

Genocide in an Islamic Perspective: Anfal Campaign as a Case Study

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Abstract

This research aims to envisage Kurdish genocide from an Islamic perspective, as Anfal campaigns have been examined as a case study. The current research has relied on the inductive approach to collect Islamic jurists' comprehension, who works as a member of a significant number of Islamic institutions in the Islamic world include the Islamic Fiqh Council, International Islamic Fiqh Academy, Al-Azhar in Egypt, International Union of Muslim Scholars, and their elaborated definition of genocide, although the Holy Quran does not mention the term of genocide as mentioned. Likewise, both analytical and comparative approaches are adopted to analyze several standpoints of jurists; in the meantime, a comprehensive comparison is conducted to accomplish ultimate results regarding the subject at hand. Thus, the findings would prove that the Holy Quran has made no reference related to the concept of genocide the way it has been addressed by the Convention on the Prevention and Punishment of the Crime of Genocide (CPPCG) of 1948. However, the Holy Quran would apparently make indications to the core meaning of genocide crime as the utmost atrocious cruelty humanity has experienced that must be confronted in all likelihood. The primary reason behind the adoption of the term 'Anfal' by the Iraqi regime to describe the Kurdish Genocide was to exponentially instigate Islamic societies' religious emotions and to provide other nations that would happen to be Muslims with a distorted visualization in respect with such brutal crime referred to as "Kurdish Anfal". Finally, unfortunately, religious circles in the Islamic world did not issue a Fatwa or any position on the genocide of the Kurds during 1980 up to the moment, which would criminalize the Kurdish genocide.

Keyword: Genocide, Islamic Perspective, Anfal Campaign

Introduction

The Anfal campaign is one of the most brutal crimes that took place in the last century; it deserves to be described as the most heinous crime recorded in the modern history of Iraq. Furthermore, as a criminal practice performed by the state of Iraq it has all legal requirements, conditions, and principles to be characterized as an atrocity that violates not only religious or Islamic human principles; rather it breached moral and international human rights norms recognized under customary law worldwide.

Demonstrably, Anfal could be apprehended as a battlefield occurred between a regime that possessed all necessary equipment of destruction and murder; from the modern machine of planes, tanks, human capacities, to cultural and environmental means that contributed and facilitated the commission of such crime classified as genocide under the name of Anfal.

Anfal campaign, as a notorious crime shocked the conscience of mankind, its stories are facts far more bizarre than fiction, tens of thousands of civilians were ruthlessly executed, buried alive under the dirt in mass graves. The cries of mothers were crying out for their pleasures, and the children have been waiting for their father's returns who were buried alive under the dirt, and the beloved was waiting for her lover, as there are mothers who are up until now waiting for their, husbands, children and siblings.

Undoubtedly, these tragedies have left a deep grouch in the body of Kurdish Society, therefore, the suffering of the Kurds must be recognized by scholars, international law and academic circles. There must also be effective guarantees of non-repetition of such atrocity and wholly prevented. Anfal has become a dark and saddening part of the history and the identity of Kurdish people.

Although Quran does not mention the term of Genocide specifically as it is a contemporary term, it does make reference to the core meaning of genocide as an unmatched atrocity committed by suppressive rulers against their people and community over a period of time.

This article seeks to highlight the Islamic perspective about genocide as the 'Crime of Crimes' and elaborates mainly upon the crime committed against the Kurds in Iraq. The primary focus will be on the (Al Anfal) as a major genocide campaign carried out by the former regime of Iraq ruled by Saddam Hussein against civil people, namely the Kurds. The aim of the research is to highlight major reasons behind assuming a Qur'anic term (Al -Anfal) to describe such a crime against the Kurds, also critically analyze the perspectives and viewpoints of Islamic scholars and organizations towards such crime (Jones 2006).

1. Definition and Emergence of Genocide

1.1 Concept of Genocide

The term “genocide” or as it is also called “Genocide of the Human Race” refers to such mass murders committed against certain groups of people with the intent to totally or partially destroy their existence on the basis of their belonging to a specific nationality, race, gender or religion.

Since the concept of “International Crime” began through the trials that took place in Nuremberg for the Nazi leaders and in Tokyo for the Japanese leaders, they were accused of committing crimes against humanity and the term “Genocide” appeared for the first time as a description of facts and not a legal term. The United Nations General Assembly on December 11, 1946 adopted a recommendation describing genocide as a punishable crime under International Law (Rabeeh 2014).

Basically, Genocide was first formally defined in the Genocide Convention, adopted by the UN General Assembly in 1948. Article 2, of the Convention provides that:

In the present Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- a. Killing members of the group.
- b. Causing serious body or mental harm to members of the group.
- c. Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part.
- d. Imposing measures intended to prevent births within the group (Genocide n.d.).

Accordingly, ever since the crime of genocide has been considered as one of the most serious crimes, which constitutes the most extreme and most dangerous crimes against humanity, due to the violations and damages it creates that affect the life of individuals or group of people, their rights or freedoms. Nevertheless, it took along space of time of waiting to have international agreements been established that would criminalize and mandate state members to incorporate all required measures which would prohibit, and prevent involvement in genocide, as well as conducting fair prosecutions against those who would, under any circumstances, contribute in genocide commission.

The content and core essence of genocide have apparently been repeated and enshrined as a crime within numerous verses of the Holy Quran. Notwithstanding, as a technical concept that developed by modern International Law, genocide has never been mentioned in neither Holy Quran nor prophetic traditions, it is thus deemed a mere invention of modern usage that coined by

Raphael Lemkin in 1944, where the phenomenon of genocide was hitherto a 'Crime without a Name' (Jones 2006).

The beginning of the stories began in principle with commencement of tyrannical Sultans or the despotic kings due to the killing and displacement of vulnerable people under his authority, and then ended with the punishment of those responsible for those acts as crimes against humanity, ultimately punishing everyone responsible for the crime.

The idea of eradicating and exterminating nations, a people, or a group of groups is a satanic idea from an Islamic prospect. The first thing that Satan threw into the soul of Pharaoh was the idea of extermination of his opponents, as he intentionally killed and slaughtered every newborn male, fearing that some of them would dispute and kill him. The Holy Quran narrated genocidal crimes through Surah Al-Qasas, where the Almighty has said that: (surely pharaoh had exalted himself in the land made its population into sects, deeming a section of them weak, constantly slaying their sons and sparing alive their women. Surely, he was one of the corruptors) (Quran, Surah Al-Qasas n.d.)

1.2. Crime of Genocide in Islam

Islamic law based on the great foundations knowns as "Purposes of the Islamic law" for the realization and preservation of the interests of all people. The five grand purposes that the Shari'a law would have recommended to be highly respected and preserved by Muslim communities include: preservation of religion, soul, honor, money, and the legitimacy of blood chain in generating children. The rule of self-preservation entails, inter alia, abstention from any action that results in bloodshed or degrading dignity of individuals irrespective of their divergence in terms of language, race, color ethnicity, etc. Individuals' blood must equally be protected from being shed, as no physical harm is tolerated in Islam. Consistent bloodshed that could be quite painfully observed nowadays worldwide is against Quranic values and Islamic religious universals that consider dignity of men and women as divinely consecrated.

In this sense, one substantial point to be contemplated upon is to know that the nature of Islam's vision vis-a-vis humanity is of paramount centrality and importance; therefore, it should be widely realized how Islamic tradition as a holistic worldview and therein introduced curricula have altogether addressed the issue of involvement in murdering Muslims in general, and non-Muslims in particular. The soul of a man, generally speaking, is explicitly and significantly honored in Islam. In this relation, Allah almighty has asserted that (And We [Allah] have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference) (Quran, Sura Al-Isra n.d.),

and there are many verses that talk about the greatness of the crime of murder, such as Allah almighty said: (that whoever kills a soul unless for a soul or for corruption [done] in the land – it is as if he had slain mankind entirely. And whoever saves one – it is as if he had saved mankind entirely) (Quran, Surah Al-Maidah n.d.).

The derivation of the rule of criminalization and punishment of genocide crime should be derived in the light of the general principles that it contains from the Holy Quran and the Sunnah, because the Holy Quran did not mention all partial rulings with their details that are related to ever-changing facts. Discussions related to such contemporarily incidents and advents were reasonably left for the Mujtahids at all times and places to devise their rulings in compliance with the Sharia controls and in accordance with the general provisions and the purposes of the true Sharia. Islamic law has formulated an integrated conception of human rights based on two main sources, namely the Holy Quran and Sunnah, and among the most important of these rights is the right of life, which is the first and foremost basic right among human rights, as all other rights would begin with life, and when right of life is guaranteed respectably, the rest of rights could be applied, and when it ends, the entire rights cease to exist. Right to life is deemed to one among many additional human rights, in reality however it is a gift from Allah almighty grant upon man; a person has no features apart from it, and every assault on life is considered as a crime in the Islamic perspective. Although, this right must be secured for humanity as a whole, the danger of mass murdered more often than not threatens mankind at the present time. Massive human rights' violations often exterminate innocent people unfairly through injustice and aggressions. In the meantime, human life will often be the subject of experiments when creating medications and weapons of mass destruction (Afifi 1987).

Based on the right of life provision mentioned above, extra judiciary killings are severely prohibited, because life is safeguarded by the categorical texts, where Allah Almighty said: (And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right) (Quran, Surah Al-Ana 'am n.d.).

Also, of the act of suicide is prohibited in Islam as life is not really the property of its owner, rather it is a gift from Allah Almighty, and the soul is a trust in the hand of its owner, so it is not permissible for him to assault it, and that is why Islam considers suicide a heinous crime. In this connection, the Holy Prophet (Peace be upon him) has said: (Whoever kills himself with something from life will be tormented by it on the day of resurrection) (Shafei n.d.).

2. Genocide against the Kurds or the so-called Anfal Campaigns

The crime of genocide takes a set of methods as its strategies that the aggressor uses as a means and mechanism to achieve their goal of exterminating a certain group of people. The Anfal campaigns that targeted the Kurds during the 1980s of the last century are considered as being terribly genocide under International Law and domestic regulations, let alone Islamic values and principles that explicitly criminalize such vicious involvements. The Quranic concept of Anfal was for the first time in history manipulated and misunderstood under the former regime of Iraq. It was consciously and tactically given as the title to those genocidal operations that conducted by Ba'athists against innocent peoples who were living at the time quite peacefully in Kurdistan (Watch 1993).

The concept of Anfal has in principle deep religious historical dimensions. It was mistakenly derived from the most genuine source of Islamic Religion, namely the Holy Quran. Anfal as terminology was precisely taken from the eighth chapter of the Holy Quran (which means the spoils) and this Surah consists of (77) verses, the first of which reads that: (They ask you, [O Muhammad], about the bounties [of war]. Say, "The [decision concerning] bounties is for Allah and the Messenger." So fear Allah and amend that which is between you and obey Allah and His Messenger, if you should be believers) (Quran, Surah Al-Anfal n.d.).

In 1983, for the first time in modern history of the country, Iraqi Special Military Groups initiated systematic genocidal campaigns against the Kurds through targeting Barzani clan in particular. Saddam's troops arrested 8,000 males over the age of 12 from the Barzani tribe and murdered them in mass graves according to some historical narrations. On the one hand, Barzani clan male members were subjected to genocide mainly due to their role in modern history of Iraq and their reluctant struggle against oppression and tyranny that prevailed the history of Kurds in the region and in Iraq in particular. The victimized persons of these heinous offensive aggressions are now being remembered as Anfal victims (Hardi 2011) (Ahmad 2014). Rebwar Ramazan on the other hand, who is a genocide survivor himself, argues that in Summer of 1983, 8000 males of Barzani clan aging at 7 and above were targeted in two genocidal campaigns. They were mostly buried alive in different parts of southern deserts of Iraq (Barzani 2016). Human Rights Watch asserted that targeting the Barzani community (8000 in number) was similar to later more extensive subsequent campaigns that ended up in disappearance of more than 182,000 Kurds during 1987-1988 (Watch 1993).

In 1988, the Iraqi regime began more extensive and expansive military campaigns in scale and techniques which followed by adopting unprecedented

tactics against the Kurds whereby campaigns were to be called “Anfal Operations”. Anfal is also the name given by the Iraqis to a series of military actions which took place between February 23 and September 6 of the same year. The word of (Anfal) was in principle the name derived from a Quranic surah that Muslims used in their reference to the conquests against the infidels they involved in the beginning of the emergence of Islam, but it was repeated in Iraq to be carried out against the Kurds who were pious and genuine Muslims all in all. The Anfal operations were carried out throughout the year 1988 when these operations were numerous to be called the Anfal campaign 1 to 8. More than 182,000 Kurds disappeared during these operations in mass graves, and 3,968 villages were destroyed. Also, the land of Kurdish people was to be razed in an attempt to erase their whole identity, as well as 18 medium-sized cities were destroyed; chemical weapons were used in the Anfal Operations that demolished thousands of lives; natural sources such as wells, schools, hospitals, and mosques were ruthlessly destroyed; a third of the area of southern Kurdistan turned into a land of poor prosperity. Without shelter, in the forefront of which is the Bahdinan District, in which the Kurdish resistance movement had a very strong grip, as well as around Kirkuk and Erbil (Karim n.d.).

2.1. Al-Anfal campaigns

First Campaign

It commenced by military bombardment that started on 23 February 1988. After several hours in the same day, the first corps attacked the troops continued their close fight backed by heavy artillery and air support that continued for three weeks. The Peshmerga resistance was intense during this stage and the battlegrounds covered about 1,154 square kilometers (Adib n.d.).

Second Campaign

After the completion of the first Anfal campaign, the second phase began, and these operations included the areas of Sulaymaniyah such as (Gla Zard), Bazian, Qara Dagh, Darbandikhan, and Arabet.

On the morning of the twenty-second of March 1988, three days after the end of the first Anfal operation, the army launched an attack on the headquarters of the first center of the Patriotic Union of Kurdistan, and the Iraqi military forces used all lethal weapons, including chemical weapons, as they bombed many areas of the Sulaymaniyah Governorate (Habib 2005).

Third Campaign

The third phase of the campaign focused on Germiyan Region, which consisted of areas that were less favorable to the guerrilla warfare, rather than the region called Qara Dagh. This stage is one of the fiercest and most extreme stages of Anfal, as it included vast areas of the region. In this campaign about 1,200

villages were destroyed, and the infrastructure of the Kurds was destroyed. On the morning of April 7, 1988, units of the Iraqi army stationed in Tuz, Khurmatu, and other forces set out from Kirkuk, Laylan, and Chamchamal from various directions to the Garmiyān center (Rahim 2006).

Fourth Campaign

The field of operations for the fourth Anfal campaign included Kirkuk, Alton Kabir, Dikle, Koya, Khalekan, Surdash, Tekkeh, Chamchamal, on April 5, 1988, and these areas became a coastal area for the fourth Anfal, and the process extended to the shores of Dukan lake and the high mountains of Qara Dagħ (Watch 1993).

The fifth to seventh Al-Anfal (15th May – 26th August 1988): where all the phases focused on targeting the same specific area which was located in the mountain areas in Rawanduz and Shaqlawa, and the military units launched from the Iraqi army towards their goals, according to the plan drawn for them, as mentioned before, since Peshmerga has got their support in the form of supplies in advance, their position was strengthened. They didn't have to be concerned about the civilian's security within the territory, as they were forced to in the past through the earlier phases of Al-Anfal. However, due to the strong resistance by the Peshmerga, the Iraqi army had difficulties in attacking and regaining control in the territory, where they had to try and attack with two attempts succeeding to gain control over it. Since the army had to do multiple attempts to gain control, it was therefore named the sixth and the seventh phases of Al-Anfal (Shakhi 2006).

Eighth Campaign

The Iraqi government planned operation Eighth of Anfal by blocking the road as for the Kurdish forces on the Turkish border to cut the road in front of the Peshmerga. Thus, they attacked the Khwakork Region, which forms the border triangle between Turkey and Iran, the Iraqi forces clashed with the Peshmerga, and the battles continued with the forces of the Kurdistan Democratic Party led by its leader Masoud Barzani, and the battles continued for more than forty days, and the Iraqi army used various types of chemical weapons and cash bombs, and the battle ended in favor of the Democratic Party forces (Salih n.d.)

It is previously mentioned that the Iraqi government led by Saddam Hussein used religious dimensions to achieve its political goals, as it used the term Anfal, which is the name of a Surah of the Holy Quran, where it used this name for the genocide of the Kurdish people to bring the emotions of Islamic societies, and to give the people and governments an opposite picture of their crimes.

This dealt with the text is completely contrary to the rules and regulations for reading and understanding the legal texts, which mentioned by the jurists, and among the rules of inference in the legal text are objective in understanding the text, this means that the text is read and the intended understanding of it is done

in a manner that is devoid of any previous positions, and that it is far from political and subjective interpretations of the legal text, because objectivity is the approach that the Companions adopted when dealing with the legal text in the face of the calamities after the revelation was interrupted. Thus, it becomes clear that what the Iraqi government did by using the term Anfal only to achieve its political and aggressive purposes.

3. Position Jurists against Genocide of Kurd

There is no doubt that there already exists a significant number of Islamic Institutions in the Islamic World, which deal with different types of intellectual issues and jurisprudential discussions, some of these institutions include:

The Islamic Fiqh Council (Established in 1983), it is an Islamic scholarly body with an independent legal personality, within the framework of the Muslim World League, made up of a selected group of jurists and scholars of the Islamic Ummah (Council, The Islamic Fiqh Council n.d.).

Likewise, International Islamic Fiqh Academy (Established in 1983), which is one of the religious circles established to provide solutions and show the legal provisions of modern issues. And its goals are like those of the Islamic Fiqh Academy, as previously mentioned (Academy n.d.).

Also, Al-Azhar in Egypt (Established in 1961), is considered to be one of the most remarkable religious establishments in the Islamic world (Gate n.d.).

As well, International Union of Muslim Scholars (Established in 2004) The IUMS aims to clarify the scholars' position on important events and merits that may arise in the world, and for this, it has set for itself methodological determinants and milestones in which it maintains balance, objectivity, credibility, and independence in what it is issued, and ensures its acceptance of a reliable reference (Scholar n.d.).

The objectives of these institutions, which considered the religious circles in general:

1. An international jurisprudential reference that the countries of the Islamic world and Muslim communities outside the Islamic World resort to in order to clarify the Sharia rulings on issues of concern to Muslims, thus to provide appropriate solutions to the problems of contemporary life based on the Holy Quran, the noble Prophet's Sunnah and the Islamic heritage extroverted on the development of Islamic thought.
2. Explaining the Sharia rulings regarding problems, events, and emerging issues facing Muslims around the world from the respected sources of Islamic legislation.

3. Highlighting superiority of Islamic jurisprudence over man-made or positive law and demonstrating the comprehensiveness of Sharia and its response to resolving all issues facing the Islamic Ummah at every time and place.
4. Disseminating and reformulating the Islamic jurisprudential heritage, clarifying its terminology, and presenting it in the language of the age and its concepts.
5. Encouraging scientific research in the fields of Islamic jurisprudence.
6. Collecting prestigious Fatwas and jurisprudential opinions of investigative scholars, and reliable jurisprudence councils on emerging issues, and disseminating them among the general population.
7. Addressing the suspicions raised and the problems that arise regarding the provisions of Islamic law.

Despite the existence of these religious references in the Islamic world, which seek to achieve their goals as previously mentioned, unfortunately they did not issue a Fatwa or demonstrated any attitude that would condemn genocide against the Kurds, or consider it as a contradiction to Islamic values and its rules. Perhaps the main reason behind this passive stance of the aforesaid religious centers and establishments is under no circumstance justifiable in agreement with Quran rules and regulations. Paradoxically enough, the same religious institutions have addressed wide-ranging issues which are far less important and painful compared with the tragedy and disastrous misfortune from which Muslim Kurds severely suffered under Saddam's Regime. When Iraqi troops invaded Kuwait, Islamic scholars issued special judgments whereby they criminalized Saddam's involvement in the aggression against a neighbor country; they considered the action to be in complete contradiction with Quran and Islamic Law, whereas their attitude towards the Kurdish Genocide was quite the opposite that more or less contributed of the Kurdish suffering catastrophic. Also, the Armenian Genocide was in the same line recognized as a crime; on the contrary, the Kurdish genocide never deserved any attention.

Conclusion

In conclusion, the research at hand ended up in a set of important results which include:

Although Quran does not mention the term of Genocide specifically in the same manner the concept has defined by the Convention on the Prevention and Punishment of the Crime of Genocide, it does mention the act of genocide and atrocity committed by suppressive rulers against their people and community.

Saddam's regime used the term Anfal for the genocide of the Kurdish people to bring the emotions of Islamic societies, and to give the people and governments an opposite picture of their crimes. This understanding and interpretation of Quranic texts is completely contrary to the rules and regulations required for reading and understanding the legal texts, which mentioned by the Islamic jurists.

The religious institutions in the Islamic world (The Islamic Fiqh Council, International Union of Muslim Scholars, Al-Azhar, International Islamic Fiqh Academy) did not issue a fatwa or showed any attitude on genocide of the Kurds that occurred in 1980 until now, and the search for the reason behind this silence of these religious centers and circles will definitely result in no appropriate justification.

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پوخته

ئەم توێژینەوهیە ئامانجی خۆیندنهوهی جینۆسایدی کوردە لە روانگە ئیسلامییەوه، بەو پێیەى که هەلمەتەکانی ئەنفال وەک توێژینەوهی کەیس لیکۆلینەوهیان لەسەر کراوه. من پشتم بە رێبازی کۆکردنەوهی زانیاری بەستوووه بۆ کۆکردنەوهی بۆچوونی زانیانی ئیسلامی، وەک ئەندامی ژمارەیهکی بەرچاو لە دامەزراوه ئیسلامییەکان لە جیهانی ئیسلامیدا کار دەکەن، لەوانە ئەنجومەنی فقهی ئیسلامی، ئەکادیمیای فقهی ئیسلامی نیودهولەتی، ئەزھەر لە میسر، و یەکییتی نیودهولەتی زانیانی موسلمان، وە رێبازی شیکاری و بەراوردکاری بۆ شیکردنەوهی بۆچوونی زانیان وە بەراورد کردنیان بۆ گەشتن بە ئەنجامیک سەبارەت بەو بابەتەى. دەرئەنجامەکان دەیسەلمێنن که قورئانی پیرۆز هیچ ئاماژەیهکی پێوهست بە چەمکی جینۆسایدەوه نەکردووه بەو شێوهیهی که لەلایەن رێککەوتننامەى رێگریکردن و سزادانی تاوانی جینۆساید (CPPCG) لە ساڵی ١٩٤٨ کردویتی بەلکو قورئانی پیرۆز ئاماژە بە مانای سەرەکی تاوانی جینۆساید دەکات، وە ھۆکاری سەرەکی لە پشت پەسەندکردنی زاراوهی 'ئەنفال' لەلایەن رژیمی عێراقەوه بۆ ھەسکردنی جینۆسایدی کورد بەم زاراوهیە تەنها بۆ ورژاندنی ھەست و سۆزی خەلک و کۆمەڵگا ئیسلامییەکان، و بۆ شێواندنی راستی تاوانەکه لەلایەن بۆچوونی گشتی. دواجار بەداخەوه ناوھەندە ھەتواکانی ئایینی لە جیهانی ئیسلامیدا تا ئیستا ھەتوا و هیچ ھەلوێستێکیان لەسەر جینۆسایدی کورد دەر نەکردووه، ھۆکاری ئەم پشتگوێ خستنه روون نیە.

المخلص

یهدف هذا البحث إلى دراسة الإبادة الجماعية للكورد من منظور إسلامي، حيث تم دراسة حملات الأنفال كدراسة حالة. اعتمدت على المنهج الاستقرائي لجمع تصورات الفقهاء الإسلاميين الذين يشغلون عضوية في عدد كبير من المؤسسات الإسلامية في العالم الإسلامي، مثل مجمع الفقه الإسلامي، والمجمع الفقهي الإسلامي الدولي، والأزهر في مصر، والاتحاد العالمي لعلماء المسلمين، وكذلك تم تبني كل من المنهج التحليلي والمقارن لتحليل عدة مواقف لفقهاء الشريعة، وفي الوقت ذاته تم إجراء مقارنة شاملة للتوصل إلى نتائج نهائية بشأن الموضوع المطروح. تشير النتائج إلى أن القرآن الكريم لم يُشر بشكل صريح إلى مفهوم الإبادة الجماعية كما ورد في اتفاقية منع ومعاقبة جريمة الإبادة الجماعية لعام ١٩٤٨. ومع ذلك، فإن القرآن الكريم قد أشار إلى المعنى الجوهرى لجريمة الإبادة، بوصفها أقصى درجات الوحشية التي عرفتھا البشرية، وأما السبب الرئيسى وراء تبني النظام العراقى لمصطلح "الأنفال" لوصف الإبادة الجماعية للكورد، فكان لتحفيز المشاعر الدينية في المجتمعات الإسلامية بشكل مضاعف، وتقديم تصور مشوه لباقي الشعوب المسلمة حول هذه الجريمة الوحشية المسماة بـ "أنفال الكورد"، وأخيراً، من المؤسف أن مؤسسات الفتوى في العالم الإسلامي لم تصدر أي فتوى أو موقف ديني بخصوص إبادة الكورد.