Al-Karak: The Crime for Which Islam Is to Be Tried!

(Translated)

https://alwaie.org/archives/article/20623

Al Waie Magazine Issue No. 485

Forty-first Year, Jumada al-Akhirah 1448 AH corresponding to November 2026 CE

The heinous crime that targeted mourners in front of the Hamoud Church in Al-Karak was nothing but a sinful assault on innocent blood, necessitating the accountability of its perpetrators and anyone proven to be involved with them. However, the more dangerous aspect is that the crime is being transformed from a specific criminal case with defined responsibilities into an entry point for reshaping religious and educational life in Jordan under the slogan of combating extremism.

Indeed, the Minister of Interior, Mazen Al-Farrayeh, announced on October 26, 2026, that what happened "has consequences," and he spoke about stringent measures, about teachers and Imams, and about the need for extensive reviews of curricula. And while acknowledging that the vast majority of Imams and teachers are moderate, the question remains: Where is the evidence linking this crime to masajid and curricula? And how do the actions of three individuals become a justification for subjecting the religious and educational institutions of society to exceptional measures?

The concern here is the invocation of the "countering extremism" discourse, long used by American policy to redefine politically acceptable Islam and to turn religiosity and Shariah education into subjects of suspicion, even without proving their connection to the crime.

And let us remember Batool Haddad, the girl in Jordan who was killed by her father in Ajloun in 2014 after she embraced Islam—a horrific crime for which he was ultimately convicted. Would it have been permissible then to accuse the churches of producing murderers, or to hold Christianity responsible for an individual crime? Certainly not. So why is there fear today that the accusation will be broadened to target the mosque, the imam, and the teacher, instead of remaining confined to those whose responsibility is proven?

For centuries, Muslims and Christians lived in the lands of Ash-Sham under the rule of the Islamic State, which decreed the protection of the Ahl al-Dhimmah and the sanctity of their lives and property. The gravity of transgressing against them is sufficiently demonstrated by the speech of the Messenger (saw) who said: **«من قتل معاهدًا لم يرح رائحة الجنة» "Whoever kills a mu'ahid (one covenanted for protection) will not even smell the fragrance of Paradise"** [narrated by Al-Bukhari]. This reminder shows that protecting non-Muslims is not a value imported into Islam; rather, it is an established principle decreed by its Shariah.

Sectarian strife serves neither Muslims nor Christians. Diverting attention toward a fabricated religious conflict does not address the unemployment that reached 21% among Jordanians in the second quarter of 2026, nor does it confront poverty, administrative corruption, and the misalignment of governance priorities.

The blood of the victims of Al-Karak deserves justice, not political exploitation, and it deserves the protection of society from crime, not its division into wary sects suspicious of one another.

And Interior Minister Mazen Al-Farrayeh must answer a question he is not permitted to evade: by what evidence does he move from a crime committed by specific individuals to casting suspicions upon Imams, teachers, curricula, and masajid? If he has evidence of these institutions' responsibility, then let him present it to the people. Otherwise, he has no right to use the blood of the victims as a pretext to widen the circle of accusation and to push through policies that target the identity and creed of society under the banner of combating extremism. The responsibility of the Interior Minister is to uncover criminals and hold them accountable, and to protect society from fitnah (strife), not to open its doors with statements that sow suspicion among its people. And let the Minister know that the people of this country are too aware to be distracted from poverty, unemployment, and corruption by artificial battles with their masajid and their Imams, and that the blood of the Al-Karak victims is not a blank check to push through political agendas in the name of fighting terrorism.