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The danger of Israel according to Sheikh Yusuf Qaradawi

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ABSTRACT
Sheikh Yusuf Qaradawi, widely considered the most influential Islamic scholar alive today, is the author of over 120 books and a spiritual leader of the Muslim Brotherhood. He is a member of many international Muslim organizations and the sharia advisor for a number of Islamic banks. Qaradawi is considered a part of the political centre (wasatiyya), positioned between those relying on ancient sunna and Qur'an (salafiyya) sources and the more moderate new stream. His sermons are broadcast live on television to millions of Muslims throughout the world. He also appears on a popular weekly television show dealing with current affairs regarding the sharia on the Al Jazeera network. His beliefs about the Palestinian–Israeli conflict exert great influence over the Muslim public across the globe. This article represents his views and explains why the war against Israel is so important to the Islamic world.

KEYWORDS Yusuf Qaradawi; Israel; Palestinian–Israeli conflict; Arab–Israeli conflict; Muslim Brotherhood

Why is Israel a risk to Islam?

Israel, according to Qaradawi, represents a tangible threat to the Islamic world. The Jews are the greatest enemies¹ and Israel is the most dangerous government in the world. This is because Palestine is not Israel’s final objective:

Israel’s greed has no limits and even though it has already exploited so much, such exploitation is still not enough to satisfy its hunger. Israel has not yet ceased to vie for the lands of Iraq, Egypt and Hejaz, as well as the countries where the tombs of God’s messengers and his temples are located, and where the Jews of Banu Qainuqa, Banu Quraiza and of Banu Nadir live, as well as other Jews from the sons of Khaibar and even more [Jewish] places.²

Qaradawi compares Israel and Zionism to European imperialism and colonialism whereas the Palestinians are presented as an anti-colonialist force. Today’s...
ongoing struggle in the Middle East is not only an ongoing struggle between the exploited and the exploiters, between usurping colonialist and the victimized native society but also a religious struggle which has been raging since the time of the prophet Muhammad.

According to Qaradawi, the Jewish plan for Palestine is made up of a number of interconnected stages:

1. The destruction of the Islamic Brotherhood and the division of the Islamic nation into small countries.
2. Inculcating foreign and ‘revolutionary’ ideas into ‘educated’ Arabs and Muslims.
3. The establishment of the state of Israel on top of historical Palestine.
4. Israeli expansion and conquering through the exploitation of its neighbours and their conflicts.
5. Destroying the al-Aqsa mosque and building a third temple.

It is Qaradawi’s opinion that although Israel has already reached an advanced stage of its plan, the Islamic awakening has succeeded in halting it from proceeding toward the final stages and has forced it into a state of retreat where it will remain until destroyed once the world of Islam unifies. While the success of the Jewish plan could have led to the end of the Islamic nation, Allah, according to Qaradawi, could not let that happen.

**Realization of the Jewish plan**

**The meaning of the abolition of the Caliphate**

The first stage of the Jewish plan, the abolition of the Islamic Caliphate, took place in 1924 and constituted the first step toward the loss of Palestine. Following the destruction of the Caliphate, Muslims were left without a supreme religious authority.

Without the abolition of the Caliphate, Qaradawi believes that ‘the Zionist state of exploitation’ could not have arisen. Those culpable for this disaster were not only the Jews but Muslims captivated by Western values and ideals, notably Mustafa Kemal (Atatürk), who actually abolished the Caliphate as a prelude to the separation of mosque and state in the modern Turkish republic that he established. In doing so, he not only prevented the Muslim nation from joining forces against its terrible mutual enemy – the Jews – but also disrupted the struggle against European colonialism throughout the Middle East.

Having succeeded in abolishing the Caliphate, the Jews embarked on a 50-year plan, devised by Theodor Herzl and his colleagues in 1897 at the first Zionist Congress, to build a Jewish state. Assisted by European colonialism, the well-organized and calculating Jews exploited Arab weakness and disunity and overpowered the Palestinians and established their state.
The penetration of foreign concepts

Foreign concepts have penetrated Islamic beliefs. Qaradawi praises Islam and attempts to show that the West has no advantage over Islam. In fact, he believes that the opposite is true. In his book *Religion in the Age of Science*, he explains that Islam is a religion that promotes science and thought. Using a hadith noting how Muhammad counted the Muslims by hundreds and by thousands in a census. Qaradawi has shown here that the Muslims new math as they knew how to count as a census was held. An additional Islamic contribution to Western science was the transmission of Greek philosophies to Europe — then in a state of backwardness — in the Middle Ages. Qaradawi argues that Islam is the superior religion, surpassed by no other faith.

Western thought however, greatly threatens Islam. Communism is ‘Jewish brainwashing’, as Karl Marx was a Jew. Qaradawi believes that all correct socialist principles already exist in Islam in accordance with the teachings of the prophet Muhammad (*Sunnat an-Nabi*). According to him, the secular regimes in Syria, Iraq, Egypt, and so on, must abandon such fallacious and imported socialist approaches and return to the true religion — Islam.

Israeli plans and the Islamic reaction

If the Muslims do not awaken to the reality of Israel’s expansionist greed, the entire Islamic world could be endangered — not only Palestine. The first to acknowledge this, according to Qaradawi, was his spiritual leader Hassan Banna, founder of the Muslim Brotherhood, when, in February 1949, the Egyptian government decided to sign the Rhodes Armistice with Israel. Banna’s assassination in 1949 was a direct result of the struggle against Israel and his opposition to co-existence with the Jewish state.

The greatest danger to Islam today, according to Qaradawi, is the plan to Judaize Jerusalem and expel the Arab residents from their homes, destroy the mosques on the Temple Mount and build a pseudo-temple (*al-haykal al-mazoum*):

Such do the Jews, plunderers of the land, reach their goals to draw their borders (of Jerusalem) in light of a clear plan, with stages. According to this plan, they will become the respected residents of the future. They will hide us, the Muslim Arabs [our presence] — while we are busy with random unimportant issues. So [they behave] until one day they surprise us with a destructive invasion by which they will take Jerusalem from us and the Jews will conquer it with their army until they take away our ability to pray in our mosque al-Aqsa unless they give us permission to do so.

Qaradawi serves as the head of the ‘coalition of justice’ which supports and assists in the overall Palestinian struggle — specifically Hamas, the Muslim Brotherhood’s Palestinian offshoot. According to Israeli General Security Services (GSS) reports, most donations to Hamas in 2001–2008 came from
this ‘coalition of justice’. The sheikh sent hundreds of millions of dollars from Qatar, which he received from a network of donating organizations operating throughout Europe, Saudi Arabia, the Gulf countries and even the United States. These donations were based on a religious ruling (*fatwa*). Because all believing Muslims must give charity, this money can be given to the *jihad* organizations, among which Hamas holds pride of place:

If there is a war in a specific area, in order to reach this goal, that is: to liberate the conquered lands from the laws and tyranny of the non-believers. This is undoubtedly a *jihad* for the sake of Allah and it must be financially supported as such, and supported by charity from Muslims (*al-zakat*).

**The nature of the struggle**

In his article ‘Separating Religion from Politics’, Qaradawi explains that:

> In the exploitative Jewish state — Israel — one can see what role the Jewish religion fulfils in this state. The role fulfilled by religion is to bring the Jews together from around the world while assisting in the success of the religion. Ultimately, the secular statesmen began to believe in the absolute necessity of the utilization of this religion even though they do not even believe in the religion as the highest authority in their daily lives.

Qaradawi consistently evokes the religious motif: ‘We are a religious nation and so are the Jews. Our struggle for the land is a religious struggle.’ The religious character of the struggle between Israel and the Muslims is described in his book *al-Quds Qadiyat kull Muslim* (Jerusalem is the Problem of Every Muslim):

> ‘Although the struggle is for the land, this does not negate the religious character of the conflict. The conflict has religious factors and the goal of the conflict is religious.’ Since the conflict is a religious one, it cannot be solved by any simple division of lands or through governmental compromise.

In his book *Fiqh al-Jihad* (The Jurisprudence of Jihad), Qaradawi defines the ‘Zionist entity’ and the reasons for the difficult war going on between Jews and Muslims. In his account, the reason the war began ‘between us and the Jews is one and only one’ and that is because: ‘[The Jews] took our land from us — the land of Islam, the land of Palestine and they expelled its residents — its original residents and, in so doing, forced their foreign presence upon us by iron, fire, violence and blood.’

According to Qaradawi, the war with Israel is not a war of choice; it is a defensive war, a war for home, a war for the land of Islam. He gives special religious authorization to women and youth to sacrifice themselves for the sake of Islam — even at the cost of causing conflict among family members — wife with husband and youth with parents. A woman can even let her hair down freely if it is necessary to sacrifice herself for the good of God and she can also go against her husband’s word if he tries to prevent her from making this sacrifice.
Why do we, as Muslims, fail to defeat Israel?

The Islamic nation has failed to annihilate Israel, in particular after the humiliating loss suffered in June 1967. Qaradawi clearly and concisely explained this in his book *A Lesson on the Second Nakba, Why We Were Defeated and How We Can Win*, written in November 1968. He assumes that the defeat is a message to believers based on religious judgement: ‘And they were not availed at all by their gods which they invoked other than Allah when there came the command of your Lord. And they did not increase them in other than ruin.’17

According to Qaradawi, there is a need for retrospection. In 1948, seven states attacked Israel and were defeated. In 1967, Israel again defeated advanced revolutionary states that had invested millions in armaments and training. Qaradawi claims that the two wars were symptoms of a wider malaise: the real problem was not the training and military power but the lack of a religious factor in the battles against the Jews.

Qaradawi refers to foreign gods and blames the defeats on such secular ideologies as Nasserism, Communism, and the like, quoting Surat al-Imran:

> Why [is it that] when a [single] disaster struck you [on the day of Uhud], although you had struck [the enemy in the battle of Badr] with one twice as great, you said, ‘From where is this?’ Say, ‘It is from yourselves.‘ Indeed, Allah is over all things competent. (Sura 3, verse 165)

Qaradawi’s solution is a return to Islam: ‘Those to whom the hypocrites said, “Indeed, the people have gathered against you, so fear them.” But it [merely] increased them in faith, and they said, “Sufficient for us is Allah, and [He is] the best Disposer of affairs”‘ (Sura 3, Verse 173).

The real problem, according to Qaradawi, is a problem of religious faith.18 The regimes defeated in 1967 were the advanced secular regimes that separated religion from state and hunted religious believers; regimes that were well armed with modern weaponry yet were comprehensively routed. Religion, says Qaradawi, is not an elusive pipe dream that cannot be obtained, but rather is something tangible. Although Qaradawi did not describe them as jahiliyya (pre-Islamic days of ‘ignorance’) he comes close to saying it.19

What happened in 1967, according to Qaradawi, is exactly what is written in Surat an-Nisa, verse 102: ‘Those who disbelieve wish that you would neglect your weapons and your baggage so they could come down upon you in one [single] attack.’20

An-Naksa, the 1967 defeat, represents a warning to follow Islamic teachings in order to return to the everlasting truth of the religion of Islam. This is a matter of life or death of pure existence, according to Qaradawi. Based on this, he forms his theory that if Muslims value life, there will be no refuge unless the Zionist entity is abolished. In his work of 1967, he emphasized that:

> For every nation, there is an atmosphere in which they live and in which they move and in which they fight their enemies. The atmosphere of our nation is
Islam. If the fire of this mood is put out or weakened, then the nation will advance towards death and from light to ashes.\textsuperscript{21}

Qaradawi continues by claiming: ‘The real reason for the Naksa of 1967 is the same as that of 1948. It is the same reason that Spain lost and it is the same reason that Palestine was defeated for 200 years by the Crusaders.’\textsuperscript{22}

Distancing from Islam and attempting to fight Israel through secular, non-Islamic regimes has led to painful loss. Qaradawi indicates seven reasons for the great defeat of the Muslims in 1967:

• ‘Abandonment of Islam led to the loss of the spirit of sacrifice and the love of martyrdom (death for the sanctity of Allah) among our souls and our soldiers’ souls.’\textsuperscript{23} Without souls, we become lazy in the face of our enemies — the Jews. Qaradawi maintains a unique position in his description of Allah’s enemies and of the assassins of the prophets.\textsuperscript{24}

• The Arab secular national governments (with Western values) actually recognized Israel in one way or another by taking a passive stand. A passive stand vis-à-vis Israel is completely opposed to the spirit of the Islamic movement and weakens the Islamic brotherhood.\textsuperscript{25}

• The schism between the reactionary states endorsing Western values and those tending toward Communism. This schism affects their position regarding Israel as they are not able to make decisions based on a perspective that is neither Western nor Eastern — that is, an Islamic perspective. Islam is the best method of rule and the sharia is the best law, rather than the laws that grow out of foreign Western philosophies. According to Qaradawi, the Muslim masses support and follow Islam, but the governments in power are opposed to it and are responsible for taking the freedom and faith away from their people. In the words of Surat al-Ghanam (the cattle), verse 153: ‘This is My straight path, so follow it. Follow not other ways.’\textsuperscript{26}

• The rift between the people and the government. The secular governments follow foreign ideologies such as Baathism or Nasserism while the people lean toward Islam. Every government, says Qaradawi, is responsible for instability and failures under its jurisdiction. Accordingly, the one responsible for the 1967 defeat and prior defeats such as those of 1948 and 1956 is the Egyptian government of that time. The secular regimes have proven to the people that they cannot overcome the Jews in the same way that they can overcome anti-government opposition. The secular regime has created a deep abyss and has caused the Muslims to fall into it.\textsuperscript{27} This is Qaradawi’s interpretation of 1967. If the government has failed, then clearly it must be replaced with an Islamic government that will do better.\textsuperscript{28}

• Social crisis. According to Qaradawi, before embracing secular ideologies all people were brothers — brothers in one faith and one path. Secular philosophies created schisms in the social brotherhood and sometimes
even among families. Different factions and groups were formed, with every group caring only for itself. Islamic society needs to be one society acting with one set of values and under one sharia alone.  

- Moral corruption and degeneration. Qaradawi speaks out against the excessive permissiveness allowed among army officials and Egyptian society at large prior to the 1967 war. This permissiveness was manifested in excessive crime and debauchery among army and government officials, as well as in secular literature that has no cultural value whatsoever. The degeneration and corruption of Muslim society debilitated it in the battle against Israel.  

- The Muslims entered the war as individuals, separated from Allah, and did not fight in the name of Islam but in the name of one leader or another. The Muslims waged war without faith and hinged their fate on the authority of the Russians and their weapons, which proved to be ineffective. This was not a call to arms in the spirit of the glorious days of Islamic conquest when Khalid ibn Walid, the great Muslim commander, told his believers before battle that this was one of the days of Allah and the Muslims would win.

All in all, the painful 1967 defeat was rooted in the departure from Islam. Qaradawi quotes Surat al-Anfal, verses 45 and 47:  

O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allah much that you may be successful … And do not be like those who came forth from their homes insolently and to be seen by people and avert [them] from the way of Allah. And Allah is encompassing of what they do.

This was an arrogant sin that drove the secular regimes into the humiliating 1967 defeat.

The end of Israel

Israel must be conquered, not only through military means such as jihad but also with all resources available to Islam. This can begin with undermining Israel’s international connections and de-legitimizing it as a Jewish state. Qaradawi is certain that ultimately Europe will convert to Islam:

Islam has twice entered Europe and left. There may be an additional occupation. The will of Allah will be the method of indoctrination and ideology. The occupation does not need to occur by sword. The occupation of Mecca was not through war but rather through agreements and peaceful methods. We will probably occupy these countries without an army. We want an army of preachers and teachers who represent Islam in all languages and all dialects.

According to Qaradawi, the day will come when the Islamic minority in Europe becomes the majority through consistent preaching, or dawa. In this way, the
Dar al-Harb (House of War) that is currently outside Islamic control will become part of Dar al-Islam (House of Islam).33

The fate of the Jews will be different from that of the Europeans. In Europe, Islam will perhaps arrive by peaceful means. Israel, by contrast, will be destroyed through the Doomsday war to come. In his weekly programme on the Al Jazeera TV station, Qaradawi defined the religious fight with Israel:

Religion needs to lead the war, this is the only way in which we can win … everything will be on our side and against the Jews on Doomsday at the same time, even the trees and stones will speak with or without words, saying: ‘Oh, Abdallah! Oh Muslim! There is a Jew behind me, come and kill him!’ They are pointing at the Jews. When the Arab Muslims and the Palestinians enter war, they will work by Allah. The *hadith* says Muslim. No Palestinian, Jordanian, Syrian, or other Arab nation … When we enter war under the miracle of Islam, under the miracle of the work of Allah, we will win.34

**Any chance for a compromise with Israel?**

Sheikh Yusuf Qaradawi is not an extremist. He believes that, in many cases, compromise is concomitant with religious principles. But can this approach be applied to Israel? Hardly.

Qaradawi believes that the war against Israel is a war of ‘no choice’. Even if the enemy pleads for peace and approaches Muslims with a peace offer (as in Surat al-Anfal verses 61–62), and even if ceasefire agreements are reached from time to time, notably the Treaty of Hudaibiya between Muhammad and the people of Mecca (628 CE), still the verse of the sword in Surat al-Tawabah (the repentance), verse 29, commands the believers to fight until there is no heresy. That is how Islamic religious law views war with Israel.35

Qaradawi is influenced by Islamic tradition regarding the wars of the prophet Muhammad and the Jews. Muhammad signed the covenant with the Jews and they betrayed him and collaborated with the people of Mecca. Muhammad could then have signed a truce (*hudna*) with the Jews of Khaibar but preferred to fight them and eventually did defeat them. In other words, the Jews have a special status in Islamic law that from the beginning precludes any kind of final compromise with them. Of course the Jews themselves are guilty because they betrayed the Prophet.36 Therefore, religious law determines that even if an agreement would save lives, Israel is different, and no final arrangement can be reached that will enable its existence.

The land for peace formula is a foreign solution that is based on the assumption that there is a place in Palestine that belongs to the ‘exploitive power of the enemy’. Qaradawi claims that the land is not Israeli land. Therefore, the fight will continue until the enemy relinquishes it in exchange for peace.37 In other words, the only way in which peace can be achieved between Israel and the Muslims is through ‘Politicide’ — the disappearance of Israel from the map.
Israel, according to Qaradawi, has no right to exist at all in the land of Islam. He calls peace involving territorial compromise a ‘limping peace’. Peace, in his view, will only occur when the Jews completely leave Palestine of their own accord and return it to its legal owners – the Muslim Palestinians. If this does not happen, then the jihad will continue with all available means. Even if there are ceasefires (hudnas) from time to time, the end result is clear – the victory of the believers.

Because the entire nation of Islam is responsible for the land of Islam, no one is allowed to relinquish it regardless of rank or position. Even if there is a generation which for whatever reason is weak, it cannot be responsible for releasing Palestine into the hands of the Jews because it does not have the right to do so. Thus, Qaradawi opposes any kind of permanent agreement between Israel and the Palestinians and because of his influence in the Palestinian street, especially among Hamas supporters, an agreement is highly unlikely. Qaradawi, however, does not reject the possibility of signing a temporary agreement with Israel for a defined period of time, and this position is echoed by senior Hamas officials, as happened in Operation Cast Lead in December 2008–January 2009, Operation Pillar of Defence in 2012, and Operation Protective Edge in 2014.38

Conclusion

According to Qaradawi, Israel’s existence as a Jewish state on the land of Islam is illegitimate. It has unlawfully inserted itself into the land of Islam through a ‘methodical’ plan that has led to the expulsion of the rightful owners of this territory – the Muslim Palestinians. In light of the seriousness of these actions by the Jews (with Western assistance), the war against Israel is a personal duty (fard al-ain) of every Muslim, men and women alike, hence the religious justification for suicide attacks – ‘the most sublime jihad’. And while he declared (in July 2015) that this mode of jihad has been overtaken by ‘missiles that can strike deep inside Israel’, Qaradawi has made no distinction between combatants and non-combatants, viewing all Israelis, including women and children, as legitimate targets.

Israel’s 67 years of existence and repeated successes in winning wars is due to one reason alone – Muslims straying from Islam and following foreign ideologies. The return of the people to Islam, as has begun in the recent revolutions across the Arab world and the rise of the Islamic movements in Tunisia, Egypt, Libya, Syria, Iraq and the Palestinian territories, seemingly vindicates Qaradawi’s vision, and hence paves the way for the final war against Israel in which the Jews will be overcome by the power and strength of the unified Islamic nation.40

Qaradawi believes that Islam is the superior expression of the unification of the Islamic nation and that the Qur’an contains all necessary formulae for defeating the Jewish infidels. The secular regimes have failed over and over
again in their attempts to do so because they did not have godly guidance as expressed in the Qur’an. In the Qur’an, the wisdom of battle, the wisdom of war, the wisdom of science and other wisdoms are described. After the failure of the secular leadership, it is now Islam’s turn to prove itself and bring a solution. According to Qaradawi, Islam is the solution for all of society’s ills, including Israel.41

Even if an interim agreement is reached, allowing for the advent of an Islamic state called Palestine alongside Israel, this is not the end of the conflict but just a temporary solution. Truce — yes; peace — no. This position creates an opening for peace initiatives based on intermediate and transient agreements as long as both sides are interested in them.42

On the other hand, the dawning of Islam, which has exploded throughout the Western world and has achieved a pre-eminent position, provides Muslims with a constant feeling of strength. This feeling of empowerment will not end as the Islamic nation is closer than ever to restoring the caliphate and fulfilling the vision of the Islamic war, thereby solving the Palestinian problem within the near future. Time will tell if the next war will arise out of the new Islamic unification or from within the atmosphere of self-sacrifice.43

Notes

1. Thus, according to Surat al-Ma’ida, verse 82. “You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and those who associate others with Allah.” All Qur’anic quotations are taken from The Noble Qur’an site (http://quran.com/).
3. Helfort, Yusuf Qaradawi, 59, 73.
6. Ibid., 97–108, 113–15. Qaradawi uses many quotes from different writers, including Max Nordau and other philosophers, to prove his point regarding the contributions of Islam to science.
9. GSS, “Mapping and Analysis of Terrorist Financing.”
11. Qaradawi, “Fasel ad-Din an as-Siyasa.”
12. Helfort, Yusuf Qaradawi, 72–73.
14. Helfort, Yusuf Qaradawi, 73.
16. Ibid., 1085–1090; Kressel and Herrera, Jihad, 95; Qaradawi, “The Qaradawi Fatwas.”
17. Qaradawi, *Dars al-Nakba ath-Thaniya*, 9. The verse to which Qaradawi refers is from the Qur’an, Sura 11, verse 101.

18. Ibid., 23, 28–32.


21. Ibid., 34.

22. Ibid., 35. The conquering of the Land of Israel by the Crusaders took place in 1099. The Crusaders were ultimately expelled after bitter wars that lasted for 200 years until Acre fell in 1291. The demise of Muslim Spain began in the eleventh century when in 1085 Muslim Toledo was conquered by Alfonso VI, King of Leon and Castile. From that time, the struggle between the Muslims and Christians continued until the fate of Spain ended in the expulsion of the Muslims in 1492.

23. Ibid., 35.


32. Ibid., 41–42.

33. Based on this theory, Qaradawi’s approach to religious law for the Islamic community in Europe is lenient, as can be seen in his decrees. Helfort, *Yusuf Qaradawi*, 91–104.


42. Helfort, *Yusuf Qaradawi*, 77–78.

43. These sayings arise from the visits of a delegation led by Qaradawi in which this opinion is held. Like the visits of the Tunisian delegation, the meetings of the scribes of Islam who discussed the status of the Arab states and more. Qaradawi, “Qaradawi Y astakbal Ghanoshi”; Qaradawi, “Bayan li-l-Itihad al-Alami li-Ulama al-Muslimin.”
Disclosure statement

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Note on contributor

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