

# **The European Council for *Fatwa* and Research**

## **Final Statement**

### **The 25<sup>th</sup> Ordinary Session of The European Council for *Fatwa* and Research**

**Held in Istanbul,  
Turkey**

**During the period  
22<sup>nd</sup> – 26<sup>th</sup> of Thul-Hijjah 1436 HJ  
6<sup>th</sup> – 10<sup>th</sup> of October 2015**

In the Name of Allah, Most Gracious, Most Merciful

The final Statement of the Twenty-fifth Ordinary Session of the European Council for *Fatwa* and Research held in Istanbul, Turkey during the period 22<sup>nd</sup> –26<sup>th</sup> Thul-Hijjah 1436 Hijra corresponding to 6<sup>th</sup>– 10<sup>th</sup> of October 2015 under the title “The Fiqh of Coexistence; the Text and Context”.

Praise be to Allah, the Worlds' Sustainer, and peace be upon our leader Muhammad and on all his family and his Companions and those who follow his guidance until the Day of Judgment.

By Allah’s Grace and His Assistance the Twenty-fifth Ordinary Session of the European Council for *Fatwa* and Research was held in Istanbul, Turkey during the period 22<sup>nd</sup> – 26<sup>th</sup> Thul-Hijja, 1436 Hijra corresponding to 6<sup>th</sup> – 10<sup>th</sup> of October, 2015, chaired by Prof. Dr. Ali Qurradaghi, the Deputy Chairman, and attended by most of the Members of the ECFR and a number of guests and observers.

The Twenty-fifth session of the European Council for *Fatwa* and Research was inaugurated by a talk delivered by Sheikh Dr. Hussein Halawa, the Secretary General of the ECFR, highlighting the significance of this session regarding the future of Muslims in Europe. Successively the talk of the management of the Islamic Affairs in the republic of Turkey, in which he paid tribute to the role performed by the ECFR and expressed the support given by the management of the Islamic affairs to the ECFR in favour of Muslims in Europe, was delivered by Dr. Murtada Badr, a member of the International Fiqh Academy and Dean of the college of theology in Istanbul University. This was followed by a talk delivered by His Eminence Mufti of Bosnia and Herzegovina Sheikh Hussein Kafazweesh in which he clarified the role of the ECFR in promoting Islamic accomplishments in Europe. Afterwards the talk of the members of the ECFR was delivered by Prof. Dr. Esam Al-Basheer, a member of the ECFR, in which he stressed the role performed by the ECFR in presenting the right methodology for Muslims in Europe and relating them to the good of the old and the useful of the new. Then a talk about the topic and significance of this session was given by Dr. Ahmad Jaballah, assistant secretary general of the ECFR. In the conclusion, a talk was delivered by His Prof. Dr. Ali Alqurradaghi, Deputy Chairman of the ECFR, in

which he expressed gratitude to the president of Turkey, its government and people for their great attitudes and arranging for the reception and the warm welcome they showed. He also expressed his thanks to the general secretariat of the ECFR and the attendees. In his talk he also addressed Muslims in Europe stressing coexistence and positive integration and highlighting their duties towards the Syrian refugee brethren in terms of sponsoring their families and children. This evening was concluded by a talk delivered by His Eminence Sheikh Yusuf Al-Qaradawi in which he explained the role performed by the members of the ECFR and reminded them of their due role and their competence to fulfil their duty stressing the significance of this session.

Then the ECFR resumed the agenda of its Twenty-fifth session deliberating on a number of issues pertinent to coexistence. The following papers were submitted:

- 1- *Muslims in Europe and the Current Coexistence* by Dr. Suhaib Hasan.
- 2- *The Link between State and Religion in Europe and Its Impact on Coexistence* by Mr. Ibrahim Al-Zaiyat.
- 3- *The European Muslim and the European Context and Challenges* by Sheikh Mustafa Ughlu.
- 4- *Creedal and Islamic Rules of Coexistence in Islam* by Dr. Hamza Al-Shirief
- 5- *The Fundamental Rules and Principles Affecting Coexistence* by Dr. Khalid Hanafi.
- 6- *Islamic Religiosity in European Context* by Dr. Ahmad Jaballah.
- 7- *Dialogue and the Values of Tolerance in Islam* by Dr. Ali Al-Quradaghi.
- 8- *Instructions for Islamic Address* by Dr. Abdulmajeed Al-Najjar.
- 9- *Islamic Address and Its Role in Maintaining Coexistence* by Sheikh Ameen Al-Hazmi.
- 10- *Coexistence – Citizenship as an Example* by His Eminence Sheikh Yusuf Al-Qaradawi.
- 11- *The General Islamic Frame of Islamic Existence in Europe* by Dr. Al-Arabi Al-Bishri.
- 12- *Coexistence and the Duty of Da'wah* by Sheikh Salim Al-Shaikh.
- 13- *Islamic Issues Pertinent to Coexistence* by Dr Abdussattar Abu Ghiddah.
- 14- *Zakah and Charity* by Dr. Abdullah Al-Judai'.
- 15- *Salat-ul-Istisqa<sup>1</sup> in non-Islamic Land* by Sheikh Anies Qurqah.

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<sup>1</sup> A prayer for rain

Detailed deliberation was conducted on the contents of the above-mentioned papers. This was followed by a submission and discussion of a draft of Halal slaughtering regulations and the final version was approved of.

The ECFR concluded its session by deliberating on a number of questions raised to the ECFR. It also issued two statements on profaning Al-Aqsa and the reality of the refugees in Europe. The ECFR concluded its session issuing the following:

### **First: Resolutions**

#### *Resolution 1/25*

##### *Declaration of the Principles of Coexistence*

Coexistence of the communities of society and coexistence of peoples is a great value preached by all religions wise people worldwide. In fact in light of the current challenges and problematic situations pertinent to people's relations faced by mankind, stressing the significance of coexistence and its requirements has become important. The RCFR, while dedicating its 25<sup>th</sup> session to deliberating on the topic of "*Coexistence in Europe; Text and Context*", presents a declaration of the principles of coexistence through a universal framework of Islamic values related to the matter of concern addressing all European citizens so that everyone might contribute to coexistence based on solid sound foundations.

The ECFR perceives that the requirements of coexistence are founded on ten principles as follows:

- 1- Acceptance of one human origin: Allah created all people from one origin. Allah says: "O men, We created you from a male and female, and formed you into nations and tribes that you may recognize each other. He who has more integrity has indeed greater honour with God. Surely God is all-knowing and well-informed." (Trans. 46:13). Acceptance of one human origin requires acceptance of equality of dignity and humanity.
- 2- Respect for human dignity and human rights: All people are equal in this regard. Hence, aggression against them, likewise depriving them of their rights and affronting

their dignity, cannot be accepted, a principle confirmed by the Qur'an. Allah says: "Indeed We have honoured the children of Adam, and carried them over land and sea, provided them with good things for their sustenance, and exalted them over many of Our creatures." (Trans. 17:70) Human's right of dignity is guaranteed to all people alive as well as dead. As a funeral passed by the Prophet Muhammad, peace be upon him, he stood up. Thereupon he was informed that the deceased was a Jew. The Prophet Muhammad, peace be upon him replied: "It is a soul." (Agreed upon)

- 3- Abiding by justice, equity and morality and shunning oppression and adhering to what leads to cohesiveness of the various communities of society: Allah says: "Verily God has enjoined justice, the doing of good, and the giving of gifts to your relatives; and forbidden indecency, impropriety and oppression. He warns you so that you may remember." (Trans. 16:90)
- 4- Fulfilling treaties and conventions since it builds trust among all parties and contribute to stability and securing rights: It is a Qur'anic command. Allah says: "O YOU WHO believe, fulfil your obligations." (Trans. 05:01) And also: "and fulfil the promise made: You will surely be questioned about the promise" Trans. 17:34). This meaning is reiterated by a hadith in which the Prophet Muhammad, peace be upon him, says: "The one having no honesty does not have faith and the one, who does not fulfill his treaties, does not have a religion." (Reported by Ahmad)
- 5- Positive cooperation to achieve true citizenship, shielding society against dangers and protecting environment, as they give clear indications of the eagerness of coexistence and application of the law of cause and effect. Allah says: "But help one another in goodness and piety, and do not assist in crime and rebellion." (Trans. 05:02)
- 6- Acceptance of pluralism and freedom of belief and worship, included in the scope of the right of disagreement, as it contributes to the safety and security of the various communities regarding their choices. Allah says: "There is no compulsion in matter of faith." (Trans. 02:256)
- 7- Adopting dialogue as the means of communication and reaching solutions: It creates ideal atmosphere for agreeing on truth. It is the method confirmed by the Qur'an in a number of verses and situations narrated about prophets and their peoples. The most prominent example is the prophet Abraham cited by the three faiths and the divine command directed to the Prophet Muhammad, peace be upon him. Allah says: "and reason with them in the best way possible." (Trans. 16:125)
- 8- Exerting efforts in every field leading to reconciliation, social harmony, good

communication and reciprocal mercy and shunning violence since they help achieve good and social objectives. The Prophet Muhammad, peace be upon him, says: “Tenderness adorns the matter when it exists and defects it when it is not there.” (Reported by Muslim) And also he, peace be upon him, says: “facilitate and complicate not and give glad tidings and not turn people away.” (Agreed upon) He, peace be upon him, said to Mu’ath Ibn Jabal and Abu Mosa Al-Ash’ari “facilitate and complicate not and give glad tidings and turn not people away show flexibility and shun disagreements.” (Agreed upon) He, peace be upon him says: “Reward whomever does you a favour.” (Reported by Abu Dawud)

- 9- Respecting holy values and refraining from mockery and other negative practices: The prophet Muhammad, peace be upon him, used to, even in war circumstances, command leaders of Muslim army to show respect to holy values and places of worship. He, peace be upon him, forbade killing the elderly, priests, women and children. He, peace be upon him, also commanded them to avoid causing harm to monasteries, a value stressed in the famous code of Umar issued to the people of Illija. This strengthens coexistence and reciprocal respect and helps in shunning provocation and causing antagonism and what leads to hatred among communities and individuals of society through the various media outlets and means of communications. Allah says: “O you who believe, men should not laugh at other men, for it may be they are better than them; and women should not laugh at other women, for they may perhaps be better than them. Do not slander one another, nor give one another nick-names. After believing, it is bad to give (another) a bad name. Those who do not repent behave wickedly.” (Trans. 49:11)
- 10- Rejecting and criminalizing according to law everything leading to violence, radicalism and terrorism expressed in words or actions. Allah forbids killing and oppression. Allah says: “My Lord has forbidden repugnant acts, whether open or disguised, sin and unjust oppression.” (Trans. 07:33) And also: “whosoever kills a human being, except (as punishment) for murder or for spreading corruption in the land, it shall be like killing all humanity; and whosoever saves a life, saves the entire human race.” (Trans. 05:32) And Also: “And do not corrupt the land after it has been reformed; and pray to Him in awe and expectation. The blessing of God is at hand for those who do good.” (Trans. 07:56)

*Resolution 2/25*

*Islamic Religiosity in European Context*

Protecting the right of religiosity is one of the foremost requirements of coexistence. Freedom of each and every religious practice should be protected in light of law. It is not fair to deprive a believer of his/her right of practicing his/her religious rituals. Muslims, likewise all believers, have the right to express their anecdotal and actual habits deemed an integrated part of their religiosity. They, as well, have the right of practicing their religion in private and public arenas shunning all types of provocation and violation of others' freedom.

Following is the foremost principles preached by Islam pertinent to the issue of religiosity in European context:

- 1- Abiding by religious rituals as individuals and groups while observing contextual norms and circumstances in a way that does not violate definitive Islamic rules.
- 2- Providing Islamic guidance for Islamic religiosity so that it might be founded on authentic *fiqh* aware of priorities when it comes to obligations and prohibitions setting equilibrium between actions and objectives and the intrinsic and extrinsic and adopting an approach of facilitation and removing hardship.
- 3- The Muslims' duty of exerting efforts to enlarge the circle of social communications, reflect the true image of Islamic religiosity and clarifying the Islamic principles through various means in a way that accomplishes reciprocal openness and recognition.

*Resolution 3/25*

*Muslims and non-Muslims deserve equal sympathy*

One of the foundations of coexistence is equal expression of sympathy and support to Muslims and non-Muslims, when suffering natural afflictions, e.g. earth quakes and flood, donation of organs and blood and helping and rescuing refugees. Discrimination between Muslims and non-Muslims in such circumstances contradicts fundamental Islamic values indicated in the Qur'an. Allah says: "That is why We decreed for the children of Israel that whosoever kills a human being, except (as punishment) for murder or for spreading corruption in the land, it shall be like killing all humanity; and whosoever saves a life, saves the entire human race." (Trans 05:32) Also Allah says: "And feed the needy for the love of Him, and the orphans and the captives." (Trans. 76:08) Also Allah says: "But help one another in goodness and piety, and do not assist in crime and rebellion." (Trans. 05:02) These texts form a general fundamental value that cannot be repudiated by a text of a limited nature.

*Resolution 4/25*

*Alat-ul-Istisqa<sup>2</sup> in non-Muslim Land*

*Salat-ul-Istisqa*, an act of Sunnah or a confirmed act of Sunnah, can be fulfilled by making a supplication without a prayer or relating it to a prayer or relating it to a Friday's sermon as stated in authentic *Ahadith* narrated about the Prophet Muhammad, peace be upon him.

According to the majority of the Muslim jurists Muslims go to a prayer place, where they offer *Salat-ul-Istisqa*, and beseech Allah to remove the affliction suffered due to delay of rain.

Muslims in *Salat-ul-Istisqa*, in non-Muslim land, permissible according to Muslims' circumstances, make supplications for the land and its people as when the people of Mecca requested the Prophet Muhammad, peace be upon him, to make supplications for them as they suffered draught that drove them to eat dead animals and bones, he, peace be upon him, made supplications for them. As many Muslim jurists state, it is permissible for non-Muslims to attend it and take part in the supplications.

*Resolution 5/25*

*Adjourned Issues*

The ECFR deliberated on some issues submitted in this session and requested further researching. These issues are:

First: The Islamic rule regarding giving non-Muslims Zakah

Second: The *Talaq Bed'i*<sup>3</sup> and the divorce issued by a man while being angry

Third: The value of ransom offered for failing to observe fasting in Ramadan

**Second Fatwas:**

*Fatwa 1/25*

*The Custody of Refugee Children in Europe*

**Question:** Some Imams in Germany raised a question about the Islamic rule regarding Muslim families taking under their custody Syrian refugee children; boys and girls, who have or almost have reached the age of puberty, delivered by sea to Europe. They feel that there is

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<sup>2</sup> A prayer for rain

<sup>3</sup> *Talaq Bid'i*, is where a man divorces his wife while she is menstruating or is in a state of post-natal bleeding, or that he divorces her after having had sexual relations with her after her last menstruation, or that he divorces her by verbalizing the divorce three times in one utterance or one same sitting.



a level of hardship as these children will live at home as family members and the prohibited *Kulwah*<sup>4</sup> is likely to occur. In addition, there are other situations, where people have religious concern. Are there Islamic regulations for such a situation?

**Answer:** We are aware that Islam aims to protect religion, life, lineage, mind and wealth named by Muslim scholars the objectives of *Shari'ah* or the five fundamental aspects of Islam or the all-inclusive Islamic principles. Some Muslim scholars add the protection of honour as the sixth objectives of *Shari'ah*. The essence of these objectives is the achievement of fundamental interest and removing harm and reciprocal harm. Islam is keen to protect the family structure, society and nation. Hence, the protection of religion, likewise the protection of life, is one of the all-inclusive Islamic principles.

Self-evident is the fact that refugees are utterly released from blame for migrating from their land when they have no other option to protect their lives against almost a certain death caused by destructive missiles, devastating shells and explosive barrels. They are protecting themselves and their children against imminent danger. However, they should take the safest and most manageable roads otherwise they will face what they endeavoured to flee from i.e. death.

Since many Syrians and others migrated as refugees to non-Muslim lands, Muslims in Europe have duty incumbent by virtues of brotherhood and sisterhood in humanity and take in their custody under age refugees, let them live with their children and take care of them as they take care of their children as an endeavor to protect their distinctiveness.

It is not accepted to be slow when issuing this rule, let alone refraining from issuing a rule pertinent to the matter of concern due to the likelihood of *Kulwah* or the uncovering of some of what is to be concealed. These partial rules are to be observed as much as possible in normal circumstances. In addition, they are not definitive but likely to happen and cannot be an obstacle in the way of fulfilling this serious duty i.e. taking the underage refugees under one's custody.

It is noteworthy that the Islamic rules are classified into various categories. One cannot neglect a rule of a higher category just to fulfill a rule of a lower category. Here we have two rules; one is of a lower category and is likely to happen and the other is not only of a higher category but also is definitive that it is classified as a necessity.

By all means, one cannot be complacent regarding his/her duty towards these refugees. After

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<sup>4</sup> A situation where male and a female, who do not have a relationship that impedes their marriage, are on their own in a place where they cannot be seen.

taking them under their custody, Muslims should consider and apply the most ideal tools to assist them in avoiding their fears.

In this context, Islamic centers, societies and school, especially big ones with multi-purpose facilities, have a significant role in taking under their care those who cannot be taken under the custody of Muslim families. They should exert efforts to set up social care centers and underage care centers and orphanages. They should also contact state concerned authorities to prepare a convenient atmosphere that respects their distinctive requirements. In addition, they should qualify Muslim families so that they might fulfil their role effectively in terms of their duty of custody and care of the underage refugees in a legal way.

### *Fatwa 2/25*

#### *Methodology of Calculating Zakah*

**Question:** How to make calculations for Zakah? Should one make calculations for Zakah on the basis of gold price at the beginning or the end of the year or its rate during the year? Is it permissible to make calculation for Zakah on the basis of the silver price?

**Answer:** The contemporary majority of the Muslim scholars and most of the specialized sessions in Zakah calculate the Zakah of money and commodities on the basis of the minimum of gold i.e. 20 *Mithqals* i.e. 85 grams of pure gold (24k 999 purity) currently evaluated to be 2730 Euro. Calculating Zakah of money and commodities on the basis of the silver price is no longer valid since it is 200 Dirhams for 595 grams currently equivalent to approximately 244 Euros. In the time of the Prophet Muhammad, peace be upon him, and the rightly guided Caliphs the difference between the minimum of gold and the minimum of silver was not big as one Dinar of gold was equal to almost 10 Dirhams of silver. As for today the difference has become many doubles of that. Islam protects the rights of the poor as well as the rights of the rich. One should pay Zakah i.e. %2.5 if he/she owns the value of the minimum of gold i.e. 85 grams of pure gold at the end of the year and not the middle or the beginning provided that the other conditions are fulfilled.

*Fatwa 3/25*

*The Amount of Ramadan's Zakah (Fitra)*

**Question:** What is the amount of Ramadan's Zakah?

**Answer:** The Prophet Muhammad, peace be upon him, specified the amount of Ramadan's Zakah to be a *Sa'* of <sup>5</sup> dates or of barely as stated in a hadith narrated by Ibn Umar and reported by Al-Bukhari and Muslim. In a hadith narrated by Abu Sa'id Al-Khudari it is stated: "We used to give a *Sa'* of food or a *Sa'* of barely or a *Sa'* of dates or a *Sa'* of Pasteurized milk or a *Sa'* of raisins as Ramada's Zakah." Abu Sa'id said: "Our food was barely and raisins."

The Muslim jurists consensually state that half of *Sa'* of the stated foods in the above-mentioned hadith narrated by Abu Sa'id Al-Khudari as Ramadan's Zakah is not valid. The majority of the Maliki, Shafi'i and Hanbali jurists state that half of *Sa'* of wheat and its likes is not enough as Ramadan's Zakah, whereas according to the Hanafi scholars it is enough. In support of their argument they quote what is stated by Abu Sa'id Al-Khudari: "When Mu'awiyah came to Mecca to perform hajj or '*Umrah*<sup>6</sup> he ascended the pulpit and addressed Muslims. Included in his address was: 'I perceive that two *Mudds*<sup>7</sup> of wheat are equivalent to a *Sa'* of dates.' However, I give and will continue for the rest of my life giving the amount I am used to giving."

The opinion expressed by Mu'awiyah, may Allah be pleased with him, is founded on the perception 'Umar, may Allah be pleased with him. In his Sahih in Kitab-ul-Tameez, Muslim reports that Ibn 'Umar narrated: "During the lifetime of the Prophet, peace be upon him, people used to give a *Sa'* of barely, dates, *Sult*<sup>8</sup> or raisins as Ramadan's Zakah. When 'Umar became the Caliph and wheat was abundantly available, 'Umar validated half of a *Sa'* of wheat as Ramadan's Zakah as a replacement of these foods." In modern volume a *Sa'* is equivalent to almost 2.25kg. Ramadan's Zakah does not exceed this measurement. However, the weight varies depending on the type of food. But 2.25kg of the foods stated in the above-mentioned hadith and rice is valid and enough.

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<sup>5</sup> *Sa'*: A cubic measurement which weighs around 2.25kg.

<sup>6</sup> Minor hajj

<sup>7</sup> Mudd in modern volume measurements is .75L (or 750mL)

<sup>8</sup> A plant similar to barely

*Fatwa 4/25*

*Calculating Ramadan's Zakah (Fitra)*

**Question:** How to calculate Ramadan's Zakah? Taking into consideration the low amount of Ramadan's Zakah applicable in Europe, what are the types of food valid in calculation? Are dates included in these foods?

**Answer:** The majority of the Muslim jurists state that it is the food most commonly eaten in one's country. There is no doubt that bread made of grains, likewise rice, is one of the most commonly consumed food in Europe. Hence, if Ramadan's Zakah is evaluated to be approximately 2.25kg of average type of wheat or average type of rice it will be Islamically valid. Then the value of these types of food is to be estimated and paid according to the need of the right beneficiaries.

As for dates, they are not included in the most commonly consumed foods in Europe. Hence, they cannot be used as a basis on which the value of Ramadan's Zakah is estimated. However, if there is a country where dates are included among the most commonly consumed food, then Ramadan's Zakah can be paid in dates.

As for the low value of these food, it is not considered when issuing the Islamic rule. In fact, one can discern that since the payment of Ramadan's Zakah is a duty of every Muslim; rich and poor, young and adult, facilitating this Islamic duty is an Islamic objective. It is estimated to be a small amount "a Sa'" of the most commonly consumed food of one's country so that everyone might be able to fulfil it.

*Fatwa 5/25*

*Paying the Value of Ramadan's Zakah (Fitra)*

**Question:** Is it permissible to pay the value of Ramadan's Zakah?

**Answer:** Muslim jurists of the old and the new expressed divergent opinions in this regard but the most preponderant is that it is permissible to pay the value of Ramadan's Zakah provided that this is better for the right beneficiaries. A number of valid proofs has been motioned by the Muslim scholars who expressed this opinion, an opinion supported by the main objectives of Shari'ah and the objectives of Ramadan's Zakah. The European Council for Fatwa and Research issued resolution No. 97 (20/7) stressing the permissibility of paying the value of Ramadan's Zakah highlighting the importance of considering the change of the prices according to time and place. This opinion was also expressed in a congregational

Fatwa issued in the sixth session of contemporary issues of Zakah held in Sharjah in 1996.

### **Third Recommendations:**

**First:** In light of calamities befalling Muslims in many Muslim lands resulting in intrigues, destruction, oppression and corruption leading to disrupting development, diving societies and emergence of radical views contradicting the Islamic way and its tolerance preached by the Prophet Muhammad, peace be upon him, addressed in the Qur'an showing Allah's favour on him and his nation: "We sent you not but as a mercy to all that exists."(Trans 2:107), the ECFR, while being in pain, stresses its previous appeal, directed to Muslims resident in the West, that they should not hasten to follow deviated calls and ideologies contradicting the spirit of Islam, which emerged in a number of Muslim lands, whose advocates shed blood and loot people's wealth and committed many other crimes that can neither be logically nor religiously justified.

Since Muslims resident in Europe are linked to their brethren wherever they might be by means of religion and belief and as part of the Muslim nation, they share the suffering of their brethren subjected to oppression and violation of their rights. These regretful incidents affect even non-Muslim, who are fair and just. They condemned these incidents and endeavoured to support the oppressed and persecuted Muslims.

In this context the ECFR states that although it is a duty to support the wronged to stop aggression, it is not permissible for Muslims to support their brethren in illegal ways or cause harm to the societies where they live. Allah says: "And transgress not. Surely Allah lives not the transgressors."(Trans. 02:190)

**Second:** The ECFR recommends Muslim women:

- 1- To be an example in the way they abide by their religion, while observing their duties of citizenship and positive integration in societies they live in.
- 2- Not to be affect by Western norms contradicting Islam and not to be limited to norms based on her social and cultural background inconsistent with their general context and not to reject general good aspects of Western society.
- 3- To fulfil their duties pertinent to protecting their children; boys and girls, against deviation practiced under the slogan of urbanization uncivilized and freedom uncontrolled.

The ECFR confirms the usual recommendations issued to Muslims residing in Europe as follows:

1. Observe all rights and reflect a good image and a benevolent example through words and deeds.
2. Muslims should be creative and encourage creativeness at all levels.
3. Exhaust every possible means to bring up their children; boys and girls, according to Islamic contemporary concepts through establishing educational and recreational schools and centers to protect them against deviation.
4. Exert efforts to establish Shari'ah compliant financial companies and organizations.
5. Exert efforts to form Islamic bodies to handle their family affairs according to Islam, while observing the law of the state where they live.
6. Work hard to attain the recognition of the state where they live of Islam as a religion and of Muslims as a religious minority like other minorities in respect of enjoying their complete rights and organizing their personal affairs, such as marriage and divorce according to the tenets of their religion.
7. Commit themselves to what is stated in the Holy Qur'an and Sunnah and what Muslim Fuqaha' (jurists) have unanimously agreed upon regarding the obligation of keeping the requirements of the pledge of security and the terms of citizenship and residence in the countries where they live.
8. Shun all types of violence and adopt a merciful and wise approach when dealing with all people by virtue of their Islamic obligations and condemn any other behaviour.
9. The Council also recommends that Muslims in general and those dwelling in the West in particular adhere to Allah's religion and brotherhood, tolerance, moderation, cooperation in matters of benevolence and righteousness, and adopt quiet dialogue and sound methods to solve controversial problems away from the programmes of strictness and paths of extremism that would distort the image of Islam and badly harm Muslims in general and Muslim minorities in particular. The enemies of Islam and those ignorant of it would defame it and warn others of it and its followers and instigate other nations against it. Allah Almighty says: "Invite (all) to the Way of your Lord with wisdom and beautiful preaching and argue with them in ways that are best and most gracious." (An-Nahl 125)

The Council concluded the proceedings of the 24<sup>nd</sup> Session and resolved that its 25<sup>th</sup> session will be held in October 2015. The ECFR addresses sincere thanks to the Turkish government for hosting this session by issuing relevant visas to members of the ECFR.

The ECFR would like to thank its general secretariat and all the brothers and sisters who contributed to the success of this session.

**Our last prayer is praise be to Allah and may Allah's peace, blessing and mercy be upon Prophet Muhammad, his family and his Companions.**