine of the Ahlus Sunnah Wal Jama'ah.
- 4) The Sahabaas are those people who met the Prophet (Peace and Blessings Be Upon Him) in person, and deceased in that manner. All the Sahabaas are righteous; they dedicated and submitted their lives for the upsurge of Islam; this convention publicizes the fact that, admonishing, being abusive of and finding fault in such companions of the Prophet is equivalent to rebuking the Quran and the Sunnah. Also it is important to understand that showing affection towards the Sahabaas is one of the clear identities of Imaan.

This convention wishes to state that, refuting the Sahabaas is a form of hypocrisy; Specially, the Ahlus Sunnah Wal Jama'ah commends a fundamental creed related to the Aqeedah, that Abu Bakr (rali), Umar (rali), Uthman (rali) and Ali (rali) are in their respective order regarded as the finest among all other Sahabaas, and the Islamic Caliphate was also established in the same nature. This convention wishes to further state that, those who identify themselves as the 'Shia', and promote the admonishment of, and accusations among the Sahabaas, especially, Abu Bakr (rali), Umar (rali), Uthman (rali), Abu Huraira (rali) and Aisha (rali) as wrongdoers, such claims are baseless and having faith in such slanders are absolutely damaging to the pure Islamic Aqeedah.



- 5) This convention prefers to publicize the fact that, the notions of Imaamath, Khilaafath, Ismath, and Thakiyya which are taken upon by the Shiites across the globe, are in absolute contradiction to the creed of the Ahlus Sunnah Wal Jama'ah, and all such notions must be rejected in the light of the Al-Quran and Sunnah. In this regard in the year 1996 with the consent of all Ulamas & the Arabic Collages a book was released namely "Isna Ash'ariyya", we request you all to read this book and absorb its contents.
- 6) The Muslims of Sri Lanka follow the creed of the Ahlus Sunnah Wal Jama'ah. Accordingly this convention strongly urges the Ulamas, Intellectuals, and Professionals, that they have a responsibility in preserving the Aqeedah of the Ahlus Sunnah Wal Jama'ah.
- 7) This convention prefers to strongly emphasize that, there could be disagreements or, differences of opinions on certain matters among the members of the Ahlus Sunnah Wal Jama'ah, but such issues should be resolved in a way by finding unity among divisions, and collaboration among contradictions. ACJU emphasizes to read and implement "Unity Declaration" which was released by the ACJU division called as Council for Cooperation & Coordination.
- 8) This convention emphasizes that this country being a multi ethnic nation, though there could be differences in religion and ethnicity, as humans we need to live in harmony and solidarity with everybody. The ACJU emphasizes to read and implement "Co-Existence" which was released by the ACJU's division called as Council for Cooperation & Coordination.
- 9) This convention also declares that, although we are in conflict with those who hold contradictory views, and while we reject all those groups that are in conflict to the Aqeedah of the Ahlus Sunnah Wal Jama'ah, it is a moral obligation upon us to educate, and shed light on the pure Islamic thought to those who are with false dogmas, via discussions which may pave them the way towards the truth.

- 10) This convention urges all those groups and individuals who are willingly or unwillingly in conflict with the Ahlus Sunnah Wal Jama'ah, upon self-interest, seek Tawbaah, and refrain from their false creeds, and seek salvation by joining the Ahlus Sunnah Wal Jama'ah.
- 11) This convention also urges all Muslims of Sri Lanka attached to the Ahlus Sunnah Wal Jama'ah, to be cautious and aware of deviant groups, and if anyone encountering any such person representing those groups on any occasion, should approach scholars and clarify matters pertaining to those unfamiliar beliefs, and safeguard their Aqeedah.



## JOINT DECLARATION BY THE MUSLIM ORGANIZATIONS OF SRI LANKA ON THE ISSUE OF IS (ISIS) AND EXTREMISM

We, the representatives of the main Muslim Organizations in Sri Lanka, present at the anti-extremism conference organized by the All Ceylon Jamiyyathul Ulama (ACJU), held on the 22<sup>nd</sup> July 2015, condemn in unequivocal terms all forms of violence and extremism.

Islam is a religion of Mercy for all humanity. It is the fountainhead of Eternal Peace, Tranquility, Security and Brotherhood. Islam attaches such value to human life that it equates the killing of a single being unlawfully with the killing of the entire human race, without differentiation based on creed or caste. Its teachings of peace and brotherhood encompass all humanity. Islam teaches us to treat all mankind with equality, mercy, tolerance and justice. Islam sternly condemns all kinds of oppression, violence and extremism. It regards oppression, mischief, rioting and murders amongst the severest sins and crimes.

The IS (ISIS) is a violent extremist organization which acts against the fundamental teachings of Islam. It is an absolutely deviant organization which operates against all the principles and tenets of Islam. Unfortunately, the word 'Jihad' has been misinterpreted by the Western media to mean killing or waging unjust wars. Any organization that kills innocent people under the guise of Jihad, it is totally outside the pale of Islam. We endorse the booklet published by the ACJU which explains the correct spiritual concept of Jihad based on authentic Islamic religious texts.

We appreciate the initiatives taken by the ACJU to expose the ISIS as an un-Islamic and extremist organization, in an informative broadcast through the SLBC on the 6<sup>th</sup> of July 2014 and the statement issued to the media on the 30<sup>th</sup> of August 2014. Subsequently several International Islamic Institutions and countries have condemned the ISIS as an extremist organization engaged in acts contrary to Islamic teachings.

We strongly and unequivocally condemn any person associated with the ISIS or any other extremist organization operating under the guise of Islam. We do not condone any person or organization that engages in extremism in any form.

We strongly call upon the government to take action against any individual involved in any form of extremism. We also wholeheartedly offer our fullest support and co-operation to all government agencies to identify such anti-social and criminal elements in order to eliminate this menace from our Motherland.

We call upon the media to act with responsibility and objectivity. We also urge them not to sensationalize such issues as not to endanger peaceful co-existence prevailing amongst the communities in Sri Lanka.

We Muslims have, over the centuries, demonstrated our patriotism and loyalty to Sri Lanka. We affirm that we will not act in any manner that is detrimental to our Motherland.

All Ceylon Jamiyyathul Ulama (ACJU)  
Muslim Council of Sri Lanka (MCSL)  
Sri Lanka Jamat e Islami (SLJI)  
Jama'athus Salama  
Jamiyyathus Shabab (AMYS)  
Al-Muslimath  
International Islamic Relief Organization (IIRO)  
World Assembly of Muslim Youth (WAMY)  
All Ceylon YMMMA Conference (YMMMA)  
Thableegh Jama'ath  
All Ceylon Thowheedh Jama'ath (ACTJ)  
Colombo District Masjid Federation (CDMF)



“The purpose of the compilation of these declarations is that we should unite ourselves in difference, follow the co-existence with other communities, protect the standards of the Sahabah and the Prophet Muhammad's (Sallallahu alaihi wasallam) relatives, and recognize the anti-Islamic groups in action and to protect ourselves from them and their evil activities. And, whoever, committed the major sins on matters related to Final Prophethood and spoke or thought ill of the prophet's Companions, we call them towards the complete Islam through the gate, which they went out from the fold of Islam.”



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